



Belnap

# Belnap Family Crier

An Official publication of the Gilbert Family Organization, a non-profit ancestral organization for all descendants of Utah Pioneer Gilbert Belnap, created to preserve, perpetuate, and promote family solidarity.

Issue 26

" Love, Unity, Solidarity "

2004

*Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God (D&C 109:8).*

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## 2002 Reunion Held in Huntsville

On August 10, 2002 the *Gilbert Belnap Family Organization* held its 33<sup>rd</sup> reunion since 1904. The reunion, held in the small community of Huntsville, Utah, had many remarkable speakers and performers, with events to fill the entire day.

Built on a theme of "*patriotism*", following the New York City disaster of "9-11," a special 9-11 report was given by Manhattan Stake President Brent Belnap. *Belnap Family Organization* Vice President Mark Goodmansen, presented his research, in the form of a power-point presentation, signifying his theories on the origin of the Beltoft and Belknap Families and their relationships to our own Belnap Family.

With over 200 in attendance, events included outdoor games, a historical movie and video display, a special horse drawn wagon, and a singing performance from a group of very talented members of the Francis Marion Belnap family.





**Reunion Organizer Glenda Guinn, the granddaughter of Martha Jane Belnap Hammon and her husband Jim Guinn, mixing the homemade root beer**

and a display of Belnap memorabilia. A new president was also elected from the body of the organization.

The family then posed for their customary group



**Gilbert Belnap Descendants, Kimberly Hammon, Harley Oppenheim and 8<sup>th</sup> generation descendant Orion Mount (front) take time out for a photograph**

before proceeding outside for lunch, topped off by some tasty homemade root beer.

After lunch the family gathered for some summer fun, playing games and riding in the horse-drawn wagon, compliments of the Greenwell Family.

Family members representing each one of the children of Gilbert Belnap were present, as well as one of the two remaining grandchildren of Gilbert Belnap.

## **100<sup>th</sup> Anniversary of the Belnap Family Reunions to Be Held**

Late breaking news of a Belnap Family Reunion to be held on August 14<sup>th</sup>, 2004 at the Hooper L.D.S. Chapel was provided last week. All descendants and their families are welcome to gather in Hooper, where Gilbert maintained his residence following his departure from Ogden.

### **Belnap Family Web Site Up and Running**

As of October 1, 2003 the *Belnap Family Organization* Web Site is up and running. The web site can be accessed on the Internet under the symbol [www.belnapfamily.com](http://www.belnapfamily.com) and Belnap Family information is available for viewing and downloading.

The web site currently includes photographs of Belnap family members, biographies and information of historical interest. W. Dean Belnap's *Heritage With Honor*, which is now out of print, was generously donated for the use to the family and is available for downloading. The information provided on the website is only a fraction of the Belnap Family collection; much of the collection will eventually be available to the family members on line, including documents, historical letters, photographs and the past publications of the Belnap Family Crier.

During the first month of operation the web site had seen over 300 visits, and by the publication of this issue of the CRIER, there has been nearly 1000 visits to the site. I believe the large number of hits, for one individual family name, demonstrates that members of our Belnap Family continue to have a strong interest in the Belnap Family History and genealogy.

I must encourage all family members, young and old, to submit information to be published, either on the website, or in the Belnap Family CRIER.

**PLEASE SUBMIT ARTICLES FOR PUBLICATION TO THE CRIER EDITOR OR THE WEB SITE HOST at [dhfw80d@yahoo.com](mailto:dhfw80d@yahoo.com).**

### **Gilbert Rosel Belnap and the Indian Wars**

At age 81, the venerable Gilbert Rosel Belnap<sup>1</sup> sought compensation for the effects of age. Filing

<sup>1</sup> Gilbert Rosel Belnap was born 8 January 1847 in Florence, Nebraska, a Mormon settlement near the city of Omaha. It was here that his father Gilbert Belnap, and mother Adaline Knight, had

a pension with the United States Government for prior military service. Gilbert suffered from Rheumatism, which as he put it;

*incapacitates me from the performance of manual labor, rendering him unable to earn a support.*

Gilbert lived in a day without social security, and likely relied on his family for assistance during his so called "golden years." Assistance from the government, at least for most citizens, was just not available, with one exception, military pension.

In 1927 the Government of the United States established a new pension for the; *survivors of certain wars with the campaign against the Indians from 1817 to 1898, inclusive.* This would include the Indian and Black Hawk Wars, for which Gilbert Rosel had provided his service.

In 1928 Gilbert filed for pension under this new Pension Act, only to find that the sparse records during this period of Utah's history, would deny him and many more, the proper compensation for the protection of his country. Once again the U.S. Government had abandoned the citizens of Utah, if not then for protection, then for compensation.

The Indian Wars in Utah included the Black Hawk Indian War, which *was the longest and most destructive conflict between pioneer immigrants and Native Americans in Utah's History*, writes John Peterson in the *History of Utah*. Traditionally the war's commencement was on the 9<sup>th</sup> of April 1865, but tensions between the Indians and the new white inhabitants of Utah, had been escalating for years. It was on that date that tension reached its peak.

During a meeting between a handful of Ute Indians and Mormon frontiersmen;

*an apparently inebriated Mormon lost his temper and jerked a young Ute Chieftain from his horse, insulting the Indian delegation, which included an energetic young Ute named Black Hawk.*

---

settled during the winter of 1847. Within three years the family had made their way to Utah, where Gilbert settled his family in Weber County.

After Black Hawk abruptly left the talks, he, along with a small band of Utes, killed five Mormons



**Gilbert Rosel Belnap**

and fled in to the mountains, taking with them hundreds of stolen cattle. Naturally, scores of hungry warriors and their families flocked to their side, *to eat Mormon beef* and to support Black Hawk, who was suddenly hailed as a war chief.

Over the weeks and months to come, Chief Black Hawk continued his pilfering of more than two thousand head of livestock and killed approximately twenty-five more whites that year alone. The young Ute by no means had the support of all of the Indians of Utah, but he succeeded in uniting factions of the Ute, Piute, and Navajo tribes into a very loose alliance, bent on preying on the Mormons throughout the territory. Cattle were the main objectives of Black Hawk's offensives, but travelers, herdsmen, and settlers were massacred when it was convenient. Contemporary estimates indicate that as many as seventy whites were killed during the conflict;

The years 1865 to 1867 were by far the most intense of the conflict.

A request for regular troops to protect the Utah citizens against these Indian uprising went on for eight years without action, all due to the antipathy that existed between the United States Government and the LDS Church. This provided Utah's natives with the opportunity to pursue their hostile activities for an extended period of time, without incurring the swift and destructive military reprisals suffered by other groups. Not surprisingly, the war ended almost without incident when federal troops were finally ordered to engage the Indians in 1872.

Weber County had often been a crossroads of the Utes, prior to the building of Goodyear's Fort and other Indians tribes, like the Shoshone and Bannocks, who had generally been peaceful, were now reported to be involved in a number of raids.

In 1865, at age 18, the young teenage Gilbert Rosel enlisted in Captain Pleasant Green Taylor's<sup>2</sup> Calvary, enlisting at Ogden, Utah. While not a full time soldier, Gilbert likely took part in the numerous of the uprising throughout the state and especially those uprisings in Weber County. He was discharged 15 September 1870, serving at least; *thirty days or more in the war with, or in the campaign against the Bannock and Shoshone Indians in the Territory of Utah*

While evidence exists that P.G. Taylor was a commissioned officer in the U.S. Military, he had numerous commands during the Black Hawk and Indian Wars. During these campaigns, most Utahans that had joined the military, became part of the militia, a more or less volunteer organization.

As a result of the informality of these soldiers' enlistments, little if any records was made during their conscription and subsequent service. This would later become the deciding factor for Gilbert's rejection in his application for pension.

*Your claim is rejected on the ground that the official records of the United States afford no evidence of your service, or of payment in Captain P.G. Taylor's Co., Utah Calvary from 1865 to September 15, 1870, as alleged; there is no muster roll of the company on file at the State Archives, the return rolls therein contains only the names of the officers and shows no period of service.*

The next year after being turned down for pension, Gilbert Rosel Belnap passed away; January 25, 1929.

### **Belnap Descendant Helps Bring Vocal Group out of Obscurity**

These days, the sun shines brightly on the six singers collectively known as Eclipse. The group has enjoyed national and international recognition in the four years they have been performing together. And Belnap descendant and founding member, Shayne Taylor, is loving every minute of it.

Like any self-respecting male *a cappella* group, the six members of Eclipse met in college. They were singing in a group at Utah State University called the Sunburst Singers, a group of six men and six women who, along with an 18-piece orchestra, produced a tribute to the Glen Miller orchestra and the armed forces. "We all really love the music of that era. We love to sing it and dance to it. But we also really wanted to perform more contemporary music, as well," Taylor explains. So, in late 1999, they started getting together outside of their busy school and work schedules to put together a cappella arrangements.

The Sunburst singers were planning a tour of Thailand in January 2000 to perform at the 72<sup>nd</sup> birthday celebration of the country's ruler. The group's director asked the newly formed group, Eclipse, to put together an *a cappella* swing song for the tour. They put together a version of "Zoot Suit Riot" that turned out to be a big hit at each of their performances throughout Thailand.

"I think that tour was a very important step for us," Taylor explains. "I think we all realized that we really wanted to see how far we could go with this. We got back from that trip and started using almost all our free time to put together songs and look for performing opportunities."

<sup>2</sup> Taylor, Pleasant Green, Bishop of the Harrisville Ward, North Weber Stake, Utah, from 1877 to 1895, was born Feb. 8, 1827, in Bowling Green, Kentucky, a son of William Taylor and Elizabeth Patrick. He was baptized in 1837, came to Utah in 1850, filled a mission to Kentucky in 1869-1870, and was ordained a Bishop May 28, 1877, by John Taylor. He died May 16, 1917.

<sup>3</sup> 1966 Bonneville Salt Flats Program, (Southern California Timing Association, Eighteenth Annual Bonneville National Speed Trials, 1966.)



They didn't have to look very hard. In addition to performances on campus and in the Logan area, Eclipse had a few connections. One such connection was with another local group, Colors, who had also participated in the Thailand tour. Colors released their 4<sup>th</sup> album in the fall of 2000 and asked Eclipse to open for them on their release concert tour, which led to other gigs outside of Cache Valley. *The more we performed, the more we realized we needed to get serious about recording an album. People would ask us all the time where they could buy our CD and we didn't have anything to offer them,* Taylor said.

The group remedied this situation in April 2001, with the release of their debut album, "Once". With product in hand, they turned their focus toward gaining more exposure. They found that their live show was suited not just to public concerts, but to corporate events, as well. Also, since performing as an opening act for Colors had been such a good experience, it seemed natural to perform with other local artists as well. Eclipse soon formed relationships with Peter Brienholt, Jon Schmidt, Kurt Bestor, and others. They also traveled to Seattle to compete in the Northwest regional of the *Harmony Sweepstakes A Cappella Festival*. This annual national competition draws from hundreds of vocal groups from around the country with regional competitions in eight cities. Eclipse took first place and was featured with the seven other regional champions at nationals that year.

But even greater recognition was soon to follow. During the summer of 2001, they auditioned to perform at the live sites and venues during the 2002 Olympic winter games. Not only were the live sites producers impressed, but they introduced Eclipse to Kenny Ortega—the director of both the opening and closing ceremonies for the games. They sang their rendition of "Danny Boy" and gave him a CD. Apparently, he liked what he heard, and a few months later Eclipse received a call asking if they could meet with the ceremonies committee.

Mr. Ortega, who had also directed the Atlanta '96 ceremonies as well as films and TV shows such as *Newsies* and *Ally McBeal*, described the portion of the opening ceremony where the arrival of the pioneers would be depicted. He said he wanted there to be a moment where the pioneers would stop and give thanks for their

arrival to the Salt Lake Valley. He had a Stephen Foster tune in mind and asked if Eclipse would be willing to arrange the song and perform it as part of the show. *We all sat there in shock for a few seconds,* Taylor recalls. Finally, Kirk spoke up and said, *I think I speak for the entire group when I say...Heck Yes!"*

As if a featured spot in the opening ceremonies wasn't enough, Eclipse was also asked to perform a song in the closing ceremonies. They also performed at each of the competition venues and made a series of appearances at the Medals Plaza opening for Grammy award-winning national acts such as Brooks & Dunn, Nelly Furtado, and Train. *It was an amazing, amazing experience,* Taylor said. *I'm sure that when I'm old and gray my grandkids are going to get sick of me telling them the stories.*

After the Olympics, Eclipse started writing and arranging songs for another CD. And, of course, they continued to perform—branching out to other parts of Utah and the western United States. Their second album, entitled "Think Twice" was released in October of 2002. *I think with the second CD we were able to refine our sound and distinguish ourselves from other a capella groups,* Taylor explains. *We put a lot more emphasis on the original songs with 'Think Twice. Our first album had been half originals and half arrangements of popular tunes. With the second CD, there were only 4 tunes that weren't ours, and two of those were songs written by local artists (Colors and Peter Brienholt)."*

2003 was an eventful year for the group as well. Eclipse was named "Best Vocal Group" in Utah's Best of State Awards and "Group Recording Artist of the Year" in the Faith Centered Music Association's Pearl Awards. Eclipse released their third CD, a Christmas album called "Three Kings", in October of 2003. *We have always wanted to record a Christmas CD, and we are very pleased with the way it turned out,* Taylor said. *Christmas is our busiest time of year, anyway, but with the release of a Christmas album it was pretty much out of control.*

When asked to explain what he enjoys most about being a member of Eclipse, Taylor responded that although it's an obvious rush to perform in front of audiences, his motivation for being in Eclipse goes well beyond that.

*For me, one thing that's immensely fulfilling is to take part in the creative process,* he said. *All of*

*us have a hand in writing and arranging, and it's great to be able to collaborate with all these other great musicians. To start with an idea in your head and take it through to the completed song on a CD is amazing. I feel very blessed to be able to do something I love.*

So, what's next for Eclipse? They are gearing up for the new year and they have high hopes for continued success in 2004. They are currently working on plans to record a live album to be released sometime in the fall. For more information on Eclipse, you can visit their website at [www.eclipsesingers.com](http://www.eclipsesingers.com) or email them at [mail@eclipsesingers.com](mailto:mail@eclipsesingers.com)

Shayne Taylor and his wife, Heather, live in Fruit Heights. Shayne works full-time for Eclipse, running the business from the group's office in Clearfield. Heather works in the social services department at Heritage Park Care Center in Roy. Shayne is the son of Lamar and Mary Taylor, and great great grandson on Martha Jane Belnap Hammon.

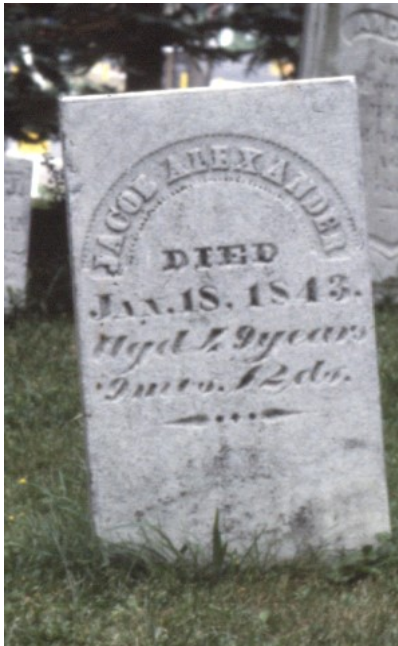
### 8870- A "Magic Numbers"

Believe it or not it relatively easy to figure the birth date of those who have died and the tombstone bears their age.

The Magic Number is 8870 and taking the example Uncle Jacob Alexander's gravestone, we can calculate the exact birth from the information provided.

Taking the example, write the year, month, day as 18430118 (1843 January 18<sup>th</sup>) Subtract the age at death, as listed on the stone: 49 09 12. The result gives you 1793 92 06

Now subtract the "magic number" of 8870



Which result is 1793 03 36.

Date of Birth calculated would be; the year of birth as 1793, the third (3) month and 36 days. Don't forget to subtract 30 from the days if over 30, and add the extra one to the month. The final answer is: April 6, 1793.

### Salt in His Blood

There are literally thousands of descendants of Gilbert Belnap and his wives, each having their own interesting story to tell. While in past issues of the CRIER I, as have the other editors, concentrated on historical items relating to Gilbert Belnap and his own ancestry. While I do not forget the contribution Gilbert has given us, the history of his descendants should also be told. In this issue of the CRIER, I have taken the liberty to write about one of them, who through his own hobby, contributed to the history of racing in the State of Utah.

My father, Donald L Hammon, was the great great grandson of Gilbert Belnap and his wife Adaline Knight. He was born in Salt Lake City in 1929, but never lived many years under the watchful shroud of the Wasatch Mountains. In the midst of the Great Depression, my grandfather Lee Hammon, sought employment in the building of one of the great projects of the time, Hoover Dam, near Las Vegas, Nevada, and proceeded there along with his family. 1939, with the dam near completion, there was a need for additional help on the construction of a new dam, Shasta Dam, near the town of Redding, California and the Hammon's picked up and moved to this small community in the north part of the state.

Living so far from Utah was of little concern to the Hammons, as they settled down to their new life in California. But in the years to follow, of all the things to bring my father back to Utah, it was the salt, ordinary sodium chloride, and western Utah had abundance.

Outside of the town of Wendover, Utah is a vast flat lands composed entirely of this white essence. It was discovered that this bed of salt makes a near perfect surface for speed; its vast size, the uniformity; toughness and tractability are factors, which contribute to the suitability of this surface for speed.

reaching speeds of 20 mph, that first made the salt famous. In 1910 the evolution turned to motorcycles, then in 1911, one of the bike racers, William Rishel returned with friend and Wendover resident Ferg Johnson to drive his Packard to a 50 mph.

By 1914 racing promoters and racers returned, reaching speeds of over 141 mph. As the years went by many racers including, Ab Campbell, Captain George E.T. Eyston, John Cobb, and Marvin Jenkins, raced their cars on the salt, some reaching speeds of over 400 mph. In 1949 the Southern California Timing Association staged the first official race, a race held annually ever since.

My father first came to race the flats in 1954, the year I was born. There were no motels, or hotels in Wendover at the time, so the racers camped out at the edge of the mountains. Year after year my father and his group of racing friends brought cars to show their skill in building and in speed. One of my father's first cars was the Hammon,



**His first year at the Salt Flats was in a borrowed truck that needed constant attention to make it the 600 miles from Redding to the Bonneville Salt Flats.**

Johnson and Whipp "A" Competition Coupe and Sedan- No. 168. Its first year out it hit 69.17 mph. Year after year my father returned to Wendover, always trying to outdo his previous years, with new cars and faster speeds.

In 1962 came the *Redhead*, a Seminole red painted streamliner, owned by the partnership of my father, Bob McGrath and Roger Whipp. With Bob behind the wheel it was spectacular flying down the salt with it's rooster tail in the wind. In 1963 the Redhead hit a record 302.812 mph and won the "B" Class Streamliner competition.



**The racers gather at a driver's meeting (my father is in the center, wearing a white T-shirt) in Wendover, Utah**

*Streamliners were; built to achieve the ultimate speed for a given engine displacement. They are the stars of the show. Every consideration except driver's safety is sacrificed for sheer velocity, the body, frame and most of the running gear must be built from scratch, with great expenditure of money, time and ingenuity.<sup>3</sup>*

**My dad and Bob McGrath, getting ready for their next run. This photo appeared in the *Hot Rod Yearbook***



In 1968 dad purchased the car from his two partners, renaming his car *Lil Red*. When August 1968 came, dad headed once more for the salt.

In 1970, one of my dad's best friends and long time racer, Noel Black, died in a surprising accident while driving his dual engine streamliner at the Salt Flats. At the time he was traveling over 400 mph, when his tire blew, and the subsequent accident sent shockwave through the land speed racing community. Although my dad returned the following year, there was little enthusiasm left for the sport that had taken one of his best friends. That year, after 17 years of



Land Speed racing, my dad sold his car and retired from racing.

### **Belnaps Help to Open Roads to the Little Colorado**

The history of the Little Colorado area of Northern Arizona is one of a very ancient tale. The earliest known inhabitants were the Native Americans, who had existed in the dry hot desert for centuries, living in an inhospitable area under unsuitable conditions

Early exploration of the Little Colorado, and attempts at settlement had been attempted. From the time of the Spain's incursion into this harsh land, to the attempts made by white missionaries and settlers, followers of the Church of Jesus Christ of Latter-day Saints.

Early exploration of Northern Arizona took place as early as the 16<sup>th</sup> century, by the Spanish, and these were believed to be the first white people to have come into the area. The Spanish explorers crossed the Little Colorado River in the mid 1500s, and other including Antonio de Espejo, Captain Marcos Farfan, yet in the two centuries to follow no permanent settlements ever appeared in their plans. Throughout the next centuries the only permanent settlers remained the Native Americans, but despite the numerous explorers and Spanish Missionaries, the area remained unsuitable for the needs of any permanent settlement.

Garces describes the Little Colorado as;

*running enough, but very dirty and red, that it could not be drunk; but pools of the border of the river, supplied plenty of drinking water. The river winding to the north gave us a straight course across the high land, soft and sandy, as usual, and frequently intersected by deep ravines, until we again encountered it, flowing now between bluff sandy appearance of a river, but still with little water in its bed. I remarked cropping out of the side of the bluff a seam of fibrous gypsum three or four inches thick. In the course of the days march the San Francisco Mountains became visible to the west, and to the north several singular volcanic peaks.*

Among the group of missionaries that were called to settle the area was a small band of men from the Hooper area, a settlement near the banks of the Great Salt Lake. Called on a mission for the purpose of settling Northern Arizona, these men traveled by covered wagon and horse, building



**Missionaries, from left, seated Levi Byram Hammon (husband of Martha Jane Belnap), Levi Hammon, William Child. Standing, Joseph Stone, Gilbert R. Belnap and William James Belnap**

roads as they went. Among these early pioneer missionaries were two brothers, sons of Gilbert Belnap, Gilbert Rosel and William James Belnap, and Gilbert's son in law, Levi Byram Hammon.

The Latter-day Saints began to explore the area after peace was made with the Navajo Indian. In early 1873 a ferry was established across the Colorado River, at the mouth of Paria. By January 1873 John D. Lee offered regular ferry service to travelers seeking to cross the river and the place became known as "Lee's Ferry."

Historian C. Gregory Crampton describes their route to Lee's Ferry

*From the open valley of Kanab Creek, the colonists wound along the ledgy, rocky western slope of the Kaibab Plateau. On top they had to traverse a thick forest of pinyon and juniper which snared animals and tore canvas. Then they jolted and bumped down the eastern slope of Kaibab, which was steeper than the western slope. Through House Rock Valley and along the base of the Vermilion Cliffs they pulled through deep sand, headed washes and deep gulches, and finally arrived at the mouth of the Paria.*



Once they made the difficult crossing at Lee's Ferry, the first band of colonists and only a horse trail to follow along a steep and rugged crest known as "Lee's Backbone." Wagons had to follow switchbacks over a talus slope covered with sandstone blocks, then made their way southward along washes, barren hills, and across Painted Desert until they reached Moenkopi, where they found spring water. Moenkopi was only 70 miles from Lee's Ferry, but the trek took the band 26 days, attesting to the ruggedness of the terrain.

On March 8, 1873, 165 Mormon brethren met in the city hall in Salt Lake City, and reported themselves ready to go on the San Francisco Mission.

The instructions given at that meeting were that the time was ready for traveling. They gathered their supplies and proceeded to Windsor Castle (Pipe Springs) Arizona Territory and there to be organized. The Weber County group traveled by covered wagon, going by way of Scipio or Round Valley, and camped a few days at Cover Creek Fork, Beaver and Tokerville.

The brethren were instructed to bring with them teams, oxen preferred, farming and mechanic tools. It is not considered best to take women and children for the present unless they are able to work. The intention is to put in a crop this season. The brethren were instructed to call at the Historians office in Salt Lake City and leave an inventory of their outfit, names of person, etc. A number of wagons and stocks, tools, machinery, seed grain, flour, arms and ammunitions. Young will see the property of furnishing me a list as above of these who may go from your place. "Praying God Bless you all and all the Saints."<sup>4</sup>

Among the historical documents of this mission were the diaries of William James Belnap, and James Tempest, which excerpts follow:

1 May 1873- *At Johnson's Ranch. Organized the first company who were placed in the charge of Brother Horton D. Haight, who had been appointed by brother by Joseph W. Young to preside over the Mission, subject to any other appointment that might be made by the first presidency. Recently received instructions*

*from Bro. Joseph W. Young to proceed to the little Colorado and make a settlement at the most suitable place above the falls.*

*Left Johnson's Ranch. Seven miles traveled brought us to Navajo Wells, at the foot of the Buckskin Mountains.*

2 May 1873- *37 Miles further, over a very very fair road, brought us to House Rock Springs. Camped there this evening.*

6 May 1873- *Waited for some ox teams. Left House Rock Springs going 11 miles to Jacob's Pools.*

7 May 1873- *Travelled 17 miles and camped at Badger Creeks.*

9 May 1873- *Went 10 miles and came to the ferry on the Colorado, at the mouth of the Paria, a small stream.*

The next day the party gathered together at the crossing of the Colorado River. This was settlement of John D. Lee, who along with funding from the LDS Church, had established a ferry crossing at the only crossing point of this river for hundreds of miles.

On the 11<sup>th</sup> of they ferried across the river by John D. Lee<sup>5</sup> 106 men, 6 women and one child, crossed the Colorado River.<sup>6</sup>



**A Crossing of the Colorado River at Lee's Ferry**

*All companies safely across the river and camped at Navajo Springs, 6 miles from the ferry. We found the road heavy and somewhat difficult on account of the loose sandy soil and numerous ravines and gulches...*

<sup>4</sup> Brigham Young Jr. letter.

<sup>6</sup> James Tempest journal.

*Found it necessary to lay a day or two at the watering places to recruit.*

12 May 1873- *Left Navajo Springs. Went 8 miles to Bitter Creek, water not good. One cow died from its effects. 12 Miles further we found a good supply of water in the Rock Pools. A thundershower had passed over here a day or two before and filled the holes in the rocks; but for this we must have traveled 47 miles without water.*

17 May 1873- *27 miles encamped at Mohave Springs (or the Moen Cupy). From this place we explored and found good route to the Little Colorado.*

21 May 1873- *Left Mohave Springs traveled 25 miles. Found a very small stream of water quite brackish and salty, but digging in the sand a few feet from the water found the water much better.*

A decision was made to separate into a smaller party in order to scout the country for usable water and feed.

President Haight (right) along with 14 men and pack animals, and 12 days provisions started up the river. During their absence the company made a crossing of the river, but the quick sands rendered it



**President Horton Haight**

difficult to cross.

Between the 22<sup>nd</sup> and 27<sup>th</sup> of May they main body traveled about 4 miles up encountered gulches and heavy sand drifts. They made their way to some small cottonwoods on the river bottom and camped.

*From the ferry to this place we have broke a new road. However all the way from Kanab the roads are rather heavy when compared with the hard solid roads of northern Utah.*

28 May 1873- *We found the water had ceased to run, but by digging in the sand we obtained sufficient for our use while we remained here.*

1 June 1873- *Pres. Haight and party returned, having been absent 8 days and traveled over 120 miles up the river. Reported the country very barren, scarcely any grass, river bottom narrow, soil alkali, and water bad and failing. They found that the water did not run 25 miles above camp. The river appeared to be failing*

*fast. While up the river they met a party of Moquich Indians. The Indians said the river was generally dry in the summer, and the water was not good to drink in hot weather; said their forefathers once lived on the river, many years ago, and nearly all died off. Our explorers had observed the ruins of several Indian villages above the falls. They found no place in their opinion to make a settlement. It was decided upon to telegraph the facts to Pres. Young and in the meantime fall back to Mohave Springs, where we could obtain water and feed for our animals, and there await instructions. It did not seem proper for us to proceed up the Little Colorado, as Jos. W. Young counseled too not get into Apache country, but make a settlement at the most suitable place above the falls.*

3 June 1873- *We left the river for Mohave Springs. While we remained at the river the health of the map, which heretofore had been good, was found to be failing, many complaining of the bad effects of the water. I felt anxious to go with the explorers up the river, but was afraid I would not be able to endure so much horseback riding.*

*Many are discouraged and feel much disappointed in the country, and think the Mission a failure. But I am inclined to think if the country is barren and forbidding in its appearance (and it certainly is that the Lord has a purpose in it).*

*None of the creeks or springs run more than half a mile from their head, and small ones only a few rods; yet, we have not suffered for water. Large bodies of men and animals could not travel this route with safety. The Colorado River is only approachable at the ferry, within many miles. The river runs deep in a gulch or chasm, several hundred feet in the earth. The country on each side of the river runs deep with chasms some 80- 300 feet deep, during times of heavy rains vast torrents of water pour down them to the river, washing them even deeper.*

23 June 1873- *Monday, Some 20 wagons under Capt. Day moved back to Navajo Springs; the remainder, 32 wagons, are here with Pres. Haight. It is becoming difficult to obtain feed in the vicinity of the watering places for so many animals, so the company on this side of the river separated. The 20 wagons at House Rock did not come across the river, but waited the result of our dispatch, our express that we sent met them there.*

Even though there was an almost unanimous feeling that they should return home, Captain Haight counseled his missionaries to remain on the south side of the Colorado River until he could communicate with President Young. Couriers were sent to Kanab and a telegram dispatched. After waiting two weeks for an answer, which never came, most of the

missionaries crossed the river and headed for home.



**The crossing at Lee's Ferry was both beautiful and rugged. With only covered wagons, oxen and horses, the small band of explorers traversed this county, building roads along the way.**

*The health of our camps is good; we have only lost two animals (one cow and one horse). All the brethren from Weber Co. are here, also Sister King and little girl, and sister Stevens.*

28 June 1873- *We also got word from Bishop Roundy (who had been down to the ferry) to move back to Navajo Springs and then wait an opportunity to cross the river, it being at that time very high.*

3 July 1873- *By morning all had arrived .... The water of the river during the last few days had fallen several feet, so with the assistance of a little skiff that had outlived the high waters, we commenced crossing the train.*

With the Ferry<sup>7</sup> being washed down the river, the group dismantled their wagons and put them in a small boat. Gilbert Rosel sat in the boat and held onto the horses' reins and the horses were herded into the river and swam safely across carrying the wagon to safety. they crossed the river in a small boat and then floated the wagon boxes across. Gilbert R. sat in the back of the boat and held onto the horses' reigns as the safely crossed the river. On the opposite shore, they reassembled the wagons and then continue on their journey.<sup>8</sup>

<sup>7</sup> They wagons were reassembled on the other side and the continued their journey home. In order to cross the river they found that the raft had broken loose from the anchor and had drifted down stream.

<sup>8</sup> History of William James Belnap (*Centennial Issue in Honor of Utah Pioneer Gilbert Belnap*)

*There are thousands of the Lamanites who inhabited this barren region for many generations and they have managed to obtain a living and depended mostly upon the rain to water their crops and etc. The Moquis Indians, for example, have been located at their villages for generations, and raise corn, peaches, onions, etc. When they need rain they meet together and dance and sing and supplicate to the Lord to send rain. There are seven villagers of the Moquis Indians, numbering in all about two thousand five hundred. They are industrious and intelligent, have much faith in the Lord, and their hearts are being prepared to receive the Gospel. Some Navajos have visited our camp and are very friendly.*

Some of the members of the Arizona Colonization Mission of 1873, which included 106 men, 6 women and 1 child. Some of the known members were:

1. Levi Hammon (father in law to Martha Jane Belnap)
2. Levi Byram Hammon (Husband of Martha Jane Belnap)
3. Joseph Stone (Hooper resident)
4. William James Belnap (son of Gilbert Belnap)
5. Gilbert Rosel Belnap (son of Gilbert Belnap)
6. Henry Holmes
7. Jacob Hamblin
8. Horton Haight
9. Sister King
10. daughter King
11. Sister Stevens
12. Milton Burt
13. Capt. Day
14. William Henry Solomon
15. Brigham Young Perkins
16. Patriarch Jacob Miller
17. Andrew Hansen
18. Angus McKay
19. William W. Child
20. Joseph Stone
21. Sanford Bingham
22. John Bingham
23. John Thompson
24. Brother O. Christenson

Haight's report of his trip to President Brigham Young was completely negative. He described the Little Colorado; *as a small amount of Salty Mineral water and quicksand and mineral bottom... At the farthest point of his trip, he said, we see nothing better ahead of us. The river closes in again above the upper bottom, the hills are red and bare, we have had heavy winds nearly every day, at times enveloping us in Storms of Sand. With the poor feed and bad water, our animals are failing...passing, we noticed the water failing.*

Jacob Hamblin wrote that the explorers; *had become discouraged and demoralized and that the*

*failure was for want of faith in the mission they had been called to fill by the Lord.*

Despite their failure to establish a permanent settlement, the country had been opened to the Little Colorado by the roads that this group of courageous missionaries built. Within the following years countless other expeditions, traveled and in 1876 finally established a settlement near present day Winslow, Arizona. Between 1876 and 1880, the Utah-Arizona road was in constant use, establishing countless footholds in northeaster Arizona.

### **Funeral Service of Adaline Knight Belnap As reported by Flora Belnap**

Funeral services for Adaline Knight Belnap, born May 4, 1831 in Cattaraugus County, New York, the wife of Gilbert Belnap, held at the Hooper Ward Meeting House, June 15, 1919 (the old Hooper 1<sup>st</sup> Ward bldg.). Bishop J. R. Beus<sup>9</sup> was in charge of the service  
Prelude:  
Lawrence Johnson<sup>10</sup>  
Hymn: *Nearer My God to Thee*, sung by the choir under the direction of George Manning.  
Prayer by R. Samuel Browning  
Hymn; *Come, Come Ye Saints*, sung by the choir.



**Adaline Knight Belnap, the first wife of Gilbert Belnap**

Bishop Beus said in part:

*Those who will remember Sister Adaline Belnap in the ward will remember her perhaps first among other things, as an earnest worker in the*

*Relief Society. With this thought in view it was arranged that Sister Susa Young Gates<sup>11</sup> should be the first speaker, but owing to illness she cannot be with us, but her sister Zina Young Card is with us and will now address us.*

Sister Zina Young Card<sup>12</sup> spoke in part:

*My brethren and sisters, the uppermost thought in my mind today is how like a beautiful, fully ripened sheaf of wheat gathered in, is this beloved sister, just gone home. In memory we can recall her and Jane Richards and my mother, Zina D.H. Young, who had known each other so*

<sup>11</sup> Gates, Susa Young, corresponding Secretary of the General Board of the Relief Societies, was born March 18, 1856, in the historic Lion House, Salt Lake City, Utah, the second daughter of Pres. Brigham Young and Lucy Bigelow

<sup>12</sup> Card, Zina Young, a member of the General Board of Primary Association in the Church of Jesus Christ of Latter-day Saints, was born April 3, 1850, in Salt Lake City, Utah, the daughter of President Brigham Young and Zina D. Huntington. She was born in the old log row, which stood where the Emery Holmes Apartment is now located on 1st Avenue. Here her mother had a room, 12x15 feet, where she taught school. Sister Zina has a vivid recollection of the grasshopper famine, as her mother had a cow, and this was the means of feeding many needy ones, and sometimes her own children went hungry in consequence. In 1856 the Lion House was completed and with others of President Young's family, Sister Zina and her mother went there to live. She was present at the celebration held in Cotton wood Canyon July 24, 1857, when the news was brought of the approach of Johnston's army, and in company with her mother and two brothers (Zebulon and Henry Chariton Jacobs) took part in the move south in 1858. Upon the return of the family to Salt Lake City her mother took charge of "Aunt Clara's" (Clara Chase Young) four motherless children. This gave a broad, unselfish training to her childhood, and future years have proven that her mother's "mothering" of her husband's children has returned an hundredfold of blessings to her daughter, Zina. Together with a number of her sisters, Zina, when quite young, played on the stage of the Salt Lake Theatre and had fond anticipations of becoming an actress, but she changed her mind at eighteen and became the plural wife of Thomas Williams, an employee of her father's office, in 1868. In 1879 (Feb. 12th) she left home for Washington, D. C., in company with Sister Emmeline B. Wells, having been appointed by President John Taylor as a delegate to the Woman's Suffrage Congress to be held there. Upon her return she took charge of the Primary Department of the B. Y. Academy at Provo and also acted as matron there. She was also chosen this year (1879) to fill the position of Stake president of Primary Associations in the Utah Stake of Zion. In 1884 (June 17th) she was married to President Charles Ora Card, and moved to Logan, where she was called to labor in the Logan Temple and also to act as second counselor to Sister Carrie Smith in the Y. L. M. I. A. of the Cache Stake. President Card was called to go to Alberta, Canada, which country he had previously explored, and had selected a place in the southern part for a settlement of Saints. With her son, Sterling, and a two-year-old baby boy, named Joseph Young, Sister Zina. During her stay in Logan Sister Zina was matron of the B. Y. College for three years and later, moving to Salt Lake City, she held the same position in the L. D. S. University for nearly five years. During this time she acted as an aid on the General Board of Primary Associations. Later she served as matron of the State Industrial School at Ogden and is at present a member of the Relief Society Board of the Ensign Stake, having charge of the genealogical lessons, and is second vice-president of the Daughters of the Utah Pioneers.

<sup>9</sup> Beus, James Richard, Bishop of the Hooper Ward, Weber Stake, Utah, from 1913 to 1923, was born April 5, 1869, in Ogden, Utah, a son of James Beus and Clarinda C. Hill.

<sup>10</sup> Johnson, Lawrence Burton, Bishop of the Randolph Ward, Woodruff Stake, Wyo., from 1929 to 1930+, was born Feb. 8, 1889, in Laketown, Utah, a son of Willis Johnson and Eliza Rachel Kearn. He was baptized July 16, 1897, ordained a High Priest July 20, 1924, and a Bishop Oct. 13, 1929, by Geo. Albert Smith.



many years and labored in Relief Society just as Brother Joseph (the Prophet) had organized Relief Society, which was organized to recognize the worth of woman's standing. That organization turned the key and the gates of heaven for the benefit of women upon the earth, and from that time to this, organizations for women have grown among the people until not they are organized almost to death. My brethren and sisters, as well all know, Grandma Belnap was one of the stalwarts. She comes from a line of wonderful men and women, the Knights and the McBrides. We know the Belnaps, her posterity upon the earth. It is not necessary from me to eulogize them their works are before them.

A patriarchal blessing was given to the Grandmother of Sister Belnap, Sister Abigail McBride, by the first patriarch of the church, Joseph Smith Sr., which I will read: given at Kirtland, June 8, 1836.

Abigail McBride, born in Nine Partners, Montgomery County, New York, age 66 years on the 29<sup>th</sup> of January 1836. 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 the posterity and confer a blessing. Thou has had sorrow and afflictions, out of which the Lord is delivering thee. He has established thy faith thou has 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 communications 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 the God. Thou shalt not want the things of this life. Give up thyself to God and thou shalt see thy Redeemer whom thou desirest to know. Thou shalt be a member of the Celestial World. I seal



these blessings upon thy head. I seal thee up unto eternal life. Amen and Amen.

As a matter of history, this is wonderful. As a matter of truth, it is more wonderful. We see the words of the prophet verified to the very letter, and her posterity enjoy the same blessings. Grandma Belnap if she could speak today, would say to her children and grandchildren. "Be faithful, live so that you may meet this beloved prophet, live so that you may come where I am, so that we may have an

eternity of joy together. The poor, the needy, the sick and the afflicted rise up and call her blessed. Her children and children's children look upon her with reverence. We cannot sorrow for a person who had lived a life so honorably and well. We miss her. We will miss her sweet face, her kind advice, her loving ways. Nothing in the world can take the place of mother. She didn't have to lie and suffer. Isn't that beautiful in going to her eternal rest. I presume she felt as Sister Emmeline Wells, who said to me, "Why Zina, I am so lonesome here, they are all gone but me, they are all on the other side but me." But we tell her that she has lived to testify of the prophet Joseph and of the translation of my father, Brigham Young. I wish she were here today. She gazed upon the countenance of my father, who looked like Joseph Smith, which indicated that he was the one to lead this church. Emmeline B. Wells is 92. Grandma Belnap's holy life and sweet presence was one that I remember in connection with Aunt Jane Richards, who used to travel with mother. They traveled from place to place, giving counsel and advice, administering to the sick and teaching our young people to have faith in the gospel. It is so easy to become backsliders and forget God. It is better to come to a place mourning than a place of pleasure. Departing this life is just like opening that door and going into another room and there we are amongst our friends. The next life is not so different to this. We take with us our faults, our weaknesses, and thru the mercy of our Heavenly Father, I hope He will judge us by what we want to be. Our sins of

*commission will be forgiven, because we wanted to have done more. These are things we hope for, live for. This sister has done good. She has now gone to her reward. We will be very faithful. I believe we will and follow her many virtues.*

*My sister, Susan Gates should have been here, but in as much as I am here, please accept of my heart and sympathies for those who mourn. I know that you have a good bishop in your ward. I know the people here are good people. As Latter Day Saints, we are brothers and sisters, each striving to prepare ourselves for the things that are to come. Momentous events are at our doors. Last winter I went to the bedside of many who were afflicted with influenza. They tell us that more people died with that terrible disease than died in the war. It many come again but my faith is that if the Saints are faithful, keeping the Sabbath day holy, trying to serve the Lord in our weak way, the best we can, teaching our children aright, God will let these destructions pass us by and our loved ones shall not be taken from us, that the whole world will recognize that we are the people of God. I feel that these blessings are in store for us, and we want to live, so that our children, seeing our example will try to follow in our footsteps. What would heaven be to us without our children? We can't afford to lose one of them. The Lord bless everyone of you, the posterity of this good woman, that she may had the privilege of looking down from the realms above and know that they are hers, This is my prayer for her posterity, that we may all live as she has lived, a righteous follower of the Lord Jesus Christ.*

Sister Ellen Johnson spoke in pray as follows;

*I have been acquainted with Sister Belnap ever since my girlhood days. I have grown up with her and have learned to love her. She was full of love and faith. She was the only doctor we had in this ward. The great work she did at that time no tongue can tell. I don't know that I could find the words this afternoon to express my feelings. I desire to say that the sisters of the Relief Society desire to be numbered with the mourners, they do mourn with the family. She was always ready to help those in need and cheer those who were down cast. She was full of love and faith, no matter when you met her. I pray that we may always be faithful to the end, as Sister Belnap has been.*

Solo: Maud Belnap Kimball

The choir sang: *When First the Glorious Light of Truth*, at the request of President L.W. Shurtliff.

President L. W. Shurtliff<sup>13</sup>, President of the Weber Stake, spoke in part as follows;

*My beloved brethren and sisters I feel thankful that I am able to be here upon this occasion. Sorry that we were late; that was owing to the notice that it was at 2:00 p.m. instead of 1:30. I have listened with marked attention and deep feelings to what has been said concerning this well beloved sister, and it is doubtful whether there is one living, and I do not know who they are among those who have gone behind, who have has such a remarkable record in this church.*

and was born July 24, 1835, at Sullivan, Lorain (now Ashland) county, Ohio.

While an infant, his parents became members of the Church of Jesus Christ of Latter-day Saints. The family went to Kirtland, Ohio, in 1838; from there they moved to Far West, Mo., and thence to Nauvoo, Ill., and thence to Council Bluffs, Iowa. In the spring of 1851 the family began their long journey to Utah with ox teams, arriving in Salt Lake City, Sept. 23rd, of the same year. Shortly afterwards they settled in Weber county, in what is now called Harrisville; but when the Indian trouble came on, they went to live in Bingham's Fort, near Ogden. During this trouble Lewis W. Shurtliff was a lieutenant in the militia organized for self-defense. When a young boy he was ordained a Deacon at Council Bluffs and was subsequently ordained to the various grades of the Priesthood, in their order, after coming to Utah. In the fall of 1855, he was called on a mission to Salmon river, Idaho, where several small companies had been sent as colonists and missionaries to the Indians. They were the first white men who plowed a furrow and broke the soil of that territory. He was only twenty-one years of age when called on this most dangerous colonization expedition. While there he married Louisa C. Smith Jan. 4, 1858. He remained there until 1858; during this time the Indians caused them much annoyance and some trouble. Finally, they had a severe encounter, in which two Elders were killed, one being George McBride and several wounded, and all their cattle and horses were stolen by the Indians. After being imprisoned for thirty days, they were rescued by a company of about two hundred men from Utah. When Elder Shurtliff returned to Ogden in 1858, he found that the community had gone south because of the Johnston army trouble, and on the return of the Saints to their homes, he settled in Ogden, where he purchased property. His wife died in the fall of 1866, and in the spring of 1867 he was called on a mission to Great Britain. Responding to the call, he, together with other missionaries, went by mule-teams to Julesburg, Neb., which was then the western terminus of the Union Pacific railroad. While in England he presided successively over the Nottingham and the London conferences and traveled extensively through England, Scotland and Wales. He also visited Denmark, Norway, Sweden, Germany, France and Italy, and attended meetings with the Saints in most of those countries. On returning home, he was appointed Bishop of Plain City, which office he held until 1883, when he was called back to Ogden and appointed president of the Weber Stake of Zion. This was done at a conference held in Ogden, Jan. 21, 1883. From 1866 to 1872 his time was mostly spent in the missionary field. April 10, 1872, he married Emily M. Wainwright. In 1883 he was elected county Commissioner of Weber county and remained in that office until 1886. During that time he was a member of the constitutional convention and was elected to the council of the Territorial legislature in 1886. The same year he was elected probate judge of Weber county, and re-elected to both these offices in 1888. In 1889, he was elected county commissioner and served in that capacity until 1894. In 1896 and 1898 he served in the upper house of the State legislature. For a number of years he has been closely connected with the Trans-Mississippi Commercial Congress and also the National Irrigation Congress, which organizations are working for the development and advancement of the western arid and semi-arid lands. He was the father of Louie Emily Shurtliff, one-time wife of Church President Joseph F. Smith.

<sup>13</sup> Shurtliff, Lewis Warren, resident of the Weber Stake of Zion, was the son of Luman Andrus Shurtliff and Eunice Baggs Gaylord,

*Well, may these sons and daughters, who are before me, be grateful and thankful, beyond measure, that God gave them such a mother. To think she received her patriarchal blessing under the hands of the first patriarch, Father Joseph Smith, the father of the Prophet and the patriarch Hyrum Smith. Those receiving blessings under his father's head by the patriarch in Kirtland, Ohio. Oh, this good sister was there, a when I think of the family, her father, next then, the Belnap's and to think it has been my good fortune and pleasure to be acquainted with them at my earliest recollection. It would take too much time to point to one-hundredth part of what I knew concerning the records of those families, and you are honored and blessed to have such a woman as your mother, such a noble character, and all the blessings that we sealed upon her and thousands more will be hers. 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. Oh, that we can live, so that we can enjoy the society of such a woman as Sister Belnap in the worlds to come, and that we can share in the glories and exaltations that must ultimately come to her and hers, and then again I asked for this hymn to be rendered because it comes home to me and to her. She was in Kirtland, so was I. She was in Farr West and I was there. She was in the city of Nauvoo. I had the privilege of being also in Nauvoo. We say 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 mission and made that prophecy concerning the future. Thank God, I have lived to see this and all that He has prophesied, and will be fulfilled. What a glorious hymn. I have had it sung out of that book (referring to the hymn book he held in his hand) that was given me.*

*When it comes down to a later period, what a history has a Relief Society President. Oh, Brethren and sisters in the days of difficulties and hardships no one was more ready to do for those that needed than Sister Belnap, and no one was there before her. She was always there. What a privilege it is for me and you to be associated with her and her husband.*



*We must remember that Brother Belnap, Gilbert Belnap, was a man who defended the Prophet, was a bodyguard 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 knew his character, his worth, and 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, and we are here to pay a tribute of love and honor to this noble woman.*

*No words of mine could possibly, in any measure, add to the greatness of her work and worth. What a privilege brethren and sisters you, of this generation, must remember that this good woman and her husband were with the Church in the trials and hardships and difficulties such as no people on this earth has gone thru., It is difficult if we can realize the determination that they had to have to carry out the instructions of those that lead the Church., When the Prophet passed away Brigham Young came. I was there when he walked upon to that stand. I knew him as a boy well, as we were neighbors. I saw the great transfiguration. They were not alike, Brigham Young and Joseph Smith, in appearance, and will 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 designed to lead the church, the mantle fell upon the man whom God had raised up to follow up and bring these people in to this glorious land. Think of it. What part this noble sister has taken. God grant that we may follow in the examples of this pioneer. We cannot go back to the old conditions, and we do not want to. We have problems to solve, but we can gain a great empire in the West. I came down, just weep, not to mourn the loss of this sister. Her association in the past, her whole lifetime has been a revelation to me and her worthy companion, for we were associated closely, all of our lived in the work of God. I being very old myself, and not feeling well recently, Brother Watson came down with me, or brought me to be with him, to look into your faces, to say, "God Bless you, the family of this noble woman. This is my prayer, in the name of Jesus Christ, Amen."*

Musical Selection: John Hull and family.

Elder David O. McKay<sup>14</sup>, of the quorum of the Twelve Apostles, spoke in part as follows:

<sup>14</sup> David Oman, McKay was a member of the Council of Twelve Apostles, and later President of the Church of Jesus Christ of Latter-day Saints. He was born Sept. 8, 1873, in Huntsville, Weber county, Utah, the son of Bishop David McKay, of Huntsville, and Jeannette Evans. His father was an emigrant from Caithness, Scotland emigrating to America as a small boy to Utah, arriving in 1859. At age 6 David O and his parent removed to Ogden, Utah, where his father was ordained a Patriarch and chosen as a member of the High Council of the Weber Stake.

As a youth David O. McKay was highly favored in having the guidance of exceptionally discreet and loving parents—faithful, consistent Latter-day Saints. In their home the Priesthood of God was always respected. It was a home where the performance of every religious duty was a part of life, where respect and honor for parents and for each other was impressed daily by words and acts and in which the most sacred obligation was the daily devotion to God. With such home influence it is not surprising that the young boy David was early impressed with the efficacy of prayer and that as a youth, when the religious part of his nature began to assert itself, he sought guidance in secret prayer. When riding in the hills he would sometimes dismount, and, kneeling by a service-berry bush with only his horse for company, would plead with the Lord to give him a testimony of His truth. Sometimes it would be by the creek in his father's meadow, and sometimes in the timber when out in the hills. Thus the influence of his early teaching, the influence of his home, guided his thoughts and actions until the critical period of youth was passed.

He was baptized September 8, 1881, by Peter C. Geertsen, of Huntsville, and soon afterwards he was ordained to the Lesser Priesthood. From his early childhood he was an enthusiastic member of the Sunday school and Primary Association. Later he became secretary of the Huntsville Sunday school and Young Men's Mutual Improvement Association. David O. received his early education in the Huntsville common schools, and when twenty years old he became principal of the Huntsville school. He went from this position to the University of Utah, where he graduated as president of his class in 1897. While he was enthusiastically planning to enter the teaching profession to repay in a measure what his parents had sacrificed to keep him at school, a call came for him to go to Europe as a missionary. Having previously been ordained an Elder, he was now ordained a Seventy, August 1, 1897, by Seymour B. Young, and set apart for a mission to Great Britain. On his arrival in Liverpool he was appointed to labor in Scotland, where he performed most excellent missionary labors. Having taken advantage of every opportunity offered by the Church and the educational institutions of his State, it is a natural consequence that companions, saints, friends and enemies alike should be deeply impressed by the teaching of this earnest and enthusiastic young missionary. As a result of his two years' work, several families were brought to knowledge of the truth, and prejudice against the work of the Lord was allayed in the minds of many people who were willing to listen to his testimony. Sept. 10, 1899, being specially released to become an instructor in the Weber Stake Academy. One week after his return from Europe he entered said Academy and three years later became the principal of that institution.

Bro. McKay married Emma Ray Riggs of Salt Lake City, the daughter of O. H. Riggs and Emma Robbins. She was born June 23, 1877, in Salt Lake City.

In 1906, three vacancies were filled in the Council of the Twelve Apostles, caused by the death of Elder Marriner W. Merrill and the resignation of John W. Taylor and Matthias F. Crowley. These vacancies were filled by the appointment of Elders George Franklin Richards, Orson F. Whitney and David O. McKay, who were unanimously sustained by the conference April 8, 1906. Bro. McKay was ordained an Apostle by President Joseph F. Smith April

*My dear friends, brethren and sisters, you will overlook the impropriety of my coming in late when I tell you that another funeral, surrounded by circumstances that made it most sad, prevented my getting here any earlier. It is true, I could*



*have refused to have accepted that invitation, because it came second to this, but I was sure that your hearts were in sympathy with them and no objection to my stopping on the way to talk to those who are indeed in distress.*

*To know and I cannot help but feel that you boys and girls, to whom I am speaking, you grown men, fathers and grandfathers, have been most blessed, and the circumstances surrounding this funeral service today more keenly, after stepping out of that scene of the terrible tragedy of a few days ago, and of the other funeral of the young man killed in the mill. So these three, whose lives are brought to a close by accident, their lives snapped out, as the wind would blow out a candle, I contrast with the life of this beloved sister.*

*I thought of the words that President Smith said on the day of his death, and your mother can say the same. These are his words, almost the last he uttered; "when I look around me and see my boys and my girls, whom the Lord has given me, and realize that I have succeeded, with His help, to make them tolerable comfortable, and at least respectable in the world, I*

9, 1906. In 1906 (Oct. 6th), he was sustained as second assistant general Sunday school superintendent, and as first assistant general Sunday school superintendent April 4, 1909.

While he looks to and into the future, he is no idle dreamer; he has a wonderful capacity for making men see his vision and then of solving the details of his plan which will make this vision a living reality. His sure and unfailing testimony of the gospel of Jesus Christ is exemplified in his every thought, word and deed for the young people of the Church. His kindly, gentlemanly bearing toward every one whom he meets is proverbial. Correlation Committee. Elder McKay was a popular speaker, his earnestness always making a favorable impression upon his hearers, and being a man of education he wields a great influence among the professors and teachers of Church schools, where his counsels and advice have done much to improve the educational conditions of the Church. In April 1951 then LDS President George Albert Smith passed away and David O. McKay was ordained as the Church's new leader.



*have realized the reassurance of my life." The whole circumstance that makes life worth living. I think that is a given philosophical perception of the purpose of life. As soon as I heard it, the day that he uttered it, I said, there, in one sentence, President Smith has expressed the main purpose of life, the whole circumstance that makes life worth living. 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 many of them, I think, if not all of them and some of her grandchildren. She 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 go, instructive, entertaining, as a woman's career may go, 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 processional 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, how, whatever, he or she may be in his or her profession, I ask you to point to one who had been benefited the world, who had fulfilled his or her mission with such honor to himself or 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. A mother what does she do? Offers her life, goes really right to the portals of death, every time that a little child comes to her, and she does it heroically. She does it cheerfully. She is a co-partner with God in that creation. That is the way we look upon motherhood, and God bless you mothers who enter into that responsibility, true to life, true to the mission God has given you, Ah well may we say with the poet;*

*The holiest words my tongue can frame,  
The noblest thoughts my soul can claim  
Unworthy are to praise the name  
More precious than all other.  
An infant, when her love first came,  
A man, I find it still the same,  
Reverently, I breathe her name  
The sacred name of mother.*

*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 to her 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. That is so by doing first what she has done for you, for others. That is son.*

*Poets have expressed that thought. Concerning the Mother's life and our obligations is written; "Gentle hands that never weary toiling in love's vineyard sweet, Eyes that seem forever cheery when our eyes they chance to meet, Tender, patient, brace, devoted, this is always mother's way. Could her worthy in gold be quoted as you think of her today?"*

*There shall never be another quite so tender, quite so kind. As the patient little mother; nowhere on this earth you'll find. Her affection duplicated; none so proud if you are fine. Could her worth be overstated? Not by any words of mine.*

*Death stood near the hour she bore us, agony was her to know, yet she bravely faced it for us, smiling in her time of woe; down the years how oft we've tried her, often selfish, heedless blind. Yet with love alone to guide her she was never one unkind.*

*Vain are all our tributes to her if in words alone they dwell. We must live the praises due her; there's no other way to tell. Gentle mother that we love her. Would you say, as you recall all the patient service of her, you've been worthy of it all?*

*We must live the praises due her. That is the line I wish to emphasize. There is no other way to tell gentle mother that we love her. Would you say that you regret all the patient service of hers? You have been worthy of it and now how shall we live, that is the question.*

*She was 89 years old. 89 years, ah, what changes, mighty changes, have taken place in the world since she was a babe. "O years, just think what changes have taken place in the last twenty years, twenty years ago I saw my first automobile. So did you. We didn't dream that they could go thru war. We were like Darius Green. We thought it was all imagination. We thought the whole world was safe from war/. Some of us who read the prophecies didn't but the world generally thought so. Twenty years; ten years, five years. We can think of what mighty changes have taken place in the last five years. Go back ten, 20, 30, 40, 76, 89 years and here is mother. Ah, brethren and sisters how thankful you ought to be have had your mother these many many years. Hasn't God been good to you, you boys growing up and having her with you? Some of us lost our mothers many years ago. You don't know what it is to have your mother with you when you were having your own children. You, who are here, have had your grandmother's love, your great grandmother's love. Count your many blessings today. You are experiencing the pangs of parting.*

*Think of all the great things that have come to you and the blessings you have had and your grief will almost be swallowed up in having mother, grandmother with you so many years.*

*Think of this thought she is one more link that connects us with the opening of this dispensation. You and I know nothing about the Nauvoo. She did. Pres Shurtliff does. President Joseph F. Smith did. Aunt Emmaline Wells does. But you know that there are very few to whom we can refer now, and this thing brings tears. It is all past. That is the sad thing about this parting. One by one, the links become fewer that connect us with that great dispensation. But remember this. Thru miseries, trials of the plains, tribulations attendant upon pioneering, all thru those pioneer days, the troubles and responsibilities, pains, anxieties of motherhood, the rearing of a family, thru all the calamities that was heaped upon her people, part of which we had to bear, thru all privations, thru all prosperity that came, thru all the many changes that the world has seen during the last fifty years, one think stands out pre-eminently, that is, that her faith never wavered. Her testimony was never shaken. I think such a life should give us you people joy. You knew your grandmother to be honest. You knew your mother to be the sweetest, truest woman in the world, as I knew mine, and the sweetest thing in my life is this, that my parents being honest, true, having in mind only the good of their children, that the dearest and humanity had established in their hearts, and tried to establish in the hearts of their children, that the dearest thing all the world is the gospel of Jesus Christ. They may have been deceived, if so, they were sincere in that deception. I grant you that, but so far as their knowledge is concerned, what they wanted their children to do above everything else in all this world was to be true to the gospel of Jesus Christ. That is what made them great, greater than kings and queens of this world. We can pay tribute today to your mother, and life her, true to motherhood, true to the principles of life and salvation, you children, grandsons and granddaughters, hold to that truth. Your grandmother did not deceive you. The only question is whether she was deceived when she went down to the waters of baptism. She was willing to sacrifice everything. You can see dealings in which she has been willing to do it time and time again. They were not deceived, that is the best of it all. She wasn't deceived, and my parents were not deceived.*

*When a man tells me, as my father told me that when he felt that at one time it would be a wise thing not to testify to the divinity of the Prophet Joseph Smith's mission. He discovered that as long as he preached the atonement and the first principles of the gospel, the people would listen to him, but as soon as he testified to the restoration of the gospel, the people would turn away. Believing that it would be well first to preach the simple principles of the gospel he unconsciously fell into the habit of not testifying of the divinity of the Prophet's mission until a feeling came*

*over him that crushed him, he couldn't tell what was the matter, what he had done or what he had said that could have caused this depression. He thought he would leave the mission field. After a sleepless night, before daylight, he started off to a cave, and there in secret he intended to pour out his pleadings to his Father in Heaven that this feeling might be removed, if not, he would go home. After pouring out his heart to his God, saying, "What have I done, what shall I do?" the answer came distinctly, "Testify that Joseph Smith is a prophet of God." And then he realized what he and shown. He remembered and he said, "Lord, it is enough?" He went back to his work. He was not deceived, and she was not deceived. She knew that God has an eternal plan for the salvation of the human family. If we love her, we must show that love in deeds. We must live in accordance with that eternal plan. There is the comfort that comes to us today. The realization that death is a mere transition, just a passing from this little room, known as God's room into another for more glorious, for more desirable, far more glorious in which to live- because she has her previous experience before she came incorporated with eighty-nine years here. He undying testimony of the gospel and now lived with the loved ones gone before. There is not a death to such as she.*

*The Christians all over the world acknowledge the divinity of Christ. They say that He died upon the cross, that his body was placed in the tomb. Historically true, his body was placed in the tomb, a huge rock rolled against it. His body was lifeless, it lay there Friday night, all day Saturday, but just as soon as the Sabbath ended, even before it was light, on Sunday morning, Mary Magdalene, the other Mary and other women started with what? With spices and burial ointment. He was dead to them and the last sad rites had to be administered, and Mary wondered whom she could get to rill that huge stone. Imagine her surprise when she came and found that huge stones rolled away and found the tomb empty. One thought came to her, his body had been taken away, Jesus said, "Mary" That was real. Mary said unto him. "Rabboni" He was real to her, for she was about to embrace him. This was real. "Touch me not, Mary, I have not yet ascended unto my Father unto your God, My God." All of you accept that. I know there are some who do not understand it. Prove it. Shall we? As for me, I cannot disprove it. The fact remains that Jesus broke the bonds of death and He lives. He is our Redeemer and Sister Belnap lives. For as truly as Jesus lived. So truly was Sister Belnap a child of the eternal father. Your mother, with all her faith, with all her testimonies, with all her personal experiences, the accumulation of 89 years, useful and wonderful years, lives, and she is waiting to welcome sons, daughters, grandsons, granddaughters and all. God help us to so live that we will be able to meet her and be worthy of her welcome, for I tell you brethren and sisters, this life is just a eternity to which we go. She has closed it successfully. She didn't yield to debaucher, the river of passion. She passed it gloriously, and she has received*

*the welcome, "Well, done, enter into the rest prepared for the just" And I pray God to bless us all, that we may realize that life is a mission, and our duty is to be true to each other and true to God. By being so, we will be true Latter-Day Saints, as she died, as she lived. I leave my blessings with you my friends. God bless you with His Holy Spirit. The world is truly better for you being init and we are indebted for it to this good mother. God help you to cherish her memory and hold it sacred. I pray. I ask it in the name of Jesus Christ, Amen.*

*Brother D.O. McKay arose again and said; "I was sure there were great grandchildren here, and since I have taken my seat I have this more, and I think it is well worth mentioning. It just increases our appreciation and makes more worthy the highest tribute that can be paid to such precious women. There are also three great great grandchildren, thru Martha Jane Belnap Hammon, Polly Hammon Stoker and Pearl Stoker James. All in the church, faithful.*

Bishop J.R. Beus;

*To my mind, my brethren and sisters, the remarks today are very remindful of scenes and occasions of the past. And I think I am voicing the sentiments of the vast majority of the people of our ward. It seems like old times come back again. The old faces that we used to know, the old faces that ere present with us in our ward work and all of our affairs. I feel, by brethren and sisters that the little I might say would only make the very beautiful things that we have listened to, and to the beautiful things that we have listened to, and to the beautiful singing that we have heard. I might refer to the likeness over on the wall, which, perhaps nearly everybody are acquainted with, the picture of Gilbert Belnap, the first Bishop of Hooper. He held this position for, all xxxx, all those things are certainly very mindful. I desire on behalf of the Belnap family to thank you for your attendance here today. I feel like saying on the other hand, as a ward we feel honored and blessed by this occasion, especially honored and blessed by the presence of Brother McKay, the Stake presidency and the sister. We thank all who have assisted in any way, on this sublime occasion. May the Lord bless us all; help us all to calculate the many good things given us today. After a selection by the choir and the benediction, it has been proposed that owing to the fact there are so many friends here, who have not viewed the remains, the casket be opened.*

The choir sang: *Rest Thee Now from Care and Sorrow.*

The benediction was offered by President John Watson<sup>15</sup>, of the Weber Stake Presidency, as follows;

*At the close of these services, our Heavenly Father we thank thee for the words of love and comfort that have been given to us on this occasion, I part portraying the life of this our departed sister. We are grateful that she had lived in this community. Thankful to thee for her labors for her devotion, and of the work that has been done by her family and her descendants in seeking to advance Thy cause. The cause of truth that has been established in this dispensation. We pray Thee to bless the descendants of this sister and bless all whom have been associated with her and knew her. That the influence of that, also, may be with them. That they may seek to emulate and live in accordance with the things she has promulgated among this people. Be with us to the interment, that no accident may befall us. May we seek to serve thee in righteousness all of our days? In the name of Jesus Christ, our Redeemer, Amen*

Viewing of the remains

Funeral cortège to the Ogden City Cemetery, Ogden, Utah

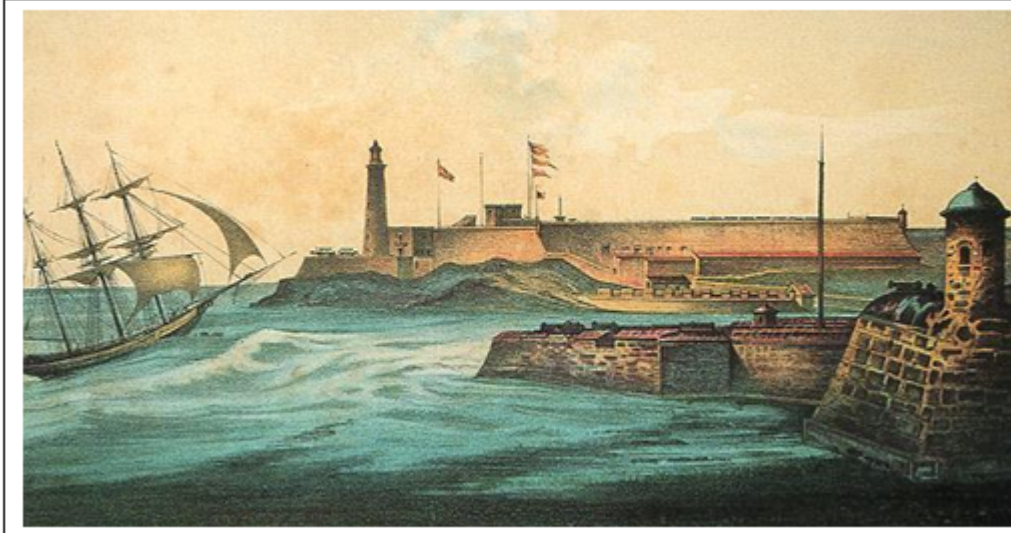
### **Belknap Brother's Sacrifice**

This is an account of three brothers, devout patriot, served with loyalty against the frenzy during the French and Indian Wars. Although serving was a part of their required duty to their country and the risks they took and the lives they gave proved that through all....

The history of the United States begins for all intensive purposes, with the end of the Revolutionary War and the establishment of the 13 Colonies. Yet years prior the inhabitants of this country, then part of the British Empire, took great lengths to show their true patriotism to the

<sup>15</sup> John Watson was a second counselor in the Weber Stake presidency, Utah, from 1908 to 1915 and first counselor from 1915 to 1922. He was born April 19, 1853, in Walkington, Yorkshire, England, the son of William Watson and Mary Binnington and baptized Nov. 4, 1877. His family emigrated to Utah in 1881. He was ordained a High Priest Aug. 1, 1892, by Charles F. Middleton, and presided over the Ogden 5th Ward from 1900 to 1908, and died March 15, 1935.

In 1887 he was a founding member of the Utah Loan and Trust Company Bank, the banking business in Ogden thus continuing to thrive and adequately take care of the needs of a progressive and expanding community. lastly John Watson, has reached the position of magnitude and importance that was instrumental in the transition of a modern day co-op to Z. C. M. I.



Among those great grandfather of Rosel Belnap; Ebenezer, David and Rosel's grandfather Jesse Belknap. The three brother's served with merit, two being continually promoted to higher ranks. The distinction of serving

The eldest of Samuel's children

The history of the United States begins for all intensive purposes, with the end of the Revolutionary War and the establishment of the 13 Colonies. Yet years prior the inhabitants of this country, then part of the British Empire, took great lengths to show their true patriotism to the growth of this land. If it were not for the evolutionary actions of our earliest ancestors on the shores of the New World, they shaped

**Phineas Lyman, was Regimental commander during the French and Indians War as well as Commander General during the subsequent Revolutionary War**



what was to be the rise of military might, which in turn caused a revolution.

The Belknap family was first established themselves during the early 1600's on the shores of Massachusetts and through generations true pioneer spirit matured. Although patriots from the core, the Belknaps, like many loyalists, remained in touch with their duties to the ruling party.

Samuel Belknap was born about 1702, the son of Ebenezer Belknap. Samuel was only the second generation of Belknap's to be born on the soils of the New World, his grandfather and namesake Samuel, emigrated from England about 1640, but would not live to see his grandson. Generation after generation the Belknap family.....

to join the war effort called by the General Assembly of Connecticut was Ebenezer Belknap. Ebenezer was born 15 May 1734 in Enfield, Hartford, Connecticut. In the Campaign of 1757<sup>16</sup> Ebenezer joined the ranks of Co. Phineas

Lyman's Regiment and served both as a corporal, and then Sergeant until his release December 2, 1757. During that time he served at Fort William Henry. Year after year the Connecticut General Assembly called upon support of their citizens to join the ever present British Troops and fight along side the British counterparts. In 1758, 1759 and 1760 Ebenezer would join the call for arms, each year being promoted to a higher ranks and undoubtedly higher responsibility. In 1758 Ebenezer had been promoted to Sergeant Major and now took his place along with General Lyman as a Regimental Officer. In 1760 the last Campaign

he would join, Ebenezer lost his life on July 3, serving his country faithfully till his death.

The youngest member of the Belknap family to serve was David Belknap. David was born 5 August 1742 and was only a lad of 18 when he joined the Campaign of 1760. A major offensive was planned and additional troops were ordered by the General Assembly, over 5000 were raised to support the troops of the British. As a private

<sup>16</sup> The Campaign of 1757: The General Assembly met in February 1757 and summoned 1400 men, to make up one regiment and 14 companies to act in the conjunction with the regular troops under the command of the Earl of Loudon. During the Campaign an alarm and Capture of Fort William Henry took place and additional troops were called.



David joined the Company of C. Elsworth and through injury was placed in the Hospital in Montreal and there died 22 Sep 1760.<sup>17</sup>

The third brother, and our direct ancestor Jesse Belknap, served with distinction during the French and Indian War. From the time of his joining as a private until the final campaign of 1762, Jesse

Jesse Belknap was born on 9 April 1739 in Enfield, Hartford Co., Connecticut. Only 10 days following his 17<sup>th</sup> birthday Jesse enlisted in the 7<sup>th</sup> Company under Capt. Noah Grant, serving at Fort William Henry.<sup>18</sup> Repeatedly when the call for arms among the citizens of Connecticut came, Jesse wasted no time, year to year serving. In 1757 he served in Captain Phineas Lyman's Company, along with older brother Ebenezer, serving in the First Company under Colonel Lyman himself. Jesse served as company corporal from April 7 until December 2, 1757 when he and brother Ebenezer left Canaan and returned home, a three day journey. For three days both Ebenezer and Jesse journeyed home to their family after the war. The trip was arduous from their departure in Canaan. The Government paid an additional sum of 14 pence per day<sup>19</sup> for this journey.

The Campaigns of 1758, 1759 then 1760 can and went, but during these three years the now 21 year old Jesse found a wife and lost two brothers in the service of this cause, but the greatest task was yet at hand, 1762.

### IN MEMORIAM

Since the publication of the 2002 CRIER, the following deaths have been received by the Belnap Family Organization through January 1, 2004. To have your family's vital statistics printed in the future issues of the CRIER, please contact your Family Representative, CRIER Editor or email to [dhfw80d@yahoo.com](mailto:dhfw80d@yahoo.com).

GILBERT EUGENE MARRIOTT (#1 child of Gilbert Enos and Helen Alvoretta Smirl Marriott, #1 child of Enos Eugene and Weltha May Belnap Marriott, #5 child of Gilbert Rosel and Sarah Jane Cole Belnap) died 20

September 2002 in Ogden, Weber, Utah. Buried 24 September 2002 in Ben Lomond/North Ogden Cemetery, North Ogden, Weber, Utah.

KATHLEEN ALLEN MARRIOTT (wife of Gilbert Eugene Marriott, see above) died 10 December 2001 in Ogden, Weber, Utah. Buried 14 December 2001 in Ben Lomond/North Ogden Cemetery, North Ogden, Utah.

STANLEY FIELDING KIMBALL, JR. (#2 child of Stanley Fielding and Maud Belnap Kimball, #6 child of Gilbert Rosel and Sarah Jane Cole Belnap) died 25 December 2000 in El Centro, Imperial, California. Cremated.

FRANKIN DEWAYNE CROXFORD (husband of Clara Mae Wilson Croxford, #1 child of Lester James and Caora Mae Belnap Wilson, #2 child of Reuben Augustus and Clara May Pope Belnap, #1 child of Reuben and Lucien Vilate Hammon Belnap) died 7 January 2003 in Layton, Davis, Utah. Buried 10 January 2003 in Ogden City Cemetery, Ogden, Weber, Utah.

NORMAN BELNAP (#5 child of Reuben Augustus and Ella Catherine Messick Belnap, #1 child of Reuben Augustus and Luciene Vilate Hammon Belnap) died 13 August 2002 in Shelly, Bingham, Idaho. Buried 16 August 2002 in Idaho Falls, Bonneville, Idaho.

RENOLD ARTHUR MISKIN (#4 child of Arthur Richard and Luvina Vilate Belnap Minskin, #4 child of Reuben and Lucien Vilate Hammon Belnap) died 3 March 2001 in Salt Lake City, Salk Lake, Utah. Buried 8 March 2001 in Wasatch Lawn Memorial Park, Salt Lake City, Salt Lake, Utah.

MELBA EMMA HYMAS MISKIN (former wife of Renold Arthur Minskin, (see above) died 6 April 2001 in Bingham City, Box Elder, Idaho. Buried 10 April 2001 in Liberty City Cemetery, Liberty, Bear Lake, Idaho.

NEDRA MAURINE SILVERTHORNE BELNAP (wife of Howard Knight Belnap, #2 child of Joseph Howard and Lillian May Bingham Belnap, #1 child of Joseph and Minerva Permelia Howard (Fisk) Belnap) died 5 February 2003 in Ogden, Weber, Utah. Buried 10 February 2003 in Leavitt's Aultorest Memorial Park, Ogden, Weber, Utah.

HEBER ALLEN WHEELWRIGHT (#1 child of Heber Togy and Greta Johnson Wheelwright, #1 child of Benjamin Albin and Augusta Permelia Belnap Johnson, #2 child of Joseph and Minerva Permelia Howard (Fisk) Belnap) died 25 November 2001 in Ogden, Weber, Utah. Buried 1 December 2001 in Memorial Gardens of the Wasatch, South Ogden, Weber, Utah.

BEVERLY BELL WEAVER WHEELWRIGHT (wife of Phillip Dee Wheelwright, #3 child of Heber Togy and Greta Johnson Wheelwright, #1 child of Benjamin Albin and Augusta Permelia Belnap Johnson, #2 child of Joseph and Minerva Permelia Howard (Fisk) Belnap)

<sup>17</sup> Hospital Retunes of the 1<sup>st</sup> Regiment of Connecticut Provincials to His Majesty's Hospital at Montreal.

<sup>18</sup> Master Muster Rool dated October 13, 1756 Fort William Henry.

<sup>19</sup> Pay Muster Roll, Co Lyman's Regiment 1757, Connecticut State Library

died 2 July 2003 in Farr West, Weber, Utah. Buried 7 July 2003 in Brigham City Cemetery, Brigham City, Box Elder, Utah.

GEORGE WAYNE GILL (#1 child of George Peter and Wanda Johnson Gill, #3 child of Benjamin Albin and Augusta Permelia Belnap Johnson, #2 child of Joseph and Minerva Permelia Howard (Fisk) Belnap) died 27 April 2002 in Bountiful, Davis, Utah. Cremated.

DEWEY J. GILL (#2 child of George Peter and Wanda Johnson Gill, #3 child of Benjamin Albin and Augusta Permelia Belnap Johnson, #2 child of Joseph and Minerva Permelia Howard (Fisk) Belnap) died 3 July 2003 in Salt Lake City, Salt Lake, Utah. Buried 8 July in Camp Williams Veterans Memorial Park, Bluffdale, Utah

JAY HERMAN ROWE, JR. (#2 child of Jay Herman Rowe, Sr. and Lodasca Williams Rowe Mills Stouffer, #3 child of Hyrum and Lodasca Belnap Williams, #3 child of Joseph and Minerva Permelia Howard (Fisk) Belnap) died 18 December 2002 in Marysville, Snohomish, Washington. Buried 23 December 2002 in Tahoma National Cemetery, Kent, King, Washington.

DOROTHY WILLIAMS VAN WOERKOM (#4 child of Hyrum and Lodasca Belnap Williams, #3 child of Joseph and Minerva Permelia Howard (Fisk) Belnap) died 3 January 2002 in Layton, Davis, Utah. Buried 7 January 2002 in Ogden City Cemetery, Ogden, Weber, Utah.

LOIS VAN WOERKOM HOWELL (#2 child of John and Dorothy Williams Van Woerkom, see above) died 8 December 2003 in Salt Lake City, Salt Lake, Utah. Buried 13 December 2003 in West Point City Cemetery, West Point, Davis, Utah.

ALLABELLE DELORES BELNAP CASTLE (#1 child of Amos and Mary Setyra Weaver Belnap, #8 child of Joseph and Minerva Permelia Howard (Fisk) Belnap) died 14 May 2001 in Boise, Ada, Idaho. Buried 18 May 2001 in Cloverdale Cemetery, Boise, Ada, Idaho.

SHAWN OTTO MARTI (husband of Natalie Cazier Marti, child of William Dee and Mary Elizabeth Belnap Cazier, #1 child of Amos Kay and Karma Mae Smith Belnap, #2 child of Amos and Mary Setyra Weaver Belnap, #8 child of Joseph and Minerva Permelia Howard (Fisk) Belnap.

SAGE MARTI (child of Shawn Otto and Natalie Cazier Marti, see above) Shawn and baby Sage were killed in an auto accident near Caldwell, Idaho on 27 February 2003. They were buried together on 6 March 2003 in Cloverdale Cemetery, Boise, Ada, Idaho.

ROBERT NELS JOHNSON (husband of Patricia Kay Belnap, #2 child of Amos Kay and Karma Smith Belnap, #2 child of Amos and Mary Setyra Weaver Belnap, #8 child of Joseph and Minerva Permelia Howard (Fisk) Belnap) died 4 June 2003 while scuba diving in California. Buried 12 June 2003 in Spanish Fork City Cemetery, Spanish Fork, Utah, Utah.

TYRA LOU BELNAP TITMUS (#3 child of Amos and Mary Setyra Weaver Belnap, #8 child of Joseph and Minerva Permelia Howard (Fisk) Belnap) died 3 November 2000 in Boise, Ada, Idaho. Buried 7 November 2000 in Cloverdale Cemetery, Boise, Ada, Idaho.

JAMES LEROY TITMUS (husband of Tyra Lou Belnap Titmus, see above) died 10 February 2003 in Boise, Ada, Idaho. Buried 14 February 2003 in Cloverdale Cemetery, Boise, Ada, Idaho.

WARREN SPENCER HIGLEY (husband of Gladys Armenta Stoker Malan Higley, #2 child of Lorenzo Earl and Bessie Lora Brown Stoker, #3 child of Levi Byram and Martha Jane Belnap Hammon) died 4 November 2003 in Hooper, Weber, Utah. Buried 8 November 2003 in Hooper Cemetery, Hooper, Weber, Utah.

ALLEN VERL STOKER (#10 child of Jesse Stoker and Lettie Matilda Hammon Stoker Taylor, #8 child of Levi Byram and Martha Jane Belnap Hammon) died 17 February 2003 in Ogden, Weber, Utah. Buried 21 February 2003 in Roy City Stoker Memorial Cemetery, Roy, Weber, Utah.

PAMELLA KAY STOKER HENDERSON (#1 child of Allen Verl and Helen Betty West Stoker, see above) died 23 December 2001 in Las Vegas, Clark, Nevada. Buried 29 December 2001 in Ogden City Cemetery, Ogden, Weber, Utah.

BRYCE RYAN VENABLE (#1 child of Bruce Eric and Susan Sorenson Venable, #4 child of Wayne Leroy and Ona Beus Venable, #2 child of Marvin Charles and Matilda Jane Stoker Venable, #2 child of Jesse Stoker and Lettie Matilda Hammon Stoker Taylor, #8 child of Levi Byram and Martha Jane Belnap Hammon) died 11 May 2002 in Ogden, Weber, Utah. Buried 16 May 2002 in Roy City Stoker Memorial Cemetery, Roy, Weber, Utah.

EDITH HAMMON LOWDER (#6 child of Amasa Marion and Edith Ann Hobson Hammon, #9 child of Levi Byram and Martha Jane Belnap Hammon) died 12 April 2001 in Rupert, Minidoka, Idaho. Buried 15 April 2001 in Rupert Cemetery, Rupert, Minidoka, Idaho.

MYRLA HAMMON RUNDQUIST (#8 child of Amasa Marion and Edith Ann Hobson Hammon, #9 child of Levi Byram and Martha Jane Belnap Hammon) died 21 November 2003 in Roy, Weber, Utah. Buried 25 November 2003 in Roy City Stoker Memorial Cemetery, Roy, Weber, Utah.

NORMA LARUE CLEGG TAYLOR (wife of Vee LaVar Taylor, #6 child of Alex Ursel and Rhoda Luann Hammon Taylor, #10 child of Levi Byram and Martha Jane Belnap Hammon) died 3 March 2001 in Grace, Caribou, Idaho. Buried 7 March 2001 in Grace, Caribou, Idaho.

LYLE HAMMON TAYLOR (#7 child of Alex Ursel and Rhoda Luann Hammon Taylor, #10 child of Levi Byram

and Martha Jane Belnap Hammon) died 27 February 2003 in Pocatello, Bannock, Idaho. Buried 5 March 2003 in Pleasantview Cemetery, Burley, Cassia, Idaho.

FLORENCE ELLEN FELTON GREENWELL (wife of Fred Orah Greenwell, #3 child of Lancelot and Betsy Robena Hammon Greenwell, #11 child of Levi Byram and Martha Jane Belnap Hammon) died 27 June 2001 in Ogden, Weber, Utah. Buried 30 June 2001 in Ogden City Cemetery, Ogden, Weber, Utah.

VERNE LANCE GREENWELL (#5 child of Lancelot and Betsy Robena Hammon Greenwell, #11 child of Levi Byram and Martha Jane Belnap Hammon) died 19 June 2002 in Ogden, Weber, Utah. Buried 24 June 2002 in Ogden City Cemetery, Ogden, Weber, Utah.

DEBIANN MOORE HILL GREENWELL (former wife of Ned Lance Greenwell, #6 child of Verne Lance and Nedra McFarland Greenwell, see above) died 12 November 2001 in Salt Lake City, Salt Lake, Utah. Buried 12 November 2001 in Valley View Memorial Park, Salt Lake City, Salt Lake, Utah.

MONTE KEENE DRAAYER (#1 child of Adrian Draayer, Jr. and Sharon Gay Hammon Draayer Bell, #2 child of Daniel Glen and Virginia Slater Hammon, #15 child of Levi Byram and Martha Jane Belnap Hammon) died 1 November 2002 in Salt Lake City, Salt Lake, Utah. Buried 6 November 2002 in Bountiful City Cemetery, Bountiful, Davis, Utah.

VAUGHAN ALLEN DRAAYER (#4 child of Adrian Draayer, Jr. and Sharon Gay Hammon Bell, #2 child of Daniel Glen and Virginia Slater Hammon, #15 child of Levi Byram and Martha Jane Belnap Hammon) died 10 December 2001 in Ogden, Weber, Utah. Buried 14 December 2001 in Bountiful City Cemetery, Bountiful, Davis, Utah.

JULIE ANN HILL ERICKSON (wife of David Belnap Erickson, #4 child of Eldred Hilmar and Lois Ruth Belnap Erickson, #2 child of Arias Guy and Mabel Harris Belnap, #2 child of Hyrum and Anna Constantia Bluth Belnap) died 31 May 2001 in Ogden, Weber, Utah. Buried 4 June 2001 in Ben Lomond/North Ogden Cemetery, North Ogden, Weber, Utah.

DENISE MARIE BELNAP (#1 child of Augustus Denis and Golda Marie Robison Belnap, #1 child of Augustus Ruben and Olena Nettie Anderson Belnap, #1 child of Augustus Weber and Mary Read Belnap) died 6 May 2002 in Corvallis, Benton, Oregon. Buried 10 May 2002 in Oaklawn Cemetery, Corvallis, Benton, Oregon.

LYLE H. MOON (husband of Zeruah H. Belnap Moon, #1 child of Joseph Francis and Mabel Catherine Hirschi Belnap, #7 child of Augustus Weber and Mary Read Belnap) died 2 January 2002 in Sugar City, Madison, Idaho. Buried 5 January 2002 in Sugar City Cemetery, Sugar City, Madison, Idaho.

EDNA A. GRIPPIN RECTOR BELNAP (wife of David Evan Belnap, #4 child of Amasa and Lillian Rosemond Garner Belnap) died 27 January 2000 in Amity, Yamhill, Oregon. Buried 31 January 2000 in Amity, Yamhill, Oregon.

JUNE LOIS HIATT BELNAP (wife of Owen Shirley Belnap, #4 child of David Evan and Avis Linnie Baker Belnap, #4 child of Amasa and Lillian Rosemond Garner Belnap) died 4 March 2001 in Ephrata, Grant Washington. Buried 9 March 2001 in Ephrata City Cemetery, Ephrata, Grant, Washington.

NILES UDELL HESS (husband of Elayne Lowe Hess, #2 child of John Virgil and Sara Christensen Lowe, #1 child of John Alexander and Adaline Lorinda Belnap Lowe) died 10 September 2002 in Ogden, Weber, Utah. Buried 13 September 2002 in Farmington City Cemetery, Farmington, Davis, Utah.

RAY WEBSTER STODDARD (husband of Thelma Law Stoddard, #3 child of Milford Robert and Edith Lowe Law, #7 child of John Alexander and Adaline Lorinda Belnap Lowe) died 19 November 2001 in Logan, Cache, Utah. Buried 5 December 2001 in Paris City Cemetery, Paris, Bear Lake, Idaho.

LILLIAN CHRISTENSEN SIMPSON (wife of Earl Francis Simpson, #1 child of Francis Valentine and Fawn Lavern Belnap Simpson, #4 child of William Oscar and Louisa May Parker Belnap, #1 child of William James and Eliza Ann Watts Belnap) died 24 November 2001 in Hooper, Weber, Utah. Buried 29 November 2001 in Hooper Cemetery, Hooper, Weber, Utah.

CHLOE MARION BELNAP WILLIAMS (#1 child of James Gilbert and Chloe May Beus Belnap, #2 child of William James and Eliza Ann Watts Belnap) died 28 April 2001 in Bountiful, Davis, Utah. Buried 3 May 2001 in Salt Lake City Cemetery, Salt Lake, Utah.

CLARENCE BEUS BELNAP (#6 child of James Gilbert and Chloe May Beus Belnap, #2 child of William James and Eliza Ann Watts Belnap) died 22 January 2003 in Bountiful, Davis, Utah. Buried 25 January 2003 in Farmington City Cemetery, Farmington, Davis, Utah.

RODNEY ALTON HANSEN (husband of Zina Jean Belnap Hansen, #3 child of John Austin and Effie Spaulding Belnap, #7 child of William James and Eliza Ann Watts Belnap) died 12 March 2001 in Paul, Minidoka, Idaho. Buried 15 March 2001 in Paul, Minidoka, Idaho.

VERLA MATTIE BELNAP LUSK (#5 child of John Austin and Effie Spaulding Belnap, #7 child of William James and Eliza Ann Watts Belnap) died 27 March 2002 in Sugar City, Madison, Idaho. Buried 30 March 2002 in Sugar City Cemetery, Sugar City, Madison, Idaho. At the time of her death she was serving as the Family Representative for the William James line.

DELOS DREDGE LUSK (husband of Verla Mattie Belnap Lusk, see above) died 23 March 2002 in Sugar City, Madison, Idaho. Buried 27 March 2002 in Sugar City Cemetery, Sugar City, Madison, Idaho.

ALICIA SWAPP DAME (#1 child of Preston West and Mildred Belnap Swapp, #2 child of John Austin and Effie Spaulding Belnap, #7 child of William James and Eliza Ann Watts Belnap) died 6 December 2003 in Las Vegas, Clark, Nevada. Buried 13 December 2003 in Kanab City Cemetery, Kanab, Kane, Utah.

HAROLD ELIAS BELNAP (#4 child of Oliver Mead and Jael Lavern Hatch Belnap, #1 child of Oliver and Margaret Ann Manning Belnap) died 26 March 2001 in Blackfoot, Bingham, Idaho. Buried 30 March 2001 in Moreland Cemetery, Moreland, Bingham, Idaho.

CONNOR BELNAP (Child of Lyle Kim and Elizabeth Cleveland Belnap, #3 child of Oliver Miles and Mildred Camille Thurston Belnap, #3 child of Harold Elias and Evelyn Hatch Belnap, (See above) died 17 April 2003 in Memphis, Tennessee.

MARIE GAMBLING GRUNDER BENSON (wife of Marvin Mathias Benson, #1 child of Mathias Julius and Margaret Belnap Benson, #3 child of Oliver and Margaret Ann Manning Belnap) died 1 March 2002 in Boise, Ada, Idaho. Buried 9 March 2002 in Cloverdale Cemetery, Boise, Ada, Idaho.

GARTH RONALD BELNAP (#3 child of Lester and Crystal Vere Ellsworth Belnap, #4 child of Oliver and Margaret Ann Manning Belnap) died 17 December 2002 in Henderson, Clark, Nevada. Buried 21 December 2002 in Moreland City Cemetery, Moreland, Bingham, Idaho.

BLAINE GARTH BELNAP (#1 child of Garth Ronald and Velma Bingham Belnap, see above) died 7 January 2003 in Boise, Ada, Idaho. Buried 11 January 2003 in Moreland City Cemetery, Moreland, Bingham, Idaho.

GAYLE VAN ORDEN BELNAP (wife of Michael Wallace Belnap, #2 child of Wallace J. and Carol Maxine Christopherson Belnap, #7 child of Lester and Crystal Vere Ellsworth Belnap, #4 child of Oliver and Margaret Ann Manning Belnap) died 5 October 2000 in Mesa, Maricopa, Arizona. Buried 10 October 2000 in Mesa City Cemetery, Mesa, Maricopa, Arizona.

JAMES "BUBBA" BELNAP (#1 child of Eric Dean and Laura Collier Belnap, #4 child of Wilford Dean and Mary Elen Bennett Belnap, #1 child of Wilford and Louise Ebba Oscarson Belnap, #5 child of Oliver and Margaret Ann Manning Belnap) died 25 November 2002 in Salt Lake City, Salt Lake, Utah. Buried 27 November 2002 in Bountiful City Cemetery, Bountiful, Davis, Utah.

OLIVE MARIE BELNAP MORAN (#5 child of Oliver and Anna Barbara Leuenberger Belnap) died 30 May 2003 in Redwood City, San Mateo, California. Cremated.

LOUIE ESTELLA DIAL MILLAR (#7 child of Samuel and Mae Lucetta Stoddard Dial, #1 child of John Francis and Isadora Estella Belnap Stoddard) died 5 January 2002 in Idaho Falls, Bonneville, Idaho. Buried 10 January 2002 in Hillcrest Cemetery, Shelley, Bingham, Idaho.

FERN DIAL KELLEY (#8 child of Samuel and Mae Lucetta Stoddard Dial, #1 child of John Francis and Isadora Estella Belnap Stoddard) died 1 April 2003 in Shelley, Bingham, Idaho. Buried 7 April 2003 in Hillcrest Cemetery, Shelley, Bingham, Idaho.

JOE EARL DIAL (#15 child of Samuel and Mae Lucetta Stoddard Dial, #1 child of John Francis and Isadora Estella Belnap Stoddard) died 9 June 2001 in Shelley, Bingham, Idaho. Buried 13 June 2001 in Hillcrest Cemetery, Shelley, Bingham, Idaho.

MARY ENNIS DIAL COVERT (#16 child of Samuel and Mae Lucetta Stoddard Dial, #1 child of John Francis and Isadora Estella Belnap Stoddard) died 22 June 2001 in West Valley City, Salt Lake, Utah. Buried 26 June 2001 in Valley View Memorial Park, Salt Lake City, Salt Lake, Utah.

VELMA LOUISE UNSWORTH DIAL (wife of Edwin Lee Dial, #14 child of Samuel and Mae Lucetta Stoddard Dial, #1 child of John Francis and Isadora Estella Belnap Stoddard) died 24 July 2002 in Salt Lake City, Salt Lake, Utah. Buried 27 July 2002 in Salt Lake City, Salt Lake, Utah.

PERRY YOUNG TAYLOR (husband of Beth Christensen Taylor, #4 child of Arnold and Isadora Estella Stoddard Christensen, #6 child of John Francis and Isadora Estella Belnap Stoddard) died 19 December 2001 in San Clemente, Orange, California. Buried 24 December 2001 in El Toro Cemetery, Lake Forest, Orange, California.

ROBERT DON STODDARD (#1 child of Don Orson and Virginia Gayle Oberhansley Stoddard, #1 child of Oliver Lee and Susan Myrtle Loveland Stoddard, #8 child of John Francis and Isadora Estella Belnap Stoddard) died 11 August 2002 in Muskogee, Muskogee, Oklahoma. Buried 14 August 2002 in National Cemetery, Fort Gibson, Muskogee, Oklahoma.

JOEL DAVID STODDARD (#3 child of Ken Francis and Karen Virginia Plumb Stoddard, #2 child of Oliver Lee and Flora Elizabeth Widdison Stoddard, #8 child of John Francis and Isadora Estella Belnap Stoddard) died 19 April 2003 in Rexburg, Madison, Idaho. Buried 24 April 2003 in Hooper Cemetery, Hooper, Weber, Utah.

GLEN WEST STODDARD (#2 child of George West and Ruby Fowers Stoddard, #11 child of John Francis and Isadora Estella Belnap Stoddard) died 3 October 2003 in Ogden, Weber, Utah. Buried 9 October 2003 in Hooper Cemetery, Hooper, Weber, Utah. At the time of his death he was serving as the Family Representative for the Isadora Belnap Stoddard line.



JEFFREY GLEN STODDARD (#1 child of Glen West and Donna Parker Stoddard, see above) died 18 August 2002 in Ogden, Weber, Utah. Buried 22 August 2002 in Washington Heights Memorial Park, South Ogden, Weber, Utah.

## Second New York Temple Dedicated as Growth of Church in New York Swells

LDS Church President Gordon B. Hinckley dedicated the newly dedicated Manhattan LDS Temple on 13 June 2004. This is the second temple built in New York, the first only dedicated four years prior, sits near the Joseph Smith Sr.



Farm near Palmyra. The Manhattan temple stands as a faithful reminder to the members of the church that the Church continues to grow, worldwide, and New York is no exception..

Our own past President, Brent Belnap, who moved to Manhattan 18 years ago, related in a recent Salt Lake Tribune article, that over past 18 years numerous trends developed with respect to those LDS Members coming to Manhattan. First was from those individual who moved to New York to pursue their education to the way it is now, those willing to make a sacrifice and overcome the hardships of a financial strain, and make Manhattan their permanent homes. *We have seen a real infusion of people who are staying longer.* he relates.

Manhattan LDS Temple was dedicated on 13 June 2004 and is the first ever in the New York metro area. There are some 42,000 LDS in the area and this temple was built for the benefit of those members.

The temples location is in midtown Manhattan, an rare



setting for an LDS temple, and was built from an existing building which acted as the local LDS Stake Building, with Brent Belnap as Stake President.. The building rises six stories, one block west of Central Park, with the lower four levels acting as the primary place of worship.

Brent Belnap, chairman of the temple committee, said the; *We think people will find this sacred space in one of the busiest cities in the world to be truly remarkable.* The building's design, creates a quiet, peaceful atmosphere where members can enjoy spiritual reflection. Its sculpted carpets, decorations, artwork and furnishings speak of beauty and excellence.



**Christopher Belnap, age 7, son of Brent and Lorinda Belnap placing mortar on the Manhattan Temple cornerstone**

### He Knows My Name

During the most recent dedication of the Manhattan Temple, a young Christopher Belnap, son of Manhattan Stake President, and Past President of the *Belnap Family Organization* was asked by LDS President Gordon B. Hinckley

to come up and participate in the cornerstone ceremonies, feeling it important for young children to participate and to also recognize that even at a young age the importance and significance of the temple. He had Christopher put mortar along the cornerstone after he (Hinckley) had finished. Needless to say, Christopher was thrilled that; *President Hinckley knows my name.*

*Articles of interest to the Belnap Family or information for inclusion are encouraged and welcome. Anyone interested in submitting articles or items of interest about Belnap family members, should contact the Crier editor; Don Hammon, 4411 Geary Blvd., Ste. 100, San Francisco, CA 94118 or email to: [dhfw80d@yahoo.com](mailto:dhfw80d@yahoo.com).*

*The Gilbert Belnap Family Organization, a non-profit organization, publishes the Belnap Family Crier annually. Proceeds from the sale of the Crier are used to defray publication costs, further genealogical research, and support the biannual family reunions. All payments and donations to the Gilbert Belnap Family Organization are tax-deductible.*

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***Thanks to All for those who contributed information. Don't forget, send me your stories and I won't bore you with mine.***