



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 27

" Love, Unity, Solidarity "

2006

*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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## In This Issue

<b>102nd Anniversary of the Belnap Family Reunion to be held in Idaho.....</b>	<b>1</b>
<b>Is there an answer in Science? .....</b>	<b>1</b>
<b>Belnap Family Representatives .....</b>	<b>2</b>
<b>Henrietta McBride Belnap, a Woman of Faith and Perseverance.....</b>	<b>2</b>
<b>My Dreams, by Janie Hammon Baker</b>	<b>6</b>
<b>Idleness, by Oliver Belnap .....</b>	<b>6</b>
<b>Proposed Changes Revisited .....</b>	<b>7</b>
<b>The Salmon River Mission.....</b>	<b>7</b>
<b>In Memoriam. ....</b>	<b>23</b>
<b>Dotson, Flora Belnap .....</b>	<b>27</b>
<b>Abigail Mead McBride, 1847 Pioneer</b>	<b>27</b>
<b>Your Belnap Family Organization Representatives .....</b>	<b>29</b>

### 102nd Anniversary of the Belnap Family Reunions to Be Held

The 102<sup>nd</sup> reunion of the Belnap Family Organization will be held at the North Stake Center in Rexburg, Idaho, at 3rd east and 3rd North, on the August 12th 2006. Festivities will begin at 10am and will continue until 5pm. Food, historical lectures, family history and entertainment are all on the carte du jour. There will be games for the younger members of the family, and of course, those young at heart.

### Is there an answer in Science?

Modern science has made genealogical research not only more scientific, but more accurate. Genealogical research is

thousands of years old; often used to prove royal ancestry and descent of a rightful heir. Modern research has taken on a new role; a role that provides us with an identity, and a passing of accurate history down through the generations. Modern technologies have taken genealogical research one step further, where blood lines were often difficult to prove, when records were scarce, DNA sampling has taken us deep into the past, with a proven accuracy unsurpassed by years and years of tedious research.

DNA testing has been around for decades. While past testing was expensive and reserved mainly for criminal case, more recent techniques have reduced the cost and allows for the average person the ability to trace their own roots through this scientific mean.

For decades researcher on my Hammon line struggled trying to locate the true origins of our own blood line. We had known that our immigrant ancestor arrived from Germany around 1750, and began his life here in America. We could follow him through church records, land deed and tax files, but his ancestry or his progenitors remained a mystery. Then in 2005 their origin was discovered thanks to a DNA y-Chromosome project sponsored in part by *FamilyTreeDNA*. After supplying a small sample of cheek cells to the study, headed by a Stanford University Hammon researcher (although not my branch), a

match to my DNA was found living in the small village in Kurnbach Germany.

This Hamann descendant had a known genealogy, having lived in the village all of his life, as did many of his ancestors, in fact for nearly 300 years the Hamanns had resided there. At last we had found a proven blood line taking us back to the year 1510.

Our Belnap/Belknap/Beltoft line has a proven origin, unlike what was known for my Hammon ancestors. With some strong evidence to support our claim we are able to trace the Belnap ancestry over 400 years. But what is our next step? Is that far enough? What can be learned from further research? These are questions that we each have to answer for ourselves, but for the many of us who are obsessed with finding all of our ancestors, nothing can stand in our way. There are researchers that are working out what possibilities we have, but the ancient documents lack the absolute validation needed to connect our blood lines. These documents that exist can only give us possibilities; where is the hope? Modern science may have the answer for us, those building blocks of life known as DNA.

While DNA cannot provide you with your entire family tree or tell you who your ancestors are, DNA testing can:

- Determine if two people are related
- Determine if two people descend from the same ancestor
- Find out if you are related to others with the same surname
- Prove or disprove your family tree research
- Provide clues about your ethnic origin

For further information contact  
*FamilyTreeDNA* on-line at  
<http://www.familytreedna.com>.

### **Belnap Family Representatives**

Since the election of Richard D. Belnap as BFO President, quarterly meetings have been regularly held. Progress is being made

to assure to future of the Belnap Family Organization, however additional help is always needed.

Family Representatives have been regular in attendance however; there are several branches of the family currently not being represented.

Please contact the Richard or your family representative if you wish to take part in the Belnap Family Organization.

### **Henrietta McBride Belnap, a woman of Faith and Perseverance**

Henrietta McBride Belnap was born September 1, 1821 in York, Livingston, New York, the daughter of James McBride and Betsey Mead McBride.



At an early age the McBrides moved to Chautauqua Co., New York where they settled in the small community of Villenova. James and his family were living there as early as 1825.<sup>1</sup> When Mormon missionaries entered the area in the year 1833, two Elders, Amasa Lyman and William F. Cahoon, preached to the McBrides and with delivery of the gospel doctrine, many of the McBrides were baptized.

Henrietta's parents were converted and baptized into the Church of Christ; James on July 9, 1833 and Betsey Mead McBride on June 13, 1833.<sup>2</sup> That fall Henrietta was baptized.<sup>3</sup>

<sup>1</sup> See 1825 Villenova, Chautauqua Co., New York

<sup>2</sup> Family Records

<sup>3</sup> Hooper LDS Church Records



William Cahoon writes in his journal of his mission;

*....on March 21st, when I was then appointed to travel and preach the gospel in company with Elder A. Lyman.*

*We traveled through the east of Ohio, through Pennsylvania and part of New York preaching and baptizing with great success.*

*While with Elder Lyman, I was called by the voice of the Church and ordained an elder. The spirit of the living God was with us...*

Elder Lyman scribed similar success:

*continued labors for about eight months, during which time I traveled as far east as Chautauqua and Cattaraugus counties, New York, during this time I held one hundred and fifty-two meetings, and saw one hundred souls added to the Church.*



**Amasa Lyman**

It was very hard on Henrietta's parents to support their family, but they were determined to save all they possibly could with hope of going to Zion. In 1837, after four year as isolated members of the church, the family was able to move to Ohio to be with the main body of the church. They were only to stay a short time, compelled to move

because of the trouble brewing against the Mormons.

In the year 1838 the McBride's moved to Missouri where they endured further persecution at the hands of anti-Mormon insurgents, and were driven out of the state during the winter of 1838-1839. The McBride refugees tracked through the wilderness and finally found a temporary home in Pike County, Illinois. Prior to their departure, Henrietta's father had become ill and had been unable to work. His illness was amplified by the harsh conditions of the winter journey and on August 13, 1839, James McBride passed away. He left his pregnant wife and seven children in very poor circumstances.

Henrietta's brother, Nathaniel McBride, was born the January 1840, and there was additional burdens placed on Henrietta, the oldest, who was then eighteen year old. Food was scarce and Henrietta would find what little work she could in order to help get food for the family.

In the spring of 1841 the family moved to Iowa and located in a branch of the Church on the west side of the Mississippi River, about four miles from Nauvoo, near Zarahelma. In the fall of 1845 Henrietta's brother, Reuben, learned that the Saints were making preparations to go west. He had become dissatisfied with the Church so he left home, and went to Missouri. The family lost track of him after a few years.

The family camped near Nauvoo until the spring of 1846, then emigrated west with the main body of the Saints.

When they started west across Iowa, Henrietta's brother George McBride stayed behind. He got a job as cook on a river steamer. When they were within 30 miles of Council Bluffs they were met by a messenger from headquarters, sent out by Brigham Young notifying the Saints that the US Government neared 500 men to enlist as



soldiers in the US Army-and be ready to march in three days. Her brother

Harlum enlisted and she left her three brothers behind. Their own stock and

**Harlum McBride**

provisions were barely enough to last five months.

The remaining McBrides moved forward and located in a grove called Davis Camp, named after the captain of their company. It was three miles north of what was later called Kaneshville. Her brother James was then 16 years old and Oliver was 12. These two boys, with the help of the men in their company, built a log cabin and put up hay to feed the stock.

By the end of December 1846, their provisions were almost gone. The nearest place in Missouri, where more provisions could be obtained, was about 75 miles away. Since they had no

money with which to buy goods, the two boys, James and Oliver, hitched up two yoke of oxen and started for Missouri. The weather was cold and they decided to stay in a place called Iris Grove. There they found work gathering corn and within two weeks they had earned a load of corn and returned home. The following year they were able to plant a nice crop of corn



and were able to raise enough money for a years worth of provisions.

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

In the spring of 1848 Henrietta's brother Oliver went to Salt Lake City with Allen Burk. That left the four of them; Henrietta, her mother and brothers James and Nathaniel. They remained in Council Bluffs until the year 1851 then started for the valley with one wagon, one yoke of oxen and two cows. They traveled about one hundred and fifty miles when their cattle stampeded and they lost their oxen and one cow so that they had to leave their wagon behind. Another man in the company also lost part of his oxen; The McBrides family hitched their cows with his oxen and managed to reach Salt Lake, in 1851, 18 years from the time they had been baptized and 14 years from the time they had left New York.

Shortly after her arrival to Utah she married Gilbert Belnap, who had married her cousin

Adaline Knight in 1845.

Henrietta and Gilbert were married on 26 January 1852 in Farmington, Davis County, Utah. On the 26<sup>th</sup>

of June 1852 Henrietta McBride and "the wife of my youth," were

sealed to me for time and all eternity. Henrietta two boys by this time had been born to her.<sup>4</sup>

By the time of their marriage, Gilbert and his wife Adaline had already made a home for themselves in Ogden, which had been laid

<sup>4</sup> Belnap, Gilbert; Journal of the Salmon River Mission, 1855-1857

out by Brigham Young and others in August 1850.<sup>5</sup> Gilbert was elected Ogden City Marshal during the first election of that city.<sup>6</sup> After their marriage, Henrietta and Gilbert lived in Ogden. Their first child, William James, was born there on 31 August 1853. Gilbert recorded the following in his journal:

*William James Belnap. Blessed under the hand of his Father at Gilbert Belnap at eight Days Old on ~~Sept~~ the 4-1853 in Ogden City, Weber County, M. Terr.*

The Belnaps lived on the bank of the Weber River, somewhere close to where the American Packing plant stood. When their second child Oliver was born, on 20 September 1855, Gilbert was serving a mission to the Oregon Territory and Henrietta had moved to south to Springville, where she could be close to her mother. She returned to Ogden to be with Gilbert on his occasional trips back to Ogden to gather supplies for the missionary efforts at Fort Lemhi. Henrietta's life without was lonely and she felt "depressed," but she endured with her faith and perseverance. Henrietta writes:

*I improve the present opportunity of writing a few lines to inform you that I am well and you are enjoying the same blessing. I enjoy myself as well as I can in my present situation. If I do not it is my own fault for the Lord is merciful and ready to bestow his blessings upon us if we will receive them. I feel lonely and depressed in spirits sometimes, but I believe it is my privilege and also my duty to live humbly and prayer before my Heavenly Father. He will bless me and pour out his holy spirit upon me. It enables me to rejoice under all circumstances.<sup>7</sup>*

Gilbert remained at Lemhi until after their third child was born. Their third child, a son, they named Francis Marion, was born on 5 June 1857. Henrietta made her home near the corner of Grant Ave. and 26<sup>th</sup>, where they lived until 1864. In Ogden. Three years later she gave birth to a daughter, Isadora Estella, born 31 October 1860 in Farmington.

About the year 1864 Henrietta and the children, William James, Oliver, Francis Marion and Isadora, moved to Huntsville, Utah, about 14 miles up the canyon from Ogden. Huntsville was set laid out in 1864, so it is likely it was about that time that they made their move. Their home in Huntsville was said to be a log cabin with only the skins of animals and pieces of cloth at the door and windows. William James herded sheep in Huntsville and "had Indian boys for playmates." The times were very hard for the family there; the children often had no shoes to wear and had to go to school in their bare feet. After a few years in the bitter cold at Huntsville, Henrietta and the younger children moved to Ogden, where they had a tract of land near where the railroad yards now stands. William James remained in Huntsville to work.

In 1868, when Gilbert purchased land from the U.S. Government, the Belnaps moved to Hooper, Henrietta and the children followed. They had a home built there and suffered from the cold through the first winter, during the homes construction. They had lived in a covered a wagon placed on the property's ground during that winter, cooking their meals over an open campfire and using sagebrush for fuel. Gilbert later built a log cabin for them and then an adobe home. Henrietta's home was located at 5882 West 5100 South. It was located 100 rods south of the northwest corner of Section 18, township 5 North. When the home of George Ellis was built, the old adobe structure may have been enclosed in the new home's walls. This later house is still standing.

Henrietta's earliest days in Hooper was teaching at the first school there. Her

<sup>5</sup> Bancroft, H.H., History of Utah, 1540-1886

<sup>6</sup> The first municipal election was held on Oct. 23rd, Farr being chosen mayor, Gilbert Belnap marshal, David Moore recorder, and William Critchellow justice of the peace. Four aldermen and twelve councilors were also elected. *Id.*, 4. According to the statement of John Brown, a resident of Ogden in 1884, there were 100 families in Ogden in 1852.

<sup>7</sup> Letter to Gilbert Belnap from Henrietta, March 22, 1857.

children received their earliest formal education from their mother.

After Isadora married John Stoddard in 1876, they lived in Hooper. In 1897 they moved to Freedom, Wyoming, but after one season there, they returned to Hooper where they built a home on their old farm. It was on this farm that they built an eight room house, which served as their family home until their children were all married. On 26 March 1899 her husband of 47 years passed away in Hooper, after serving numerous missions for the church, serving as County Sheriff, City Attorney, marshal, a Bishop of the Hooper Ward, and numerous other official jobs both in the state and the church. Henrietta spent her last days at the home of Isadora and John and died there on 5<sup>th</sup> of September 1899, at age 78. The cause of her passing was listed as stomach cancer. She was buried in the Ogden City Cemetery along side her husband and other family members.

### **My Dreams**

by

**Janie Hammon Baker, granddaughter of  
Gilbert Belnap**

Someday I'll go where the skies are fair  
And the blossoms are gay and bright  
Some day I'll bark in the balmy air  
Where daisies grow pure and white

Some day I'll live in a dreamy land  
Where my life is a glad gay song  
Where waters sport on the glistening sand  
And there's pleasure the whole day long.

Some day I'll do what I've meant to do  
Thro the passing of many years  
And know the wisdom the Angels knew  
With all the joy but no tears

Some day I'll go to my home of dreams  
To the shores of the "Golden Glow"  
Distant from here by a word it seems  
To the land where I want to go.

### **Idleness<sup>8</sup>**

Idle folks have no desire,  
No noble thought or aim;  
No ambition, nor aspire  
To greater love or fame.

Idle men most always are  
Behind a veil or screen;  
Often seen in places where  
They'd rather not be seen.

Idle hands which nothing do,  
Will misery bring through life;  
Making friends quite wretched too,  
And causing woe and strife.

Idle boys and girls will find  
In this a solemn truth:  
Idleness of every kind  
Will follow idle youth,

Idle words are always vain,  
Like shadows on the lea;  
Echo only comes again  
As waves roll back to sea.

Idle brains doth Satan use  
To foster crime and sin,  
Covered with a paltry ruse  
To hide the shame within.

Idle thoughts to evil tend  
And righteous thoughts dispel,  
Preparing victims to descend  
The pathway down to hell.

Idleness the world all o'er  
Is gaining ground quite fast;  
The high the low—rich and poor  
Seem smitten with its blast.

*Oliver Belnap.*

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<sup>8</sup> Published in *The Contributor*, Volume 12, page 408.

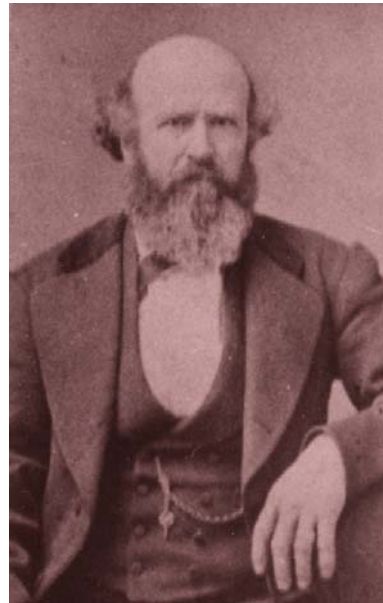


### Propose Changes Revisited

Richard D. Belnap, current BFO president, has asked that I distribute the following materials for your consideration and comment:

1. **Proposed amended and restated Articles of Association (draft date: June 2005).** The proposed revision articles contain a number of refinements, while maintaining in most respects the overall governing structure with which we have all become accustomed. Revisions to the current By-laws (which were last revised in 1974) are primarily intended to rectify certain weaknesses that have become evident over the years in how the organization governs itself. Purposes, duties of officers, and roles of family representatives have been more clearly defined.
2. One important recommendation is to place within the officer greater decision-making ability when certain individuals (e.g., family representatives, other officers, etc.) fail to follow through on their duties. Another important change, and as a counterbalance or supplement to this greater decision-making ability on the part of the officers, is the establishment of an "advisory board," comprised of past BFO presidents, who, ideally, would maintain a continued sense of commitment to the organization while providing advisory board members an appropriate mechanism to share their collective wisdom and experience.

### The Salmon River Mission



During the April 7, 1855 annual conference of the Church of Jesus Christ of Latter-day Saints, nearly three hundred missionaries were called to

serve missions in various parts of the country.

Of this rather large group of callings, a little over a hundred went west into Nevada, under the leadership of Apostle Orson Hyde, another one hundred or so, under the guidance of Elder George A. Smith, went southward, intending to settle the country in Iron County, some forty or fifty went out to the country near Fort Supply, about twelve miles from Fort Bridger, and twenty-seven were assigned to take the mission to the Indians in the vicinity of Salmon River, in Idaho, then part of Oregon Territory.

The Salmon River missionaries that were called had only five or six weeks to prepare for the trip. Among the party were:

Thomas S. Smith, Ezra J. Barnard, Isaac Shepherd, of Farmington; Baldwin H. Watts, of South Weber; George R. Grant, of Kaysville; Charles Dalton, Israel J. Clark, of

Centerville, Davis County; William H. Batchelor, Ira Ames, William Brundridge, of Salt Lake County; Thomas Butterfield, of West Jordan, Salt Lake County; William Burgess, of Provo, Utah County; Abraham Zundel, Everett Lish, of Willard, Box Elder County; Francillo Durfee, David Moore, Benjamin F. Cummings, George Washington Hill, Joseph Parry, Nathaniel Leavitt, Pleasant Green Taylor, Charles McGeary, John Galliher, John W. Browning, William Burch, David Stephens, and Gilbert Belnap, of Ogden, Weber County, Utah.<sup>9</sup>

The instructions received by the missionaries were to settle among the Flathead, Bannock or Shoshone Indians, or anywhere that the tribes would receive them, and there teach the Indians the principles of civilization. The missionaries were also instructed to take with them sufficient provisions to last them one year so that they should not be a burden to the people whom they were to *civilize* and convert, but rather to be able to feed them. The missionaries were promised that if they would labor in humility for the redemption of these people and always have their welfare at heart that God would bless them and crown their labors with success.<sup>10</sup>

On April 26, 1855 Gilbert was “set apart” under the hands of Lorenzo Snow and on the “15<sup>th</sup> of May 1855 dedicated myself and family to the Lord.”<sup>11</sup> The following day Gilbert said farewell to his family, not knowing what was ahead for him or for his family he had to leave behind. The first day he traveled ten miles from home, camping at the herd house of Nathaniel Leavitt.<sup>12</sup>

The journey would last four weeks through wilderness, where roads had to be built and rivers forded. There were many unseen dangers waiting, the first recorded by Gilbert was on May 17, “killed one rattle snake,”<sup>13</sup> besides the unknown acceptance of the native population.

The missionaries brought with them 11 wagons, 46 oxen, 26 head of cattle, 7 horses and three dogs.<sup>14</sup> Gilbert had his own wagon and two oxen, besides his dog. The 11 wagons were loaded down with all the supplies that they could carry, supplies that they would need to not only feed themselves, but to feed the local natives.

The company traveled northward through what is now Brigham City, at that time entirely unsettled, thence along the eastern base of the mountains, crossing Bear River a little northwest of where Collinston is now located and taking them up the Malad Valley. In 1855 President Brigham Young gave this description of Southern Idaho. “Malad Valley, north of the Bear River, has been considered a pretty desolate, cold, hard, sterile valley.



**The Malad Valley**

<sup>9</sup> Moore, David; *Names and Birthplaces of the Missionaries of Salmon River Mission*, 1855 page 58.

<sup>10</sup> Improvement Era, 1900, Volume 111, 19—No. II

<sup>11</sup> Belnap, Gilbert, *Journal of the Salmon River Mission*, 1855-1857

<sup>12</sup> Ibid.

<sup>13</sup> Ibid

<sup>14</sup> Beal, Samuel, *The Salmon River Mission*, Master Thesis



A day's journey after ferrying across the Bear River, they met the company of missionaries bound for Nevada, under Orson Hyde. On the 20<sup>th</sup> of May they stopped and completed their organization, in "military order,"<sup>15</sup> selecting Francillo Durfee, captain, and David Moore, secretary. Elder Cummings, who was at that time a captain in the Territorial Militia, was also appointed to assist Elder Durfee as captain of the guard. The party was divided into messes, five or six members to a mess, each member of which had his particular duty to perform. Each morning and evening they gathered in prayer meeting, each member taking his turn according to roll call.

After being organized, they parted with the company bound for the west, and resumed their journey northeasterly, reaching the Bannock range of mountains in five or six days. On the 25<sup>th</sup> of May Gilbert writes that the missionaries, "remained in camp," and that the weather had become cold, with rain and snow nearly all day long.<sup>16</sup> They party covered nearly 50 miles the next two day, making it "in full view of Fort Hall," on the 27<sup>th</sup> of May.

They camped at Fall Bridge on the Portneuf



**Big Springs, where the company camped on May 18th, 1855**

River on the 28<sup>th</sup> and at McArthur's a toll bridge, which cost the group one dollar per wagon to cross.<sup>17</sup> On the 29<sup>th</sup> they camped at the ferry on the Snake River and remained in camp the following day. "A great time of

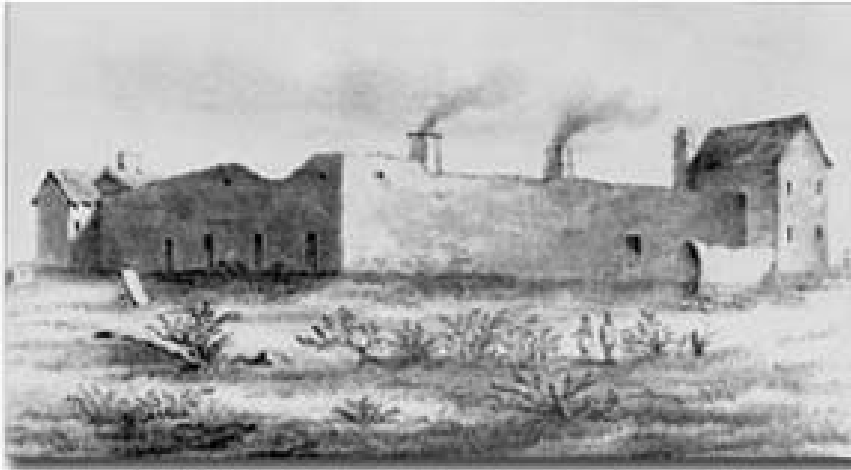


**The Bear River Crossing, Photo by W.H. Jackson**

<sup>15</sup> Belnap, Gilbert; Salmon River journal, 1855-1857.

<sup>16</sup> Ibid.

<sup>17</sup> Ibid



**Fort Hall as it appeared in 1849, Idaho State Historical Society**

Crossing this range, they continued their journey, passing close to the point where Pocatello is now located; crossed Ross' Fork and Blackfoot River, following up the Snake River which they also crossed once, until reaching Eagle Rock (Idaho Falls). Turning northwestward, on leaving Snake River, they reached Market Lake, passing it on the east, and then crossed the lava beds. It was on the 6th or 7th of June that they left

rejoicing among the Elders of Israel because of the baptism of Werrahop Jackie Chumone Johish.<sup>18</sup> This was a strong reminder why they had come to this country, time and time again the Indians were taught the gospel and many accepted, only to be cut off from the church when the mission turned to disaster.

In the following days they crossed a "dense forests of sage" and forded the Snake River, an almost trackless waste of sage brush.<sup>19</sup>



**The Portneuf River near present  
Highway 30**



**Ross Fork Canyon Photo by W.H. Jackson**

Market Lake, camping that evening at what was known as Muddy Lake. This was no more than a shallow depression in the country filled with water from the winter snows. *At this time of the year, it was almost dried up and what water remained was thick and of a creamy tint, absolutely unfit for man or beast*<sup>20</sup>. In consequence, they had no water that night and left the next morning without breakfast. They traveled a distance of twenty-five miles until late in the

<sup>18</sup> Ibid

<sup>19</sup> Jenson, Andrew; *The Bannock Stake of Zion*

<sup>20</sup> Improvement Era, 1900, Volume 111, 19—No. II

afternoon; they were almost perishing from thirst. Some of the cattle had already given out and had been left on the road. When almost driven to despair, they reached the foothills of the mountains and came upon a stream of water. Then there was rejoicing. After they had satisfied themselves, water was sent back to the cattle which had been abandoned, and they were saved; thus they narrowly escaped one of the greatest dangers on their trip. Little Lost River<sup>21</sup>, as the stream disappears in the desert. At this point the valley is not over a mile wide, situated at an altitude of about five thousand feet. A small party was sent out on the 14<sup>th</sup> of June, while the others remained in camp. The next day, Gilbert and others journeyed about 8 miles west to find “*beautiful timber*”



**Spring Creek (aka The Little Lost River) where the missionaries found relief from their thirst in the desert.**

and they prospected for gold.<sup>22</sup> The hills to the east, where the settlers afterwards secured their fuel and lumber, were well wooded. The desired location of the fort was selected on the 15<sup>th</sup> of June by Thomas Smith, however it was later learned after the visit of Brigham Young to the fort in 1857, that this location would not have been his choice.

<sup>21</sup> They named this stream Spring Creek. At one time it was also called Birch Creek, and is now known in that section as

<sup>22</sup> Improvement Era, 1900, Vol. 111

The settlers had now come a distance of 333 miles from home, that is, from Ogden, as was shown by the odometers they kept on the wheels of their wagons<sup>23</sup>

The location was however directly on the stream which now bears the name of the Lemhi River. Almost at once they began preparation for the building of a fort between the mountains, which they named Fort Limhi.<sup>24</sup>

Their arrival sparked interest in a fast gathering of the Indians camped nearby. The Indians were mostly Bannocks, Shoshones, and Nez Perces. George W. Hill, who had learned their language, acted as interpreter, and through him the missionaries succeeded in making the Indians understand that they had come there to settle, that they were their friends, that they came to bless them by teaching them how to till the ground and how to build houses, so that they could live as the whites, and telling them that if they had no objections they would like to stop there and settle with them.

The missionaries were received very kindly and were permitted to occupy the land and to cut the necessary timber for their houses, corrals and forts, but they were not to kill any game or to catch any fish, of which latter there was a great abundance.

After the brethren had determined on the site for the fort, they at once began to get out some water for irrigation. Gilbert and P.G. Taylor; “hailed logs for the Black Smith shop

<sup>23</sup> Ibid

<sup>24</sup> Named in honor of the Nephite King (King Lemhi, Mosiah 8) mentioned in the Book of Mormon. Improvement Era, 1923



and wood for a small coal pit."<sup>25</sup> In the days to follow, Gilbert continued to plough the needed water ditch for the irrigation of their field. Day after day the missionaries labored in building a satisfactory place where they could live in harmony with the local Indians.



**Fort Lemhi Site**

The Indians were regulars to the camp and were often camped nearby.

In early July Gilbert assisted in building a corral for the Bannock Indians. A dam was built on a small creek above the fort and once water was flowing they planting, peas, potatoes, etc. *This was the first irrigation ever done either in Idaho or Montana, or for that matter in the entire northern part of the country, so far as we now have record. In fact, Bancroft, the historian, gives that credit to these early settlers*<sup>26</sup>. The large canal built in 1857 is still in use by private parties who settled there after the mission had been abandoned.<sup>27</sup>

The settlers, however, found to their sorrow that not only had the planting been too late,

but what they had planted was quickly devoured by swarms of grasshoppers swooping down in countless numbers. They ate off the entire crops to the ground.

A strong corral was built for their horses and cattle, and their next labor was to build the fort and put up houses for the winter. A spot, sixteen rods square, was laid out, and on the lines trenches were dug; logs about twelve feet long were placed in these trenches to the depth of three feet, making the palisade about nine feet high. Gates were placed in these walls, one on the east and the other on the west. The houses within this fort were all built of logs.

There being no mills, all the lumber to be used for doors, windows and floors had to be sawed out by hand. The brethren felt that they were but a mere handful of men in the midst of several strong tribes of Indians, generally hostile to the aggressions of the white man, and they were compelled to take every precaution against attack. Every night a strong guard was kept over the fort and the cattle, so as to prevent surprise and attack; and for the first year, the cattle had to be herded every day by a number of the brethren. They never went into the timber to get logs for lumber and fuel unless they were as heavily armed as their stock permitted them to be, always a rifle and a navy revolver.

For many they never worked so hard in their lives as during this summer in order to prepare themselves for winter, both as to the needed supplies and as to the necessary protection and shelter from the hard winter and the Indians. In addition to their labors in plowing, planting and building, they also aided the Indians in their fishing.<sup>28</sup>

<sup>25</sup> Belnap, Gilbert, Salmon River journal, 1855-1857

<sup>26</sup> Bluth, John V. Clerk of Weber Stake of Zion, Improvement Era, 1900, Vol 111, 19—No. ii The Salmon River Mission.

<sup>27</sup> Ibid

<sup>28</sup> Ibid

Prior to the loss of their crop by the grasshoppers, it was ascertained that the supplies would run short and that the seed remaining would not be sufficient for next year's planting. It was decided that a number of the missionaries would have to journey back to Utah to gather supplies. About half of the brethren took this trip, among them being Elders Moore, Belnap, Durfee, McGeary, Grant, Clark and Taylor.<sup>29</sup> They returned November 19 of that year, bringing with them Durfee's wife and three or four children; David Moore, his wife and daughter, Louisa; Charles McGeary brought his wife, and I. J. Clark his wife and three children. Sisters Durfee, McGeary and Clark, and Sister Moore and her daughter, Louisa<sup>30</sup>, were the first white females to settle in that part of the northern country.

Gilbert welcomed arrival in Ogden to be with his family was a welcome sight. He remained long enough to gather the needed supplies, carefully recording the donations in his journal. While home on this short hiatus, he confirmed his oldest son, Gilbert Rosel Belnap, a member of the Church, with the assistance of J.G. Browning.<sup>31</sup>

"From the 26<sup>th</sup> of August until the 17<sup>th</sup> of October I was engaged in my preparing conveniences for my family, hauling them wood for the winter and gathering donations for the Northern Missionary Station on Salmon River. After attending Conference in Salt Lake on October 17<sup>th</sup>, Gilbert and the others began their long journey to the Salmon River Station.<sup>32</sup>

Winter set in quite early in November, bringing with it a large number of Indians. They had been told that the white settlers at Fort Limhi were their friends, and if that were so, they naturally expected that the settlers would share their food with them. To maintain a friendly feeling, the settlers complied with their wishes, and soon discovered that there would not be enough for themselves. President Smith ascertained that their flour supply would be exhausted before March 1, and therefore called the brethren together for a council. The consensus of opinion was that some of them missionaries must go back to Utah for more supplies, returning as early as possible in the spring. This time Gilbert would not return, but leave the trip to many of those not having returned on the previous journey.

During the year, though the Elders had been hand pressed with the work necessary to prepare themselves for the winter, they had not forgotten the spiritual part of their mission. They had preached the Gospel to the Indians, and had baptized a number of men and women. Some houses were built and Gilbert roomed in the home of G.W. Hill, who had returned to Utah.

The winter seemed long. The missionaries doing daily tasks as the weather and their health permitted. Laying floors and hewing logs were the norm for Gilbert, while spare time was making combs from sheep horns, horn knife handles, and buckskin shirts for his boys back home.<sup>33</sup> "Myself in reading and learning some Indian children the ABC's."<sup>34</sup>

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<sup>29</sup> Ibid

<sup>30</sup> on January 4, 1858, became the wife of L. W. Shurtliff, now President of the Weber Stake

<sup>31</sup> Belnap, Gilbert, Journal of the Salmon River Mission, 1855-1857.

<sup>32</sup> Ibid.

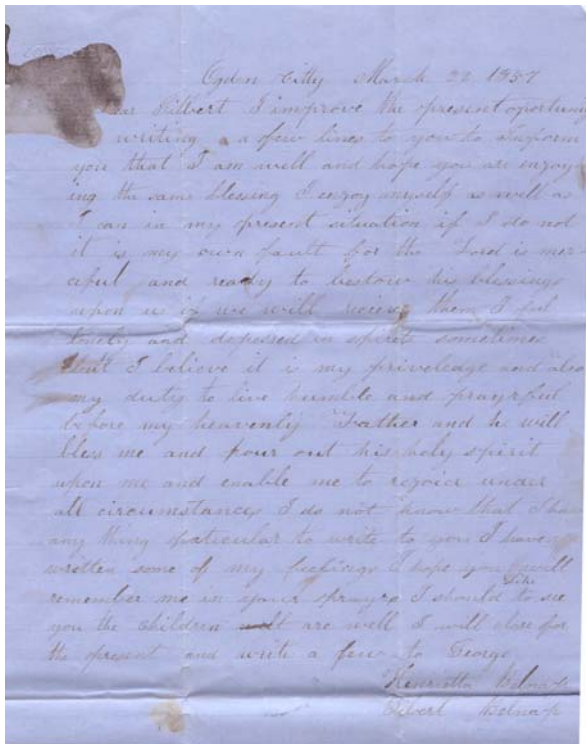
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<sup>33</sup> Belnap, Gilbert

<sup>34</sup> Ibid.



During the winter months and days of tiring work, Gilbert became a prolific writer. Note only did he write his autobiography, his Salmon River Mission journal, but often wrote to his “companions” who had been obliged to leave in Ogden. Gilbert would write as often as he could to his family, writing one letter on March 28, 1856; “*in the evening wrote one letter to my family.*”<sup>35</sup>



Gilbert also made time for studies and teaching. Besides teaching occasional “ABCs” to the Indians, Gilbert made great progress in learning the Shoshone language. His ability to learn the language made it possible for him to instruct the Indians in the principles of the Gospel, in the manner of their living, how to work, and how to better their condition.

The missionaries met with very little success, however, in civilizing the Indians. Several of

<sup>35</sup> Bluth, John V. Clerk of Weber Stake of Zion, Improvement Era, 1900, Vol 111, 19—No. ii The Salmon River Mission.

the missionaries married Indian women; and everything appeared satisfactory and full of good will. A little over one hundred Indians, men and women, had been baptized.<sup>36</sup> On April 13, “attended meeting spoke to the natives in their own tongue and after meeting there was 14 baptized in the afternoon across the river.”<sup>37</sup>

There was often rejoicing in the baptism of the Indians, and being of great assistance to them. Yet the work was extremely hard, hauling timbers, digging and building the homes in which they would have to survive in. Gilbert often found himself afflicted with serious illness. On one occasion, Monday the 19<sup>th</sup>, Gilbert reported in his journal he was “very unwell, in the evening. I was anointed and administered to and obtained immediate relief under the hands of six elders, T.S. Smith president. “On April 20<sup>th</sup> Gilbert recorded an ailing malady. After being called upon to preach to the people and while standing on his feet, “I was taken suddenly sick, fainted and fell to my seat, realizing nothing when to my astonishment after I recovered I found my brethren rubbing my hands and face in water.”<sup>38</sup> A severe toothache and severe headache in July made the days even more agonizing. Of the worse of Gilbert was recorded on May 1, 1856. Gilbert recorded “I was taken ill with mountain fever and I was confined to the house of Francisco Durfee<sup>39</sup> up to the 14<sup>th</sup>. I

<sup>36</sup> Belnap, Gilbert, Journal of the Salmon River Mission, 1855-1857

<sup>37</sup> Ibid

<sup>38</sup> Ibid

<sup>39</sup> Francillo was born 17 May 1812, the youngest of nine children born to Ebenezer and Sarah Newton Durfee. Francillo married Mariam Jones on 4 May 1831, just thirteen days before his nineteenth birthday. Francillo and Mariam set up housekeeping in Lincoln. Francillo probably supported the family by farming and working as a cooper. In 1840 Sisson Chase, a missionary of the newly established Church of Jesus Christ of Latter Day Saints, arrived in Lincoln. He converted many members in that area, baptizing Francillo and Mariam in that same year.



Names and birthplace of the missionaries of Salmon River Mission, sent out on the

Names of Missionaries	Year of 1835			1836					
	Birth Place	Date of Birth	Names of Parents	When Dep.	Age	By whom	Place of Birth	First Station	Remarks
Thomas Smith Jr.	W. York	Jan 25 1798	James & Sarah Smith	Jan 25	37	W. P. Meyer	W. York	W. York	1835
Joseph A. Bennett	W. York	Jan 25 1800	James & Sarah Smith	Jan 25	35	W. P. Meyer	W. York	W. York	1835
William D. Bennett	W. York	Jan 25 1802	James & Sarah Smith	Jan 25	33	W. P. Meyer	W. York	W. York	1835
James H. Bennett	W. York	Jan 25 1804	James & Sarah Smith	Jan 25	31	W. P. Meyer	W. York	W. York	1835
John H. Bennett	W. York	Jan 25 1806	James & Sarah Smith	Jan 25	29	W. P. Meyer	W. York	W. York	1835
Samuel H. Bennett	W. York	Jan 25 1808	James & Sarah Smith	Jan 25	27	W. P. Meyer	W. York	W. York	1835
David H. Bennett	W. York	Jan 25 1810	James & Sarah Smith	Jan 25	25	W. P. Meyer	W. York	W. York	1835
George H. Bennett	W. York	Jan 25 1812	James & Sarah Smith	Jan 25	23	W. P. Meyer	W. York	W. York	1835
John H. Bennett	W. York	Jan 25 1814	James & Sarah Smith	Jan 25	21	W. P. Meyer	W. York	W. York	1835
William H. Bennett	W. York	Jan 25 1816	James & Sarah Smith	Jan 25	19	W. P. Meyer	W. York	W. York	1835
James H. Bennett	W. York	Jan 25 1818	James & Sarah Smith	Jan 25	17	W. P. Meyer	W. York	W. York	1835
John H. Bennett	W. York	Jan 25 1820	James & Sarah Smith	Jan 25	15	W. P. Meyer	W. York	W. York	1835
Samuel H. Bennett	W. York	Jan 25 1822	James & Sarah Smith	Jan 25	13	W. P. Meyer	W. York	W. York	1835
David H. Bennett	W. York	Jan 25 1824	James & Sarah Smith	Jan 25	11	W. P. Meyer	W. York	W. York	1835
George H. Bennett	W. York	Jan 25 1826	James & Sarah Smith	Jan 25	9	W. P. Meyer	W. York	W. York	1835
John H. Bennett	W. York	Jan 25 1828	James & Sarah Smith	Jan 25	7	W. P. Meyer	W. York	W. York	1835
William H. Bennett	W. York	Jan 25 1830	James & Sarah Smith	Jan 25	5	W. P. Meyer	W. York	W. York	1835
James H. Bennett	W. York	Jan 25 1832	James & Sarah Smith	Jan 25	3	W. P. Meyer	W. York	W. York	1835
John H. Bennett	W. York	Jan 25 1834	James & Sarah Smith	Jan 25	1	W. P. Meyer	W. York	W. York	1835

Official Journal of the Salmon River Mission, kept by David Moore, Clerk

received every mark of kindness that there means would allow.”<sup>40</sup>

In June the grasshoppers once again devoured the crops and prompted an unauthorized trip back to Utah. While President Smith was on his own return journey from Utah, he met the group of 9



**Thomas Sasson Smith**

brethren on their way back from the “Fort.” President Smith writes;

*they got frightened because the grasshoppers had eaten and destroyed a part of the grain and they thought they certainly going to starve if they stayed longer, there names I will mention (are) J.W. Browning, G.R. Grant, I.I., Clark, J. Galligher, C. MCGreay, G. Belknap, H. J. Perkins, W.M. Shaw, and Everett Lish.*

*There are some of these that we can get along without very well if ou can think of anything there are good fore anywhere else, for there is only one thing they are good for here and that is to fumble and*

*find fault with everything that is done, namely Everett Lish, GR Grant and Wesley Browning.”<sup>41</sup>*

The harmony of the mission was greatly disturbed by the contentions and disputes caused by some of the brethren who had failed to drink in the spirit of the work, and who preferred to go contrary to counsel in their labors and in their trading with the Indians.

On June 30, a party of nine brethren left for Utah, among who were these contentious spirits, and the mission rejoiced when they took their departure.

Among the new missionaries who arrived



**Nathaniel Levitt**

during this summer were M. D. Hammond, H. V. Shurtliff, E. Robinson and Owen Dix. In August, L. W. Shurtliff and Nathaniel Leavitt carried the mail to Utah, and this time had a narrow escape from the Indians near where Bailey Lake was afterwards shot and killed. Late in the fall, Elders Hill, Parry and Lychoneus Barnard were sent to Utah with

<sup>40</sup> Ibid

<sup>41</sup> Letter to Brigham Young dated July 27, 1856

the mail from the mission. They, as well as other brethren who went home this fall, among whom was David Moore, who took



**Early Ogden Settler, David Moore**

with him his family, were given the privilege of remaining home during the winter, with instructions to return as early as possible in the spring of 1857.

On October 12, 1856 Gilbert having been home on extended leave to gather additional supplies, left Ogden with a group of additional missionaries, including Henrietta's brother George McBride, and L. Shurtliff. Gilbert arrived at Fort Lemhi on November 4, 1856.

The winter of 1856-7 was unforgiving, time passed for Gilbert writing his journal, and making clothing for his children. When the weather was conciliatory Gilbert and the other missionaries would continue building the fort walls and additional homes for the pioneers. They began work on a grist mill with a mill stone brought by Elder William Burgess. That summer word came that Brigham Young would travel the hundreds of miles and visit the camp.

In May, 1857, President Brigham Young and a company of over 100, including Heber C. Kimball, General Daniel H. Wells and several of the apostles and leading men of The Church visited the mission. President Young told the brethren, in meeting, that they had come too far from home, as, in case of trouble, immediate help could not be sent. They should have stopped at a point about Blackfoot and settled there so as to be nearer their brethren. Otherwise he was pleased with the labors of the mission, and the spirit manifested, and now that they had settled here and everything seemed favorable he would see that more aid was given them by increasing the strength of the mission.

They were troubled with grasshoppers, to some extent, this year, but succeeded in raising a fair crop of potatoes, and other vegetables, and two thousand five hundred bushels of wheat. Thus, after struggling three seasons against poverty, an unfavorable climate and the destructive grass-hoppers, they were at last successful in raising sufficient produce to sustain the



**Missionary William Burgess**

mission until another harvest. The mission demonstrated the fact that grain could be raised on the head waters of Salmon River.



The mission raised the first grain growth in Idaho and Montana, built the first houses and grist mill, and made the first irrigating ditches in that country, transforming a desert to a fruitful country.

In his private conversations as well as in his public discourses, it was evident that he was not satisfied with the location chosen. Instead of a broad, open country, such as the Flathead country further north, there was here only a mountain gorge. The fort stood under the hills from which hostile Indians could easily fire on the inmates. Had it been built further west, they would have been too close to the river with its heavy growth of brushwood furnishing a safe lurking place for the savages. He advised the brethren, for their better protection, to build a blockhouse on a knoll lying east of the fort, build a mud wall around the fort, and put up strong bastions. In fact, the visiting brethren seemed impressed with a sense of coming trouble, and with the necessity of taking all possible precaution against the treachery or the easily aroused enmity of contending tribes, in the midst of which the settlement had been established. A number of meetings were held, and valuable instructions were given. The brethren were exhorted to be patient and kind, to encourage and instruct



**Part of the remaining mud wall which surrounded the fort**

the Indians, always set a good example before them, and never to bring reproach upon the cause. The visit proved exceedingly encouraging to the struggling missionaries.<sup>42</sup>

They were troubled with grasshoppers, to some extent, this year, but succeeded in raising a fair crop of potatoes, and other vegetables, and two thousand five hundred bushels of wheat. Thus, after struggling three seasons against poverty, an unfavorable climate and the destructive grass-hoppers, they were at last successful in raising sufficient produce to sustain the mission until another harvest. The mission demonstrated the fact that grain could be raised on the head waters of Salmon River.

*In September 1857 of this year Elder Parry, who had returned in the spring with the other brethren, was sent back to Utah in company with Elder Belnap, taking with them the mail and carrying to their home the good news of the success the mission had met with in raising good crops and in having maintained peace with the Indians. They arrived in Utah during the latter part of the month, and found the people very much excited over the news of the approach of Johnston's Army, which had been received a few weeks before their return.*<sup>43</sup>

Once home Gilbert was almost immediately sent with a large number of brethren into Echo Canyon. They went with the idea that they could stop the invading army.

<sup>42</sup> Ibid

<sup>43</sup> Bluth, John V. Clerk of Weber Stake of Zion, Improvement Era, 1900, Vol 111, 19—No. ii The Salmon River Mission.



Gilbert was able to remove his wives and children as Ogden was evacuated south towards Provo.

Meanwhile, at Fort Lemhi, arrangements were being made for building a new fort some four or five miles below the current location. This would increase the acreage and the strength of the colony, and also giving more room for the new arrivals. A number of log houses were erected



**Milton Hammond**

somewhat on the plan of those at the upper fort, though more scattered. Milton D. Hammond was appointed president of this little community. Everything went along peacefully

and all were taking hold of the needed work to prepare for winter.

On November 28, President Thomas Smith and L. W. Shurtliff started with the mail for Salt Lake City, but were compelled to return, arriving on the 11th of December and reporting that the snow was too deep to travel. They got as far as Eagle Rock where the snow was twenty-two inches deep with a hard crust that would bear the men but not their animals. During the night, the Indians sought to secure their horses which were hobbled near by, but failed through the vigilance of a little dog that had insisted on accompanying them from the fort. The next morning Brother Shurtliff tramped seven

miles through the snow to get the animals which had wandered that far towards home.<sup>44</sup>

### **Trouble Begins**

On the 21st day of December, a large number of Shoshones arrived at the Fort, and from that time the relations between the mission and the Indians grew more strained. These Shoshones were treated kindly and were fed by the mission, departing next day. They had evidently made a raid on the Nez Perces prior to their arrival, for, on the 26th, a band of the Nez Perces arrived on a hunt for stolen horses. They were also hunting for one of their chiefs who had been absent from them on some peace-mission longer than they thought was necessary, and they feared he had met with foul play. They had sworn that they would neither eat nor drink until they found him, so their joy was great to find him receiving the hospitality of the missionaries at the fort. They were well treated, boiled wheat being served to them, and room was made for them in the various log houses of the fort for the night. The missionaries gave them the privilege of placing their animals in the fort corral. This kindness proved a help to the Nez Perces, but an offensive to the neighboring Bannocks, who, as was afterwards learned, had planned a raid that same night on the horses of the Nez Perces. The following day, a contention arose between the Nez Perces and the Bannocks over horses driven away in a former raid, a Shoshone Indian riding into camp with one of the stolen horses. This trouble was smoothed over, and the Indians became quite friendly, smoked the pipe of

<sup>44</sup> Jenson, Andrew; *The Bannock Stake of Zion*

peace, and the Nez Perces departed next day in apparently good spirits.<sup>45</sup>

Their peace smoke, however, was but a cover for treachery, for that night they returned and stole some fifty or sixty Shoshone and Bannock horses, at least so the Shoshones reported, though some of the brethren firmly believed that this was a false report in order to have an excuse for war.

Two days later, the Indians sought to persuade the wife of E. Barnard, an Indian woman whom he had recently married, to depart with them, and on her declining to go, they sought to take her by force. They failed in their attempt at this time, but accomplished it shortly afterwards.<sup>46</sup>

On January 13, 1858, six brethren, in charge of P. G. Taylor, of Ogden, were sent out to the herd which was guarded some miles away, as the Indians had threatened to steal some of the cattle. On their arrival, they found that one or two head were already gone. They started in pursuit, and after a hot chase of twenty miles overtook the Indians and found them in possession of the meat from one of the stolen oxen, the carcass having been found some eight miles back. They demanded and brought away with them a horse as pay for the slaughtered cattle, though this action was denounced by those who understood Indian nature.

For nearly a month, nothing of any consequence occurred, and their daily labors continued. They had little warning of the following events that were about to be set in motion.

On the 7th day of February, a large band of Shoshones arrived at the fort on their way to fight the Nez Perces. They demanded to be fed and housed, which demand was complied with. It was with considerable relief that the mission witnessed their departure the following day. Two days later an Indian stole Colonel Smith's horse and escaped. A company was sent out, and, after considerable danger and labor, recovered the animal, having had to travel some eighty miles eastward in accomplishing this purpose, and using the best of judgment and precaution in order to get back safely. Seeing the necessities of taking more precaution than had been done before, the families in the lower settlement were moved up to the fort on February 11, though the brethren continued their labors in hauling wood and timber and improving their homes.<sup>47</sup>

On the 24th, word was hastily brought from John W. Powell that the Indians were talking of burning the stacks and stealing the horses and cattle. President Smith sensed the dangerous position in which the mission was placed; still, there was but little apprehension that the Indians would do more than attempt to carry off some of the cattle, and the necessary precautions were not taken.

February 25, 1858, at 9 o'clock in the morning, while Clifton S. Browning and C. F. Middleton were cleaning wheat, Middleton saw the Indians moving at a gallop towards the herd, grazing some two miles off, guarded by three brethren. An alarm was given by Elder David Moore; and ten men were immediately dispatched in charge of William Taylor to aid the herders in keeping the cattle from stampeding. Gilbert's brother-in-law, George McBride, came hurriedly into

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<sup>45</sup> Ibid

<sup>46</sup> Ibid.

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<sup>47</sup> Ibid

the fort being greatly excited. He armed himself, jumped on his horse, and was riding out, loudly declaring what he would do to the Indians. He was quickly stopped by David Moore, who ordered him to proceed with the party of ten who had been sent out; George obeyed the order and joined the party.

The Indians reached the herd first, and began driving off the cattle. Fountain Welsh was rounding them up and trying to keep them together. He was completely taken by surprise when they began shooting; and before he could escape, he was shot in the small of the back and fell while running away. When the Indians came up to him and lifted his head by the hair, he thought his scalp was gone, and it was all he could do to prevent betraying himself. He feigned death so well, even when the Indians stripped him and applied a whip to his body to see if life remained, that they rode off thinking him dead, and without scalping him, as they considered him a coward who was fleeing at the time of his death.

Oliver Robinson recorded the events in his dairy:

*We concluded to take the bottom road (from the fort) and had not gone far before the Indians seen us and began to come towards us whooping and yelling but we continued to drive on until we got near the crossing of the creek about which time old Rocky Kay shot at M.D. Hammond and myself as we were standing close together.*



**Oliver Robinson**

*Cartoos (a Shoshone) shot H.V. Shirtliff in the arm and the same ball hit me in the right*

*hand... We concluded to leave our teams and take to the brush on the river we had not gone far until a ball hit J. T. Miller in the left side he sprung forward and said that he was shot, but continued to run with the rest of us. After we had got about 10 rods from our teams (which was about half way to the river) M.D. Hammond called on us to stop on the open prairie upon which we turned on the Indians.... we continued on towards the brush. About this time J.T. Miller handed his pistol to J.D. Wilcox and said that he could not do any more the pistol [a six shoot had some two pieces. They were trying to get it together after we got to the brush. We separated, some crossed the river, I went up the river not crossing it but kept in the thickest brush I could find. After I had got into the brush a little ways I had to stop and tare off some of my clothing and bind up my hand as it was bleeding very bad.*

*I got to the fort about 5 o'clock pm. The Indians had not been to the fort at all, George McBride was brought in a short time after. There he was shot through the body sideways the ball from appearances hit or went close to his heart. He was badly scalped and was dead when he was found... H.V. Shirtliff had got in before me. He was shot in the left arm. The ball passing through the muscle in front of his arm above the elbow. Fountain Welch had been brought in before I got here. He was shot in the back the ball hitting his backbone and going up his back without going into the trunk of his body, President Smith was shot in the right arm just below the elbow, another ball passed through his hat brim - close to his head. Also one ball took a button off from his pantaloons and cut a hole through his suspender and the horse that he was riding was shot in the side of the lower jaw. Andrew Quigley was brought in about sun down. He was shot in the right shoulder*

*the ball ranging up and towards his neck. He was struck several times in the head one stroke denting in his skull bone. He was left for dead. M.D. Hammond and J.D. Wilcox got in about two hours after dark without being hurt. J.T. Miller did not come in and did not consider it wisdom for anybody to look for him until morning. M.D. Hammond, J.D. Wilcox and myself went to H.V. Shirliff's to stay. Friday 26th ten men started early this morning to hunt for J.T. Miller. They found him about 20 rods from we left the wagons lying on his face and to all appearances he had fell dead the Indians had stripped him, he was shot through the left arm the same ball passing through his body sideways also one ball entered his right side just below the other shot. He was stabbed in the left side the Indians had burned the two loads of hay. They got 200 head of cattle and 30 horses. I lost one yoke of oxen, one bow and ball and one horse. The wounded boys are improving. George and James were buried this evening near the saw pit in the cattle corral.*

On the 28th of February, a council was gathered to decide the fate of the fort. Some desired to abandon and head home and another group felt that it was their duty to remain until released by President Young. After considerable discussion, it was finally decided to remain, but to send a dispatch to President Young and apprise him of the situation. It was thought to be a very hazardous mission, but all promised that if chosen they would perform the duty, and notify the president, should they be able to push their way through. E. Barnard and B. H. Watts were chosen to carry this dispatch. The greatest secrecy had to be maintained in order to get them safely from the fort.<sup>48</sup>

A long two weeks passed away awaiting news, not knowing if the two carriers had



**B.H. Watts**

made it through the Indian front. On March 1, Margetts, the blacksmith, with the assistance of David Moore, began the construction of a howitzer. It was made of iron staves bound together by wagon-tire bands. This was to be used in defense of the fort. The friendly Indians, who since the tragedy had settled near the fort, showed much curiosity as to its carrying power, and its destructiveness when fired. The missionaries shared the information requested and it is likely that their knowledge of the destruction power of the new gun was a deterrent in preventing further attacks. Unfortunately the gun was only fired once, and exploded, not a piece of the gun was said to be found.

On March 4, was fast day, and the fast meeting which had been regularly held at the mission was also held this day, partly in the house, partly outside on watch for the Indians. At this time, those of the Indians who had been baptized, but who had apostatized or had taken a hand in the

<sup>48</sup> Ibid

robbery and murders which had occurred February 25, were cut off from the Church. Elder Moore states that all of the Indians baptized, unless it was one, were excommunicated, as they all had a hand in the trouble.<sup>49</sup>

After a very difficult journey, the two messengers made it to Utah and presented the news to Brigham Young. Immediately President Young ordered out Colonel Thomas Cunningham with about one hundred mounted men and twenty wagons, with needed provisions, in order to help and escort the missionaries back to their homes. A company of fifty, under Captain Haight, also started from Farmington, though under Cunningham's command.

An express party of ten men was sent ahead to give the mission residence of the relief expedition. On the March 21<sup>st</sup> the ten entered the fort after having a narrow escape from a band of Indians, guarding the Salmon River Canyon. The ten had to run a gauntlet rather than turn back. Putting spurs to their horses, they passed the guard-fires while the sentinel, excited and taken by surprise, shouted to the camp in an attempt to rouse his companions.<sup>50</sup>

There was joy and thanksgiving beyond description when the ten entered the fort. The intense strain to which the brethren and their families had been put for a month past, was removed, and everywhere were signs of the relief brought by the expedition sent out by President Young, whose instructions were to abandon the mission and come home.<sup>51</sup>

The express of ten men immediately set out on their return to Salt Lake City, carrying with

them the mail from the fort. Among this express were: B.F. Cummings, George W. Hill, Gilbert Belnap, Bailey Lake, Sylvanus Collett, John Galliher and E. Barnard, the last named having returned to Limhi with the express. On nearing the Bannock range, while passing through the narrows on Bannock Creek, near Cedar Point, they were ambushed by the Indians, and Bailey Lake was shot and killed. The other members of the express succeeded in making their way through.<sup>52</sup>

On Sunday, March 28, Fort Limhi was formally abandoned and left in the hands of the Indians. The mission arrived in Ogden April 11, 1858, at 3 p. m.

The returning missionaries found their homes presenting a desolate appearance. All the way down, they saw the homes empty, and not until Box Elder was reached did they learn from one of the "detail" what was the trouble. Two-thirds of the people had already packed up and gone south. The "move" was in full progress to escape Johnston's army, and nothing was left the missionaries to do but to continue their journey south.

PLEASE SUBMIT ARTICLES FOR PUBLICATION  
TO THE CRIER EDITOR [dhfw8od@hotmail.com](mailto:dhfw8od@hotmail.com).

### In Memoriam

Since the publication of the 2004 CRIER, the following deaths have been received by the Belnap Family Organization through July 31, 2005. 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@hotmail.com](mailto:dhfw80d@hotmail.com)

<sup>49</sup> Ibid

<sup>50</sup> Ibid

<sup>51</sup> Ibid

<sup>52</sup> Ibid



MARTHA KAYE SPERRY MARRIOTT (wife of William David Marriott, #5 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 9 March 2004 in Spring Lake, Utah, Utah. Buried 13 March 2004 in Ogden City Cemetery, Ogden, Weber, Utah.

DORA CHILD JAQUES ABBOTT (#2 child of Roy Stephens and Adaline Elizabeth Belnap Child, #7 child of Reuben and Lucien Vilate Hammon Belnap) died 22 September 2004 in Layton, Davis, Utah. Buried 25 September 2004 in Washington Heights Memorial Park, South Ogden, Weber, Utah.

CORNELIUS BAKKER VANDER DOES (husband of Adella Ethel Barker Vander Does, #2 child of William Franklin Barker and Ethel Beamy Belnap Barker Elder Garner Belnap, #9 child of Reuben and Lucien Vilate Hammon Belnap) died 2 May 2004 in Ogden, Weber, Utah. Buried 6 May 2004 in Memorial Gardens of the Wasatch, South Ogden, Weber, Utah.

AMOS KAY BELNAP (#2 child of Amos and Mary Setyra Weaver Belnap, #8 child of Joseph and Minerva Permelia Howard (Fisk) Belnap) died 14 January 2005 in Boise, Ada, Idaho. Buried 21 January 2005 in Cloverdale Cemetery, Boise, Ada, Idaho. He was a former Family Representative for the Joseph Line. His daughter, Patricia Belnap Johnson, is the current Family Representative.

ROBREA KERSHAW "BOBIE" BELNAP ELWELL (#3 child of Emory and Martha Davis Kershaw Belnap, #9 child of Joseph and Minerva Permelia Howard (Fisk) Belnap) died 14 March 2004 in Brigham City, Box Elder, Utah. Buried 19 March 2004 in Preston City Cemetery, Preston, Franklin, Idaho.

MERLE CRANE BELNAP (wife of Parley Kershaw Belnap, #5 child of Emory and Martha Davis Kershaw Belnap, #9 child of

Joseph and Minerva Permelia Howard (Fisk) Belnap) died 28 March 2004 in Ogden, Weber, Utah. Buried 1 April 2004 in Preston City Cemetery, Preston, Franklin, Idaho.

LAMAR HAMMON CARVER DEWEY (#4 child of Amasa Marion and Edith Ann Hobson Hammon, #9 child of Levi Byram and Martha Jane Belnap Hammon) died 11 July 2004 in Ogden, Weber, Utah. Buried 15 July 2004 in Ben Lomond/North Ogden Cemetery, North Ogden, Weber, Utah.

JOHN ELDON DEWEY (husband of LaMar Hammon Carver Dewey, see above) died 13 July 2005 in Ogden, Weber, Utah. Buried 18 July 2005 in Ben Lomond/North Ogden Cemetery, North Ogden, Weber Utah.

CLOYD DERLIN TAYLOR (#8 child of Alex Ursel and Rhoda Luann Hammon Taylor, #10 child of Levi Byram and Martha Jane Belnap Hammon) died 28 May 2004 in Burley, Cassia, Idaho. Buried 1 June 2004 in Gem Memorial Gardens, Burley, Cassia, Idaho.

LYNN A. DRAAYER (#3 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 3 February 2005 in Roy, Weber, Utah. Buried 8 February 2005 in Washington Heights Memorial Park, South Ogden, Weber, Utah.

WILMA HAMMON KAP (child of Amasa Hammon and granddaughter of Martha Jane Belnap and Levi Byram Hammon ), Died 9 Jan 2006 in Ogden and was buried in the Ogden City Cemetery 11 Jan 2006.

HEDY SCHINDLER BELNAP (wife of Byron Knight Belnap, #7 child of Hyrum and Anna Constantia Bluth Belnap) died 20 February 2004 in Chesapeake, Virginia. Buried 27 February 2004 in Ogden City Cemetery, Ogden, Weber, Utah.

TYLER RICHARD HINOJOSA (son of John Oswald and Michelle Ruth Hoggan Hinojosa,

#2 child of Marvin and Ruth Ellen Belnap Hoggan, #2 child of Hyrum Adolphus and Lois Ellen Foster Belnap, #5 child of Hyrum and Christiana Rasmussen Belnap) died 23 March, 2005 in Layton, Davis, Utah. Buried 28 March 2005 in Lindquist's Memorial Park, Layton, Davis, Utah.

KARON DEA ROBISON KYNASTON (#2 child of Lyon Keith and Delsa Anderson Belnap Robison, #7 child of Augustus Ruben and Olena Nettie Anderson Belnap, #1 child of Augustus Weber and Mary Read Belnap) died 29 June 2003 in Boise, Ada, Idaho. Buried 2 July 2003 in Dry Creek Cemetery, Boise, Ada, Idaho. At the time of her death she was serving as a Family Representative for the Augustus Weber line.

SHIRLENE BELNAP FOX (#4 child of Earl Read and Myrtle Esther Shirley Belnap, #6 child of Augustus Weber and Mary Read Belnap) died 24 September 2004 in Bellevue, King, Washington. Buried 1 October 2004 in Sunset Hills Cemetery, Bellevue, King, Washington.

MADLINE ELDA BELNAP RILEY (#2 child of Lovel and Elizabeth Lillian (Lillie) Hobbs Belnap, #5 child of Vinson Knight and Sarah Emily Hardy Belnap) died 13 October 2004 in Bountiful, Davis, Utah. Cremated.

PHILLIP VORD BELNAP (#3 child of Glen Dean Belnap and Leatrice Jean Simmons Belnap Lipton, #1 child of Glen Vord and Lyda Jeweldine Clevenger Belnap, #6 child of Vinson Knight and Sarah Emily Hardy Belnap) died 13 February 2004 in Cocoa, Brevard, Florida. Cremated.

VEDA MARIE PRICE HULT JULIAN (#1 child of Virgil Ray Price and Julia Lucretia (Mae) Belnap Price Keen, #1 child of Amasa and Julia Rosebell James Belnap) died 24 April 2005 in Salt Lake City, Salt Lake, Utah. Buried 3 May 2005 in Wasatch Lawn Memorial Park, Salt Lake City, Salt Lake, Utah.

EVAN DUANE BELNAP (#4 child of David Evan and Avis Linnie Baker Belnap, #4 child of Amasa and Lillian Rosemond Garner Belnap) died 25 April 2004 in Homer, Kenai Peninsula, Alaska. Cremated.

ALVIN MILFORD BELNAP (#5 child of James Gilbert and Chloe May Beus Belnap, #2 child of William James and Eliza Ann Watts Belnap) died 7 February 2004 in Wellton, Yuma, Arizona. Cremated.

ELLA MARIE BUTLER BELNAP (wife of Alvin Milford Belnap, see above) died 17 December 2004 in Saint Charles, Saint Charles, Missouri. Cremated.

LUCILLE KNAPP BELNAP (wife of Chester Austin Belnap, #7 child of James Gilbert and Chloe May Beus Belnap, #2 child of William James and Eliza Ann Watts Belnap) died 13 May 2004 in Murray, Salt Lake, Utah. Buried 18 May 2004 in Hooper Cemetery, Hooper, Weber, Utah.

WILLIAM DEE COOK (#2 child of Harvey Belnap and Jennie Afton Skeen Cook, #2 child of Harvey Oscar and Etta Eliza Belnap Cook, #4 child of William James and Eliza Ann Watts Belnap) died 12 March 2005 in Ogden, Weber, Utah. Buried 17 March 2005 in Plain City Cemetery, Plain City, Weber, Utah.

NORMA LEE MADSEN BELNAP (wife of Henry Austin Belnap, #7 child of Henry and Ida Loveland Belnap, #5 child of William James and Eliza Ann Watts Belnap) died 18 April 2004 in LaVerkin, Washington, Utah. Buried 24 April 2004 in Spring City Cemetery, Spring City, Sanpete, Utah.

RICHARD BELNAP LEWIS (#3 child of Jesse Wentworth and Nellie Belnap Lewis, #13 child of William James and Eliza Ann Watts Belnap) died 20 June 2005 in Hooper, Weber, Utah. Buried 24 June 2005 in Hooper Cemetery, Hooper, Weber, Utah.

JAMES GILBERT LEWIS (#4 child of Jesse Wentworth and Nellie Belnap Lewis, #13 child of William James and Eliza Ann Watts Belnap) died 16 December 2004 Ashland, Jackson, Oregon. Cremated.

FLORA BELNAP DOTSON (#4 child of Oliver and Anna Barbara Leuenberger Belnap) died 30 December 2004 in Springville, Utah, Utah. Buried 6 January 2005 in Groveland Cemetery, Groveland, Bingham, Idaho. At the time of her death she was the last living grandchild of Gilbert and Henrietta McBride Belnap.

MARION KAY SMITH (husband of Renee Dotson Smith, #2 child of Carl Christopher and Flora Belnap Dotson, see above) died 2 September 2002 in Springville, Utah, Utah. Buried 7 September 2002 in Springville, Utah, Utah.

IRA GILBERT BELNAP (#8 child of Oliver Mead and Jael Lavern Hatch Belnap, #1 child of Oliver and Margaret Ann Manning Belnap) died 15 April 2005 in Pocatello, Bannock, Idaho. Buried 22 April 2005 in Moreland Cemetery, Moreland, Bingham, Idaho.

HELEN BELNAP BECVAR HURT MICHAELS (#4 child of Lester and Crystal Vere Ellsworth Belnap, #4 child of Oliver and Margaret Ann Manning Belnap) died 19 January 2004 in Pocatello, Bannock, Idaho. Buried 22 January 2004 in Moreland Cemetery, Moreland, Bingham, Idaho.

JOHN CLAIR STANFORD (#2 child of Thelborn James and Norma Verness Belnap Stanford, #2 child of John Marion and Zina Hattie Taylor Belnap, #2 child of Francis Marion and Lillis Sabina Robinson Belnap) died 6 December 2004 in Salt Lake City, Salt Lake, Utah. Buried 11 December 2004 in Hooper Cemetery, Hooper, Weber, Utah.

RAYMON NAISBITT (#3 child of Arthur Lee and Lillis Myrtle Belnap Naisbitt, #4 child of Francis Marion and Lillis Subina Robinson Belnap) died 17 September 2004 in Bountiful, Davis, Utah. Buried 21 September 2004 in Wasatch Lawn Memorial Park, Salt Lake City, Sale Lake, Utah.

VOLA HALL BELNAP (#4 child of George Ellis and Mabel Hall Belnap, #6 child of Francis Marion and Lillis Subina Robinson Belnap) died 31 January 2005 in Richmond, Virginia. Buried 4 February 2005 in Greenwood Memorial Gardens, Richmond, Virginia.

VELOY HALL BELNAP (#7 child of George Ellis and Mabel Hall Belnap, #6 child of Francis Marion and Lillis Subina Robinson Belnap) died 21 June 2004 in Garland, Box Elder, Utah. Buried 26 June 2004 in Garland Cemetery, Garland, Box Elder, Utah.

KEITH EUGENE BELNAP (#1 child of Orson Victor and Mary Myrtle Farr Belnap, #7 child of Francis Marion and Lillis Subina Robinson Belnap) died 11 October 2004 in Bountiful, Davis, Utah. Buried 16 October 2004 in Bountiful City Cemetery, Bountiful, Davis, Utah.

CECILY RUTH BELNAP GRIFFITH WALLACE (#2 child of Ronald Victor and Ruth Hansen, #4 child of Orson Victor and Mary Myrtle Farr Belnap, #7 child of Francis Marion and Lillis Subina Robinson Belnap) died 23 April 2005 in Salt Lake City, Salt Lake, Utah. Buried 29 April 2005 in Redwood Memorial Estates Cemetery, West Jordan, Salt Lake, Utah.

EDWIN LEE DIAL (#14 child of Samuel and Mae Lucetta Stoddard Dial, #1 child of John Francis and Isadora Estella Belnap Stoddard) died 29 March 2004 in Salt Lake City, Salt Lake, Utah. Buried 2 April 2004 in Salt Lake City Cemetery, Salt Lake City, Salt Lake, Utah.

MARTHA ESTHER HARKER DIAL (wife of Joe Earl Dial, #15 child of Samuel and Mae Lucetta Stoddard Dial, #1 child of John Francis and Isadora Estella Belnap Stoddard) died 11 February 2004 in Shelley, Bingham, Idaho. Buried 16 February 2004 in Hillcrest Cemetery, Shelley, Bingham, Idaho.

JANET LUCILLE SEVERSON YOUNKEE (#2 child of Sanford Samuel Severson and Verna May Patterson Severson Felt, #3 child of Alexander and Henrietta Mabel Stoddard

Patterson, #4 child of John Francis and Isadora Estella Belnap Stoddard) died 23 July 2004 in Ogden, Weber, Utah. Buried 28 July 2004 in Myers Evergreen Memorial Park, Ogden, Weber, Utah.

MARK WILLIAM STODDARD (#2 child of Darrell Jay and LaRae Cornia Stoddard, #4 child of Earl Seymour and Helen Olive Froerer Stoddard, #12 child of John Francis and Isadora Estella Belnap Stoddard) died 11 May 2004 in Provo, Utah, Utah. Buried 15 May 2004 in Eastlawn Memorial Hills Cemetery, Provo, Utah, Utah.

### **Flora Belnap Dotson**

One of two remaining two grandchildren of Gilbert Belnap has passed away. Flora Belnap Dotson was reunited with her husband Carl on 30 December 2004. At the time of her passing she was 94 years old and was being cared for in the home of her daughter, Renee Smith, in Springville, Utah.



Flora was born in Moreland, Idaho on 24 October 1910 to Oliver and Anna Barbara (Leuenerger) Belnap. She received her earliest education in the Moreland School, but in 1917 her parents moved to St. George, Utah, and she finished the second grade there. She finished her eight grade education in Washington, Utah, about 5 miles from St. George and when it came time to go to high school, Flora moved back to Moreland and lived with her sister Hazel. After three years she moved to Los Angeles and attended Business College, returning when her father Oliver died in 1929. She attended Gate City Business College and after finishing she was able to secure employment as a stenographer in the Livestock Credit Corporation in Pocatello. She worked there for three years.

She married Carl Christopher Dotson on 10 February 1932 in the Salt Lake Temple and they lived in Pocatello, Idaho for the next 65 years. Carl passed away in June 1989. Carl and Flora had four children; Joyce, Renee Brian and Carl.

Flora was active in The Church of Jesus Christ of Latter-day Saints and held many callings over the years, including a six-month mission in 1983 with her husband to the South Dakota Rapid City Mission. She is well remembered in the family as an avid genealogist and spent countless hours doing research. In addition to her articles included in such publications as the Pace Society Bulletin and the Crook Clan Magazine, she was also known for her work regarding her grandparents in "An Analysis of the Pedigree of James McBride and Betsy Mead". Much of her research is included in the Salt Lake Family History Library.

Her work on the McBride and Mead family has been instrumental in the furthering of our knowledge of these families. She was the last grandchild of Gilbert and his wife Henrietta McBride Belnap. There remains but one grandchild of Gilbert Belnap's 160 grandchildren, Vyril Coolbear Baker, who is now 86 years old. She was the 160<sup>th</sup> grandchild born to Gilbert and Adaline Belnap.

### **Abigail Mead McBride 1847 Pioneer**

by

Flora Belnap, great-great-granddaughter

In peace and plenty, the aged Abigail Mead-McBride lived in the so-called McBride settlement of Villenova, New York. Her husband, the Reverend Daniel McBride was a Campbellite minister of Saratoga County, New York, having been born September 13, 1766, at Stillwater, Saratoga County, New York, and ended his career, September 1, 1823, at LeRoy, Genesee County, New York. His teachings appealed to his

family, as he often remarked to his devoted wife, Abigail, as they walked home from church: "There is something lacking. I feel that I have not the authority. If only I could say to my people: 'Thus saith the Lord.'" They believed this doctrine promulgated by the Prophet Joseph Smith that the restored gospel, the God of Heaven had sent again through his instrumentality by revelation, was the truth. When the Prophet sent his secretary Evan M. Greene, accompanied by William F. Cahoon, William H. Sagers and Amasa M. Lyman on a missionary tour to organize the Saints, the family of McBrides, entertained *time* and enjoyed the rich outpourings of the spirit of the Lord through the gift of tongues and healings in the home of James McBride, the son of Abigail. Accordingly, at Villenova, New York, June 25, 1833, she and Roxannah McBride were baptized by William F. Cahoon.

Abigail Mead-McBride was born January 29, 1770 at Nine Partners, Dutchess County, New York, the daughter of Gideon Mead and his wife, Martha. She descended from the Pilgrim, William



**Nine Partners Quaker Church where the Meads attended meetings**

Mead, who landed on American shores from England on the Ship *Elizabeth*, in the 16<sup>th</sup> Century. This courageous McBride family finally settled in the vicinity of Villenova, New York.

With her six children, members of the Church of Jesus Christ, she enjoyed the heavenly manifestations at the dedication of the Kirtland Temple, Kirtland, Ohio. There, Father Smith (Joseph Smith, Sr.), first patriarch of the Church, June 8, 1836, in her patriarchal blessing, promised her that she should go to Zion. With the other Saints she suffered the hardships of moving to Nauvoo, Illinois. She assembled with the huge crowd when Joseph Smith led his famous Nauvoo Legion, in their elegant uniforms with plumed hats, through the streets of Nauvoo for the last time, and heard his famous farewell address, with unsheathed sword, point(ed) heavenward in defense of his followers, from the top of an unfinished building.

With deepest sorrow she viewed his martyred remains, clothed in rich black velvet, with thousands of tear-stained companions. She was present when the mantle of Joseph Smith fell upon Brigham Young and heard Brigham's eloquent declaration that he was the rightful leader of the Saints, and would lead them in safety to the tops of the Rocky Mountains, as predicted by the martyred Prophet. She enjoyed the glories of the finished Nauvoo Temple and was among the Saints expelled from Nauvoo, who made their homes in tents, covered wagons and hurriedly erected log cabins across the Mississippi River.

She joined the ranks of the first emigrant company, who left the Elk Horn June 17, 1847, in their anxiety to follow Brigham



Young. Abigail Mead-McBride, her sons, John and Samuel McBride, were recorded, with Edward Hunter's Second Hundred.



**Edward Hunter**

Abigail endured the inconveniences of the long trek of the huge company of 1500 men, women and children conveyed in 560 wagons, with 5000 head of stock. They traveled from four to eleven miles per day, taking turns by hundreds in leading the caravan. September 4, 1847 they rejoiced in meeting Brigham Young and his party, returning to lead them from their middle west encampment. Three days later, in the snow, Brigham Young intercepted Edward Hunter's group on the Sweetwater.

Then Abigail's relief work began in Salt Lake Valley, and Weber County. Her pioneer great-grandson, Gilbert B. Belnap, recalled her assistance in this work with her daughter, Martha McBride-Knight, and granddaughter, Adaline Knight-Belnap (Hooper's first Relief Society president). He described her as being rather short and stout, a fine old lady with a square face and fair complexion.

She kept her faith in the gospel, and realized in Zion, the fulfillment of Father Smith's predictions "that she should go to

Zion and be in good health," that she "should see her children stand in the covenant," and "she had seen angels" in holy temples.

She closed an eventful career March 12, 1854, and was buried by Gilbert Belnap, the husband of her granddaughter Adaline Knight-Belnap, on his burial plot in the Ogden City Cemetery.



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, 72 Maywood, San Francisco, CA 94127 or email to: [dhw80d@hotmail.com](mailto:dhw80d@hotmail.com)

### Your Belnap Family Organization Officers and Family Representatives

#### 2004-2006 Officers

##### **President**

Richard Belnap, 282 North 300 West, Bountiful, Utah, 84010. (801) 245-4898. [duaneb@quest.com](mailto:duaneb@quest.com)

##### **Vice Presidents**

1<sup>st</sup>- Florence Ilene Ward, 517 Laurel Mill Hallow Park, Rexburg, Idaho 83440 (208) 356-6444. [war77001@byui.edu](mailto:war77001@byui.edu)

2<sup>nd</sup>- Brent J. Belnap, 1619 Third Ave., # 13A,  
New York City, New York 10128. (212)289-  
2289. [bjbelnap@nyc.rr.com](mailto:bjbelnap@nyc.rr.com)

---

### **Secretary**

---

Glenda Guinn, 5863 South 2325 West, Roy,  
Utah 84067, (801) 825-5507.  
[utguinn@mstar2.net](mailto:utguinn@mstar2.net)

---

### **Treasurer**

---

Joy M. Belnap, 1592 Oakcrest Dr., Ogden,  
Utah 84403, (801) 392-6186.

---

### **Genealogist**

---

Mark Goodmansen, 10467 South North  
Forty Way, South Jordan, Utah, 84095. (801)  
254-2040 [mrvl@cs.com](mailto:mrvl@cs.com)

---

### **Historian**

---

Steven A. Belnap, 5391 South 550 E,  
Ogden, Utah 84405, (801) 475-6780.  
[stevenb@mcoffice](mailto:stevenb@mcoffice).

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### **Crier Editor**

---

Don Hammon, 72 Maywood Dr., San  
Francisco, CA 94127  
[dhw80d@hotmail.com](mailto:dhw80d@hotmail.com)

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### **Family Representatives**

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#### ***Gilbert Rosel Belnap Family***

Jim Marriott, 799 West 200 South, Blackfoot,  
Idaho 83221 (208) 684-4863

#### ***Reuben Belnap Family***

Vacant

#### ***Joseph Belnap Family***

Pat B. Johnson, 1842 South 240 West ( P.O.  
Box 1108), Orem, Utah 84059, (801) 225-  
2495. [johnsonsinorem@yahoo.com](mailto:johnsonsinorem@yahoo.com)

#### ***Martha Jane Belnap Family***

Dorothy Greenwell Harper, 1080 South 3500  
West, Ogden, Utah 84404, (801) 731-6373.  
[harperkd56@csolutions.net](mailto:harperkd56@csolutions.net)

Glenda Guinn, 5863 South 2325 West, Roy,  
Utah 84067, (801) 825-5507.  
[utguinn@mstar2.net](mailto:utguinn@mstar2.net)

#### ***Hyrum Belnap Family***

Brent J. Belnap, 1619 Third Ave., # 13A,  
New York City, New York 10128. (212)289-  
2289. [bjbelnap@nyc.rr.com](mailto:bjbelnap@nyc.rr.com)

#### ***Augustus Weber Belnap Family***

Vaughn L. Belnap, 5344 Castlegate Drive,  
Salt Lake City, Utah 84117. (801) 263-2319.  
[vbelnap@myothertherapycollege.com](mailto:vbelnap@myothertherapycollege.com)

#### ***Vinson Knight Belnap Family***

Richard Belnap, 2430 North 600 West, Lehi,  
Utah, 83043. (801) 766-0319.  
[richarddbelnap@yahoo.com](mailto:richarddbelnap@yahoo.com)

#### ***Amasa Belnap Family***

Edith M. Ward, 1422 East 81<sup>st</sup> Street North,  
Idaho Falls, Idaho 83401 (208) 524-4871.  
[eward@ida.net](mailto:eward@ida.net)

#### ***Adaline Lorinda Belnap Family***

Vacant

#### ***Mary Louise Belnap Family***

Vacant.

#### ***Lola Almira Belnap Family***

Lois C. Goodmandsen, 10246 South 1280  
East, Sandy, Utah 84094, (801)571-2413  
[varlo@aol.com](mailto:varlo@aol.com)

#### ***William James Belnap Family***

Beverly Garlock, 590 East 400 South,  
Clearfield, Utah 94015 (801) 776-5861.  
[mbat@mstar2.net](mailto:mbat@mstar2.net)

Patricia Sanderson, 240 South 300 East,  
Fillmore, Utah 84631 (435)743-5840.  
pat46@mstar.net

**Oliver Belnap Family**

Wallace J. Belnap, 501 East 2<sup>nd</sup> Ave. #24,  
Mesa, Arizona 85204 (602) 834-4000

Stanley Belnap, 962 South 300 West,  
Clearfield, Utah 84015 (801) 776-2455.  
fwbelnap@hotmail.com

James R. Smith, 11892 Peconic, Boise,  
Idaho 83709 (208) 362-4728.

**Francis Marion Belnap Family**

Iola B. Murray, 1880 West 75 South, West  
Point, Utah 84015, (801) 825-8266.

**Isadora Belnap Family**

Lynn F. Stoddard, 793 South 200 East,  
Farmington, Utah 84025. (801) 451-2554.  
istrd@yahoo.com

Audrey E. Hobson, 2000 15<sup>th</sup> Street Drive,  
Heyburn, Idaho 83336, (208) 678-5482.  
[pataudre@myfamily.com](mailto:pataudre@myfamily.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.***

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