

Our
Pioneer Heritage

Compiled by

KATE B. CARTER

Kate B. Carter



Daughters of Utah Pioneers

Salt Lake City, Utah

1961

VOLUME FOUR

BOOK
979.2
H2c
v.4

7003361

COPYRIGHT 1961
Daughters of Utah Pioneers

Printed in U. S. A.,
by
Utah Printing Company
Salt Lake City, Utah

Foreword

This is a typical volume in the distinguished series produced and published by the Daughter of Utah Pioneers. The chapter on *Recollections of 1860* includes interesting material on the abandonment of Camp Floyd, also records of pioneers of 1860, including those of the two last handcart companies. The illuminating *Letters of John H. Barker* and excerpts from his diary cover the period, 1859-1909. *Zion Sings* tells the story of the Mormon Tabernacle Choir from its inception to the present time, and the first one hundred years of Fountain Green choir is beautifully given. Personal experiences of sturdy pioneer homemakers are convincingly told in a *Treasury of Pioneer Stories*.

Another chapter dealing with the life of *Wm. F. Rigby*, civic worker, church leader and colonizer, constitutes a valued addition to this book. *Pioneer City Ordinances* gives valuable data on the early government of Utah Territory and civic buildings. Two chapters dealing with the *Mormons in San Bernardino, 1851-1858*, present colorful biographical material on persons and events connected with the founding and development of that famous Mormon outpost. The *Story of Telegraphy* includes not only an account of the building and personalities of the transcontinental line, but also of the Deseret Telegraph Company, with its wires extending to all parts of Utah.

The remarkable work of the Daughters of Utah Pioneers may be grouped under four subjects:

The collection and preservation of Mormon and Western historical materials.

The erection of a suitable building in which to house and exhibit these papers and memorabilia.

The dissemination of historical information through hundreds of continuing camps with their regular meetings devoted expressly to the study and discussion of history.

The publication of these historical materials in a great series that now comprises 22 volumes.

These outstanding achievements of the Daughters of Utah Pioneers mark this organization as carrying on perhaps the greatest regional-history, adult-education program in America today. The work of this effective patriotic organization makes clear the outstanding achievement of the devoted and great woman who through the years has been the leader of the Daughter of Utah Pioneers, Kate B. Carter. Our congratulations to her and the organization she heads.

Dr. LeRoy and Ann W. Hafen

Introduction

It is a privilege to present the fourth volume of *Our Pioneer Heritage* series. We have endeavored in this book again to record the names and achievements of as many pioneers as space and finances will allow. From the biographies, manuscripts, diaries and special articles pertaining to pioneer living this material has been taken.

We must continue to collect that which pertains to Utah's early history and in future series give serious thought to greater publication. That which tells a story of pioneer achievements must be preserved and the facilities of the Daughters of Utah Pioneers are far above the average for such purposes. In order that we may grasp the quality of the past, to recover it in very deed, we must add to our files and make available through publication more of their records. Then we will reach the heights we desire as an outstanding research and publishing center. Our hope is that the past will become more precious to those who read the stories contained herein.

Grateful appreciation is given to each Daughter and to all who gave willing service toward the completion of this book. Names, dates and facts are the responsibility of the contributors.

Kate B. Carter

Contents

RECOLLECTIONS OF 1860 1

Excerpts from Bancroft's Story of 1860; Church Chronology; From the Deseret News; Johnston's Army Leaves Camp Floyd; The Annual Fair Report; Fourth of July Celebration; July 24th Celebration; Organization of the Deseret Teachers' Association; President Brigham Young's Private School; Death of George A. Smith, Jr.; Abraham Lincoln Elected President of the United States; Lincoln's Farewell Address at Springfield, Illinois; Pioneer Educators; Pioneer Ships; LDS Church Emigration; Asa Calkin, Ship Captain; James Darling Ross, Ship Captain; Daniel Robinson, Captain; Oscar O. Stoddard, Captain; Warren Walling, Captain; Jesse E. Murphy, Captain; John Smith, Captain; William Budge, Captain; John Possels Taylor, Captain; Benjamin Franklin Brown, Captain; Joseph Watson Young, Captain.

LETTERS OF JOHN H. BARKER 77

Letters written by John H. Barker to his sister in England. Her correspondence with him prior to her arrival in the Valley. Other interesting letters written by Mr. Barker concerning his life in Cache Valley and mission to England.

ZION SINGS 133

Organization of the Salt Lake Tabernacle Choir—its conductors and Church organists: The Fountain Green Choir—its conductors and organists.

A TREASURY OF PIONEER STORIES 181

On to Zion; Susanna Rogers; Richard Jones; Hezekiah Thatcher; The Spirit of Gathering; Our Other Mother; John Conrad Naegle; Sarah (McDonald); The Four Orphans; Augustus Erastus Dodge; Memories of Charles F. Middleton; Johanna Hansen; The Musician; "Ma" (Karen Marie Larsen) Truly Pioneers; Poem, "Wilderness."

EXCERPTS FROM THE DIARY OF WM. F. RIGBY 237

The story of a prominent Utah, Idaho and Wyoming pioneer.

PIONEER CITY ORDINANCES 309

The First City Council Meets; Removal of the Old Fort; The City Wall; The years 1854-1860; Naming Salt Lake City Streets; Ordinances 1860-1865; City Hall; Important Years 1866-1880; City and County Building; Pioneer Fire Department; City Council—Fillmore, Utah; City Council—Mount Pleasant, Utah.

THE MORMONS IN SAN BERNARDINO 365

Leaders; The Journey to San Bernardino; In San Bernardino Valley; The Fort; Growth of the Colony; Harvest Feast; Sound Advice; Roads-Mills; Schools; Public Buildings and Homes; Mail; The City; The First Election; Two Factions; Paying for the Rancho; The Call Home; From a California Paper.

THE MORMONS IN SAN BERNARDINO (PART II) 429

Freighting-Utah-San Bernardino; Members of the Mormon Battalion; Mississippi Saints; Pioneers of 1847; Ship Brooklyn Saints; From the Islands of the Pacific; Family of Charles Coulson Rich; Family of Amasa Lyman; Family of Jefferson Hunt; Ebenezer Hanks; Colonists of Early San Bernardino; Journal of Louisa Barnes Pratt.

THE STORY OF TELEGRAPHY 509

Samuel Finley Breese Morse; Chronology of the Electric Spark; History of Western Union Telegraph Company; From the Writings of George P. Oslin; From the Deseret News; Completion of the Overland Telegraph; Protecting the Telegraph Lines; The Telegraph Operator; Deseret Telegraph Company; Report to the President; Organization of the Deseret Telegraph

Company; Tribute to President Young; The Final Days; Beaver and Iron Counties; Cache County; Davis County; Juab County; Millard County; Salt Lake County; Sanpete County; Tooele County; Utah County; Washington County; Telegrams; Western Union.



SELENA BEDDOUS KELSEY
(Living Immigrant Pioneer)



Recollections of 1860

A good name is rather to be chosen than great riches, and loving favour than silver and gold.
Prov.22:1



As the year of 1860 dawned the people of Utah looked forward to a time of peace and prosperity. There were now about sixty thousand Saints in the valley and nearly everyone had acquired a home, land, livestock, poultry, etc. The merchants displayed enough variety of food, clothing and household articles to meet the needs of most of the settlers. There was a definite upsurge in education and schools were provided for both the rich and the poor. Several new settlements were made for with the coming of each company additional towns must be established.

The migration of 1860 brought to Utah some of its most outstanding people, men and women whose names will go down in history as having made great contributions to its culture. It was the year of the Pony Express, the story of which has been published in preceding chapters. Probably the most notable event of the year was the abandonment of Camp Floyd by the United States Army and its impact upon the economy of the territory. Several merchant trains including the wagons of Kimball, Laurence & Company and some forty wagons drawn by oxen belonging to Solomon Young brought additional merchandise from the Missouri to the Great Basin.

During this year a new method of transporting converts across the plains to Utah was inaugurated, when Joseph W. Young, representing a freighting company left Salt Lake City in the early spring for the states, and returned the same year as captain of an immigrant company. This feat brought to a close the handcart period in Utah's history. Nearly 2100 immigrants, mostly from the Scandinavian countries and the British Isles made their way to Zion.

Brigham Young in an address delivered in the Salt Lake Tabernacle October 6, 1860, said:

The handcart system has been pretty well tried; and if the handcart companies start in proper season and manage properly, I will venture to say that most of them can come in that way more pleasantly than they generally come with wagons. But drawing their provisions, etc., is a hard task, and it would be more satisfactory if we could manage it, to bring in wagons the freight and those who are unable to walk

We now contemplate trying another plan. If we can go with our teams to the Missouri river and back in one season, and bring the poor, their provisions, etc., it will save about half the cash we now expend in bringing the Saints to this point from Europe. It now costs in cash nearly as much as their teams, wagons, handcarts, cooking utensils, provisions, etc., for their journey across the plains as it does to transport them to the frontiers. We can raise cattle without an outlay of money, and use them in transporting the Saints from the frontiers and such freight as we may require. Brethren and sisters, save your fives, tens, fifties, a hundred dollars, or as much as you can, until next spring—considering yourselves as it were, a thousand miles from a store—and send your money, your cattle and wagons to the states, and buy your goods and freight with them. Twenty dollars expended in this way will do you as much good as several times that amount paid to the stores here

EXCERPTS FROM BANCROFT'S STORY OF 1860

In 1860 most of the troops at Camp Floyd were removed to Mexico and Arizona, and about a year later, war between the north and south being then almost a certainty, the remainder of the army was ordered to the eastern states. The government stores at Camp Floyd, valued at \$4,000,000, were sold at extremely low prices, greatly to the relief of the Saints, who could now purchase provisions, clothing, wagons, livestock, and other articles of which they were in need, at their own rates. Flour, which had cost the nation \$570 per ton, sold for less than \$11 per ton, and other stores in the same proportion; the entire proceeds of the sale did not exceed \$100,000, or little more than two per cent of the outlay; and of this sum \$40,000 was contributed by Brigham Young.

At the sale of Camp Floyd some of the leading merchants of Salt Lake City laid the basis of their fortunes; to the rest of the community its main benefit was that it gave them a good supply of warm clothing at cheap rates. For years afterwards the members of the Nauvoo Legion were attired in military uniforms, which now took the place of the sombre gray clothing that the Saints were accustomed to wear. The ammunition and spare arms were destroyed, some of the cannons being exploded and others thrown into wells, though

the latter were recovered by the Mormons, and are still used on the 4th and 24th of July, and other of their festivities. (1880)

Between the years 1850 and 1862 they had increased in number from 11,380 to about 65,000, a gain that has seldom been equalled in any of the states or territories of the republic. They were a very healthy community, the number of deaths recorded in the census report for the year ending June, 1860, being little more than nine per thousand, though this is doubtless a mistake, the actual death rate being probably at least twelve per thousand. Of the mortality, about twenty-six percent occurred among infants, the most prominent diseases among adults being consumption and enteritis. It is worthy of note that up to this date there occurred in the territory but one case of suicide among the Mormons. There was little pauperism in their midst, and there was little crime, or such crime as was punished by imprisonment.

The Saints were now a fairly prosperous community. The value of their real and personal property was reported in 1860 at \$5,596,118, of improved farm lands at \$1,333,355, of farming implements \$242,889, of livestock \$1,516,707, and of manufactures \$900,153. To these figures about 50% must be added in order to obtain the actual value. Among the list of premiums bestowed in this year by the Deseret Agricultural and Manufacturing Society, we find prizes and diplomas awarded for agricultural and gardening implements of all kinds, for steam-engines and fire-engines, for leather manufactures of every description from heavy harness to ladies' kid boots of many buttons, for woolen and cotton goods, including carpets, blankets, flannels, jeans, linseys, jerseys, and cashmeres, for many articles of furniture, and for the most needed articles of cutlery and hardware.

The prices of most necessities of life were moderate throughout the territory, but on account of high freights—averaging from the eastern states about \$28 and from the Pacific seaboard \$500 to \$600 per ton—imported commodities were inordinately dear. The cost of luxuries mattered but little, however, to a community that subsisted mainly on the fruits and vegetables of their own gardens, and the bread, milk, and butter produced on their own farms.

Wages were somewhat high at this period, common laborers receiving \$2 per day and domestic servants \$30 to \$40 per month. Lumbermen, wood-choppers, brick-makers, masons, carpenters, plasterers, and painters were in demand at good rates; though until 1857, and perhaps for a year or two later, their hire was usually paid in kind, as there was still but little money in circulation. Thus, a mechanic might be required to receive his wages in hats, boots, or clothing, whether he needed such articles or not, and must probably submit to a heavy discount in disposing of his wares for cash or for such goods as he might require. Some commodities, however, among which were flour, sugar, coffee, and butter, could usually be sold at their par value, and some could not even be bought for cash in large quantities. Most of the stores divided their stock into two classes

of wares, which they termed cash-goods and shelf-goods, and the tradesman objected to sell any considerable amount of the former unless he disposed, at the same time, of a portion of the latter. If, for instance, one should tender \$50 for a bag of sugar without offering to make other purchases, the storekeeper would probably refuse; "for," he would argue, "if I sell all my cash-goods for cash, without also getting rid of my shelf-goods, I shall not be able to dispose of the latter for cash at all. I must dole out the one with care that I may be able to get rid of the other."

In some of the shop windows on Main Street were displayed costly imported commodities—silks, velvets, and shawls of diverse pattern, jewelry, laces, and millinery; nearby were less pretentious stores, where home-made and second-hand articles were retailed. In some of the latter might be seen a curious collection of dilapidated merchandise, and people almost as singular as the wares over which they chattered. Here was a group of women holding solemn conclave over a super-annuated gown that to other eyes would seem worthless; there a sister in faded garb cheapening a well-battered bonnet of Parisian make that had already served as covering and ornament for half a dozen heads.

Approaching Zion from the direction of Fort Bridger, after days of travel through sagebrush and buffalo-grass, the traveller would observe that within a score of leagues from Salt Lake City nature's barrenness began to succumb to the marvelous energy of the Saints. The canyons had been converted by irrigation into fertile lands, whose emerald tint soothed the eye wearied with the leaden monotony of the desert landscape. The fields were billowing with grain, the cattle sleek and thriving, the barns were filled, the wind-mills buzzing merrily. Nevertheless, among these smiling settlements a painful deficiency might be noticed. Everything that industry and thrift could accomplish had been done for the farm, but nothing for the home. Between the houses of the poor and the rich there was little difference, except that one was of logs and the other of boards. Both seemed like mere enclosures in which to eat and sleep, and around neither was there any sign that the inmates took a pride in their home. One might pass three dwellings enclosed by a common fence, and belonging to one master, but nowhere could be seen any of those simple embellishments that cost so little and mean so much—the cultivated garden plat, the row of shade trees, the rose-bush at the doorway, or the trellised creeper at the porch.

The city itself wore a different aspect. The streets, though unpaved and without sidewalks, were lined with cottonwood and locust trees, acacias, and poplars. Most of the private houses were still of wood or adobe, some few only being of stone, and none pretentious as to architecture; but nearly all were surrounded with gardens in which fruit and shade trees were plentiful. Many of them were of the same pattern, barn-shaped, with wings and tiny casements, for glass

was not yet manufactured by the Mormons. A few of the better class were built on a foundation of sandstone, and somewhat in the shape of a bungalow, with trellised verandas, and low flat roofs supported by pillars. Those of the poor were small hut-like buildings, most of them one-storied, and some with several entrances. At this date the entire city, except on its southern side, was enclosed by a wall some ten or twelve feet high, with semi-bastions placed at half musket-range, and pierced here and there with gateways.

In driving through the suburbs of the city the visitor would find the thoroughfares in bad condition, dusty in summer, and in winter filled with vicious mud. On either side were posts and rails, which, as the heart of the city was approached, gave way to neat fences of palings. On Main Street were the abodes of some of the leading Mormon dignitaries and the stores of prominent gentile merchants. On the eastern side, nearly opposite the post-office, and next door to a small structure that served for bath-house and bakery, stood the principal hostelry, the Salt Lake House, a large pent-roofed building, in front of which was a veranda supported by painted posts, and a sign-board swinging from a tall flag-staff. Here fair accommodation could be had at very moderate charges. Even in its business portion, Main Street had at this date many vacant lots, being then in the embryo condition through which all cities must pass, the log building standing side by side with the adobe hut and the stone or brick store, with here and there a few shanties, relics of the days of 1848.

Among the principal attractions was the temple block, surrounded in 1860 with a wall of red sand-stone, on which were placed layers of adobe, fashioned in imitation of some richer substance, and raising it to a height of ten feet. On each face of the wall were thirty pilasters, also of adobe, protected by sandstone copings, but without pedestals or entablatures. Up to the year 1860 the cost of the wall and the foundations of the edifice already amounted to \$1,000,000, a sum equal to the entire outlay of the temple at Nauvoo. The block was consecrated on the 3rd of February, 1853, and the corner-stones laid with imposing ceremonies on the 6th of the following April. In August, 1860, the foundations, which were sixteen feet deep and of gray granite, had been completed, but no further progress had been made. . . .

In the blocks adjacent to the tabernacle were the residences of Brigham Young, Heber C. Kimball, Orson Hyde, George A. Smith, Wilford Woodruff, John Taylor, and Daniel H. Wells, the first two occupying entire blocks. South of temple block was the Council-House, south of Brigham Young's dwelling and adjoining that of Wells was the historian's office, where the church records were kept, and in the next plat to the east was the Social Hall, where the fashion of the city held festivities.

Balls held at the Social Hall were extremely select, and sometimes a little expensive, tickets for the more pretentious fetes costing

ten dollars for each couple, and the invitations, which were difficult to obtain even at that price, being issued on embossed and bordered paper. Dancing commenced about four p.m., the president of the church pronouncing a blessing with uplifted hands, and then leading off the first cotillion. All joined vigorously in the dance, and the prophet, his apostles, and bishops set the example, the salutations not being in the languid gliding pace then fashionable in other cities, but elaborately executed steps requiring severe muscular exercise. At eight came supper, a substantial repast, with four courses, after which dancing was resumed, varied at intervals with song until four or five o'clock in the morning, when the party broke up, the entertainment closing with prayer and benediction.

Besides these fashionable gatherings held from time to time, by the elite of Zion, there were ward parties, elder's cotillion parties, and picnic parties, the last being sometimes held at the Social Hall, where rich and poor assembled, bringing with them their children, and setting their own tables, or ordering dainties from an adjoining kitchen provided for the purpose. Here, theatrical entertainments were given in winter, and these of no mean order, for among the Mormons there was no lack of amateur talent. Among those who participated were several of the wives and daughters of Brigham Young. All the actors attended rehearsal each night in the week, except on Wednesdays and Saturdays, when the performances took place; most of them found their own costumes, and none received any fixed remuneration.

While the amusements of the people were thus cared for, there was no lack for more solid entertainment. All had access to the public library under proper restrictions, and in the Council-House was opened, in 1853, the first reading-room, which was supplied with newspapers and magazines from all parts of the world. Among the scientific associations may be mentioned the Universal Scientific Society, established in 1854, with Wilford Woodruff as president, and the Poly-sophical Society, over which Lorenzo Snow presided. The musical talent of Salt Lake City formed themselves, in 1855, in the Deseret Philharmonic Society, and in June of that year a music hall was in course of construction. In the same year the Deseret Theological Institute was organized, its purpose being to make known the principles of light and truth which its members claimed to have received from the priesthood, in the belief that "the science of theology embraces a knowledge of all intelligence, whether in heaven or on the earth, moral, scientific, literary, or religious."

Prominent among the charitable associations was the Relief Society, originally organized by Joseph Smith at Nauvoo in 1842, and discontinued after his assassination until 1855, when it was reestablished in Salt Lake City. After that date its operations gradually extended from ward to ward and from settlement to settlement until it became a powerful influence for good throughout the land. Its

main purpose was the relief of the poor, and by its efforts it prevented the necessity for poor-houses, which are still unknown among the Latter-day Saints, and otherwise it rendered good service—by educating orphans, by promoting home industries, and by giving tone and character to society through its moral and social influence.

To the student of humanity there were few richer fields for study than could be found at this period in the Mormon capitol, where almost every state in the union and every nation in Europe had its representatives. There were to be seen side by side the tall, sinewy Norwegian, fresh from his pine forest, the phlegmatic Dane, the stolid practical German, the dapper, quick-minded Frenchman, the clumsy, dogmatic Englishman, and the shrewd, versatile American. So little did the emigrants know of the land in which their lot was cast that some of them, while crossing the plains, were not aware that they trod on American soil, and others cast away their blankets and warm clothing, under the impression that perpetual summer reigned in Zion. A few years' residence in the land of the Saints accomplished a wonderful change, the contrast in mien and physique between the recruits and the older settlers being very strongly marked. Especially is this the case among the women. "I could not but observe in those born hereabouts," writes an English traveller, Richard H. Burton, in 1860, "the noble, regular features, the lofty, thoughtful brow, the clear transparent complexion, the long, silky hair, and the greatest charm of all, the soft smile of the American woman when she does smile." Burton attributes this improvement in the race to climate.

Much has been said about race deterioration arising from polygamous unions. It has never been shown that physical development suffers from the polygamous system, especially when regulated by religion, as in the case of the Mormons. The children of Saints are much like other children. In the streets of the capitol, however, during the period under review, might be seen youths of eighteen or twenty, some of them the children of church dignitaries, whose highest ambition was satisfied when they could ride through the streets, hallooing and shouting, fantastically attired in fringed and embroidered buckskin leggings, gaudily colored shirt, and slouched hat, and with the orthodox revolver and bowie-knife, conspicuously displayed. They resembled somewhat the cowboy of the present day; but their presence was barely felt amid this staid and order-loving community, and the forwardness of the second generation of the Saints being attributed, not without show of reason, to the corrupting influence of the gentiles.

In order to estimate fairly the character of the population of Salt Lake City, which numbered in 1860 about 14,000, the visitor should attend the bowery or tabernacle, where according to the season of the year about 3,000 of the populace assembled on Sunday. The men appeared, in warm weather, without coats and with open vests, but always in decent and cleanly garb, most of them being clad in

gray tweed, though some of the elders and dignitaries wore black broadcloth. The women wore silks, woollen stuffs, or calicoes, as they were able to afford, usually of plain pattern and dark color, though a few were dressed in gaudy attire, and with a little faded finery. The congregation was seated on long rows of benches opposite to the platform, from which they were separated by the space allotted to the orchestra, then consisting of a violin and bass viol, vocal music being rendered by two female and four male singers. The oratory was somewhat of the Boanerges stamp, and contained much round abuse of the gentiles; but looking at the audience, which consisted, in the main, of a thriving, contented, and industrious class of people, light-hearted and ever ready to laugh at the somewhat broad jokes of the church dignitaries, it was impossible to believe all the hard things spoken and written of them by their enemies. Moreover, about one third of the population consisted at this date of emigrants from Great Britain, and at least two fifths were foreigners of other nationalities, most of them Danes, Swedes, or Norwegians. They were fair types of their race, and it is not very probable that they had so quickly changed their national characteristics as already to forfeit the good opinion of their fellowmen.

Such was Zion in 1860, and such its population. Of the progress and condition of other settlements established soon after the Mormon occupation, and the founding of which has already been mentioned, I shall have occasion to speak later. During the thirteen years that had now elapsed since first they entered the valley, the Saints had pushed forward their colonies in all directions almost to the verge of their territory. Especially was this the case toward the west, where, at an early date, they came into antagonism with settlers from California. In 1850 a few persons from that state had settled in Carson valley for trading purposes, the migration of gold-seekers, some of whom wintered in that region, being then very considerable. During the following year several Mormons entered the valley, John Reese, who arrived there in the spring with thirteen wagon-loads of provisions, building the first house, known for several years as the Mormon station, on the site of the present village of Genoa. Reese first came to the valley alone, his nearest neighbor James Fennimore, living in Gold Canon, some twenty-five miles distant, in a "dug-out" or hole scooped out of the bank, the front part covered in this instance with rags and strips of canvas, the man being thriftless and a dram-drinker. He was nicknamed Virginia, and after him was named the city whence more bullion has been shipped in a single year than would now replace the floating capital of the States of California and Nevada.

About seven miles northwest of Kamas, Utah on the east bank of the Weber, the village of Peoa was founded in 1860 by a party of ten settlers. Other settlements in Cache county were Hyde Park, five miles north of Logan, and now on the line of the Utah and northern railroad, where in 1860, sixteen families were gathered.

Millville, two miles south of Providence located in June 1860 and Hyrum, settled in 1860 by about twenty families.

CHURCH CHRONOLOGY — 1860

General Albert Sydney Johnston left Utah with a part of the Federal Army, which had been stationed at Camp Floyd, Cedar Valley, since 1858. A large immigration arrived in Utah from Europe.

January, Wednesday 25. John King was accidentally killed and buried in a snowslide in Centerville Canyon, Davis Co., Utah.

February, Tuesday 7. The Social Hall, which had been discontinued there for three years, was reopened for public amusements.

Wednesday 15. Wm. Price was ordained the first Bishop of Goshen, Utah Co.

March, Thursday 1. General Albert Sydney Johnston, commander of the "Utah Army" left Camp Floyd for Washington, D.C. He had never visited S.L.C. since he passed through with his army on June 26, 1858. Philip St. George Cooke, formerly commander of the Mormon Battalion, succeeded Johnston in command.

Sunday 4. Levi Gifford, formerly a member of Zion's Camp, died at Moroni, Sanpete Co.

Monday 19. Dr. Wm. France died suddenly in S.L. City.

Sunday 25. Apostle Ezra T. Benson moved to Logan, Cache Co., having been called to preside over the Saints in Cache Valley.

Friday 30. The ship *Underwriter* sailed from Liverpool, England, with 594 British and Swiss Saints, under the presidency of James D. Ross. It arrived at New York May 1st and the emigrants continued to Florence, Nebraska, where Geo. Cannon was acting as Church emigration agent this year, to arrange for the journey across the plains.

April. Hyrum, Cache Co., Utah, was first settled by about twenty families. In the following month Calvin Bingham was appointed Bishop. Paradise, Cache Co., was settled about the same time.

Saturday 7. The Saints who had settled on lower Beaver creek, Beaver Co., Utah, were organized into a Ward named Minersville, by Apostles Amasa M. Lyman and Charles C. Rich; James K. Rollins, Bishop.

The first Pony Express from the West arrived in G.S.L. City, having left Sacramento, California on the evening of April 3rd.

Monday 9. The first Pony Express from the East arrived at G.S.L. City, having left St. Joseph, Missouri on the evening of April 3rd. The Union Academy was opened in the building known as the Union Hotel (afterwards Deseret Hospital), with Orson Pratt as principal.

Friday 13. Thos. Miles was attacked and wounded by Indians, between Ogden and Kaysville. The savages proceeded to Brigham City, where they stole horses and insulted the citizens.

Monday 16. Hyde Park, Cache Co., was settled by several families from Utah County.

Friday 27. Jack Cole, a horse thief and outlaw, was mortally wounded at Springville, Utah Co., while resisting officers of the law.

May. A large number of the troops stationed at Camp Floyd, Utah, left, according to orders, for New Mexico and Arizona territories. Nathaniel V. Jones and Jacob Gates succeeded Asa Calkin in the presidency of the European mission.

Thursday 3. John W. Brown was accidentally killed by the falling of a rock near Draper, G.S.L. Co.

Saturday 5. Niels Jensen, one of the early members of the Church in Denmark, died in G.S.L. City.

Tuesday 8. Jesse W. Johnson was accidentally killed at Snyder's mill in Parley's Park.

Friday 11. The ship *William Tappscott* sailed from Liverpool, England, with 731 Saints (including 312 Scandinavians), under the direction of Asa Calkin. During the voyage Smallpox broke out among the emigrants, who had to remain several days in quarantine after arriving at New York harbor. They finally landed June 20th and continued their journey to Florence, Nebraska where they arrived July 1st.

Saturday 12. G.S.L. City was visited by a heavy snowstorm.

Monday 28. The Indians attacked the mail station at Deep Creek, Tooele Co., shot a man and stole several horses.

Thursday 31. Rees Jones Williams was accidentally killed in a sawmill in Little Cottonwood canyon.

June, Sunday 3. The first train of merchandise from the East this season arrived in G.S.L. City.

July, Sunday 22. Smithfield, Cache Co., was attacked by Indians. A fight ensued; John Reed and Ira Merrill and two Indians were killed, and several others wounded on both sides.

Tuesday 24. The day was celebrated by the citizens of G.S.L. county near the headwaters of Big Cottonwood.

Saturday 28. The remains of a woman, evidently killed by the departing soldiers, were found in Provo Valley, Wasatch Co.

August. Apostles Amasa M. Lyman and Charles C. Rich succeeded Nathaniel V. Jones and Jacob Gates in the presidency of the European Mission.

Thursday 2. Ruth B. Clark of the Sugar House Ward, Salt Lake Co., was stung by a scorpion while asleep, causing her death.

Saturday 4. A terrible hailstorm visited Davis County, doing a great deal of damage.

Thursday 9. Capt. Warren Walling's train, the first company of immigrating Saints of the season, arrived in G.S.L. City, having left Florence, May 30th, with 160 persons and 30 wagons, mostly drawn by oxen.

Sunday 12. The Indians made an attack upon the mail station at Egan Canyon, and the following day on Shell Creek Station. A company of soldiers came to the rescue and killed 17 Indians.

Sunday 26. Geo. Q. Cannon was ordained one of the Twelve Apostles in G.S.L. City.

Wednesday, Sept. 26. On this and the two following days a company of missionaries left G.S.L. City, among whom were Apostles Orson Pratt and Erastus Snow, for the United States and Geo. Q. Cannon on his way to England.

October. Capt. Jacob Hamblin left Santa Clara, Southern Utah, with nine men to visit the Moquis Indians.

Thursday 4. Hon. John F. Kinney arrived in G.S.L. City, having been reappointed Chief Justice of the Territory of Utah.

Friday 5. Capt. Wm. Budge's train, the last immigrant company of the season, arrived in G.S.L. City, having left Florence July 20th, with over 400 persons, 55 wagons, 215 oxen and 77 cows.

Sunday 21. A branch of the Church was organized at Mountain Green, Weber Valley, Utah.

November, Friday 2. Geo. A. Smith, Jr., one of Jacob Hamblin's exploring party, was killed by Navajo Indians in New Mexico. The rest of the company were obliged to return and barely escaped with their lives.

Monday 12. An extra session of the Utah Legislature convened in G.S.L. City, for the purpose of assigning the Federal judges to the various districts, in obedience to a proclamation of Governor Cumming.

Friday 16. A terrible storm visited Great Salt Lake, Weber and surrounding counties, destroying considerable property.

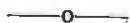
December, Monday 3. Starling Graves Driggs, one of the Utah pioneers of 1847, died in Parowan, Iron Co.

Tuesday 4. The Ute Indian Chief Arapeen died in the mountains between Sevier Valley and Grass Valley, about sixty miles south of Manti.

Monday 10. The tenth annual session of the Utah Legislature convened in G.S.L. City and organized by electing Daniel H. Wells president of the Council and John Taylor speaker of the House.

FROM THE DESERET NEWS — 1860

We are informed that Thomas H. Beck of Spanish Fork recently cradled twenty acres of heavy wheat in four and a half consecutive days, cutting ten acres in the last two days. Such men can have but little or no use for reaping machines.



On August 8th, John Barton brought to the General Tithing Storehouse nine and one-fourth bushels of new wheat—an earnest of the thousands of bushels that will shortly follow, as it was the first that had been delivered as tithing on this year's crop. It was grown on his farm in North Canyon Ward, Davis county.

Mr. A. C. Pyper of this city has recently exhibited in our office a specimen of refined mountain saleratus which he has manufactured for the Utah market, superior to any ever imported into the Territory from the States. Those who have, in consequence of the high price of the imported article, been compelled to use mountain saleratus in its crude state, should now dispense with the use of the impure kinds gathered in various places in Sanpete and other counties, and they will no doubt as soon as they become acquainted with the fact that a cheap and pure article can be obtained without importing from another country.

—○—

A new method of preserving apples has been discovered—that of submerging them in water. Mr. E. E. Bailey lately brought the editor of an eastern exchange a delicious apple—a sample of a keg full which he had securely headed up and sunk to the bottom of his mill pond last November, where it had lain undisturbed through the winter and until within a short time. On bringing his cache of fruit to the surface and opening it, every apple was found to be as free from speck or rot and as fair and unwrinkled as on the day it was taken from the tree.

—○—

We have recently been presented with a specimen of virgin copper found in Cedar county, some ten or twelve miles from Camp Floyd, which those well versed in mineralogy to whom it has been exhibited, pronounce equal to the best they have ever seen. If it exists in that vicinity, as is alleged, in any considerable quantity, it would probably pay well for the working, if any felt disposed to engage in such an enterprise, but in these days, gold is the principal thing sought after, and a man who would engage in copper mining in an inland country like this, might by some, be considered in a state of insanity.

—○—

On Saturday May 16, 1860, about three o'clock in the morning, after a slight rain, snow commenced falling rapidly and continued without cessation for about six hours, and afterwards at intervals it was sifting down till some time in the afternoon. The snow was very damp, the ground was warm, consequently it melted very fast, and there are various opinions as to the amount that fell—some being of the opinion that if none had melted, it would have been two feet deep when the storm ended, others said not so much.

JOHNSTON'S ARMY LEAVES CAMP FLOYD

Early in March, 1860 General Albert Sydney Johnston had left Camp Floyd. He and President Brigham Young never met. Secretary of War Floyd for whom the post was originally named had proven unworthy of his office; hence, by order of Philip St. George Cooke, the new post commander, the name was changed to Fort Crittenden.

Prior to the abandonment of Camp Floyd, vast supplies of equipment were offered for sale. They were purchased by local merchants and other citizens. It is estimated that \$4,000,000 in goods were sold for \$100,000. President Brigham Young was one of the heaviest purchasers. H. B. Clawson, his business manager, visited the fort and purchased in the name of the president. Walker Brothers also bought extensively. Large quantities of arms and ammunition were destroyed instead of transporting them back to the states.

Among those who came to pay their respects to Governor Young were Colonel Cooke, Colonel Alexander, Captain Marcy and Quartermaster Crossman who presented the flagstaff from which the stars and stripes had floated over Camp Floyd to him. According to Whitney's History of Utah this flagstaff stood near the White House, the president's early residence for many years. General Johnston had denounced the Mormons as rebels but he himself proved to be disloyal to the Union, when he chose to fight on the side of the South where he lost his life in the Civil War.

The following items were taken from the *Deseret News* which gives a complete story of the army's departure:

January 25, 1860. From the reports of Mr. Floyd, Secretary of War:

"Affairs in the Territory of Utah remain very much as at the date of my last annual report. The army is inactive and stands in the attitude of a menacing force towards a conquered and sullen people. . . . There is in the present attitude of affairs scarcely any necessity for the presence of troops in Utah, and they will be otherwise disposed of in the coming season."

March 7th. General A. S. Johnston, commanding the division of the army in Utah, left Camp Floyd for Washington, on Thursday last, as reported, via the Southern route to California, thence by the Isthmus. There are many reports in circulation as to the object of his visit to the Capitol; but he unquestionably goes in strict obedience to orders and in due time the facts relative to the matter will be made known.

April 11th. The following is taken from the orders of Secretary Floyd in relation to the troops in Utah:

The military force of the Department in Utah will be reduced to three companies of the 2nd Dragoons, three companies of the 4th Artillery (including the Battery) now there, and four companies of the 10th Infantry. Col. Philip St. George Cooke, 2nd Dragoons is assigned to the command. Lt. Col. Smith, 2nd Infantry, will remain with that portion of his regiment. The remainder of the force now in Utah will be withdrawn as early as possible in the spring.

Three of the six companies of the 10th Infantry to be withdrawn, will take post at Fort Laramie—the other three companies of the 2nd Dragoon will occupy Fort Garland, New Mexico. The 5th regiment of Infantry will relieve the 3rd Infantry in New Mexico. The 7th Infantry will also take post in that department—four com-

panies at the Gila Copper Mines, and six companies near the mines in Arizona.

The troops moving from Utah to New Mexico will proceed by two general routes—the Dragoons and 7th Infantry via Timpanogos, Bridger's Pass, Sangre de Christi Pass and Fort Garland. Their supplies will be replenished at Cheyenne Pass, by a train from Fort Laramie. The 5th and three companies of the 10th Infantry will move up the Spanish Fork, thence across the White River and down that stream, or as direct as possible to Green River. At Green River, a strong party for exploration will be detached, and proceed with packs in the general direction of the Spanish Trail, via Dolores River, as directly as possible to Santa Fe. The remainder of the column will continue on the route followed by Colonel Loring to the valley of the Rio Grande, shortening and improving the road wherever it is practicable. The Department Commander will direct the details of these movements as circumstances may require.

April 21st. The weather here during the past few days has been quite pleasant, thus affording every facility for advancing with the preparatory arrangements for the removal of the troops, which are being vigorously pushed forward. The order and discipline enforced are truly gratifying and speak in high terms in favor of the commanding officer, Brvt. Col. C. F. Smith and his associates. There is a general feeling of congratulation among the troops composing the companies ordered from Utah, at the prospect of leaving, as they call it "this God-forsaken country." Their stay here is esteemed by them as though it were a term of banishment.

Fairfield, adjoining Camp Floyd, presents an unusually business-like appearance. Trade is brisk and speculation on a small scale is carried on extensively. Money is somewhat scarce, as is usual about the expiration of the month and just before pay day arrives. In consequence of the projected removal of the troops the theatre, which has afforded them much amusement during the past winter, and all its fixtures, being principally owned by the soldiers belonging to companies ordered to march, will be either disposed of at a great sacrifice, or left as a *bonus* to those remaining. The performances have been very creditable, considering the disadvantages under which they have labored. The actors, though soldiers and required to perform their regular camp duties, will compare favorably with those of other parts and some of them would unquestionably rank as stars in the best theatres.

May 1st. Last Saturday a hurricane passed over this valley, unroofing several houses in and about Fairfield and Camp Floyd, and driving about sand and gravel, rendering out-door life exceedingly uncomfortable. At the same time a fire broke out in the yard of the government stables, which, but for the united efforts of the troops would have consumed the whole range.

On Sunday night, four soldiers deserted at the same time stealing four horses and a mule from the dragoon stables and three from Fairfield. It was rumored that \$30 apiece was offered for the return of the men and \$100 each for the delivery of the horses. The horses were brought into camp this afternoon, having been captured on the west bank of the Jordan, near the point of the mountain; the men made their escape.

June 6th. Times are very dull here now, and money changes hands with reluctance. Most of the merchants are closing as fast as they can dispose of their stock and speculators will not buy unless at one-half of the original cost and slow sales at that.

The dragoons here are under orders to move north to protect the emigration on the California and Oregon roads. The artillerymen belonging to the only remaining battery are mounted as light dragoons and accompany Major Egan to protect the express line between here and Carson Valley. From a note forwarded by Governor Downey of California, from San Francisco to Sacramento, on a requisition for troops, I see that he views the war as a small affair.

June 13th. Major Howe with the three companies of dragoons that have lately been stationed at Camp Floyd, passed through the city on Thursday last en route to Fort Hall, where they will be stationed during the coming season to protect the emigration on the northern route. No better place for safety could be selected for them, as they would be further west, where the Indians are less troublesome. By the movement of the dragoons northward, in the absence of the artillery company on the mail and express route, Camp Floyd is nearly deserted, there being but two skeleton companies—E and 1 (one) 10th Infantry to guard the stores; and some report that the post has a very desolate appearance.

September 19th. One of the dragoon companies that has been stationed near Fort Hall, during the summer, passed through this city on the 12th inst. returning to Camp Floyd. The others are expected shortly. Lt. Perkins and Weed in command of the small force that has been doing duty on the C. and S.L. mail, for some months, arrived at headquarters about the same time.

November 14th. The sale of condemned substance stores on Thursday last, came off at Camp Floyd according to announcement. The bacon according to the original weight, brought about \$5.00 per hundred; by actual weight about \$7.00 upon an average; the flour about \$1.34 per hundred nearly; total amount of sales as reported \$4,424.50, not quite as much as it cost to purchase and transport it from the States. Some of the bacon sold is represented to be quite good; not so

with the flour, as that was badly damaged, and sold for all it was worth.

AUCTION! AUCTION! AUCTION!

On Monday, 16th January, 1860, will be sold at Public Auction, the property known as the *Hot Spring Brewery*, near the point of the mountain between Salt Lake and Utah valleys, together with the stock, fixtures and improvements thereto appertaining. The stock, etc., consists in part as follows: Hogs, sows, shoats, mules, oxen, wagons, harness, household furniture, etc., and everything necessary for carrying on a large and extensive brewery. The property consists of a large and commodious *hotel*, situated half way between Camp Floyd and Great Salt Lake City; a *brewery* capable of making 500 gallons of beer per day; a *stable* and *corral* and all necessary outhouses. All indebtedness of the concern will be taken in payment for purchases at the sale. For further particulars apply to Radford, Cabot & Co., Camp Floyd, or to Herford, Mogo & Co., Hot Springs Brewery.

Deseret News

THE ANNUAL FAIR REPORT — 1860

The fifth annual exhibition of the Deseret Agricultural and Manufacturing Society was held at the Deseret Store and grounds adjoining, pursuant to previous arrangements, commencing on Wednesday, October 5, 1860 and continuing until Friday noon, when it closed; but not because it had ceased to attract the attention of the thousands of people who were present to examine and admire the various specimens of agricultural products and manufactured articles on exhibition. The weather was somewhat unpropitious, as the wind was blowing a hurricane during most of the time on Wednesday, raising clouds of dust, and considerable rain fell on Thursday. There was a good turnout and much interest manifested by contributors, contestants and visitors on the occasion, and, unquestionably, the benefits resulting from the exhibition will be equal to the anticipations of those most anxious to see improvement in all things connected with the agricultural and manufacturing interests of the Territory.

The Board of Directors of the Deseret Agricultural and Manufacturing Society in presenting to the exhibitors at the recent Fair the list of premiums awarded to the successful competitors, consider the opportunity favorable for presenting to the members of the Society, and to the inhabitants of the Territory as well, the expression of their sentiments on the state of home industry in general, as exhibited at the Fair. While the prize list furnishes a record of what was on exhibition at the Fair, and publishes the names of the more successful exhibitors, the Directors consider the report would be incomplete without the accompanying remarks.

Cunningham, W. C. Staines, John T. Caine and John Sharp, Esquires, a committee to make and superintend the necessary arrangements for that day; and tendered to them the use of the County Court House, as well as other facilities, to enable them to discharge the required services acceptably to the public.

PROGRAMME

At sunrise, a national salute will be fired, at the County Court House, and at the City Hall, which will be the signal for raising the national and other flags. Music by the bands.

The Nauvoo Brass Band will be stationed near the residence of His Excellency the Governor; Ballo's Band near the residence of President B. Young, and the Martial Band at the County Court House, from whence they will proceed through the principal streets of the city.

The Civil Officers of the Territory, and of the county and city of Great Salt Lake and the respective bands of music are requested to meet the committee of arrangements at the County Court House, at 9 o'clock a.m.; at which point the federal officers, both civil and military are invited to join the procession which will then proceed in carriages to the residence of His Excellency the Governor, and escort him to the Bowery.

At 10 o'clock a.m.; the citizens are requested to assemble at the Bowery which will be erected on the Temple Block, where suitable to the occasion, addresses will be delivered, diversified with music.

At the conclusion of the ceremonies in the Bowery, a National salute of one gun for each State and Territory of the United States will be fired on the Temple Block.

JULY 24th — 1860

President Brigham Young issued an invitation to the people to join in a picnic excursion to the headwaters of Big Cottonwood to enjoy the cool air, the mountain scenery surrounding the lake, to regale themselves in various ways, and appropriately commemorate the day.

23rd: There were about two hundred carriages and other wheeled vehicles at the mouth of the canyon early on Monday morning. This number was greatly increased as they were leaving the city and passing through it from other places all during the forenoon, raising such a dust in that direction as is seldom seen. In spite of the unfavorable state of the weather for outdoor pastimes, the people enjoyed themselves with considerable zest.

About half-past 10 o'clock on Monday morning the signal was given of the approach of President Young and family. They were met by Mayor Smoot and Marshal J. C. Little who guided them to the camping grounds. The Martial Band, under Major Huntington, saluted and played "Happy Land," Captain Ballo, with his band,

by tapping the knowledge in other areas through correspondence with similar groups in other parts of the country.

The faded pages of the *Deseret News* of October 31, 1860 carry the first printed record of the organization of teachers which thirty-two years later was to become the Utah Education Association. A letter to the editor carried this report:

"Knowing the lively interest you have always felt in connection with the organization of education in this isolated community induces me to report the recent organization of the Deseret Teachers' Association which has for its object to promote the advancement and concentrate the efforts by school teachers in this city and as opportunities offer throughout the territory to correspond with the societies of a similar character wherever established and also to aim at the attainment of uniformity in connection with the practice of school teaching by means of lectures, lessons, essays, reading, illustrations, and criticism."

The great faith in education of the early leaders of the Mormon Church was a moving force in establishing this organization within thirteen years of the first entrance of settlers into this valley. In less than six weeks after the first group of pioneers caught their initial glimpse of the valley from the mouth of Emigration Canyon, Brigham Young gathered all the available teams and wagons and began the long trek back to the Missouri River. On September 9, 1847 while in camp en route, he sat down and wrote a letter to those he had left behind. In it he outlined in detail his thoughts, feelings and advice as to how they should proceed to establish a life in the new territory.

In his characteristic forthright manner, this is what he wrote about establishing schools for children: ". . . As soon as you are located within the fort, let a sufficient number of rooms be appropriated for schools, furnished with the best teachers, or furnish your children with teachers at home, and give every child among you an opportunity of commencing his education anew, and see that he attends to it, and the individual who has the opportunity and does not, is not worthy to have children."

Orson Pratt Jr., was the first president of the Deseret Teachers' Association. Other leaders included Karl G. Maeser, H. I. Doremus, Robert L. Campbell and William Willis.

The schools of Utah had their beginning in a homogeneous Mormon society under the influence of the leaders of the Latter-day Saint Church. However, it is a compliment to all faiths that we have been able to develop over the years a unified program of public schools attended by ninety-eight per cent of the children of the state embracing all religious affiliations. The influence of these other church groups has given breadth and balance to the school program.

According to Emma J. McVicker, early Superintendent of Public Instruction, a second Territorial Association was organized in 1870. Robert L. Campbell was named president. He served in this capacity

Fire is Burning," President Young delivered a short address. He stated that the building was to be dedicated to the Lord and that "no man or woman—teacher or taught—who profaned the name of the Almighty should ever enter there a second time." He said that everything that could advance them in education would be furnished, but evil would be "sharply looked after."

President Kimball then spoke to the group, expressing his affection for President Young and his family, and blessed them and all who were faithful to him. The company kneeled, and President Young offered the dedicatory prayer.

President Wells gave a short review of the "progress of the kingdom," which was followed by remarks of Bishops Young and Woolley, after which President Kimball dismissed the assembly. That evening, President Young and his family reassembled for a pleasant party in the new school house.

It had been indicated in an earlier issue of the *Deseret News* (Dec. 12, 1860), that President Young's private school was also to be used during the evenings to further educational purposes, and that the 18th Ward would have access to it for special purposes. In addition to the regular daily curricula, vocal music was also to be taught "upon the 'Tonic Sol Fa method' now so popular and so universally taught throughout Europe.

For the introduction of this system of teaching, Pres. Young has been preparing for some time back, and has had brought from England during the summer, charts, elementary works, exercises, etc., peculiar to that style of teaching. So soon therefore, as the school house is entirely finished, which is expected to be before Christmas, under the direction of the President, Mr. David O. Calder will open therein two classes for young persons of both sexes, in order that a competent number may be thoroughly taught this simple and beautiful science, and each rendered thoroughly qualified to form classes and instruct others, so that a uniform system of teaching may be adopted throughout all the schools of the Territory.

An interesting personal account of the school was written by one of President Young's children:

I next attended school in our own school house built just east of the Beehive House. It was here that all of Father's children, together with a few of the neighbors' children, learned the multiplication tables and the various tenses of verbs.

Those days were very happy ones, and I remember the old school house with a great deal of sentiment and affection. There was an entrance vestibule about eight feet square, and from its ceiling hung a bell rope just within the reach of a grown person and quite beyond the reach of us very young persons who used to look longingly at its tantalizing length. Each morning the bell would ring

what calamity had befallen. When she discovered that it was only young Robert Pyper venting his repressed desires upon the bell, she began searching for a ladder to bring him down, and when none could be found she had the boys stand upon one another's shoulders so that Robert could be brought down to justice. I personally thought him quite a hero.—*One Who Was Valiant*—Spencer-Harmer

DEATH OF GEORGE A. SMITH, JR.

On Wednesday evening, November 29, last letters were received in this city, from Washington County, announcing that George Albert Smith, eldest son of George A. Smith, of the Quorum of the Twelve, was treacherously murdered by a band of Navajo Indians, on the 2nd day of November, while exploring the country to the east of the Colorado, in the direction of New Mexico, in company with some eight or nine others, under the direction of Mr. Jacob Hamblin, of Santa Clara.

The young man left his father's house, in this city, some time in September, for the southern part of the Territory, and on arriving in Washington county, attached himself to Mr. Hamblin's exploring company. They had been out some two or three weeks when the fatal occurrence took place, which has caused much grief to his parents, sister, and other near and dear relatives, who mourn the loss of a devoted son, a beloved brother, and a kind and warm hearted relative and friend.

After crossing the Colorado and traveling nearly one hundred miles over a sandy desert, without water, the explorers very unexpectedly, late in the day, came upon a large company of Navajo Indians who had fled thither from their own country for safety, as the United States troops had fallen upon and killed many of their old men, women and children, for which they were very angry, and when they saw the small company of whites, they wanted to kill them or a part of them to avenge the blood of their slain. The Indians were encamped by a spring on the desert when Mr. Hamblin and party came up. Through his interpreter he soon ascertained the feelings of the warriors and every means was taken to conciliate them that could be devised, with some success. Some few exchanges were made with the Indians, near whom the party encamped that night and remained during the next day, for the purpose of establishing friendly relations with the infuriated savages, before leaving them, if possible.

Late in the afternoon a horse, belonging to the deceased, left the band and put off from camp, and on his mounting another and going after it, was met not far from but out of sight of the camp, a hill intervening, by a few Indians who took his pistol from him, and shot him with it four times, three balls striking him in the back near the kidneys and the other passing through one of his thighs. He also was shot with three or four arrows, and fell from his horse, after

which the Indians left him. He was soon found by his comrades, who immediately perceiving that all their hopes of effecting a conciliation were at an end, decamped and put back in the direction of the Colorado, taking with them their wounded and dying companion, whom they placed upon a horse and carried some eight miles before he expired. Performing the rites of burial hurriedly, as the savages were in hot pursuit, they fortunately effected their escape by traveling during the night, and returned to their homes on the Santa Clara, from whence the sad news was immediately forwarded to the bereaved parents and friends in this city.

ABRAHAM LINCOLN ELECTED PRESIDENT OF THE UNITED STATES

When the time arrived for the nineteenth presidential election, four candidates were presented by the People's Party, but their choice was Abraham Lincoln of Illinois. The platform adopted by this party declared opposition to the extension of slavery as one of its vital issues. Mr. Lincoln was the favored candidate and his election had been anticipated. The leaders of the slave states had declared that the choice of Lincoln would be regarded as a just cause for the dissolution of the Union.

In the November election of 1860 Lincoln, the humble man, was elected president. The story of the nomination of Lincoln, as well as his election was carried to Salt Lake City by Pony Express. His election necessarily brought some concern to the Mormon people for their friendly governor, Alfred Cumming, would be replaced. On the other hand Buchanan had never been their friend. When asked as to the policy he proposed in relation to the people of Utah Mr. Lincoln replied, "I propose to let them alone," illustrating his idea by comparing the Mormon question to a knotty, green hemlock log on a newly cleared frontier farm. As the log was too heavy to be moved, too knotty to split and too wet to burn, he proposed, like a wise farmer, to plow around it.

Utah, nevertheless, stood true to the Union and in later years answered Lincoln's call for men to guard the plains' route.

LINCOLN'S FAREWELL ADDRESS AT SPRINGFIELD, ILLINOIS

A cold drizzle of rain was falling on the morning of February 11, 1860 when Lincoln and his party of fifteen were to leave Springfield on the eight o'clock at the Great Western Railway station. Chilly gray mist hung the circle of the prairie horizon. A short little locomotive with a flat-topped smoke stack stood puffing with a baggage car and special passenger car hitched on; a railroad president and superintendent were on board. A thousand people crowded

in and around the brick station, inside of which Lincoln was standing, and one by one came hundreds of old friends, shaking hands, wishing him luck and Godspeed, all faces solemn. Even Judge David Davis, weighing 350 pounds, wearing a new white silk hat, was a serious figure.

A path was made for Lincoln from the station to his car; hands stretched out for one last handshake. He hadn't intended to make a speech; but on the platform of the car, as he turned and saw his home people, he took off his hat, stood perfectly still and looked almost as he had at the Bowling Green burial services when tears had to take the place of words. He raised a hand for silence. They stood with hats off.

Then he said slowly, amid the soft gray drizzle from the sky, "Friends, no one who has ever been placed in a like position can understand my feelings at this hour nor the oppressive sadness I feel at this parting. For more than a quarter of a century I have lived among you, and during all that time I have received nothing but kindness at your hands. Here I have lived from my youth till now I am an old man. Here the most sacred trust of earth are assumed; here all my children were born; and here one of them lies buried. To you, dear friends, I owe all that I have, all that I am. All the strange checkered past seems to crowd now upon my mind. Today I leave you; I go to assume a task more difficult than that which devolved upon George Washington. Unless the great God who assisted him shall be with me and aid me, I must fail. But if the same omniscient mind and the same Almighty arm that directed and protected him shall guide and support me, I shall not fail; I shall succeed. Let us all pray that the God of our fathers may not forsake us now. To Him I commend you all. Permit me to ask that with equal sincerity and faith you will all invoke His wisdom and guidance for me. With these few words, I must leave you—for how long I know not. Friends, one and all, I must bid you an affectionate farewell."

The train moved and carried Lincoln away from Springfield. Along the route people on foot and in wagons had traveled since daybreak to see the train pass. A long line of saddle horses at Decatur told of friends come for a last look. Toloma station was the last stop in Illinois. There he said, "I am leaving you on an errand of national importance, attended, as you are aware, with considerable difficulties. Let us believe, as some poet expressed it, 'Behind the cloud the sun is still shining.' I bid you an affectionate farewell." And there were voices, "Goodbye, Abe."

PIONEER EDUCATORS

Karl G. Maeser was born January 16, 1828, in Meissen, Saxony, Germany. His father was an artist employed in the china works where the famous Dresden china is produced. He was in easy circumstances

but by no means wealthy. Karl attended the public schools of Meissen and finished his education in the normal school at Dresden, graduating from that institution in May, 1848. He became one of the teachers in the city schools of Dresden, and later was employed as a private tutor in the families of prominent Protestants in Bohemia. He again connected himself with the city schools of Dresden. His superior ability was soon recognized and he was given the position of head teacher in the Budig Institute. While connected with that institution the two most vital events of his life transpired. One was the securing of a wife, *Anna Meith*, the daughter of the principal of the normal college, who was his faithful help-meet for half a century, evincing a devotion seldom equalled even by her own sex. His wife was the sister of Mrs. Edward Schoenfelt of East Brighton and also of Camilla Cobb. The father of these girls, Emmanuel Meith, died when Camilla was a little girl, and Dr. Maeser adopted her. She was brought up under the good man's teachings and example, and was brought to Utah by him.

The other event was that which turned the current of his life, the meeting with three Mormon missionaries, viz. the late Apostle Franklin D. Richards, President William Budge of Bear Lake Stake, and Elder William H. Kimball, son of President Heber C. Kimball. When a boy Dr. Maeser's attention had been attracted to the Mormons by an illustration that appeared in a newspaper, and the impression made upon him at that time was so profound, he anxiously waited for an opportunity to meet with a representative of the Mormon Church, or to investigate the much criticized religion by other means. But that opportunity did not present itself until 1855, when he met the Elders mentioned. They were promptly invited to the home of the eager young teacher, and as they recited the story of the gospel and its restoration, his soul glowed with an inward fire. He accepted their message with as much avidity as a starving man would have received a loaf of bread. On the night of October 14, 1855, the three Elders, Dr. Maeser, Edward Schoenfelt and some others, repaired to the banks of the historic Elbe, in which river Dr. Maeser was baptized by Apostle Richards. It was the first baptism in Saxony in this dispensation.

After performing the baptism the party started back toward the home of Dr. Maeser. The only Elder who could talk German was Elder Budge, and the conversation was carried on between Apostle Richards and Dr. Maeser, with Elder Budge acting as interpreter. The colloquy had not proceeded long, however, when Apostle Richards told Elder Budge that it was not necessary for him to interpret any more, as he and "Brother Maeser understand each other perfectly." Elder Schoenfelt relates that it was a very dark night, and when he first realized that the two men were conversing together with perfect felicity, yet neither understood the native tongue of the other, his feelings were indescribable for he knew that it

was a divine manifestation. Dr. Maeser, in later years, testified that when he emerged from the water, he prayed that his faith might be confirmed by some manifestation from heaven, and he felt confident that his prayer would be answered. Realizing that the moment it became known that he was a "Mormon" he would be almost scourged from the city, Dr. Maeser resigned his position and went to London, where he labored for some time among the German people of that city. He succeeded in building up a branch of the Church in their midst.

He then took passage for America, disembarking at Philadelphia, Pennsylvania, where he was retained as a missionary under President Angus M. Cannon. The panic of 1857 came on and he had to seek employment or perish. In company with four young Elders he traveled by foot to Virginia. In Richmond he obtained a position as music teacher in the family of ex-President John Tyler and others. He remained there six months when he was called to preside over the Philadelphia conference, holding that position until June, 1860.

Dr. Maeser emigrated to Utah in 1860, arriving in Salt Lake City in the company of Captain *John Smith* in September of that year. As naturally as water seeks its level, Dr. Maeser turned to the school room. Opening a school in the Fifteenth Ward, Salt Lake City, he remained there until the attention of Bishop Sharp and others were attracted to him, when he accepted a position in the Twentieth Ward at their urgent solicitation. How well his labors were appreciated at that place is evinced in the unwillingness of Bishop Sharp and Charles R. Savage and others to give him up.

In 1864, President Brigham Young, having recognized the excellent qualities as a teacher possessed by Dr. Maeser, made him a private tutor to his family. At this time he also acted as organist for the Tabernacle choir. In 1867, he was called to preside over the Swiss and German mission, and among other monuments of his efficient and intelligent labors in that field, stands "Der Stern," the mission paper.

In 1876, Pres. Brigham Young called Dr. Maeser to go to Provo and organize the Brigham Young Academy. With one of less resources the behest could not have been obeyed, but Dr. Maeser was fitted by nature for the work he had in hand. He possessed the learning, the experience, the wisdom and above all the spirituality to bring about the full fruition of his ambitious dreams. The motto that guided his life was "be yourself what you would have your pupils become," and every pupil who ever came under his benign influence, knew that his walk was as true, and his heart was as pure as was necessary to form an example for their emulation.

The growth of the academy and all the Church schools from such crude and poor beginnings to their present proud station among the educational institutions of the West, is due mostly to his inde-

fatigable efforts, coupled with intelligence and devotion. On the system of the Church schools is stamped the impress of his organizational genius; in that field he stands forth pre-eminent. He could bring order out of chaos and mold small beginnings to large endings. With a rare gift of prescience he understood the needs of the future and laid the foundation of his work deep and wide so that they will stand for the requirements of future years. Wherever children needed help and sympathy, there was Dr. Maeser with his hands outstretched and eager to assist them. The Sunday Schools being largely an institution for children and the youth, he was a conspicuous and able worker in that field, and, in 1894, was chosen second general superintendent of all the Latter-day Saint Sunday Schools, to fill a vacancy caused by the death of Elder John Morgan—a position which he filled with great credit until his death.

In 1898 the students of the B. Y. Academy at Provo gave Dr. Maeser a jubilee in commemoration of his fifty years of service as a teacher. It was a gala day. The building was too small to accommodate half of the people who clamored for admittance. Addresses were made by some of the venerable man's eminent pupils, among them were Dr. James E. Talmage, Benjamin Cluff, Prof. George H. Brimhall and others. In 1895, an effort was made to place Dr. Maeser at the head of the State schools, the Democratic State convention nominating him for State Superintendent of Public Instruction, but it was not destined that he should be drawn away from the channel through which he had directed all of his efforts. He was honored with a seat in the constitutional convention, where he helped to inject into the organic law of the State many wise and wholesome laws regulating the educational system of Utah.

Dr. Karl G. Maeser died February 15, 1901 at his home in Salt Lake City, Utah.

Camilla C. Cobb was born May 24, 1843, in Dresden, Saxony, Germany, the daughter of Carl Benjamin Meith and Henrietta Christiana Backhaus. Her father was director of schools and a well known educator. When he died, Camilla was adopted by Dr. Karl G. Maeser who had married her sister, Anna. Another sister was the wife of Edward Schoenfelt. Both her father and Dr. Maeser were enthusiastic converts of a new system for the training of small children. This method Camilla later utilized in her kindergarten work in Utah.

In the year 1855, Dr. Maeser joined the Latter-day Saint Church at which time his wife; also *Camilla*, Edward Schoenfelt and his wife, were baptized. Coming to America in 1858, Dr. Maeser remained for a time in Philadelphia, earning passage by private tutoring to further emigrate his family across the plains. In 1860, these two families, including Camilla, set out for Utah, and shortly after their arrival Dr. Maeser was engaged by President Young to teach in his private

school. Camilla remained in the home of Dr. Maeser until 1862, when she was united in marriage to James Thornton Cobb by President Young. Her husband was the son of Mrs. Augusta Adams Cobb a woman of culture and refinement from Boston, Massachusetts.

After the birth of her second child, Mrs. Cobb invited Camilla for a visit to her husband's people. She went to President Young for counsel. President Young said, "You want me to counsel you to go, don't you?" At that time Camilla had not considered the possibility of further training in educational methods, as she had assisted Dr. Maeser before and after her marriage, but she felt an urgent desire to go East. President Young counseled her to go, saying, "You will go in peace and return in safety and you will make friends wherever you go." Camilla wrote:

"I was always interested in kindergarten work from my childhood. While I knew about a good many German kindergartens, I didn't know much about the American methods. My folks had heard me say I wanted to know more about it, so after my little baby was born in the East, mother said, 'Now is your chance, Camilla. You always wanted to know something about American kindergarten work.' I hadn't thought of teaching kindergarten in Utah then, but I was a natural teacher and the desire sprang up at once. I went to New Jersey and studied kindergartens under Dr. Dorris of Newark in the pioneer kindergarten school there. John W. Young was a brother-in-law of my husband, James Cobb, and when he found I had a great desire to take the American kindergarten course, he visited me and urged me to gratify this desire. He offered to meet the financial necessities, and as they were very small, I accepted his offer."

Coming home in 1874, Camilla opened a kindergarten in the private school house owned by Brigham Young. Only a few pupils outside of the family were invited to attend this first school as the room was quite small. Later the school was moved to the "Women's Exponent" building, thence to the old Social Hall. As Camilla's fame spread, pupils crowded in beyond the capacity of the room. In the fall of 1875 Camilla wrote a series of articles for the *Women's Exponent* urging the importance of introducing the kindergarten method into the schools of Utah. Camilla taught in the 15th Ward when she first came to the Valley, was an assistant teacher in the 20th Ward, held school upstairs in the Co-op Warehouse, and in her home, as well as in the Brigham Young school house. Later she was invited to act as matron of the Latter-day Saint University.

Mrs. Cobb was one of the pioneer workers in the Primary Association. She was invited to act as Stake Counselor to Ellen C. Clawson, June 19, 1880, and, upon the death of Mrs. Clawson, was chosen president. She served on the General Board of the Primary Association from October 7, 1898 to February 23, 1917. In all these positions she was an efficient officer and a tender mediator between the

children and whatever difficulty arose in regard to lesson or play. Her intelligence was equalled only by her devotion to the work and her sublime power for love and sympathy. Brigham Young once said of her that she was the type of mother under whose care all the children of the Latter-day Saints might profitably be trained. He gave her constant encouragement and counsel and realized that she brought into the schools of the territory a new and precious method which would permeate all the educational systems in time to come. Camilla was the mother of seven children. The life of this well known pioneer educator came to a close October 18, 1933 at her home, 75 North West Temple, and interment was in the Salt Lake City Cemetery.—*Mrs. C. D. Fox*

PIONEER SHIPS — 1860

<i>Date of Sailing</i>	<i>Port of Sailing</i>	<i>Name of Ship</i>	<i>Leader of Company</i>	<i>Total No. Souls</i>	<i>Place of Landing</i>
Mar 30, 1860	Liverpool	Underwriter	Jas. D. Ross	594	New York
May 11, 1860	Liverpool	Wm. Tappscott	Asa Calkin	731	New York

LDS CHURCH EMIGRATION — 1860

Organized Companies

<i>Outfitting Station</i>	<i>Date of Departure</i>	<i>Captain of Company</i>	<i>Total Souls</i>	<i>Wagons</i>	<i>Arrival in Salt Lake City</i>
Florence, Neb.	June 6	Daniel Robinson	235	6	Aug. 27
Florence, Neb.	July 6	Oscar O. Stoddard	126	6	Sept. 24
Florence, Neb.	May 30	Warren Walling	160	30	Aug. 9
Florence, Neb.	June 17	James D. Ross	249	36	Sept. 3
Florence, Neb.	June 19	Jesse Murphy	279	40	Aug. 30
Florence, Neb.	June 15	John Smith	359	39	Sept. 1
Florence, Neb.	July 20	William Budge	400	55	Oct. 5
Florence, Neb.	July 3	John Taylor	123		Sept. 17
Florence, Neb.	July 23	Jos. W. Young	100	50	Oct. 3
Florence, Neb.	June 1	Franklin Brown	60	10	Aug. 27

ASA CALKIN — SHIP CAPTAIN

Asa Calkin, under whose leadership 731 Latter-day Saint converts sailed from Liverpool, England, May 11, 1860, on the ship *William Tappscott*, was born July 5, 1809, in Essex county, New York. His parents were John and Lucy Calkin. Asa was baptized in March, 1848 and ordained a High Priest October 6, 1849. He came to Utah in 1850 where he resided for five years before being called to fill a mission to England, arriving in Liverpool December 9, 1855. His assignment was in the business department of the mission office and he also served as first counselor to President Samuel W. Richards.

On March 6, 1858, when other Elders from Zion were called home, Elder Calkin was appointed president of the British Mission, serving faithfully in that capacity until 1860. The editorship of the *Millennial Star* also was assumed by him and he held that responsible

position until April 5, 1860, when he was succeeded by Nathaniel V. Jones.

Elder Calkin died in St. George, Utah February 15, 1873.

JAMES DARLING ROSS — SHIP CAPTAIN

James Darling Ross was born March 5, 1824 at Perthshire, Scotland, March 5, 1824, the son of James Ross. On the 8th day of September 1857 he married *Sarah Elizabeth Smith*. The marriage was solemnized at the registrar's office in the district of Stepney, Middlesex county, England. Elder Ross performed two missions for the Latter-day Saint Church while living in England and was required to secure a permit from the British government which read: "We, James Howard, Earl of Malmesbury, Viscount Fitz Harris, Baron Malmesbury, a peer of the United Kingdom of Great Britain, a member of Her Britannica Majesty's Most Honorable Privy Council, Her Majesty's Principal Secretary of State for Foreign Affairs, etc., request and require in the name of Her Majesty all those whom it may concern to allow Mr. James D. Ross, British subject, traveling on the continent to pass freely without let or hindrance and to afford him every assistance and protection of which he may stand in need. Given at the Foreign Office, London, the 24th day of August 1858."

The Ross' were the parents of two children when they left England, *Sarah D.*, and a son who died while crossing the ocean or shortly after they landed. James was made captain of the company of Saints on the ship *Underwriter*, consisting of 594 British and Swiss converts, which docked in New York harbor May 1, 1860. From there these emigrants traveled to Florence, Nebraska, where Elder Ross was again put in charge of the Saints going overland to Utah territory. In this company were 249 converts with 36 wagons. They arrived in the valley September 3, 1860.

After a few years in Zion, James was called back to Scotland and England on another mission. During the seven years he was furthering the work of the Latter-day Saint Church in foreign lands, Sarah worked hard to support the family, four more children having been born after her arrival in Salt Lake City. It is said that Elder Ross was so well versed in the Scriptures he was often called the "Walking Bible." Prior to leaving for the European mission, in February 1861, the 62nd quorum of Seventies was organized in Great Salt Lake City with James F. Cleary, Wm. L. Brundage, Richard Golightly, Francis Platte, Henry W. Nesbitt, James D. Ross and Claude Clive. Mr. Ross was by profession an attorney. He died in Salt Lake City October 1, 1878—*Flora D. Randall Taylor*

William Bell Barton was born on the 21st day of July, 1836, at Sutton Mill on the Douglas river near Lancashire, England. He and his twin brother, James, were the eldest sons in the family of six sons

and one daughter born to John and Elizabeth Bell Barton. His early life was spent much the same as other boys, going to school, and helping the family. When he grew to young manhood he worked as a bookkeeper and clerk in a pawn shop and was also bookkeeper for several of the largest firms in the community. During his spare time he took up drawing and pattern making for an iron foundry.

Mrs. Barton became acquainted with Latter-day Saints in 1840 and William began attending their meetings as early as 1841.

William was baptized by Elder Samuel Sharret, December 11, 1848 at St. Helens, Lancashire, England, at the age of twelve years. He was ordained a deacon May 25, 1852, a priest, September 25, 1853, and it was at this time he was called into active service as a clerk in the Branch. On August 13, 1856, he was ordained to the office of Elder and soon after his ordination was called to labor as presiding Elder of the Newton Branch of the Liverpool Conference. He hired a hall in the village of Haydock in which to hold meetings, but after fitting the place up for worship, the Saints were only privileged to use it three Sabbath days, when they were informed that the owner of the building had received notice to the effect that if he allowed any more meetings to be held there, the lease would be cancelled and the property taken away from him. On reading the lease Elder Barton found that one of the conditions was as follows: "No landlord shall be permitted to let or rent any rooms, house or cottage to a dissenter from the Protestant Church under penalty of confiscation." However, William was successful in his work and through the blessings of the Lord was privileged to add several new members to the Church.

On March 13, 1860 William married *Ellen Birchall* of St. Helens, whom he had converted to the Gospel two years previous. They sailed from Liverpool, England on the ship *Underwriter*, with a company of Saints. Proceeding on their way they reached Florence, Nebraska where after a stay of five weeks, the company commenced the journey across the plains again under the captaincy of *James D. Ross*. One incident Mr. Barton particularly remembered and often related concerning this journey was once when they were very short of food and had been without meat for a long time; one of the oxen drank poisoned water and died. So eager were the people for meat that the captain told them they could have the animal if they would only eat the lean portion. One man disobeyed orders, ate the fat, and died shortly after.

William was ordained a Seventy February 16, 1861 by Francis Platt and became identified with the 62nd quorum of Seventies. On June 10, 1867 he married *Sarah Foster* who had emigrated from Birmingham, England the previous year. They were married in the Endowment House and their honeymoon trip was a walk to Ensign Peak. Bread and molasses was their wedding dinner. Eight children were born to them, five daughters and three sons. The first two, a boy and a girl, died in infancy.

On September 23, 1857 William was appointed 1st Lt. in Company C-4th Battalion 33rd Regiment Infantry Nauvoo Legion. In the latter part of May, 1874 he was called on a mission to Great Britain, arriving in Liverpool June 28th of that year. He labored as a traveling Elder in the London conference and also served six months in the Liverpool office of the Church mission as agent for European converts emigrating to Utah. Returning home, after being honorably released September 6, 1876, he learned that one of his children had died during his absence, and also that the powder magazine in City Creek canyon had exploded causing damage to his home.

The following year, July 3, 1877 Elder Barton was ordained a High Priest under the hands of Daniel H. Wells and set apart as second counselor to Bishop Lorenzo D. Young of the 18th Ward. About one year afterwards, Bishop Young resigned and on July 14, 1878 the 18th Ward was reorganized, Orson F. Whitney being ordained bishop with Robert Patrick, first counselor, and William Barton, second counselor. All three of these men held their positions for twenty-eight years. In his later years he was made Patriarch of Ensign Stake. President Joseph F. Smith appointed William to administer to the patients in the Latter-day Saints Hospital, which duties he performed faithfully for five years.

After a useful and spiritual life William Bell Barton passed away at his home in Salt Lake City October 1, 1923 at the age of 87 years.

The following comment was taken from a newspaper clipping: A familiar pair of figures in Salt Lake City is that of the Barton twins, William and James, who passed their 80th birthday on July 21st. They have been residents of Utah since 1860, having been born in Lancashire, England, July 21, 1836, William being his brother's elder by just four hours. Both have been active figures in the community ever since they arrived. They are now on the retired list, but may be encountered daily in front of the bulletin boards of the newspaper offices eagerly reading the reports of the war. Needless to say their sympathies are warmly with the Allies, and their vigorous comments, especially those of the elder brother, who reads the bulletins to the younger, are well worth listening to. They remain as strikingly alike today as they were several years ago.—*Gertrude Barton Sperry*

Ole C. Jensen, his wife *Annie Hadvig*, their two children, *Christina* and *James*, and a grandson, *Charles C. Christensen Fautin*, came to Utah in the oxteam company captained by *James D. Ross*. On their way across the plains from Florence, Nebraska they were often passed by riders of the Pony Express. One day a rider became ill and was taken to Mr. Jensen's wagon. Since the man was unable to continue the ride, Ole mounted the pony, put Charles in the saddle and with

the admonition "hold on to the leather" rode to the next station and delivered the mail; then waited until their wagons arrived with the rider.

After their arrival in the valley in September, 1860, the family went to Mt. Pleasant where they made their first home. Ole C. was in the Home Guard during the Black Hawk War serving under Captain John Tidwell. His son James C. was a drummer boy, who alerted the pioneers by beating the drum when the Indians were preparing an attack. He was known as "Jim, the Drummer" and served under Captain Jacob Christensen.

Answering the call of church authorities, Ole C. Jensen and a group of other men and their families went to Sevier Valley, to the town of Glenwood. The Indians molested the settlers so much that Mr. Olsen, with others and their families, returned to Mount Pleasant in 1867. Sometime later Ole C. with his family came to Richfield, Utah where he made his permanent home. He became a successful rancher raising pure bred horses. Annie was a kind and gracious lady and everyone was welcome in her home. She was an expert weaver of cloth.

Ole C. Jensen was born in Jutland, Denmark, December 12, 1818. He died in Richfield, Utah in 1882. His wife, Annie Hadvig Jensen was born in 1819 in Denmark. She died the same year as her husband.

Christina Marie Jensen was born in Jutland, Denmark, August 18, 1843. She married a Mr. Emsley. Her death occurred June 27, 1867. *James C.* was born in Frederick Harbor town, Denmark, on March 6, 1849. He died October 12, 1912 in Elsinore, Sevier county, Utah. *Sophia Matilda Smith* was his wife.

Charles C. Christensen Fautin was born in Ellington, Fyen, Denmark September 1, 1857. He died in Elsinore, Sevier county, Utah April 20, 1938. His parents, *Thomas C. Christensen Fautin* and wife *Engabar Katrine* both came to Utah with a handcart company of 1859.—*Myrtle Marquardson*

DANIEL ROBINSON — CAPTAIN

Daniel Robinson was captain of the ninth handcart company to cross the plains to the Great Basin. He left Florence, Nebraska June 6, 1860 in charge of 235 souls and reached Salt Lake Valley August 27th of that year. Six wagons accompanied the train. Quoting Captain Robinson. "Although it was one of the last handcart companies it was one of the most successful in its journey." Daniel was born in Franklin county, Pennsylvania March 21, 1831, the son of Alexander Robinson and Nancy Ellen Wagoman. In young manhood he married *Rachel Smith* and the following account of their conversion to Mormonism, the trek to Zion, and their subsequent life in the valley is taken from her writings:

I was born November 19, 1836 in Franklin county, Pennsylvania. Little of my life is remembered, or of much importance until I was married, at the age of sixteen, to Daniel Robinson in the year 1852. Life's routine was much the same as other young married couples were in those days, we were very happy in our little home. Our little daughter Agnes was born in the year 1852. Life now was fuller with the new and added joy our little daughter brought with her to us. Until 1854, we lived, the three of us inseparable in thought and action, my husband at this time heard a strange new creed preached by some missionaries from that foreboding land, Utah. He was so impressed by the teaching of this unheard of religion, that he was at once baptized and confirmed a member of the so-called Latter-day Saints of Jesus Christ. I didn't take much stock in this church, but heeded instead the warning of our pastor to beware of these Mormons. My husband was so filled with the spirit of the Lord and the message the gospel brought him, that he promised the Lord in due time and in His own way would make it known to me which was the true church; and I would have no doubt in my mind that he had seen the truth and righteousness of this new religion. It was understood between us there would be no dispute over our difference in religion, as I belonged to the Lutheran Church and was a faithful teacher in that religion. We both attended our meetings and there was peace and harmony.

Mother and father both died very suddenly within a short time of each other, leaving my two little sisters Sabina and Charlotte with no one to care for them. My sister Margaret and I took these little girls to raise. Mother appeared to me soon after her death, she conversed with me the same as she had done while she was on earth, wept, while telling me that the Latter-day Saint Church of Jesus Christ was the only true church on the earth. This cleared my mind of all ill feelings I had toward the church—my husband's promise had come true. I accepted the gospel without further delay and was baptized a member of the Church. This angered my brothers very much and they took our two little sisters away from Margaret and me. We longed to see our sisters, on several occasions we went to their school grounds and waited until they were dismissed for recess. They would run to us and were so happy that they could spend a few precious moments with us. This separation from our little sisters seemed unbearable. While still overcome with grief at the loss of my sisters, another sorrow came into our lives. We lost our small baby girl, Anna.

We owned a comfortable little cottage in Pennsylvania, a beautiful cherry orchard and a lovely garden. We were very happy as far as financial conditions were concerned, but our religious conditions were impossible; so on the 7th day of May, 1860, we left our cozy home and started west, which meant religious freedom, where we could live our faith for which we had sacrificed so much. We traveled

by train to Canada; as we crossed the Canadian line at Niagara Falls, our little daughter Agnes, age eight, was taken by death. It seemed we had had about all we could stand—having had her with us longer only deepened our sorrow. As we were traveling under contract, they were unable to stop the train at this time, so our little darling was carried away by a negro porter and buried we know not where. We traveled by rail and water 2000 miles, landing in Florence, Nebraska. Here we camped two weeks, while arrangements were being made for the long trek across the plains. Here the grim reaper took his toll again—this time he claimed our little son Johnny, age three.

When the company was ready to start there were 235 people, men, women and children, 10 tents, 6 wagons and 36 oxen. We were lined up, 6 teams were put in the lead, the carts in the rear. Then came the people some pushing, some pulling the carts, and the rest who were too young or too weak dragged themselves behind the best way they could. The carts were painted beautifully, the tongue had a cross-piece $2\frac{1}{2}$ feet long fastened to the end, and it was against this cross-piece that the people leaned their weight. They called this pushing instead of pulling. The carts had bows over the top covered with heavy canvas and in these carts we carried our few possessions and food. It was a common thing to see young women between the ages of 16 and 20 with a harness over their shoulders which was then fastened to the tongue of the cart. Some 4 or 5 to a cart pushing and pulling all day long through the hot, dry sand with hardly enough food to keep life in their bodies. This company was one of the last handcart companies to cross the plains; the rest to follow came with ox teams and did not have quite the hardships these handcart companies had although all the pioneers had plenty of hardships.

I was assigned to come with one of the wagons, but I walked a great deal of the way. Before starting on our journey across the barren waste, I made noodles and dried them, these I shared with the sick. I also made yeast cake and light dough bread all the way across the plains. At times the water became very scarce and could only be found in boggy places. We would shovel to a depth of three or four feet before we found water and when we did it was yellow with alkali. At night when camp was made, the carts were placed in a circle leaving an opening of about ten feet. This circle was used as a corral for the animals. The oxen were yoked inside the corral then driven perhaps a half-mile away where they were guarded until midnight by two of the men, when they were relieved by two others. When morning came the oxen were brought back to camp and each man yoked his own oxen. As soon as breakfast was over we were ordered to line up to resume our long march. Sometimes the little children, if they were too tired or their feet got so sore they could walk no farther, were put in the carts. It became a daily

occurrence to see women without shoes on their feet leading barefooted children by the hand through the scorching sand. Whenever we camped we always had prayers and songs and everybody seemed happy and contented with having given up their wealth and comfort for the Gospel. Our journey was very peaceful, we were not molested by the Indians although several bands of them passed our little company.

At the Sweetwater river we found the water literally full of fish and everyone had all they could eat. As we had had no meat of any kind except salty bacon since we started on our tedious journey from Florence, Nebraska, these fish were indeed a most welcome treat. At Green River the carts, wagons and people were taken across the river in ferry boats, and the oxen had to swim. At one time when food was very low and provisions had failed to reach us my husband swam the Platte River and made arrangements for supplies to be sent to camp. Provisions were weighed every week to each family from the beginning of the trip across the plains, at one time our food got so low that each family was cut to one-half a pound of flour a day. It was at this time when the supplies were so low that two wagons with provisions came to our rescue.

At the mouth of Echo Canyon on the Weber river in a small town called Henefer, it was named after the only people living there at that time, we camped for two days and Mr. Henefer donated five bushels of potatoes if we would dig them. The Weber river was full of fish, so after the potatoes were dug and the fish caught and cooked every one had a feast.

We reached Salt Lake Valley August 27, 1860. It took almost eleven weeks to make that long, wearisome trek. Wagons, carts, oxen, tents and everything that was used on the journey was turned back to the church. My husband and I came north as far as Farmington where we made our home for three years. My husband helped to lay the rock for the old rock meetinghouse which is still standing. In the fall of 1863 we moved to North Morgan.

The first cabins were made of logs, the roofs were made of small poles and wild wheat grass for the covering, the chimneys were rock, there was one small window without glass, no door, just a quilt or carpet, the floor was dirt, my broom was made of fine willows tied together. Brooms were the only thing I could have plenty of. I could make a new one every day so would throw it in the fire and make a new one each day. Our beds were built from poles with branches or small poles for the springs, and a tick was filled with wild wheat grass. The chairs were blocks of wood with holes bored in them, and round sticks or pegs driven in them for legs. Our lights were tallow candles. I spun all the yarn for clothes and stockings. I made enough cloth and dyed it to make my husband and son George a suit of clothes. In the fall I made a barrel of soap, so we took the soap to Salt Lake City where we traded it for dried

fruit which we used during the winter. We passed through all the hardships of early pioneer life—we lost four more children, Daniel, Birdie, Samuel and Arta, making seven of our twelve children taken by death. I was president of the Primary of the North Morgan Ward for sixteen years and counselor to the Stake Primary president for twenty-four years.

Rachel Smith Robinson passed away after a brief illness at her home in North Morgan on the 4th day of September, 1905. Daniel Robinson died after a lingering illness March 25, 1907.

Hannah Settle Lapisb, of handcart fame, and a resident of the 20th Ward, Salt Lake City, Utah, was born November 2, 1834, at Beeston, Leeds, Yorkshire, England, the daughter of William Settle and Hannah Strickland. The following sketch was prepared by Mrs. Lapisb:

I am the youngest of eight children born to my parents; the seventh child died prior to my birth. My parents, not believing in infant baptism, were refused a Christian burial for their child. Father died in my early infancy and mother survived him only two years. During her widowhood, Sectarian ministers and others persuaded mother to have all her children christened, and yielding at length to their pressure, she permitted the same to be done February 28, 1836, her children at that time ranging in age from two to eighteen years. The Rev. Thos. Wardle, vicar of Beeston, Leeds, officiated in making us all members of the Church of England.

When about seventeen years of age I heard the gospel as preached by the Latter-day Saints. I believed it implicitly and was baptized February 29, 1852. The following year, July 3, 1853, I married *Joseph Lapisb*, a member of the Mormon Church. By this union I became the mother of nine children, five of whom survive to the present time. Emigrating to America we embarked May 30, 1857, on the ship *Tuscarora* at Liverpool and arrived in Philadelphia July 3, 1857. This being the year of the great panic, my husband, together with others, went to Richmond, Virginia, to obtain employment, and in the meantime I took in sewing from a knitting factory which proved quite providential at the time, as I was left with a three months old babe. After the elapse of three months, I joined my husband in Richmond where we resided about three years. During our residence at that place the so-called Harper Ferry raid occurred, and during the excitement we received a letter from George Q. Cannon counseling us, according to instructions which he had received from President Young, to leave for the West, as war in the east seemed inevitable. We took the council and joining a number of other Saints at Philadelphia we traveled to Florence, Nebraska, where we joined *Captain Daniel Robinson's* handcart company and started on our journey to Utah June 6, 1860, with our two children, aged respectively two and a half years and six months. On the journey there was considerable suffering owing to the scarcity of provisions,

and as I had some jewelry which I thought could be spared, I went to a trading post on our route of travel and asked the proprietor of the store if he would trade me some flour for my jewelry; the price of flour at that time and place was \$10 per hundred. I soon perceived that the store keeper was not inclined to make the trade, but I noticed a very tall man, perhaps a trapper or a miner, dressed in beaded buckskin suit standing in the store who turned to me and asked: "What do you want for that thing?" (meaning my jewelry). I answered him as if by inspiration, saying: "700 pounds of flour, Sir." He took my piece of jewelry and sent 700 pounds of flour to our camp. I gave it to the commissary of the handcart company who dealt it out judiciously to the hungry travelers, the last measure, being half a pint to a person, being distributed on the day we crossed Green River. While we were being ferried across that stream a shout of joy went up from our company as the word was passed that a relief train sent by the Church authorities had just arrived with provisions for us.

Our family made a home in Lehi, Utah county from 1860 to 1868. When the rumor first reached us to the effect that a railroad would be built to Bingham Canyon, I invested in a piece of land on the line of the Utah Southern Railroad with money I had earned by selling sewing machines. On this land the Bingham Canyon Railroad Company located their depot and machine shop without first obtaining my permission to do so. I built a boarding house which became known as the Junction House and two cottages on the land. In 1876 my husband moved south to Salina, Sevier county, where he made his home. Being unable to effect a settlement with the railroad company for the use and occupancy of my ground, I commenced suit against the Bingham Railroad Company in 1879, which suit was continued until 1881, when the court quieted my title and awarded me damages against the company.

In 1882, we moved to American Fork, where I resided until 1898. During my residence at that place, I became interested in Woman's Suffrage and in December, 1892, I was elected president of the Suffrage Association of American Fork. I held this position until 1898. While acting as president I took the initiative in raising a subscription to build a home for a worthy widow with four children, the people responding generously, and the suffrage association gave me a liberal donation. My efforts in this good cause were ably seconded by Sister Orpha Robinson. In the spring of 1892 I organized a Ladies Civil Government Class in American Fork; the meetings of this class were well attended, and the City Council granted us the use of the City Hall to hold our meetings in free of charge. In September, 1892, I was elected chairman of the World's Fair Committee of American Fork. This committee planned a beautiful clock, 7 ft. high and 18 inches wide, made of wood and Utah onyx. This clock was exhibited at the World's Fair Exposition in 1893

and was presented by myself to the Alpine Stake Tabernacle at its opening Sunday, September 13, 1914.

In 1898 I moved to Salt Lake City where I built a house and continued to take an interest in the cause of Women's Suffrage and also in Relief Society work. In 1903, June 14th, I was elected secretary of the Board of Directors of the 20th Ward Relief Society, which position I held for seven years.

In the year 1910 I felt an inmost desire to form a society which would particularly honor the memory of the handcart pioneers. The Daughters of Utah Pioneers had specialized only in the pioneers from 1847 to 1853, but I felt that the same great faith which prompted Utah's first pioneers also actuated those of later years and especially those who had pushed and pulled handcarts across the plains and mountains in the years 1856, 1857, 1859 and 1860. Why should their history and their hardships and sufferings be relegated to oblivion? Before taking any decided step, however, I counseled Pres. Joseph F. Smith, April 5, 1910 who gave me his approval, and as the semi-annual handcart reunion was then in session, I went to the meetings and through the courtesy of Thomas Dobson I was permitted to introduce a resolution to the effect "That it be the sense of the meeting that a society of the Utah handcart pioneers be organized." The resolution was adopted unanimously and on the 14th day of April, 1910, a number of handcart pioneers and daughters met at my home 381 4th Ave., Salt Lake City and organized the society of the Daughters of Utah Handcart Pioneers with fifty charter members. I was elected president with Sarah Swift and Emily V. Beebe as vice-presidents and Mary Van as secretary. Isabella Armstrong was selected chairman of a committee on constitution and bylaws. Six other officers were also elected and I, being the originator of the society, was given the title of founder-general. In this undertaking I was encouraged and ably assisted by Sister Maria Y. Dougall. The society is now (1914) in a flourishing condition under the presidency of Sister Isabella Armstrong. In 1885, while visiting my daughter in Montana, I was led in a most remarkable way to discover the location of a lost "Mormon" burial ground in Iowa—a cemetery which guards the remains of some of the Latter-day Saints who were expelled from Nauvoo in 1846, among them Wm. Huntington, the father of Zina D. H. Young. This is the famous Mt. Pisgah. I brought my discovery to the attention of the Huntingtons and the burial ground at Mt Pisgah was subsequently purchased by the Church and a monument erected thereon.

Hannah Settle Lapish died in Salt Lake City April 9, 1927.

Hannah Slater Bone was born October 5, 1839, in Clifton, Bedfordshire, England. Her father was James Slater, born August 4, 1800, and her mother Hannah Pratt, born September 29, 1798. Both were residents of Bedfordshire. When the Mormon missionaries came

and preached the gospel of the Latter-day Saint Church in the vicinity of their home, Hannah and her two sisters attended their meetings and all three girls became members. Hannah was baptized November 5, 1854 by John Sears, in Upper Caldecote, England. On March 25, 1860 she left her home and loved ones to sail with other converts on the ship *Underwriter* for America. She was then twenty-one years of age.

The company arrived in New York harbor the first part of May, 1860, and after a short delay traveled on to Florence, Nebraska. While waiting for the departure of the *Daniel Robinson handcart company* Hannah worked for members of the Smith family. Salt Lake City was some 1000 miles to the west, over plains and mountains, but she trudged bravely on, and even though she was almost overcome with weariness, her faith remained strong.

It was the custom of the church authorities to send men with supplies to welcome the incoming companies and help them on their way to the valley. Among the group of men who met the *Robinson company* was John Bone, a dear friend of Hannah's from her childhood days in England. Together these happy young people came into Salt Lake City, where they stayed in the home of Bishop William Wagstaff, who was John's uncle.

The next evening the marriage ceremony was performed and the following morning they left on a honeymoon trip in a covered wagon. It took a long day over bad roads to make the journey to Hannah's new home—a dugout, but it was home for a girl weary of travel and shared by the man she loved. Here she reared a family of eight children, and here she took part in many activities, hardships and sacrifices during Lehi's growing-up.

Hannah was a widow for 32 years, during her later ones, being tenderly cared for at the home of her daughter, Victoria Bone Stewart in Lehi. She passed peacefully away on December 31, 1925, at the age of 86 years and was laid to rest in the Lehi cemetery.

Andrew Walter Heggie, Latter-day Saint convert from Scotland, was born in Forgen, Fifeshire, January 9, 1825, the fifth child in a family of ten. His father was Andrew Heggie and his mother Catherine Walker. Little schooling was made available to the boy as the family was dependent for its livelihood from a small farm. When Andrew was twelve he was hired out to tend sheep and during his absence his mother died. At age twenty-two he went to work on the railroad, and while thus employed became acquainted with a widow and her daughter. He married the daughter, Jane Strachan, in 1848. She was ten years his senior. One daughter was born to them named Margaret. Soon after their marriage Andrew secured employment in a chemical and dye works, and he was also adept at shoemaking and various other trades.

On the 25th of September, 1852, Andrew was baptized a member of the Mormon Church by his cousin, John G. Heggie, and not long after was ordained an Elder. Jane could not accept the principles of the new religion, and, after eight years of trying to convince her of its truthfulness, and furthering the work of the Church in and adjacent to his home, Andrew was advised to migrate to Utah. Jane refused to accompany him, so he left enough money in the bank for her should she and the child decide to follow. He promised her he would not marry for five years. She never came.

On March 17, 1860 he left home, arriving at Liverpool, England on the 23rd. A few days later he boarded the *Underwriter* for New York. Taking the northern route to Windsor, Canada, he again entered the states at Detroit, Michigan; thence to Florence, Nebraska, where he joined the *Daniel Robinson* handcart company.

The first work he did in the Valley was on a farm in Tooele for Eli Kelsey where he remained two months; then joined with A. C. Piper in Salt Lake City who purported to engage in chemical work, but failing to make such business profitable, Mr. Piper abandoned the project. In the spring of 1863, Mr. Heggie took over the farm of Winslow Farr in Big Cottonwood on shares, and the following spring, he, and Simon Smith, rented the farm of Joseph Johnson about a mile south of the city. August of that same year the two men went north intending to look over Bear Lake Valley, but after reaching Logan, Cache Valley, they stopped at the home of Mr. Card. He and Simon had married sisters. Mr. Card persuaded them to look at a new settlement which was being formed on the west side of Bear River and which was called Clarkston. After noting its possibilities, the two men decided to make the little settlement their future home. They cut and put up wild hay, made a dugout, got timber from the canyon and left everything in readiness for the time when they could settle their affairs and secure the necessary provisions for their return.

Soon after returning to Salt Lake, Andrew met Annie Thompson who had recently immigrated to Utah from Scotland, and was working in the paper mill in Sugar House. On February 5, 1865 they were married, and, in March of that year, started for their new home in Clarkston in a wagon drawn by oxteam. On November 25, 1865 their daughter Annie was born in the dugout. Indian depredations became so frequent that the families were advised to move to Smithfield, and when they were able to return to Clarkston, the settlers built their houses to form a fort. The Heggies welcomed into their humble home another daughter, Catherine, born March 4, 1867, and on November 15, 1868, their first son, Andrew Stewart, was born.

In 1869, Andrew went with other brethren to select a place to move the town, as it was decided by the settlers that it should be moved to higher ground. He assisted James Henry Martineau, Cache

county surveyor, to survey the town and also lay off the necessary ditches. A year later he built a house on the hill, a one-room log cabin, and here Sarah and William were born. In 1875, Mr. Heggie was chosen to run the Co-op Store, and he remained active in this enterprise until his health compelled him to resign.

Always an energetic Church worker, Andrew served in many capacities, among them being the first choir leader of Clarkston, chosen by Bishop John Jardine in 1876. He served as superintendent of the Sunday School for twenty years. Civic duties included serving as Justice of the Peace and as a school trustee. Mr. Heggie died at his home in Clarkston, Utah, March 28, 1912, at the age of 87 years.

OSCAR O. STODDARD — CAPTAIN

Oscar Orlando Stoddard, captain of the tenth and last handcart company to cross the plains to Utah, was born December 20, 1830 in New York. The company was comprised of 126 converts with six wagons and left Florence, Nebraska July 6, 1860 arriving in Salt Lake Valley on the 24th of September. Mr. Stoddard was appointed by George Q. Cannon Emigration agent for that year. In his diary he states, "there were also with us, traveling with their own team, Stephen Taylor and family, also a brother Paul and family from South Africa followed us and joined us about the third day out, and by the advice of Brother Cannon, Brother Paul was chosen chaplain over the English speaking portion of the company; Brother Christian Christiansen having been chosen chaplain of the Scandinavian and Swiss portion. Having traveled down the Platte on the north side and found it to be rough, hilly country and bad for the handcarts between Laramie and the upper crossing, I thought I would try and cross the North Platte at Laramie and travel up the south side of it; and, as there were some in the company who were timid about crossing with their handcarts, I was in a quandary what to do about it. We camped four miles below Laramie and during the night I dreamed I saw ourselves camped on the other side of the river, and when I told my dream, it seemed to allay all fears, so we started at sunrise and moved camp up the river till opposite Laramie, then the Sisters did their washing while we overhauled our provisions, issued rations increasing the rations of flour from one pound a head per day, which had been issued up until that time, to one and one-quarter pounds, then hunted up a ford and prepared to cross. We hitched up when ready and drove one wagon over unloaded. It came back and took in the loads of the handcarts, and then went over with them leaving the empty carts to haul by hand, I helping to haul over the first one myself. We landed on the 8th Ward Square in Salt Lake City on the 24th day of September, 1860, having just dealt our one week's rations. . . . Provisions were distributed among them as needed or required, so they were well received, and, I must say, according to

the best of my understanding and knowledge, this was the last handcart company and it came across the plains in as good condition as any one of them."

Mr. Stoddard was a native of New York state where he was born December 30, 1821. He passed away in Utah September 9, 1896.

James Peter Olsen was born in Skose, Presto Amt. Denmark, June 23, 1851, the seventh child of Niels Christian Olsen and Marn Thomassen. His father was a prosperous farmer and leader in the community in which the family lived. Mr. Olsen did not accept the teachings of the Mormon Elders, but, in the spring of 1860, after the death of her husband, *Marn* and the four younger children, *John*, *Harriet*, *Christina*, and *James*, who had joined the Church, emigrated to America. The three eldest sons, *Ole*, *Rasmus* and *Hans* remained in Denmark. *Harriet* was blind, the result of measles contracted during early childhood.

The family arrived in Utah in late September in the *Oscar O. Stoddard* handcart company. James Peter was then only nine years of age, but he did his share pushing or pulling the cart across the plains. An incident he remembered vividly in after years, was when he and other children were picking berries along the bank of the Platte river. One day he reached too far and fell into the water. Apparently no one noticed the accident, for he was pulled to shore some distance down stream by a man who had gone to the river for culinary water. In Bear Lake Valley, Utah, he met a man, then elderly, who remembered pulling a child out of the river at this particular place while crossing the plains in the *Stoddard* company.

Mrs. Olsen took her family to Brigham City. Shortly after she married James Hilbert. James herded cattle barefooted on the flats west of Brigham City, where he had many painful encounters with prickly pears and briars. Later he made a living freighting from Corinne with ox teams to the mining towns of Montana. There trips were made difficult by road and weather conditions. On the 20th of April, 1874 James Peter Olsen married Mary Kirsten Hansen. Four children were born of this union, and they also took into their home and hearts Sarah Nielsen, Mary's niece, whose mother had died when she was born.

James worked in the canyon logging and on the railroad. Later he devoted his time to agriculture. It is said that he was one of the first farmers to bring and grow dewberries in Utah. He sent away for more plants and before long was able to furnish them to other farmers throughout the territory.

Mr. Olsen was a devoted member of the Church. He was active in Sunday School, Y.M.M.I.A. and served as a Ward teacher for many years. He filled a mission to Denmark from 1898 to 1900. As a community leader he served as City Councilman. His wife,

Mary, died June 6, 1909. On February 23, 1910 he married Laura Hansen Nelsen. They were the parents of seven sons; and he also took into his home, Esther, the daughter of his wife by a former marriage. On July 1, 1926, James passed away. Burial was in the family plot in Brigham City, Utah.—*Beth H. Visick*

Heinrich Reiser, Utah pioneer of 1860, was born July 29, 1832 in Strahlegg, township of Fischenthal, Canton, Zurich, Switzerland. His parents were Heinrich Reiser and Susanna Ottiker. During his thirteenth year he was apprenticed to a shoemaker and during his time of service the father died. After leaving the employ of Kasper Keller he traveled considerably in his native land working at the shoemaker trade as a means of livelihood. The following was taken from his own writings:

During this time I saved 65 francs for which I purchased a fine watch which, however, was stolen from me shortly afterwards. From this time on I had a desire to learn the watchmaker's trade. A Mr. Reinhard Hugy offered me an opportunity to do this. Our original agreement was that I should stay $3\frac{1}{2}$ years with him, but after 2 years and 7 mos. ceased work for him. . . . I then went to a gentleman by the name of Straub where I hoped to be able to make a good living, but a crisis in the watch industry set in and I had to look around for another place. I found employment with the Gindrel Brothers in Renan, where I worked for ten months making good money. There also I made the acquaintance of *Susanna Rupp* from Sigrisweil, Canton Berne. On June 14, 1856, we married. We lived together in perfect peace and harmony. On the 16th of February, 1859 my wife gave birth to a son whom we named *Johann Heinrich*, and we had him christened according to the law of the land. (First child, Amalie, still born.)

At this time we had a 62 year-old woman helping with the housework. Her name was Verena Rieben and she was a member of the Mormon Church. She spoke frequently about her religion and on the Monday after we had our son christened, she came with one of her preachers a Mr. Heinrich Hug from Zurich to visit us. This gentleman expounded Mormonism to me. . . . I attended several meetings and we were quite happy. On the 10th day of May, 1859 we were baptized by Heinrich Hug in the Rheus River in St. Imer. From then on we never missed a meeting. Shortly afterwards *Marianne Rupp*, my wife's sister, was baptized. I was ordained a teacher. I have always done my best to help build the Kingdom of God.

On the 25th of April, 1860 we set out for our journey to the valley of the Great Salt Lake—me and my wife, my son, *Marianne Rupp*, *Anna Mueller*, *Father Hirschi*, *Johann Hirschi*, *Judith Hirschi* and *Sister Naef*. We first went to Basle, thence to Mannheim and Arnheim to Toderdam and from there to Hull, England. There we took a train to Liverpool. . . . On the 5th of May Brother Woodard

and five more persons arrived. On the 7th our trunks were taken to the steamer *Williana Tappscott*. On the 14th of June the pilot came on board and we received the news with great rejoicing, for we were told that now we were not very far from the coast. On the 15th a small boat came to tug ours to Staten Island. On June the 16th the doctor came on board and all the passengers had to go through a physical examination. As there were some cases of small pox, it was decided that we all would have to be vaccinated. This was done and on the same day those who had the small pox were taken to the hospital in New York, among them were 6 Scandinavians and a Swiss. On the 17th the little boy of Brother Christian Staufer from Berne died; on the 18th my little boy, *Henri*, 16 months, passed away and on the 19th the little boy of Johann Keller died. All three were buried on Staten Island. We felt very bad over losing the boy, but willing to recognize the hand of the Lord in it. . . .

In the morning of July 1st, at 3 o'clock, we reached Florence, Nebraska. On the 8th of July the handcarts started along with 10 wagons. On the 14th the captains of the companies went to the camp 2 miles from Florence; on the 18th the Swiss wagons had to go there too because the oxen were not yet drawn lots for. My wagon weighed 34 hundredweights and 30 pounds, the wagon itself 1046 pounds, that would leave 23 hundredweight and 84 pounds. I paid \$71 dollars for foodstuff. There were six persons in my wagon, Christian Staufer, and on the 20th Sister Theurer from St. Joseph came in, and John Stucki and Sister Theurer and Sister Staufer, I had to take in my wagon. On the 20th we had to draw lots for the oxen; I had to pay \$84 for two pair and \$86 for the wagon, after which only \$20 were left.

Right from the first day after our departure I got sick and for an entire month I had to lay down in the wagon. On the very first day Brother Diethems axle-tree on his wagon broke, and two hundred miles from Florence Sister Naef died. I too lost three oxen on the plains, so I had to buy another pair for \$90; to pay that, I had to borrow \$60 dollars from Brother Keller out of the heritage of Sister Katharina Naef. 350 miles from Salt Lake Father Keller died. Mother Keller got very sick; she fell and a wagon wheel injured her leg very badly.

On October 5th we arrived in Salt Lake City. I rented an apartment from Bishop Vaab for \$5. I then went into business with Brother Octave Ursenbach from Geneva as my partner. On the 1st Thursday in November we were baptized in the 14th Ward, because it was the rule that all emigrants after their arrival in the valley should be baptized.

February 2nd, 1861, my wife gave birth to a baby girl whom we named Emma, however, it was a still-birth. I purchased half a lot in the cemetery for the burying place. On February 16th I was accepted a member of the 62nd quorum of Seventies. On March

15th Brother Ursenbach and I parted, and I went into business on my own account in the same shop, where I had to pay \$8 rent. On May 5th I moved into the Foster Soap Store where I paid a monthly rent of \$5. Later I purchased a house and $\frac{1}{4}$ lot in the 6th Ward and moved into it. I made a down payment of \$70. During this time I was called and set apart as Second Counselor to Karl G. Maeser. Since July 1st there was a daily mail service over the plains to the states. The war between the North and the South broke out and several battles had taken place.

In May, 1862, my wife Magdalena Schneider gave birth to a boy whom we named Joseph. He lived only a few minutes. On the 28th of _____, 1863 she gave birth to a girl whom we named Emma Bertha. She (the child) died September 14th, 1863. On the 14th of November, I married Maria Polman; shortly afterwards she asked and was granted a divorce. On June 8, 1866, Magdalena gave birth to a girl whom we named Josephine Johanna. February 17, 1866, I married Katherine Auer. My beloved mother died August 22nd, 1862. On the 24th of December, 1868, Magdalena gave birth to a boy to whom we gave the name of Ephraim Adolph. In 1868, I was admitted to the school of Prophets. On the 29th of September, 1869, my son Ephraim Adolph died. In the same month my wife Katherine gave birth to a boy whom we named Hiram Auer. He lived only a few minutes.

In October, 1869, the home for Magdalena was finished at the cost of approximately \$800. In January, 1869, the Z.C.M.I. was introduced to all wards. In 1868, I adopted a boy named Arnold Giauque from St. Imer, Canton Berne, Switzerland. In 1869, I adopted another child, a girl named Lydia Diggelmann from Zurich, Switzerland. I paid 20 dollars on her fare from Switzerland to Brother Jakob Huber, who had brought her over to the states. . . .
End of diary

Mr. Reiser died August 29, 1904, age 72 years.

—*Marguerite Riser Paskett*

WARREN WALLING — CAPTAIN

Research has failed to uncover any definite information concerning Warren Walling, but on the registration paper of his great grandfather we learn that he was a native of New Jersey where he accepted the gospel of the Church of Jesus Christ of Latter-day Saints. In 1860 he was chosen one of the captains to lead a group of converts, comprised of 160 souls with 30 wagons, across the plains. They left Florence, Nebraska May 30th and arrived in Great Salt Lake Valley August 9th.

Captain Walling brought with him his family including a daughter Rachel, who was twenty years of age, having been born February 26, 1840 in New Jersey. Rachel became the wife of George Hamlin.

Hyrum Bowles Morris was born the 23rd day of December, 1821, in Bourbon county, Kentucky. He was the son of Thomas Morris and Sophia Talbot, being third in a family of seven children, four girls and three boys. When Hyrum was four years of age his parents moved to Illinois, then a frontier country, settling on a farm several miles from the town of Quincy. Here he grew to manhood laboring on his father's farm. He acquired little schooling, but he learned the cooper trade which was then in great demand. When he was twelve years old his mother died. At the age of nineteen Hyrum journeyed to Nauvoo to see Joseph Smith and while there served as a guard to the Prophet.

The California gold fever struck the community in which the Morris family lived in 1849, and a party of ten or twelve young men, including Hyrum, organized and equipped themselves for a journey across the plains to the gold diggings. They followed the route of the pioneers until they reached Fort Bridger, then passed through the northern part of Utah and pitched camp on the Humboldt river, in Nevada, where they did their first placer mining. From a small crevice Mr. Morris recovered over \$500.00 in gold. Here they remained for several days, then followed the lure of the precious metal into the more publicized gold fields of California. Hyrum accumulated several thousand dollars worth from the American and Sacramento rivers, and their tributaries, covering a period of some two years.

He returned to the States by way of the Pacific Ocean, crossing near the Isthmus of Panama by burro pack train. He carried the gold dust in small canvas bags, stored in an old-fashioned carpet bag, which he never allowed out of his sight. Shortly after his arrival in Quincy, Illinois, *Eleanor Crawford Roberts*, daughter of Adaninah Roberts and Elizabeth Crawford, became his wife. As a wedding present he gave her a beautiful paisley shawl purchased with some of the gold dust. Eleanor had been converted to the Mormon faith and was baptized into the Church in the fall of 1859; but Hyrum had become somewhat prejudiced, owing to the treatment accorded to one of his sisters by a Mormon she had married and who later deserted her.

In the spring of 1860, Hyrum and his wife, accompanied by other members of the family, started west in *Captain Warren Walling's* company. His intention was to go on to California, but it was Eleanor's continual prayer that they would go no further than Salt Lake City, Utah. Just after beginning the journey, the children of his sister, Nancy, became very ill with measles. Their own little son, *William Edwin* contracted pneumonia and died May 29th. One man in the company knew where there was a cemetery with five graves; so after Hyrum had made a casket out of a table top, he placed the little body in it, and he, with Eleanor, and their little daughter, also a man by the name of Kinner, drove until late that night to reach the spot. No songs, no sermon, just a short, simple prayer, leaving their beloved baby in God's keeping—then the long

drive ahead to catch the company and not knowing if they would ever reach it.

When they finally arrived in Salt Lake in the month of August, 1860, they were out of supplies. Hyrum went to work immediately for Bishop Archibald Gardiner, whom his wife begged to use all his influence to persuade her husband to go no farther. In October, 1861, Hyrum Bowles Morris was baptized into the Church of Jesus Christ of Latter-day Saints, and from then on had no desire to continue his journey. When they reached Salt Lake, Hyrum had seven wagons and a number of oxen and horses. He bought the block where Sears store now stands for a wagon and a yoke of oxen. They lived in Salt Lake for a year, then moved to West Jordan and lived there two years.

They now had only the one child, *Laura Elizabeth*, whose birth occurred April 20, 1854 near Quincy, Illinois. In the fall of 1862, they migrated to Southern Utah, settling at Rockville, Kane county where the following February 14th, Hyrum Bowles Morris, Jr., was born. Mr. Morris owned and operated two small farms—one near Rockville and one near Springdale, also an orchard in Rockville and another tract of land in the present Zion's National Park. He engaged in the cooper trade supplying the community with much needed buckets, tubs and barrels. During these years he took an active part in Indian skirmishes, guarding the settlers and their possessions. Three children, Eleanor R., born May 14, 1866; Eliza Roberts, born April 10, 1870; and Sophia Isadora, born the 10th of April 1873 came to gladden the hearts of Hyrum and his wife, Eleanor, while living in this small community.

Having lived here twenty years and not being satisfied with their "hemmed in" condition at Rockville, in the spring of 1882, in company with George Staples and Frank Rappleye, his son-in-law, Hyrum made a trip to Mesa, Arizona, and liked the country so well that he purchased a farm. Returning to Utah as soon as possible, he disposed of his property, and on January 27, 1883, started with his family for their new home. He had an outfit of four wagons, five teams, twenty-five head of loose horses and fifty head of cattle. He was accompanied by William Brundage and family, William B. Lang and family, Paul Huber and family, Charles Slaughter and son, Hyrum Smith, Joseph Hearshy and James Wilkins. At St. George, the company was organized by Apostle Erastus Snow, with Hyrum Bowles Morris as captain of the company and William C. Brundage as chaplain. They arrived in Mesa on March 3, 1883. Hyrum purchased property in Mesa City on which he built a home, and farmed his land located to the southwest of Mesa. He also did some freighting, selling produce to the nearby mining camps.

Mr. Morris was set apart as Patriarch of Mesa, Arizona, Maricopa Stake on February 4, 1898, by John Henry Smith. He passed away January 21, 1908, age eighty-six years, a faithful Latter-day Saint, loved and respected by all who knew him.—*Leona S. Westover*

JESSE E. MURPHY — CAPTAIN

Jesse Easters Murphy was born January 27, 1832 in Union county, South Carolina, the son of Emanuel Masters Murphy and Nancy Easters. He was the eldest child in a family of ten. Emanuel became the owner of a large cotton and tobacco plantation in Fayette, Georgia, but subsequently moved to Weekly county, Tennessee where the Murphy family first heard and embraced the gospel of the Church of Jesus Christ of Latter-day Saints. *Grace Broadbent*, daughter of William and Mary Broadbent, English converts, became the wife of Jesse April 28, 1857, and immediately after their marriage the young couple emigrated to Utah, crossing the plains in the wagon train of Jacob Hoffheins which left Iowa City in June of that year.

Early in 1860 Jesse Murphy made a trip back to the Missouri River to bring his father's family to Utah. He was made captain of an immigrant company leaving Florence, Nebraska June 19th which was made up of 279 converts with forty wagons en route to Salt Lake Valley.

Louise Murphy Garff, daughter of Jesse E. Murphy and Grace Broadbent, relates an interesting incident which occurred while visiting the home of a friend. Among the guests was an elderly lady, a Mrs. Millon who remarked that she believed she had met Louise before or someone who looked very much like her. Later she said, "I wish I could see or meet again the captain who brought me across the plains. If ever there was a man who had a vision or who was inspired it was that man." She then stated that if it had not been for Captain Murphy's efficient leadership she and her sister would have had to walk most of the way across the plains. Her sister was ten and she was twelve years of age at the time. She said Captain Murphy brought his father's threshing machine to Utah and that he allowed the two sisters to ride on it. While fording the Platte river the thresher went down, but the children were rescued, and when they reached the other side and the thresher was on dry land, Captain Murphy held both children up so their parents, who had not yet crossed the river, could see they were safe.

Grace remained in Salt Lake City while her husband made the trip east and during his absence their son, Emanuel, died. Eleven other children were reared to manhood and womanhood.

Numbered among these immigrants was a family by the name of *Sproul*, the father, mother and five children, *Elizabeth*, *Robina*, *Mary*, *Agnes* and *Frank*. Jesse married Elizabeth soon after his return. She died a year later. He then married her sister, Robina, and of this union five children were born; one child, Elizabeth accidentally drowned and a son, James, died in infancy. His fourth wife was Lavinna Murphy who bore him three children. She died in childbirth.

Mr. Murphy built a beautiful home on South Temple and C. St., and his father built a home for his family across the street from

the present site of St. Mary's Cathedral. The two families lived there for a number of years when they were requested by church authorities to sell out and purchase land in Mill Creek, where they could take up farming, as that was what this new country needed most and they were both excellent farmers. Jesse bought eighty acres in Mill Creek and built a home on what is still known as Murphy's Lane near the then county road. He became one of the first men to make a business of growing strawberries in Salt Lake county. Having a natural aptitude toward medicine, Jesse studied at every opportunity until he became very proficient in diagnosing different diseases. No matter how busy he was on the farm he was always ready to answer a call for aid. If a patient was in a critical condition he never left the bedside until he was sure of recovery.

Jesse was referred to as a jack-of-all-trades by his children and anything he made up his mind to do was accomplished. He brought wood to Utah taken from the Nauvoo Temple from which he fashioned a violin of beautiful tone. He made a chest of drawers, and a dresser from cedar wood, and he also made a small buggy which he used when visiting the sick. Always an active member of the Church he filled a mission to the southern states from 1867 to 1869. He passed away March 26, 1916 at Mill Creek, Salt Lake county, Utah.—*Louise M. Garff*

Rudolph Hochstrasser was born September 1, 1839 in Wickersmose, Canton Luzerne, Switzerland, the only child of Rudolph and Margaret Miller Hochstrasser. His father died when he was still a young lad, and consequently Rudolph contributed his small earnings to the family income. When the Latter-day Saint missionaries came to Switzerland, he, and his mother, became interested and it was not long before they were baptized. They soon had the desire to join with other Saints in Zion, so Rudolph worked even harder to earn the necessary funds for their voyage across the ocean.

While on the ship Rudolph met a girl by the name of *Maria Sutter*, with whom he immediately fell in love, although she was fifteen years his senior. They were married by the captain March 10, 1859. When the ship docked in New York harbor, the family was without funds, so Rudolph worked six months as an apprentice to a shoemaker, earning a little wage, as well as learning the trade. He could not speak English very well, so he conversed with his employer and the customers by using sign language.

When they had saved enough money to continue the journey westward, the Hochstrassers made their way to Florence, Nebraska. The *Jesse Murphy* company was preparing to leave for Salt Lake Valley, so Rudolph purchased an oxteam and wagon and accompanied them across the plains, arriving on August 30, 1860. He bought a home in the 9th Ward where he set up a shoemaker shop. His mother worked at weaving, which she had learned in the old country,

and Maria, being an excellent gardener, added to the family income by selling vegetables.

Obeying Church counsel, Rudolph married Mary Ann Lanz on November 1, 1861, and, in May, 1865, he took as his third wife, Ursula Kerner. In 1870, he sold the home in Salt Lake and moved to Providence, Cache county, Utah, where he bought a home in town and thirty acres of farmland. He worked on the farm in the summer and during the winter months followed the shoemaking trade.

When his second wife, Mary, died, Maria took the seven children of this marriage and reared them as her own. On October 20, 1881, Rudolph married Annie Maria Torbjornsen. She lived with Maria for several years and helped with the care of the children.

In April, 1883, Rudolph was called on a mission to his native land. He was in debt \$1200. His friends said he had better stay home until he was out of debt and care for his family. Not knowing what to do, he decided to go to Salt Lake and ask the advice of the Church authorities. They told him to go on the mission and assured him that everything would be all right at home. Rudolph made many converts in Switzerland and he also encountered much opposition. After two years in the mission field he was honorably released. Shortly after his return his son, Joseph was called to the same mission. Upon his arrival he was told that his father had sold more Books of Mormon and tracts than any Elder in that mission up to the time of his release.

In 1887, Ursula died. She had borne him only one child who died in infancy. About this time he was arrested for unlawful cohabitation, and during the time of his incarceration learned to write and to read the English language fluently. After his release he took Annie to Bear River City and there resumed his shoemaking trade. On January 25, 1890, nine days after the birth of a son, Annie died. She had given birth to four children, two boys and two girls. The boys died when very small. Mr. Hochstrasser moved back to the farm in Providence. In 1891, his first wife, Maria, died leaving him a widower, having lost all four of his wives.

Following the counsel of the Church authorities for its members to care for the widows with children in Zion, Rudolph picked out a lady with eight children, and, on February 10, 1892, married her. In later years he engaged in prospecting in the mountains east of Providence, but was not successful, and the burden of caring for his large family finally forced him to sell the land, a few acres at a time, until he finally lost everything. After that his wife left him. He then went to River Heights in Logan and again took up shoemaking. Matilda A. Jahnke, a widow from Wisconsin with two children, became his wife December 10, 1907 and together they earned a little home at River Heights where he lived the remainder of his days. Rudolph was a humble man caring nothing for wealth. He was often heard to say, "My wives and my children are my jewels."

He faithfully followed every instruction given him by the Church. From 1885 to 1889 he served as counselor to Bishop Niels Hansen of Providence. He was a member of the 32nd quorum of Seventies.

Mr. Hochstrasser died August 24, 1916, at the age of 77 years, and was buried in Providence by the side of his four wives and his mother.—*Venna A. Reese*

Leora Margyann Talmadge Campbell—I was born August 5, 1844, at Chenango county, New York, to John T. Talmadge and Betsy E. Coss. In the year 1859, I married Moroni Campbell. In 1859 I left my home, parents, brothers and sisters and friends. We formed a company to go to Salt Lake City with Captain *Jesse Murphy*.

I was only 16 years of age when I was married. My parents were Methodists. I always felt I wanted to be a Mormon, but I didn't know which church was true. One day I went into the woods so far I knew no one could hear me. I knelt down and asked the Lord to let me know in some way which church was true. I heard a voice so plain tell me "the Mormon Church is true." That is why I came west so I could join the Church.

While we were crossing the plains, I walked half-way barefooted. I would tie rags and bark on my feet to keep them from bleeding. By going barefoot we could save our shoes. . . . When we came to Devil's Gate many of our company were afraid to pass, for there were so many graves there. The Captain told them there would be no deaths. We had one birth. My husband's mother gave birth to a baby boy. The day he was 16 years of age he died.

When we had been in Salt Lake about two weeks, my husband's two uncles came and took us to North Ogden. We lived there about two months in a tent with my uncle and wife. My husband and uncles took a contract to get out logs for Lorin Farr. They had to wait for high water in the spring so they could float the logs down the river to the mouth of Ogden canyon. It made it a long time before we got anything out of the job.

On the 3rd of December we moved to Ogden Valley, now called Liberty, then moved to Pine canyon. My husband built our first log house with no windows. We had a hole in the roof to let the smoke out. The roof was made of wheat grass and dirt. My dishes were few. My stove was rocks piled against the logs to keep the logs from burning. My husband walked over to North Ogden one day to help his father kill a pig. It was a twelve mile walk. His father gave him the hog's head for winter, that was all the meat we had.

While my husband was away at North Ogden, an awful storm came up, the rain came down in torrents. Our house leaked all over, not clear water but mud. There was a place from about the middle of the bed to the head that did not leak. My husband's grandmother was living with us that winter. She put me crosswise of the bed, and

put her featherbed over me to keep me dry. She put her quilts under the bed to keep them dry. Wet boards were laid down on my bed for me to lie on. A sheet was hung up to the head of the bed to keep out the wind and one across the foot of the bed. The house was chinked but not plastered. Thus I gave birth to the first white child born in Ogden Valley. We named her Rozilla. The next day my husband's two uncles came and plastered the house. We made our bread out of flour, water and a little salt. We lived on sego lily roots for three or four days at a time.

In the spring we moved back to North Ogden. We rented a farm from Mr. Campbell and planted it to wheat. We couldn't hire help, so when the wheat was ready to harvest, I raked, bound and shocked it. We stayed two or three years in North Ogden, then we went back to Ogden Valley. We had some bad luck, our cow and calf were drowned in the Ogden river, a tree fell on a yoke of our cattle and killed them which made it pretty hard for us.

In 1873, I came down with typhoid fever. I was sick three months. At first no one came to help me. Lorenzo Waldram was my doctor, my husband was nurse. My bed was made on top of a wheat bin. I had been sick three or four weeks when Gidian Alvord and his wife came to see me. They laid me on the table while they made the bed. They filled a tick with straw and put me on it. I felt much more comfortable with the exception that the skin was all off my back. After that those people were mother and father to me. Times began to get better. My husband rented some land and we raised flax. When the flax was ripe I gathered it and threw it in a spring to soak for six weeks, then took it out and dried it. My husband made a frame of wood to dress it with, when the bark was off and it was clean, I spun it on a small wheel called a jenny. I made a good clothes line, a good bed cord and rope to lay the cattle with. I spun a lot of thread for cloth and yarn. I sent it to Huntsville to be woven. I got a chance to spin wool on shares, so I carded bats by hand and made them into yarn, then I made stockings for the family. I spun wool for quite a few people on shares and made quite a lot of cloth.

I remember one time the women were gleaning grain after the farmers had gotten their crops off. The Ogden grist mill would not grind it for the people, as they had taken contracts from the miners in the north, so we had to eat bran bread for weeks. We took our graters and grated corn. We took the coarse for mush and the fine for bread.

My husband bought a piece of land from Sam Dean, twenty-two acres for \$40.00 per acre. He paid \$10.00 on it; then in the year 1874, Francis Oliver homesteaded it in with his to meet the requirements of the law. Mr. Oliver was to stand his share of expense of paying the government \$2.50 an acre, then he was to give us the deed. We had a hard time getting the deed. In the '74's we built

one log room on it. In the fall of 1875, September 29th, my husband died and left me with seven children, the eldest 15, and the youngest, 9 days old. He died of pneumonia and left me without a thing to live on. When my baby was 9 years old, I married Franklin Green Clifford. I didn't love either of my husbands when I married them. I married *Moroni Campbell* to enable me to come to Utah and join the Church. I married Frank Clifford because I needed help to raise my family. I learned to love them both. I shut my eyes and grabbed and got two good men. I had seven children by Franklin Clifford.

The man came for the pay on the land my former husband had only paid \$10.00 on when he died. The land was all sage brush and had no water right. About six years later we had a chance to buy a water-right from Jonothan Campbell, by giving him three acres of land, a sewing machine, and \$150.00 share in the Ogden irrigation canal. The deeds were made out in my name by George S. Dean. We set out a fruit orchard. We cleared the sage-brush. Times looked brighter. When my husband, Frank Clifford, died, I sold my place and came to Menan, Idaho to make my home.—*LaVon Cheney*

JOHN SMITH — CAPTAIN

John Smith, captain of the wagon company which left Florence, Nebraska June 15, 1860, and arrived in Salt Lake City September 1st of that year, was born September 22, 1832 in Kirtland, Geauga county, Ohio, the son of Hyrum Smith and Jerusha Barden. His mother passed away shortly after the birth of her sixth child, on December 24, 1837, and soon after his father married *Mary Fielding*, who bore him two children, a son and a daughter.

In the spring of 1838 John went with his father's family to Far West, Caldwell county, Missouri where he shared with the rest of the Saints in the persecutions. After the martyrdom of his father and Uncle Joseph in the Carthage jail, John started west with Heber C. Kimball's family in 1847. During the journey he had to drive loose stock, drive team, herd cattle and horses. They finally landed at the place where Council Bluffs is now located. Here he became acquainted with Col. Thomas L. Kane who was very ill and John was his nurse for two weeks. In April, 1848 the family started for Great Salt Lake Valley. Again, he drove a team composed of wild steers, cows and oxen. On September 22, 1848, his sixteenth birthday, he drove five wagons down the Big Mountain east of Salt Lake City; it was dark long before he got into camp with the last wagon. The next day he arrived in the valley.

On September 21, 1852 his stepmother died leaving him to help provide for a family of eight, three of them, one man and two women, being elderly people; also one brother and three sisters younger than himself. He was at that time twenty years of age.

On December 25, 1853, he married Helen Maria Fisher, who bore him nine children, five sons and four daughters.

On February 18, 1855 John Smith was ordained to the office of Patriarch under the hands of Presidents Brigham Young, Heber C. Kimball and Jedediah M. Grant, and Apostles Orson Hyde, Orson Pratt, Wilford Woodruff, George A. Smith and Lorenzo Snow, President Young being mouth. This is the only office in the Church which is handed down from father to son by right of lineage.

On September 16, 1859, John started for Florence with a four-mule team, to bring his sister and her husband and family to Utah. He traveled in company with Elder John Y. Greene across the plains and made the trip from Salt Lake City to Florence in thirty-two days. During his stay in the East he took his sister and her two youngest children and traveled across Iowa to Montrose, a distance of 350 miles, in eight days with a pair of mules and a light wagon. He visited Nauvoo and different places in Illinois. He returned to Florence in February, 1860 where he spent considerable time in assisting to put wagons and handcarts together, and in doing all he could to expedite the starting of the European emigrants on the plains. In the month of June he was appointed by Elder George Q. Cannon who had charge of the emigrants that season, to organize a company and take charge of it across the plains. He went to work at once, got a company of more than forty wagons in readiness, and started out. The trip was made in seventy days.

At the general conference April, 1862, John was called on a mission to Scandinavia. He remained on this mission until April 13, 1864 when he sailed for Copenhagen to return home. While on this mission he obtained a good understanding of the Scandinavian languages. On his arrival at Castle Garden, New York June 3, 1864, he went immediately on board the steamboat *St. Johns*, and sailed up the Hudson river to Albany; from there he traveled by rail to St. Joseph, Missouri; thence by steamboat up the Missouri river to Wyoming, Nebraska. On his arrival there he was appointed to take charge of a Scandinavian company of thirty wagons being joined later by more wagons in charge of Captain Patterson. The company reached Salt Lake City October 1, 1864.

Through the years Elder Smith did considerable traveling in the interests of the Church. He never failed to respond to a call made upon him. In every position, public or private, military or civil, religious or secular, he labored with zeal and fidelity. Patriarch Smith died at his residence in Salt Lake City November 6, 1911.

Henry Anderson was born July 12, 1827 in Demferline, Fifeshire, Scotland, the son of Henry and Elizabeth Anderson. *Elizabeth Archbold*, his wife, was born March 20, 1835 in Northumberland, England, the daughter of Richard and Isabelle Simms Archbold. Little is known of Henry's history up until the time he was twenty-

two years of age, when he came in contact with Mormon Elders, accepted their message, and was baptized a member of the Church. He assisted the missionaries in many ways.

It was at this time that Elizabeth Archbold, then about sixteen years old, first heard the Elders. Already her two brothers, James and George, the latter a local preacher in the Methodist Church, had become interested in the Latter-day Saint religion and were later baptized. At one of the cottage meetings, Elizabeth first saw a young man, Henry Anderson, who interested her very much. She attended the meetings faithfully, became convinced of the truthfulness of the Gospel, and was also baptized. After her entry into the Church a deep bond of friendship sprang up between the two young people which soon ripened into love. Soon they were married and set up housekeeping, prospering in all their undertakings. Henry was an engineer by profession and also a miner. His income at this time was rather large and he was ever willing to help the cause of Mormonism. A year after their marriage a little girl was born but lived only a short time. Polygamy was then being preached among the converts and Elizabeth's brothers, James and George, left the Church.

On February 28, 1856, *Isabelle Ann* was born, and when she was six weeks old the parents set sail for America. Upon their arrival in the New World, the family went to Minersville, Pennsylvania and here Henry worked in the mines. On February 9, 1859 their son was born. They named him *Henry James*.

In the summer of that year Mr. Anderson started from Pennsylvania with his family on the first part of the journey to Zion. At Florence, Nebraska they joined the *John Smith* company. The wagon was heavily loaded, so many cherished books and other possessions were left by the roadside. On the first day of September, 1860, this weary band reached Salt Lake City, and the Andersons were met by a Mr. Watson who took them to his home in Bountiful where they spent the first winter.

In the spring Henry returned to Salt Lake City and obtained work. He immediately rented a little adobe house between 8th East and 2nd and 3rd South. When the family moved in they had only their trunks. Gradually they added to their household goods until they had a fairly comfortable home. Henry worked as an usher in a theatre and also worked for President Young. As time went on he built a five-room house on the lot where the first home was located. They were again prospering when suddenly tragedy struck. Two little daughters, Martha and Sarah, were stricken with diphtheria. Both children succumbed to the dread disease and within three weeks a son, David, died. Two months later Rebecca was born, and when she was seven years old, they lost her.

On the 5th of June, 1877 Henry Anderson passed away. Elizabeth fell and broke her hip in the fall of 1917, and a few weeks

later, on December 20, 1917, she was laid to rest beside her husband. Six children were left to mourn the passing of this courageous pioneer couple, who had sacrificed that their children might be reared in the Church which had become so much a part of their lives.—*Margaret J. Mills*

Lois Gunn Judd—My parents decided to leave Philadelphia and join a company of immigrants who were bound for Salt Lake City. I was the youngest of four children, the seven year old baby. My father was *William Gunn* and my mother, a patient but sickly woman, was *Emma Baker Gunn*. Preparations for the long, hard journey were as complete as our few belongings and poor circumstances could make them—but all who joined the company shared the same lot. After bidding good-bye to our few friends, we turned our ox teams toward this valley in the spring of 1860. Our little milch cow was put under the yoke to help pull the cart from then on, as no one in the company had extra oxen. She did her part, however, and helped pull the load the whole journey through. When we reached Green River we had to ferry our wagons across the stream, which required considerable time accompanied by much difficulty.

John Smith was our captain. As we struggled on a young man by the name of Hyrum Walker accidentally shot himself. Our captain immediately put another man in charge of the company, and with the only mule team in the band, he took the injured man to Salt Lake to a doctor.

The company was unmolested for several days until one dark, cold night when the weary travelers were preparing to camp. Our captain who had ridden ahead, soon returned, giving the startling command to yoke our oxen immediately and move on as there were Indians camped not far away. The damp, cold air was piercing to our half-protected bodies. My sister, *Bessie*, and I were huddled together under a small blanket, and we plodded along beside the wheel of the wagon in which our ill mother was riding. Mother was too weak to walk so we children walked instead. In the bustle and confusion of moving camp, the oxen became frightened and the whole train stampeded. I was knocked down and my collar bone broken. It seemed there was always assistance at hand. We had a kind lady in the company who was very efficient as a nurse. She set the broken bone as best she could, and the band of enduring folk moved onward.

In September we reached Salt Lake City and settled near the Jordan river for the winter. Our scanty living consisted of molasses and brown bread. We used sagebrush for firewood and we depended on the flames from the burning brush for light in the evening.

The following January, 1861, my mother died and we buried her in the city cemetery. From Jordan our family moved to Big

Cottonwood canyon, and my father married again. For a time, he was foreman of the construction of Big Cottonwood road. I went to live with my uncle in the Sixth Ward, and in the year 1863, we moved to Hoytsville, Summit county, Utah. I did all the work in the cabin and assisted our neighbors as best I could. Our little log shack had neither doors nor windows, (coverings) and the Indians took great delight in entering, prowling around and carrying away anything they desired.

Before I was seventeen years of age I was married to *Charles Judd* in the Endowment House in Salt Lake. We went to Kanosh, Millard county to live. A year and a half elapsed and during that time my first baby came. From Kanosh we took up a piece of land in Sevier county, trying hard to farm it, but having no implements to work with, no money and a growing fear of Indians, we were forced away. Our next settlement was in Upton, Summit county, and there we stayed for several years. More children came to brighten the dingy atmosphere of our old log cabin, but I was left alone much of the time while my husband was away working, striving to feed and clothe us.

Lois Gunn Judd was the mother of twelve children. She died January 13, 1926.

Mary Ann Chadwick Hull, daughter of Joseph Chadwick and *Mary Whitehead*, and wife of Robert McClellan Hull, was born the 22nd day of January, 1844 at Oldham, Lancaster, England. When Mary Ann was five years of age she left the place of her birth with her parents for America. After docking in New York harbor the family went to Pennsylvania where they settled in a place called New Mines. Mary Ann did whatever she could to help the family finances, such as looking after other people's children, doing house work and helping her mother with boarders. At the age of eight she was baptized by Elder Woolford in a creek near Minersville, Pennsylvania.

After a number of years the Chadwicks decided to proceed on the first part of the journey westward toward Zion. When they arrived at Florence, Nebraska they were assigned to leave with the *Daniel Robinson* handcart company; but by this time the mother became so ill that two of the sons purchased a wagon and yoke of oxen so their mother could ride across the plains. Mary accompanied the brothers for about ten miles when it was decided that she should return to help care for their ailing mother and young brother.

Mrs. Chadwick and her family joined the *John Smith* wagon train which left Florence June 15, 1860, nine days after the *Daniel Robinson* handcart company. As the company traveled along messages concerning the welfare of the handcart people were found. The handcart company arrived in the Valley one week ahead of the wagon train, and *Benjamin*, one of the sons who accompanied Captain Robinson, was at Emigration canyon to meet his family, bringing much needed supplies.

In the spring of 1861 Mary Ann moved to Franklin, Idaho, where on June 1, 1863, she married Robert M. Hull. She became the mother of ten children, five of whom preceded her in death. Early in 1868 she, with her husband and one child, Annie, located on a tract of land in the Preston First Ward. Later they took up land in Whitney where they built a two-room house and lived at this place in the summers and in Franklin during the winter months for several years. Still later they purchased land across the creek from their first home and erected a four-room house of logs, which was covered with lumber and painted pink. Mary Ann's mother, Mary Whitehead Chadwick, died in Franklin March 20, 1874.

Mary Ann was an ardent Church worker. She was selected a teacher in the first Relief Society organized in Franklin; and later served as president of the Worm Creek branch which was organized in 1878. A deep sorrow came to her in the spring of 1890, when her husband, Robert, who was on his way to Blackfoot, Idaho was killed by an Indian. Mrs. Hull never remarried but spent the remaining years of her life working in the Church and performing in every way she could deeds of kindness for her family and innumerable friends.

Owen Morgan, son of *John E.* and *Margaret Griffith Morgan*, was born in Lalley, Carmorganshire, South Wales, March 10, 1843. The Morgan home in Wales was a humble one although they were not as poor as many. The family then consisted of *John, Owen, David, William, Sarah* and *Mary*. Mr. Morgan was a blacksmith by trade and the boys helped their father in the shop. One day a piece of steel struck Owen causing him to lose the sight of one eye. Mr. Morgan was a devout Baptist and a great student of the Bible, but he was not completely satisfied with his religious affiliations. One day he went to a neighboring town and chanced to see a man reading a Welsh newspaper, which contained news of a man named Joseph Smith, who claimed to be a prophet. Within a short time the Morgan family, after investigating the new religion, accepted the Gospel as taught by Mormon missionaries; and, in time, the spirit of gathering came upon them and they desired to cast their lot among the Latter-day Saints in Zion. Accordingly, on March 1, 1859 they left their beautiful Wales to make a new home in America.

David Jenkins, uncle of John Morgan, lived at Pistcon Ferry, Pennsylvania, so it was there the family went when they landed. They remained nearly a year, the boys working in the coal mines, while the father resumed his trade of blacksmithing. All during the year of 1859 public sentiment ran high over the negro question and rumor had it that it would end in a civil war. Counsel came from Utah for all the Saints who possibly could to come west as soon as possible; therefore, these two families, the Morgans and Jenkins, made preparations for the journey. David Jenkins had two



Owen and Jannette

yoke of cattle and John Morgan one. Between them they owned one wagon and one large tent. In this crowded condition the two families began the journey. There were many in the company and it became necessary for them to walk much of the way to lighten the load. Owen's mother was blind but her faith was so great and her desire to reach Utah so strong that she insisted on taking her turn walking many weary miles across the plains. The Lord was good to this little band and blessed them. Not one of their number died on the way. They arrived in Salt Lake City September 1, 1860 in the *John Smith* company. Owen acted as a guard for the company.

During the time of the October conference Joseph Chapple, Thomas Martell, John Williams, Benjamin Isaac and John C.

Thomas, all fellow countrymen, came to see the Morgan family and urged them to settle in Spanish Fork. Mr. Morgan went to look over the country and he liked what he saw. He borrowed a wagon and a yoke of cattle to take his family to Spanish Fork, arriving on November 1, 1860. As soon as possible they secured land and within a short time these energetic people had a house started. The lot where the old home now stands was bought and an adobe house built.

Owen went to live with the Stephen Markham family where he stayed for fifteen months. While he was still a young man he bought a piece of land across the river south of the old sugar factory, in what is now known as Leland, for nine dollars an acre. That winter he grubbed brush and cleared it and in the spring he planted wheat and raised a hundred bushels to the acre. While on a trip south after coal his brother, William, died.

In 1871, when Owen was twenty-eight years of age, he married Jannette, daughter of William and Elizabeth Waugh McCord Summerville. A thrifty and industrious woman she made a wonderful home for him. She was lovingly called "Aunt Net" by all who knew her. The marriage was a happy one and although they were not blessed with children of their own, their home was seldom without

a family. Shortly after their marriage Jannette's mother came to stay with them where she made her home until her death in 1900.

Owen and his sister Sarah had always been very fond of each other, and since their mother had lost her eyesight when Sarah was a baby, it had been Owen's special task to take care of the child. After her marriage to William Lloyd and the birth of three children, Sarah became very ill. She sent for Owen and asked him to care for the two small boys after her death. These children, Owen and Will, were taken into the Morgan home and reared. When Owen was eighteen years of age a horse fell on him causing his death. Then Elizabeth Simmons, Jannette's sister died and Owen and his good wife took her place in mothering and caring for the children, Jonathan, Jannette, Hattie and Will. Before long their father died and these children made their home with the Morgans. They did a very commendable job in rearing this orphaned family.

On July 1, 1901 Mrs. Morgan passed away after a short illness. A year later, on July 11, 1902, Owen married Margaret Markham. During these years Mr. Morgan had accumulated many acres of land. He later sold the whole farm to the Utah-Idaho Sugar Company. Always a devout Latter-day Saint he served his church well.

Shortly after his marriage to Margaret her sister, Marett, came to live with them and once more Owen acted as father and protector. Finally his health began to fail and after a long illness he passed away at his home in Spanish Fork October 20, 1924.

—*Margaret Markham Morgan*

WILLIAM BUDGE — CAPTAIN

In the little town of Lanark, Lanarkshire, Scotland William Budge was born on May 1, 1828, the third son and fourth child of William and Mary Scott Budge. The public schools of those days were not systematized and were therefore of little value; hence there was little effort made on the part of the parents generally to urge their children to attend. It was while the family resided in Glasgow, during the latter part of the year 1844, that William, then sixteen years of age, heard a man on the street reading a paper about the killing of Joseph Smith, the "Mormon." He believed that people should be allowed to worship as they wished without being persecuted for it, and he thought the murder of Joseph Smith cruel and unjust.

When he was twenty years of age and still in Glasgow, he attended a religious service of the Church of Jesus Christ of Latter-day Saints. He was much impressed and later converted. He applied for baptism and on December 31, 1848, was baptized in the river Clyde and confirmed a member of the faith. Very soon he was participating in the performances of the usual church duties. From this hour his life was to be that of a laborer in the Lord's vineyard.

On April 20, 1851, he was called to perform a mission in England where he labored for two years then returned to Scotland.

On September 28, 1854, he was called to labor in the Swiss-Italian mission, but was obliged to leave the Swiss mission after seven months of persecution by the authorities. He returned to Geneva and from there went to England.

At this time President Franklin D. Richards, then president of the European mission, received a letter from a young man in Dresden, Germany, requesting additional information regarding the Mormons. He desired that an Elder be sent to see him. The letter indicated that the writer was a sincere seeker after truth and William was given the assignment to go to Dresden and visit Professor Maeser. In writing of this event in later years Dr. Maeser said: "William Budge arrived at my home and he was the first Mormon I ever beheld. He was scarcely able to make himself understood in German, yet he, by his winning and yet dignified personality created an impression upon me and my family which was the keynote to an indispensable influence which hallowed the principles he advocated." Professor Maeser was converted and on October 14, 1855 President Richards, assisted by William Budge, who acted as interpreter during the ceremony, baptized Professor Maeser in the Elbe River. Later he was to renew his friendship with the Maeser family in Zion where they were dear friends for many years.

William Budge returned to London, and it was here while working in the London Conference that he met and married *Julia Stratford*, November 24, 1856. After laboring in the mission field continuously for more than nine years, William was released from his duties so that he might emigrate to Utah. On May 10, 1860 Elder Budge embarked for New York, accompanied by his wife and infant son, his wife's companion, *Eliza R. Prichard*, and his brother *Thomas*, who had also joined the Church, on the sailing vessel *William Tappscott*. On their arrival in New York, William was given authority and instructions to take full charge of the company and conduct it to Florence, Nebraska, where they were to be outfitted for the journey across the plains. From New York the company proceeded up the Hudson River to Albany, then by train to St. Joseph; thence to Florence, Nebraska, by boat. There they arrived July 4, 1860, and in a few days made their departure for the West. William was selected as captain and given to assist him a man who had experienced life on the plains, and who was an old frontiersman possessing a great fund of information concerning western life and travel. This man was Nephi Johnson and he was true to his trust during the entire journey. The train consisted of fifty-five wagons, all drawn by oxen, with two or three exceptions where horses were used. There were also a number of loose horses, cows and young cattle. From the writings of Jesse R. S. Budge, son of William and Julia Budge, we quote:

"The camp moved on passing within a short distance of where Evanston and Wasatch are now found, down Echo Canyon to where

the town of Echo is now situated. At this point the Weber River was crossed; and from there the journey was made on to Little Mountain, where deep snow was encountered which impeded travel. The loads were now light, but the cattle were very weak and were permitted to move slowly and save their strength as much as possible. Finally the company arrived at the mouth of Emigration Canyon, and in sight of Salt Lake City a few miles below, and thence proceeded to Salt Lake and camped on the square where the City and County Building now stands. It was the last company of the season, and I might add, one of the largest that ever crossed the plains. With the exception of two deaths, a man being being shot by accident, and the passing away of the little child of my father and mother who had been ill almost continuously since they left England, everything connected with the journey was successfully managed to the entire satisfaction of all concerned.

"Though sad to relate it is well that we are sometimes brought to contemplate the great hardships and suffering and sorrow which our parents endured as pioneers to the new country. There were so many trying things to be endured, and which were endured with an unflinching faith that God would not forsake them, but that He approved of their sacrifice and devotion to Him in wending their way across those barren, sand-blown plains which seemed never-ending that they might gather with His people. I now picture my parents who were total strangers to this vast new country, and to all conditions of life which pertained to it, endeavoring still to strengthen one another and to bear their burdens bravely as many others had done before. And yet it was difficult to be hopeful or cheerful when fate seemed to mock at their humility and to deride their devotion. I have heard my mother say that from day to day for weeks during that long journey from Florence, she held her little babe, their second child, (the first having been buried in London) on a pillow, there being no place to rest him save in her own arms, and day by day she saw him waste away until finally he was released from his sufferings. And then all that could be done was to enclose his little body in a box constructed of rough lumber, dedicate a little spot as its final resting place, and leave it where no flowers grew, and where no sound broke the stillness save the wailing of the wind and the night call of the wolf. In the early morning members of the company relieved my father who was himself preparing the little grave by the roadside. The following day the journey was resumed. The journey occupied three months, the company arriving at Salt Lake on the 5th day of October, 1860.

"Soon after their arrival in Salt Lake City father's brother Thomas decided to locate in Ogden; father and his folks remained in Salt Lake for a few days. President Young was very kind offering a house for the winter, but father had always desired to engage in farming and he considered that opportunities for obtaining real estate were

better in the outlying settlements. He went as far north as Farmington where he rented a log house of one rather large room. The owner of this commodious dwelling had removed to Logan, being one of the first settlers there; and he had taken the only window in the house. The aperture was covered with a piece of factory, not the best protection from the wind and cold. The Bishop of the ward was John W. Hess, a very good man, and the people of Farmington were as generous and considerate toward newcomers as they could possibly be in view of their circumstances. Within six months after his arrival in Utah, to-wit: on the 8th day of March, 1861, father appeared before the District Court of the Third Judicial District of Utah Territory and declared his intentions to become a citizen of the United States. This act indicates his desire to promptly place himself in a position to enjoy in full the privileges incident to living under the new form of government to which he was thereafter to owe his allegiance."

On September 9, 1861, William Budge took as his second wife, Eliza Prichard, who had been a member of the company who immigrated from England. After residing in Farmington for about three years Mr. Budge was asked by President Young to go to Providence, Utah to serve as bishop. He was also postmaster for that community. On April 5, 1868, he married his third wife, Ann Hyer of Richmond, Utah.

At a conference in Logan in 1870, President Young asked William if he would be willing to go to Bear Lake to live. William answered, "Yes, Sir, if you desire it." President Young commissioned him as Presiding Bishop of Rich county. That same year William took his wife Julia and their children to Paris, Idaho and his other wives soon followed. Here they endured many hardships, including the long and cold winters.

In 1875, William Budge was called to take charge of the European Mission where he served for two years. In August, 1877 he was called as president of the Bear Lake Stake which consisted of thirty-two wards. It embraced all of what is now known as Star Valley in the state of Wyoming, the town of Soda Springs in Bannock county, all settlements near Evanston, and as far south as Laketown in Rich county.

After he had labored less than one year as president of the Bear Lake Stake, William was called again to the European Mission where he succeeded Elder Joseph F. Smith as president, as President Smith had been called home because of the death of Brigham Young. President Budge presided in Liverpool for two and one-half years. Shortly after his return he took up legislative duties at Boise, Idaho as a member of the Territorial Council from 1880 to 1881. After residing in Paris, Idaho for thirty-six years, thirty years of which he was president of the Bear Lake Stake, he was called to be president of the Logan Temple in 1906. He held this office until one year before his

death on March 18, 1918, one month before his ninety-first birthday. President Budge was the father of twenty-three living children, twelve sons and eleven daughters.—*Elder Budge Pugmire*

Elizabeth Wood Bennett was born in Capetown, South Africa, August 8, 1857, and came to Utah in 1860 with her parents and other members of the family. She tells the following story of her people who were among the first Latter-day Saint converts in South Africa, they having been baptized by Elder Jesse Haven April 25, 1853:

My mother, Ann Day Wood, was born September 5, 1826 at Headcorn, Kent, England, a daughter of George Day and Sarah Honeyset. Her mother died when she was just a girl, leaving a family of six children, and she, being the eldest, had the responsibility of caring for them. On June 11, 1848 she married Charles Wood and on June 21, 1850, they, in company with her brother and wife and her sister and husband, left for South Africa to seek their fortune. They landed at Capetown September 5, 1850. Mother had one son, *Charles*, when she left England. She kept house for a wealthy man in South Africa in order to pay rent and board, and the men made bricks to earn the money for their emigration to Utah.

Four more children were born in Capetown, namely, George William, *William*, *Jesse* and myself. George William died and was buried in South Africa. The family lived there ten years. I was a little over three, and Jesse was only 24 hours old, when we sailed for America. They had to take mother to the ship on a bed as they had already paid their passage and were obliged to go. The captain of the ship gave her his berth so she would be more comfortable. We sailed April 5, 1860. She was very ill during the journey and twice they thought she was dead.

Her brother Richard never reached Utah. When they reached Florence, Nebraska a man persuaded him to stay and help him through the summer and he would give him a wagon and outfit of his own in the fall. As they had only two wagons for three families, he decided to stay, telling the others to go ahead and get located. One day he went after some oxen belonging to his employer and as he crossed the Wood river on the return trip, it had risen considerably and he was drowned.

We came right on to Fillmore. The first snow I ever saw was after I got to Fillmore. I thought the ground was covered with flour. The folks laughed and told me to get some and make a cake and put it on the stove. We stayed in Fillmore about a year and then moved to Deseret. We lived neighbors to the Turner family and Rose Turner taught me to knit when I was about ten years old. As my mother was not very well, I did all the knitting from then on for the whole family. I also learned to spin. My brothers, Richard and John, were born in Deseret. One time when John was a baby, before he could even walk, I went swimming with a crowd of girls in the

canal against my mother's wishes. We put him on the bank and were having such a good time we never missed him until one of the girls saw something red in the water. As John had on a red dress we knew what had happened. We sure had to work with him. He was nearly drowned but he got all right. This experience taught me a very good lesson in obedience. Our first home in Deseret was made of bog or turf—a wagon cover was used for the door. The roof was made of willows. They next made a log room and partitioned it off and used one end for grain.

I went to Salt Lake City with an oxteam when my parents went to the Endowment House. Before they started on the trip they caught a lot of fish in the Sevier river and we cleaned and salted them and sold them when we got to Salt Lake. It took two weeks to make the trip.

I was baptized in Deseret July 15, 1866 in a canal by A. S. Graham and confirmed by Martin Littlewood. When Deseret was abandoned in 1868 we moved to Holden. Because of the hardships mother went through in Deseret she suffered with a bad leg the rest of her life. My father and mother had charge of the Holden Co-op store for awhile; afterwards they started a store of their own. My mother was always kind to the poor, the widows and orphans.

I did not attend school very much because of my mother's poor health. I was married to Edward Bennett March 2, 1877 in the St. George Temple, making the trip in a wagon with a span of mules. We were seven days going and six days coming back. Our first home was a two-room adobe house; we have always lived in the same house but have built more rooms and made other improvements. Our family numbered eleven children. I attended Relief Society and helped pick wool and braid straw hats when the Relief Society was first organized in Holden and was a teacher in that organization for over forty years.

My husband died March 9, 1929. My youngest son, Jonathan Royal, served as a missionary to New Zealand for three and a half years, and then he was released to bring the body of a missionary home who had accidentally drowned while laboring in that country.

—*Jane Bennett Whitwood*

JOHN POSSELS TAYLOR — CAPTAIN

John Possels Taylor, an active Elder in the Latter-day Saint Church, was born September 7, 1823, at Knutsford county, Cheshire England, the son of William Taylor and Nancy Possels. He was baptized in 1848, or early 1849 by William Bramwell. He learned the trade of merchant tailor with his father who died when John was twenty years of age. Being the eldest son, he continued his father's business, living with his mother and keeping a home for his younger brothers and sisters. On the 24th of May, 1848 John married Ann Sanders of Lancashire, England. His wife bore him three children; namely, Jessie Rosella, Mary and Annie. On the 6th of July, 1854

Ann died, and the following year John married *Ann Faulkner* on September 18th. She bore him four children, *Elizabeth Agnes*, *James P.*, *Florence Emily* and *Charles*.

In 1853 Mr. Taylor was appointed president of a branch of the Latter-day Saint Church by Elder Orson Spencer who was then president of the European mission. In 1857, together with his family, he emigrated to America with a company of Saints, crossing the Atlantic in the ship *George Washington* which sailed from Liverpool March 26, 1857 and arrived at Boston April 22nd of that year. From Boston the emigrants went by rail to Iowa City which they entered the latter part of April. Together with his brothers, William and Joseph, John started in business at their trade of merchant tailors, and during his temporary residence in Iowa City, he also served as president of a branch of the Church for two and a half years, being appointed to that position by President Horace S. Eldredge.

Migrating to Utah, Mr. Taylor left Iowa City March 24, 1860 and arrived in Nebraska June 16th. He was made captain of one of the smaller companies consisting of 123 converts with 28 wagons and one handcart. They left Florence, Nebraska July 3rd and arrived in the Salt Lake Valley September 17th. Ten of these families were Swedish while the others were English.

In December, 1860 John Possel Taylor married Sarah Faulkner, sister of Ann Faulkner. The Taylors made their first home in the Second Ward, Salt Lake City. Subsequently he resided in the Ninth Ward where he served as leader and organist of the Ward choir. He was also an accomplished flutist. The first organ in the ward was a Mason-Hamlin and was purchased with money raised through concerts and other entertainments. In learning the songs, Mr. Taylor would follow the melody with one hand on the organ until he had learned the tune, and then he would teach it to the choir. There were few song books at that time. He was still serving as choir leader when he died December 4, 1884.

Johanna Christena Larson Jones—I was born January 1, 1854 in Malmo, Sweden. My parents *Andrew Hyrum* and *Annie Christina Jensen Larson*, embraced the gospel and that same year left their native land. We were nine weeks on the sea after which we landed in New Orleans, Louisiana, then went to Missouri where we stayed two years. Father worked in a shingle mill and mother did housework. They earned a yoke of oxen, a cow and a wagon. Some of the people became very fond of my brother, Karl, six years older than I, and would ask mother to let him stay overnight with them. She thought no harm would come; but when these people found out my parents were going to leave they hid him. Finally they told her if she would give up her religion she could have her boy. She told them she would not. They said he was too smart a boy to go to Utah and be a slave for Brigham Young. They

drove father's cattle away and said if he ever came near them they would shoot him.

Some of the Saints advised her to go to court telling her that the law would give back her child—so she went to court. The small room was filled with men. She could not understand much of what they said, but she felt they were all against her until, finally, one gray-haired man arose and told the court the child was hers and there was no law that could take him away from his parents. She took the boy by the hand and they followed a path through a piece of woods with thickly grown underbrush. They had gone only about half-way home when a shot was fired nearby. As she started running through the woods the child was snatched from her. That was the last time they ever saw Karl. Word was sent that if they did not get out they would be murdered. Neighbors helped them get away and that night a mob surrounded their home and burned it.

My father and mother then went to Nebraska and stayed awhile in Omaha where my brother *Hyrum* was born. Then they were counseled to go help make a settlement on Wood River. There they started to farm and build a dugout. The second summer, when their corn and melons were ripe, the Indians came and claimed the land and the crops, so they had to leave all and go back to Omaha, where they stayed until they earned means and equipment to come to Utah. Their equipment consisted of one yoke of oxen, two cows, and half a wagon; another family owned the other half and one yoke of oxen. We came in the *John Taylor* company. I was then six years old and had to walk most all of the way across the plains as there was no room to ride. My brother *Willard* was born three weeks before we reached Salt Lake.

From Salt Lake my parents went to Sanpete. They were there one year when called on a mission to Dixie, Washington County, where they remained the rest of their lives. Though they passed through many hardships they always felt content, because they felt they were performing a mission. Mother never got over grieving for her lost boy. When a number of years had gone by they again tried to find him. The answer came that he had grown into a fine young man, had married quite young, and when their baby girl was born, his wife died. Later he was accidentally shot and killed.

I was married May 2, 1878 in the St. George Temple. In 1881, I went with my husband Thomas Jefferson Jones, to Parowan where he was called to preside over the Parowan Stake. On account of the polygamy raid in 1885, I was compelled to leave my home in the night with my four children, my baby being only seven weeks old. I stayed with my father about two months in Washington, Washington county; and then my husband was advised to go to the Muddy Valley. After a hard journey we came to Overton, April 18, 1885. In July myself and babies took chills and fever that stayed with us more or less for over two years. In 1891, I was set apart

as first counselor in the Primary, and when the Relief Society was organized, I was set apart as first counselor. I labored in that capacity until 1914 when I was released because of ill health. I am the mother of eight children two of whom died.

Johanna Christena Larson Jones died October 5, 1931 in Blackfoot, Idaho and was buried in Overton, Clark county, Nevada.

—*Louis E. Jones*

BENJAMIN FRANKLIN BROWN — CAPTAIN

Benjamin Franklin Brown was born February 22, 1823 in Rush, Genesee county, New York, the son of William Brown of Windsor, Vermont and Diantha Loveland. When a young lad he accompanied his parents, brothers and sisters to New York some time in 1830, and from there the family moved to Burton, Ohio, about fifteen miles from Kirtland. There his father purchased two hundred acres of forest land of which seventy-five acres were cleared for farming. A small home was erected from lumber purchased from a sawmill a mile and a half away. At this place the family passed through all the privations of pioneer life, and here, in this home, the mother died, causing great sorrow to her husband and great loss to her young family now deprived of her loving care. After this sad event which occurred April 19, 1835, the family scattered; the older sisters married and the boys sought employment away from home. On October 23, 1852 the father was kicked by a horse and killed.

In 1860, Benjamin Franklin Brown, wife, *Lucinda Leavitt*, daughter of *John Leavitt*, and their family; *Philander*, a brother, his wife, *Orilla Leavitt*, and other members of the Leavitt family, and also his younger sister *Emeline*, left Florence, Nebraska sometime in June to join with other Latter-day Saint converts in the Salt Lake Valley. As captain of the company, Benjamin Franklin was put in charge of some sixty people with ten wagons. *Philander* was selected captain of the guard and *Charles R. Savage*, chaplain.

Philander in his history states, "The Indians of the plains were fighting among themselves, and although they frequently came into our camp we had no trouble with them. Herds of buffalo came near us, so near as to put a panic in our cattle, but we kept them under control and avoided a stampede. One of the handcart companies traveled close to us, and we were able to render them assistance on their way. When we camped close together we held meetings and sometimes danced."

Not long after his arrival in Utah, Mr. Brown settled in Ogden, Weber county, where he helped with the construction of the first railroad in that vicinity. *Lucinda* died December 23, 1904 in Loa, Utah. Date and place of his death unknown.

John Richard Howard, the only son of *Richard Howard* and *Martha Richards*, was born September 18, 1841 in Gosport, England. When

John was eighteen months old his mother died, and his grandmother and other relatives cared for him until he had reached the age of ten years. Richard Howard, captain of her Majesty's ship, the *Birkenhead*, returned home for a short visit, and when he left on his next voyage, which was transporting soldiers from England to the Cape of Good Hope to participate in the Kafir War, his son accompanied him. When the *Birkenhead* carrying 500 soldiers, its crew, and many women and children reached the southern waters, sharks followed the boat for days. One day the boat struck a submerged rock off the coast of Africa. Lifeboats were lowered and all the women and children crowded into them. Captain Howard turned his son over to one of the soldiers to care for him. Then all the soldiers were called to attention. The child was forgotten. He made his way to the ship's rail and cried out, "Jim, are you going to leave me?" Soon he was lowered into a boat and that was the only one to reach land. A few minutes later the *Birkenhead* went down, taking with it soldiers, sailors and the majority of the male passengers. John never saw his father again. The British government placed the orphaned child in a school at Greenwich, England. He there received his elementary education. At the age of eighteen, John graduated from the Naval Academy.

For several years John served as a commissary officer in the British Navy visiting all the eastern and western trading posts. On one of these trips a Latter-day Saint missionary was among the passengers. He and John conversed about numerous things, then finally they began discussing books. The missionary showed him the *Book of Mormon* and after John had read it, he was convinced of its authenticity, and asked the missionary if he would baptize him as soon as they reached land. He was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints. On his return trip, he read more of the books published by the Church, and upon reaching the marine base, resigned his position, gathered his belongings and set his face westward.

Reaching American soil in the year 1860, he made his way to Florence, Nebraska where he joined the *Franklin Brown* company of emigrants. He drove one of the first mule teams across the plains. In his wagon he transported one of the first mowers to be brought into the valley. He was also placed in charge of the provisions of the company.

In 1866, John R. Howard married Harriet Spinks Brooks in the Endowment House. Immediately after his marriage, Brigham Young put him in charge of the toll gate in Parley's Canyon where he stayed until the gate was discontinued. He filled two missions to Great Britain from 1864-1866 and from 1889-1891. He worked for the Z.C.M.I. for ten years and was also a volunteer fireman and policeman. Mr. Howard was identified with Captain Davis in building pleasure boats to sail on Great Salt Lake.

In 1883, his wife, Harriet, died leaving five small children. The following year he married Mary Brown of Derbyshire, England. They later made their home in Sandy where his last child was born. Mr. Howard died April 27, 1927.—*Marie Howard Robbins*

JOSEPH WATSON YOUNG — CAPTAIN

Joseph Watson Young, son of Lorenzo Dow Young and Persis Goodall, was born January 12, 1829 at Mendon, Monroe county, New York. He came to Utah in 1847 and in 1857 was called on a mission to England. Early in 1860 he left Utah with a freighting outfit for the states, returning in October of that same year with his wagons loaded with Church freight. He was also put in charge of a small company of immigrants numbering some 100 people.

The following item was taken from the *Deseret News*, October 10, 1860:

"On the evening of the 3d instant, Captain Joseph W. Young arrived with his freight train, consisting of some thirty wagons, with ox teams, which have made the trip to the Missouri and back this season. The cattle, which we did not see, are said to have returned in good order and condition, looking better than some that have only been driven from the States this year. E. D. Woolley, with a train of nine mule wagons, with which he went to the east from this city last spring for merchandise, was also in the company, and several others, increasing the number of wagons that came in with Captain Young to fifty one. It is gratifying to witness the arrival of the immigrant Saints in good health and spirits before the winter snows begin to fall on the mountains, rendering their passage cold and uncomfortable."

Early in June, 1873 Joseph Watson Young passed away in Harrisburg, Washington county, Utah at the age of 44 years. He was one of the most respected citizens of the community, in which, at various times, he occupied many important positions of trust, all of which, being a man of sterling worth and integrity, he filled in a highly honorable manner. He was at one time a member of the High Council of the Stake of Zion, and also a member of the presidency of the Stake. He was one of the most efficient and active members of the Territorial legislature. When necessary Mr. Young was always ready to bear a strong and fearless testimony of the truth of the everlasting gospel.

Harriet Tarry Hirst was the only member of her family to join the Church of Jesus Christ of Latter-day Saints. She was baptized at the age of fourteen in England where she was born June 8, 1837 in the little village of Leicester, the daughter of John and Ann Hopwell Tarry. Harriet first came in contact with the teachings of the Mormon missionaries when she attended Sunday School with a little friend.

From then on she attended every session, always against the wishes of her father; but her mother believed it to be the true religion, although she would not join it because of her husband's antagonism toward its principles.

During the intervening years Harriet worked hard in factories, and at the tailoring trade, to earn sufficient funds for her passage to America; for she was determined to go with other converts from her native land to Salt Lake Valley where the new Zion was now established. On May 14, 1860 her dream was fulfilled as she sailed from Liverpool, England on the ship *William Tappscott* for the New World and a new life.

Upon arriving in Florence, Nebraska she was told she would have to go with a handcart company, although she had paid into a fund enough money for her transportation across the plains before leaving her native land. She refused to do so even if she had to remain in the states and earn her way with a wagon train. After some delay arrangements were made for her to join the *Joseph W. Young* company.

It was at this time that some of the men of the *Joseph W. Young* Freighting Company had been sent to make a trial trip from the Valley to St. Louis, to buy Church freight, and back to Utah before winter came. These men said they would have to have some men to help, and the teamsters could use two or three girls to cook and wash for them. "The girls would get their food and wagons to sleep in, but they would have to walk the entire distance, except when crossing streams, they could ride."

The wagon train was not going for two weeks so Harriet stayed with some friends of her father, a Mr. and Mrs. Hill, and they made her very welcome in their home. They asked her not to go to Utah, but to stay with them as their daughter, and she would never want for anything. Harriet thanked them for their kindness but told them she was going on to Zion. They then supplied her with heavy walking shoes, sturdy dresses and a large sun-bonnet. Word was sent for Harriet and the company started the westward journey July 23, 1860, and the first day traveled five miles. Harriet walked the 1000 miles across the plains.

When the company arrived in Salt Lake City October 3rd, about 6 o'clock in the evening, there was a terrible wind and dust storm. There were people waiting for the wagon train and as they stopped a man called out, "Is there anyone in this train by the name of Harriet Tarry?" He proved to be a Mr. Chamberlain who had been a neighbor of the Tarrys in England. Harriet asked him how he knew she was coming and he said he had looked at the emigration list and knew with whom she would arrive.

The following spring a letter came for Harriet from James David Hirst, a childhood friend from England. When Harriet was eighteen and Jim twenty-two they decided to get married and come

to Utah together; but he had been called as a traveling Elder and could not leave the mission field for some time. He wrote he had now been released and was emigrating to Utah April 22, 1861. Not knowing how much extra clothing he would have upon his arrival in Utah besides those he wore Harriet unpicked a long, black broadcloth cloak and, with her tailoring experience, made him a pair of trousers and a vest; then made a shirt from a cotton dress. When Jim arrived in September, Mr. Chamberlain took him to his home. How proud he was of the new clothes and how well he looked, but he had walked the shoes off his feet, so this kindly man had him fitted with a new pair.

James David Hirst and Harriet Tarry were married in Salt Lake City October 18, 1861. Shortly after their marriage they moved to Ogden and on July 23, 1862 their first baby was born. They named her Harriet Elizabeth. In May 1863 they moved from Ogden to Old Paradise (now Avon) situated in the south end of Cache Valley. They sold the home in Ogden for a wagon and a yoke of cattle. A log house was built and made as comfortable as possible, and, on March 18, 1864, their first son, James, was born. Freddie was born October 12, 1865, but died a year later. Another year passed and John Edward came to bless their humble home on September 4, 1867.

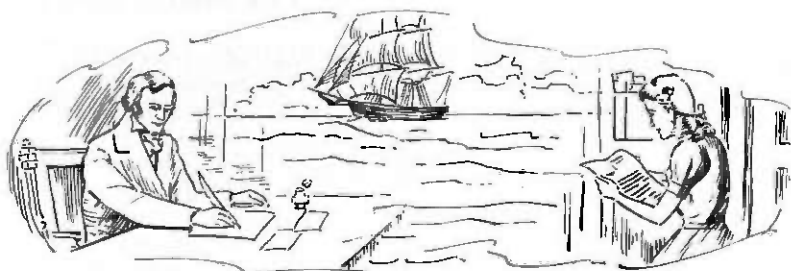
The Hirsts lived in Old Paradise five years. The Indians were troublesome, so the settlers decided to move down to the present site of Paradise, May 1868. The log house was moved and set up in the new location; a canal was made and water brought from Old Paradise and the following spring ground was plowed and grain and gardens planted. Sorrow again came to Jim and Harriet in the loss of John Edward who died June 6, 1869. Came the grasshopper scourge and for the next several seasons their crops were practically wiped out, but Harriet went steadfastly on. Her faith was strong and better times would come. During these hard years she bought a spinning wheel, washed and carded wool and spun it into yarn which was then taken to a weaver to be made into cloth. Not only did she do this for her own family's clothing, but she did custom spinning. Soon she was able to purchase a sewing machine and again her tailoring experience proved a blessing for she was able to earn considerable money from this trade.

In 1872 came the sad news of her father's death and she was happy to learn that he had forgiven her for joining the Mormons and leaving home. Five years later her gentle mother passed away at the home of her eldest sister, Mary. She grieved deeply that she had never been able to see them again.

More children came to gladden their hearts, Rose Clara, Charles Tarry and Lydia Ann. Sorrow came again when their eldest son James was stricken with typhoid and died October 6, 1880. About this time they were busy getting timber out of the canyons for a new

home. In 1882 Mr. Hirst was called on a mission to England, and while he was away Harriet went on with the building. After performing his missionary duties for a year Jim became ill and was released to return home. By 1884 the family was comfortably situated in their new abode, but her husband's health failed steadily, and, in spite of his wife's tender care, he passed away May 22, 1890, leaving Harriet a widow at the age of fifty-three.

She continued to live in the old home busily engaged in caring for her family and in church work having been chosen first counselor in the presidency of the first Relief Society organized in Paradise Ward. She died March 15, 1927 at the home of her son Charles T. Hirst in Logan, Utah. Behind her lay ninety years of life, years of happiness and sorrow, of victory and defeat and sacrifice.



Letters of John H. Barker

O God, thou hast taught me from my youth; and hitherto have declared thy wondrous works. Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to everyone that is to come.

Psalm 7:17-18



PROBABLY one of the greatest trials endured by the pioneers of Utah was the separation between members of families. Although surrounded by newly-made friends, good homes, and a sense of security, yet there existed an indescribable longing to once more be associated with those people near and dear to them who had remained in their former homes. Correspondence through letters did not always bring satisfaction; then too the ideals which they had accepted brought such happiness to them they desired to share it with those loved ones who had not yet accepted the Gospel message.

Such were the feelings of John Henry Barker. As the days went by he eagerly awaited news from his homeland. From a mutual friend, George White, he learned of the whereabouts of Fanny and Bessie, two of his sisters. From his mother he received a few letters before her death in 1869. His father had passed away in 1863. John was especially concerned about the welfare of his younger sister Jenny who, when the family was broken up, was placed with strangers, where she grew to womanhood denied the privilege of being reared with the love and companionship of her family.

In November, 1871, nine years after his arrival in the valley, great joy came to Mr. Barker when a letter arrived written by Jenny

who was a child of twelve when he left England. During the succeeding years a correspondence was carried on between brother and sister; and then, in 1890, Jenny came to Utah bringing with her John's letters which she had carefully saved. A brother, Charles, came to America in 1869 and wrote one letter shortly afterwards while living in Alabama. Included are letters written by Mr. Barker to his family during the time he was employed by the D. & R. G. R.R. building a branch line through rugged country. Later letters tell of his missionary labors in the British Isles and return to Utah. *All published verbatim.*

JOHN HENRY BARKER—PIONEER

John Henry Barker was born in Wandsworth, Surrey, England April 5, 1842. He was the second child and first son of John Humphrey and Anna Maria Delap Barker. There were seven children in the family, three boys and four girls. One brother died at the age of twelve and a sister not long after her eighth birthday. Mr. Barker was a lawyer's clerk at the time of his marriage and Anna Maria Delap was the daughter of a lieutenant in the Royal Navy. The family lived in various cities in England, but it was in Southampton, in 1848, that the parents became affiliated with the Church of Jesus Christ of Latter-day Saints. At the age of eight, John went to work in a linen button factory and as he grew older he worked as a waiter. His formal schooling was limited, but his education continued for he was an avid reader and sought only the best books.

Financial difficulties beset the family and Mr. Barker was sent to a "debtor's prison" for failure to pay obligations apparently connected with his business. As a consequence, the younger children were put into private homes. John and his mother remained in London where she made a living for them as a seamstress. The family was never reunited.

John was baptized in London July 15, 1859. In 1860 he was appointed to take charge of the Somers' Town Branch Perpetual Emigration Fund book, and the following year was appointed clerk to the Council of the Somer's Town Branch. It was while working at Radley's Hotel in Southampton that he met his future wife, Susan Dermott. They came to America on the ship *Manchester* and were married in Florence, Nebraska before crossing the plains to Utah.

Salt Lake City was their home for a time, then Paradise in Cache Valley; thence to Providence where John taught school; and when Newton was settled in 1869, they were among the first to go there, living in a dugout the first winter. Here again he took up school teaching as a means of livelihood. He did his share in the pioneering years and held many positions of leadership and trust in his home town both in Church and civic affairs. He was an excellent penman, a diligent student of the Scriptures, and a fluent public speaker. He liked and studied law and many came to him



John H. Barker — Susan Dermott — England 1862

for legal advice. He was appointed postmaster in 1876, served as secretary of the Y.M.M.I.A., and in 1879 was Sunday School superintendent. From June 14, 1877 to 1884, he served as 1st Counselor to Bishop William F. Rigby. For several months he was assistant recorder of the Logan Temple.

In 1909, Mr. Barker was called to fill a mission to England. He was no longer a young man and the rigors of pioneer life had taken its toll. The damp climate of England was too much for him and a few months later he was released to come home. A short time after his arrival gangrene developed in one of his legs and he was in severe and constant pain. The limb was amputated January 24, 1910. He seemed to be making good progress when stricken with pneumonia. On the 27th of February, 1910, John Henry Barker passed away.

Mr. Barker was the husband of Susan Dermott, Christena Benson and Johanna Jensen and the father of nineteen children.

The following are excerpts from Mr. Barker's diary:

September 11, 1859. Paid the last installment of 15 shillings on the call of the Church to buy machinery. My first acquaintance with Ann Harvey was in this month.

October. Was looking after Father several times.

November 6. Was ordained a deacon in the Somers' Town Branch by E. L. T. Harrison, J. Reid and E. Dawson.

20th. Went to see Mother—saw Father and gave him 2s.

21st. Met Father in Chancey Lane and gave him 2s7.

December 31st. Charles brought word that my brother William was very ill at Daventry.

January 2, 1860. Charles walked to Woolich to try and go to sea.

7th. Called on Mother gave her 4s to go to Daventry to see William and the children.

9th. Mother went to see William, he was very bad, had kept to his bed since Christmas, she did not think he would live. Elizabeth was pining, Betsy was all right, Nancy's spine was affected and she would be a hump back.

10th. Saw Father, he had been to Watford, told him about the children.

15th. At conference at the St. George Hall, Bro. Charles met me. My Bro. William died this day at Daventry.

17th. Gave Mother 11s to go to Daventry to see William buried.

18th. Sent Mother 5s more.

19th. Mother returned. William was buried in Wilton Churchyard.

20th. Had to talk with Father about how he was living and what he intended to do.

24th. Met Sis. Harvey by appointment spent the afternoon with her, she wished to know what my intentions were toward her. Told me what hers were—ended in nothing.

February 7th. Smeath talked to me about my mother getting a divorce.

May, June and July. Did not keep a journal but during this time my brother Charles left this place and came to live with me . . . Ann Harvey has been very ill.

October 3rd. Sis. Ann Harvey died she had been ill about 5 or 6 months with consumption. I called on her often while she was sick, I being out of work, she was with her brother at Holloway.

April 17, 1861. My Mother's birthday—38 years of age.

March 10, 1862. Mary White, Susan Dermott, Mary Tillyer and Ellen Brown left Radley's Hotel on account of Mormonism. Went to stop with Bro. J. Rogers while I stayed in Southampton.

25th. Started out for Daventry to see my sisters, walked to Batchwork—18 miles, stopped at Mrs. Lewis.

April 2nd. Went to see Jane and Nancy, had tea with Bessie at Ballards.

7th. Went to wish Jane (Jenny) and Nancy goodbye and they would not let me see them.

8th. Saw Bessie and wished her goodbye, she gave me her likeness. Walked to Weedon, took the train for Harron and then walked 11 miles into London.

14th. Went to Waterloo station to meet Bro. Palmer, Sis. Dermott, we all went to the British Museum and the Zoological Gardens. I took Susan to Sis. Bush where she stopped the night.

15th. Received our notification for the ship *Manchester* (Susan also) borrowed 1.0.0 off George to buy things.

May 3rd. Started from Mother's house (Percy St.) with Susan, Lee, Fanny for the Railway station, wished Mother goodbye. Saw Father and Charles at the station. Arrived in Liverpool got our luggage to the ship and got on board by night. All was in greatest confusion and dark, a man fell overboard but was saved. Susan shared bunks with Louise Mills and I shared with William Lee.

6th. Woke up at 5 in the morning by the noise of the anchor being let down, we having been towed into the river, some provisions were served out. One family was sent back by the doctor. The *United Kingdom* towed us a long way out, raining hard but the water very smooth, lashed our things tight. J. D. T. McAllister president of ship's company while at sea.

June 12th. Very busy fixing things and preparing to land. 2nd Mate ill-used a seaman for striking him, the seaman was tied to the rigging by the thumbs. The passengers ordered him to be taken down. Still out of sight of land. Made land about 11 o'clock, we sailed right into the harbour—had a fine view of New Jersey and the narrows entering New York harbour at sunset, calm evening. All things seemed combined to make it a beautiful sight one cannot easily describe—all passed the doctor—anchored off Castle Gardens.

26th. Passed Council Bluff City, arrived at Florence at night, landed and went to Stalons—the Saints slept on the ground.

28th. All the money was collected from those going by Church trains—provisions served out to all for 2 weeks. In the evening about 8½ o'clock we were married (Susan Dermott) by J. D. T. McAllister in his tent—present Bros. Baines, Adams, Frank Bailey, and wife, June. Living with Stalon, minding his store, saloon, looking after his horses.

July 7th. A very great storm came on—blew a wagon over. Bro. Whitall and another killed by lightning. J. W. Young injured by a wagon falling on him—the last company of Saints were without shelter.

14th. Received from the Church store, provisions for 2 weeks for 2 persons—32 lbs. flour; 8 lbs. bacon; 2 lbs. dried apples; 1 lb. soap; ½ green coffee; 2 (?) tea; 1 p. salt; 1 saleratus; 2 p. sugar. The first comp. of Church teams arrived, 62 in number.

August 5th. Our company started out for the valley about 1 o'clock, traveled over hilly ground, crossed the little and big Papios and camped 12 miles—a child buried by the roadside.

August 25th. Orders given that none who can walk are to ride—buried a child—over sand hills—traveled 20 miles, no firewood, river too deep to cross, bluffs touched the river—on guard from 12½ to 4—camp guard 265 miles from Florence.

October 17th. Arrived in Salt Lake City at 10 o'clock p.m. Camped on the Public Square 8th Ward. Pitched our tent, none left in the tent with us but Rogers and wife—all the rest gone with friends. Got a letter from the Postoffice from G. Palmer.

19th. Visited Bro. J. Williams in the 2nd Ward and Luff in the 20th and attended meeting in the Tabernacle. Capt. Haight camp arrived.

20th. Applied on the Public Works for work, none wanted—visited W. Rogers. Being tired of stopping on the public square and not being able to find any friends or home, we agreed with a Mr. Bell who came onto the square to go and work for him, Susan to cook for the men and myself to slide logs down the mountain to his place, Dry Creek 15 miles south of the city, Susan started off with our clothes on the team. I stayed to trade my watch and buy some shoes. (Traded my watch and some tea for \$10 on Nov. 7.)

November 13th. Bell brought other hands to work the slide and we moved down to his house on the state road.

15th. Helped drive sheep to the Jordan ford, 10 miles, came back. Bell wanted us to stay and do chores and teach his children all winter for our board, but we could not see it. All the pay we could get for one month's work was a pair of shoes \$3 and our things moved back to the city \$2.

24-25-26. At the President's Office copying music for D. O. Calder, pay an order on the tithing office for \$6.

28th. Working for Bro. Hart at the nail factory, Sugarhouse Ward.

December 2-3-4. Digging madder for Brigham Young, pay \$4.50 in flour at \$6 per 100.

2nd. Susan went to live at the Salt Lake House, Townsend's Hotel as chamber maid at \$1.50 per week.

10th. Susan came to me to go to Townsends, I having been previously, and agreed to work for him during the winter for 8 dollars per month. Bro. Williams telling us we would have to sell our clothes to pay for our board was the cause of our going to live in service and I agreed to pay and did pay him 15 dollars for our board.

February, 1863. Susan left Townsends with a bad finger, and we had saved a little money, and so bought 2 chairs and a table, and rented a room in the Ninth Ward of J. Taylor.

Susan Dermott was born May 20, 1843 in Southampton, England, the daughter of William and Mary Kimber Dermott. When

eleven years of age, her father died and Susan left school to help her mother with the support of three younger sisters. While working at Radley's Hotel in Southampton she met John H. Barker, another employee. On December 29, 1861, she was baptized a member of the Church of Jesus Christ of Latter-day Saints and when the ship *Manchester* left Liverpool, England May 6, 1862, Susan and John were among the 375 Saints aboard.

On the evening of June 28, 1862, the young couple were united in marriage by J. D. T. McAllister, who had been in charge of this group of Saints since leaving England. The ceremony was performed in his tent in Florence, Nebraska. Susan had brought with her, her mother's written permission to become the wife of John H. Barker. They were members of the *Henry W. Miller* company which arrived in Salt Lake City October 17, 1862.

The Barkers made their first home in Salt Lake City until June 1865 when they moved to Paradise in Cache Valley. Their first son, John Henry was born in Salt Lake in November, 1863, and the second child, Annie, was born in Paradise in September, 1865. The family next moved to Providence where John taught school, and two more children were born, William James in August, 1867, and Fredrick George in July, 1869. They were among the first settlers of Newton where John again taught school. Other children were added to the family, Eliza Gertrude, born in Newton in 1871; Mary Dermott, February, 1874; Lucy Dermott, March, 1876; Jennie Dermott, July, 1878, and Bessie Ella in March, 1881.

Besides the care of her family Susan helped in the Post Office of which the Barkers had charge, the Tithing Office, and a store. The family engaged in the butter and egg business collecting these products from Oxford, Clinton and Weston, Idaho and Trenton, Clarkston and Newton, Utah. The butter had to be reworked on tables in the cool stone cellar and made into two-pound rolls which were then taken to Corinne. Much of it was freighted to the mining towns of Montana. Later it was taken to the Z.C.M.I. branch store in Logan.

Susan served as secretary of the Relief Society of Newton in 1873. In 1886 she served as first counselor in the Relief Society and that same year was chosen president. She was stricken with diabetes and died May 30, 1888. A loyal wife and devoted mother, her passing left a great void in the Barker household.

Christena M. Benson, second wife of John Henry Barker, was born in Lehi, Utah February 22, 1863. Her father, Peter Benson came from Bornholm, Denmark in 1853, and her mother, Kersten Erickson was a handcart pioneer of 1857. The family moved to Clarkston, Cache county in 1868, being among the first settlers in that locality, and here Mr. Benson carried on his trade of carpentry. A work bench was set up in one end of the log cabin which was then their home. The children helped with the herding of cows in the meadows south and east of Clarkston.

In 1876, Peter Benson's first wife who lived in Newton, Cache county, died; so Kersten and her family were moved there so she could care for these motherless children with her own. Christena early learned the art of homemaking for she was adept at knitting, sewing, spinning and all the household duties necessary in the rearing of a growing family.

On April 3, 1879, in the Endowment House in Salt Lake City Christena became the plural wife of John Henry Barker. Their honeymoon trip was a visit with her grandparents in Lehi. The following year, June, 1880, Alice Marinda was born in Newton. Two years later Christena set up housekeeping in Beaver Canyon, Idaho where Henry was employed as a bookkeeper and store clerk for a lumber company. In the fall they returned to Newton and when her husband found employment with the Z.C.M.I. in Logan, Utah, Christena went there to live. At this time the Logan Temple was nearing completion and she busied herself with whatever task needed doing to help beautify the interior.

By 1885, Christena was again living in Newton, the home in Logan having been sold, and here her second child, Irvin Benson, was born. These were troublesome times for those who had more than one wife; so in the late summer of 1887, Christena and Johanna Jensen Barker, third wife of Henry, were moved to Five Points near Ogden. Marinda was left with her grandmother in Newton and Johanna cared for the three little boys, two of her own and Irvin, while Christena went to work as a hired girl. After the death of Susan in 1888, Christena went back to Newton to take care of the family and the home.

Christena's third child, George Isaac, was born in August, 1890. In November, 1892, Jesse was born; Susie Myrtle, December 1894; Naomi, September, 1897; Maud, August 1899, and Stephen Waldo, December 1901, all bringing joy and fulfillment to her life. The heavy responsibilities during these years impaired her health and when her husband returned from a mission to England in 1909, a very ill man, a greater strain was placed upon her strength. She was constantly at his side until his death a year later. Seven months after Henry's death her mother, Kersten Erickson Benson, passed away, and in April, 1914, her beloved daughter Naomi, sixteen years of age, died after a long illness.

Hers was a life devoted to her husband, her home, her children and her church. She was a comparatively young woman when she passed away at the age of 55 years, June 21, 1918. Funeral services were held in Newton and interment was in the Newton cemetery.

Johanna Jensen, third wife of John Henry Barker, was born in Muring, Viborg, Denmark, December 12, 1844. In 1856 she was baptized a member of the Latter-day Saint Church by Elder Rasmus Nielsen in Silkeborg, Denmark. Other members of her family also joined the Church and came to America settling in Weston, Idaho.

On September 4, 1879 Johanna became a plural wife of John H. Barker in the Endowment House in Salt Lake City. Two sons were born to them, Henry Jensen Barker in 1881, and David Jensen Barker in 1884. During the time of persecutions against the Mormons living in polygamy Johanna moved to Five Points, near Ogden, Weber county, where she and another wife, Christena, lived together, each assuming her share of the responsibility of the home and children. When Christena returned to Newton, Cache county, following the death of Mr. Barker's first wife, Susan, Johanna chose to stay in Ogden where she made her home the remaining years of her life. Her marriage to Mr. Barker was dissolved, and a later marriage also ended in divorce in less than a month.

Both of Johanna's sons married and lived first in Utah and then in California. David died in 1923. He was the father of two sons. Henry died in 1946 leaving two daughters. Johanna passed away in Ogden August 19, 1912, and is buried in the Ogden City Cemetery.

AUNT JENNY

Jane Carol Barker, known as Jenny, was born in London January 19, 1850. She was the third daughter and sixth child in the family of seven children of John Humphrey and Anna Maria Delap Barker; namely, Frances Selina born February, 1839; John Henry, April 5, 1842; Charles T., June 1844; William, July 1846; Elizabeth, July 1847; Jane Carol, January 1850 and Ann Carroll, February 1853.



Jenny

While Jane was still a small child the family was broken up and she was placed in a private home in London where she grew up with the children of that family. She was educated with them and taught the care and training of children. From there she went out as a governess and traveled through many of the European countries with the families who employed her. In 1880 she was in Ireland; 1883, in the Austrian Tyrol, and later on spent time in Rome and Venice, Italy.

It was her brother's dearest wish that she should come to Utah and make her home with him. Accordingly, after many years of correspondence between them, she came to Utah in Sep-

tember, 1890, and after a short stay at the Barker home in Newton, getting acquainted with her many nieces and nephews she went to Salt Lake City. There she was employed as a companion to Mrs. Jennings, wife of a mining magnate, and accompanied her in that capacity to many more places, including one trip to Alaska.

The Jennings' gardener was Stephen Stanford, a native of England, and a widower. They became good friends, a romance developed, and they were married in 1892. She belonged to the Church of England and he was a Latter-day Saint; so to please both, two ceremonies were performed. On February 7th they were married by Rev. E. W. Greene in Logan, Utah, and on February 9th they were married in her brother's home in Newton by Bishop Henry Ballard of Logan, whom both she and John had known in England.

"Aunt Jenny" was a gentle, refined lady, kind and generous, and dearly loved by all her relatives. Her home and heart were open to all. She had no children of her own. Mrs. Stanford was active in women's political clubs and gave generously of her time and talents to the Neighborhood House.

After the death of her husband in December, 1909, Jenny lived on in the old home until a few years before her death, when she moved to a small apartment. The day after her 84th birthday, January 20, 1934, she passed quietly away and was laid to rest beside her husband in the City Cemetery.

LETTER FROM HIS BROTHER

Demopolis, Alabama S. 1871

Dear John,

I rather expect that you had given up any idea that you would ever hear from or see me again, but I hope you will get this, and it is not at all unlikely but that you will see me sometime next year. I left home in March 1869 and after a very bad time on the water got to New York. Since then I have been knocking about the States pretty roughly. I have been all through the north and most of the South. I have been here in Alabama the last 12 months. I wrote home for the first time since I left, in September last and have just got an answer to my letter. They tell me that you and your family are well and doing well. I am very glad to hear it. They tell me that Mother is dead which grieves me very much for she was always a good mother to me and I have the most reason to feel her loss. Fanny tells me that you are farming, that you have four children, if you have a boy I hope you have not named him Charley for there is bad luck in the name. However I am doing pretty well here. I am on a stock farm with no harder work than riding which suits me very well. I expect to leave here in the Spring and go to Texas. I have had an offer on a Stock Ranch there to tend Stock for a sixth of the increase from the time I settle there. The owner has about twelve hundred head. I have been to New Orleans

with horses last month, about 300 miles from here, and am getting ready to send some fat cattle to Mobile next week. I should like you to write to me and let me know what sort of chance I should have if I come out to your country. I meant what sort of chance to make money. I don't intend to stay in America more than 2 years at the farthest then I shall go home and I should like to see you before I went so that if you write me favorable I will make you next fall and be with you before Christmas. I write home by the next mail, give my love to your wife and the little ones, and write me soon. Your Brother, Charley.

LETTERS TO JENNY

Newton, Cache County, Utah Territory, U. S. of N. America

November 16th, 1871

My Dear Sister Jane,

After so many years of enquiry that I have at last found you, gives me more pleasure than I can describe. I wish you were here with me now, to enjoy *home* with me, for mine is yours if you will only come for as long as you may wish it. I have never forgotten that I have a sister Jenny, but while I have been able to hear of Fanny and Bessie through George White, I could learn nothing of you, but now I hope to get all the news from yourself and hope also that I may soon see you here, and to be to you Brother & Father. When your letter got here Oct. 24, I was from home working at Emma Silver Mine, Susan sent me your letter, but I was on my way home and as she had not copied the address, we have had to wait until your letter came back. I have had one letter from Fanny, none from Bessie, it seems as though they had forgotten me again but I hope not. I have to write to Fanny. I lived in Salt Lake City about three years where our son John was born, now eight years old. We then moved to Paradise in this county 100 miles north of S. L. City where Annie was born, now 6 years old. We then moved to Providence where William and Fred were born, 4 and 2 years old, from there we moved here, where last Sunday morning a girl was born. Susan doing well and sends her love to you. I have worked at every kind of work a man can do in this country, harvesting, farming, building, driving team, school teaching, mines, but at present we live in our own house on our own land and I drive my own horse team and make my living by a little farming, a little school teaching (in winter) and working some little for others or at the Silver Mines. My intentions are to buy more land in this town and keep to farming, it is a life that I like very well as there is no one to call master, it is all my own. We have never had any serious sickness or our children in this country, they are all except Annie, strong and well, but she is very delicate. We have learnt them that they have Aunts in England and Annie says I am to send her love to her Aunt Jenny. I start

tomorrow to haul grain to a mail Station about 50 miles from here on the Road to the mines in Montana — shall be from home 4 days, have been from home nearly all summer working at the Emma Silver Mine. The postage between this Country and England is threepence or six cents, you only put a penny stamp on, but it came safe. When you write to Fanny and Bessie send them my love and tell them to write to me. I try to call you to my mind again as the little Jenny who hardly knew me when I came to see her before I left, but although years have of course changed you from little Jenny, I am glad to find that the love is there still. God bless you, preserve you from all harm, and may He yet unite some of our scattered family. Write as soon as you can and as well as all other news, tell me how you feel about coming and being at home here with me.

Your Affectionate Brother
John H. Barker

I would like if you can to write all the news of yourself for these many years.

Newton, Cache County, Jan. 16, 1872

Dear Sister Jenny,

Your letter came on the 13th, being called away from home and the mail not going out until tomorrow I did not do as I felt like, sit down at once and answer it. How good it was to have such a nice long letter with welcome news in it, I leave you to guess, it called up feelings which of late years I have been a stranger to, but very pleasant. Our store here has on hand no better paper than this on which to write, so I may have to be shorter than I like. Your letter was about 30 days coming, but when the Rail Road on the plains is not blocked by snow they will come in 21 days. The letter with your photo in we happened to open first, and I did not know who it could be, but was quite satisfied and pleased that it was you. It made me feel a bit proud of my sister. If mother sent one in a parcel we never received it. We have had a parcel from Fanny also a letter but she must have forgotten to put your note in for she said she enclosed it, but *did not*. One of my neighbors Ralph Harrison has been to see Fanny & Bessie in London, and he sends me word that they are both doing well, but that Bessie is not as steady as she should be — but however this may be I want to get her address, to try and get her to come to this country, (if I can) with you, and start life anew leaving bygones all behind, *for I hope to be able to send you the means to come this summer*, and to get Charlie to pay for Bessie. My hopes may not be granted, but I will be able to tell you more in my next letter about it. I send you a copy of Charlie's letter. I have answered it telling him to come as there is plenty of work in the mines — and by this mail I write to him about Bessie. I am very glad (so also is Susan) that you have a wish to come here if only you will keep in the same mind, and not make any engagements

that will tie you to England (and I very much wish and ask you that you will not.) I can say that you shall come *very soon*, for it will only cost from Liverpool to Ogden about \$75, or 15£ which I can earn in the mines in 6 weeks, and it will only take 30 days or less to come, and I have friends in England who would travel with and take care of you, but more in my next on that. The United States is a great country, all England could be hid away in a corner of it or put on one of its lakes. It is in much the same condition as England, but of Utah I want to tell you more, for I understand about it, we are here in the tops of the Rocky Mountains in many small valleys, 50 to 100 miles long 10 to 20 wide. Mountains all around us, there is no healthier place in the world. The air is pure, the atmosphere as clear as that of Italy, the summer warmer than in England, and withall a free country, for although an Englishman, I must admit that this is a free country very much more so than England. Some in England say it is not so, but how do they *know anything* about it. I can catch fish, kill game, cut firewood, take land, vote, and none to say *stop*. I say to and own no man as master. I am not obliged to follow one thing for a living, the man is equal to the master. Much more is this the case with women. We have, when Susan has been sick or crowded with work, wished to hire a girl, but none to be got, reason they all get married so easy, no trouble for a girl to get a good husband and a comfortable home. It is not the employer here who asks for character and is particular, but the girl. It is hard to find one who wants to go to service but they come to oblige. You see it will be very easy to hire out if you wish here. I should be perfectly willing that you please yourself, but as to your being a burden on me, you would be a blessing, for Susan has her hands full and wishes you were here for she needs society, company and help. I would be glad to pay you to stay with me, so trouble no more on that for you would only have to please yourself. We are not cursed in Utah (except S. L. C.) with drunkenness, gin shops and the other sins and *worse* than exists in England and the States. I have never seen a beggar or very rarely a drunken man here, none very rich, none very poor. There is not a family in this town (35) but what has a cow, chickens, pig, live in their own house, (perhaps only one room and built of logs) on their own land. The bulk of the people farm their own land for a living. We live all in a little town, and fence our farms in one big field by cooperation. We sell grain to get supplies for family use, do not live very rich but plenty of butter, milk, vegetables and plain food. I have not yet known a family where the little ones did not have all they could eat, but the other side of the picture is that we are all hard working, no one lives on their wits, it being quite an undertaking to make a new settlement like this, build our houses, fence our fields, make water ditches, roads into the mountains, bridges, break sod land and sustain ourselves. The women also make nearly all the family uses, but we like and enjoy it all — and thank

God for our lot and wish you were here to share it with us. We have been to several dancing parties and expect to go to more this winter, for all in the town mix together and enjoy each others company & friendship. I live in the center of town, our house is built of logs, we have only one room, but I expect to build more this summer. After a settlement has been made a few years, homes built, fields fenced, roads made and orchards begin to bear fruit, the people have a little better time and are able to live a little easier. It will be so here after a while. For the last few years (5) the grasshoppers (locusts) have eat up part of our crops, but we hope they are gone. The last two summers have been very dry, also shortening our crops. You see I am trying to give you both sides of the picture that you may not be disappointed when you come. Susan has several sisters around Southampton with whom we have kept up a correspondence ever since leaving England. I would like to ask you more about Annie, Nancy, etc. but it will do when you come. I have no likeness of Father, and the others I cannot get copied at present, but perhaps that will do when you come also. If not too heavy we will send in this one that we had taken to send to mother about 7 years ago, me, Susan and our first, John. I am very glad that you found such good friends in Mr. & Mrs. Slater but I will remember that somebody who had charge refused me the privilege of seeing you to wish you goodbye the last morning that I am in Daventry, and also dictated a letter which you wrote me (I have it now) which did not contain your feelings but was their own, I hope it was not them, but if it was I pass it all over for their kindness to you since, but hope whoever it was that they now will have no influence with you against me at least. You have had an experience in service which will be of great use to you here, and I believe you have done much better than if you had staid in London. I made out a deed and sent to mother for the property at Wilton, did she do anything with it. If it should not be quite so pleasant to stay in your present place any longer, try and stay or do or go where you can save the most money until about the middle of the summer, that you may come comfortable. We are having a very mild spell of weather just now, ground bare, I am doing nothing but haul our firewood. There will be a Rail Road built into this county next summer from the U. P. R. R. Write me as soon as you can.

Your Affectionate Brother
John H. Barker

Salt Lake City, Utah
May 3rd 1872

Dear Sister Jenny

I left home on the 29 of April to seek work here in the mines, but I am glad to be able to tell you that I have now the means to bring you out. Last summer while working at the Emma mine I took

a claim for myself, and have today sold one half of my interest for 125 dollars, having a check on the Bank payable in 20 days for 100 of it as soon as due I shall draw it, and send to Mr. G. Reynolds the Emigration Agent in Liverpool \$90 which will pay your fare from there to Ogden where I hope to meet you with a team. I write to him by this mail about it. It will give me more time to fix up at home, and to have a little more means, and also yourself to get ready your outfit and a little money, if you do not leave England before September, but come as soon as the money arrives if you wish it, or just as you and Mr. Reynolds arrange it. He is well posted and will understand every little change, and the best time for you to start for your own good and convenience. Bring along Fanny and little ones likenesses, also Bessies. As soon as I send the money I will write you again — still send your letters to Newton, if you can by letter or otherwise find out any of the pedigree or genealogy of Father or Mother's family, do so. You can get most of Fathers at Wilton, all I want is the names, ages, where born, where buried, married or single, what relationship of all you can get. Send my love to Fanny & Bessie and the same to yourself, with love I remain
Your Brother, John H. Barker

Newton, Cache Co., January 20 1873

Dear Sister Jenny,

We received your letter yesterday and had been looking for one for some time. We cannot thank you enough for your kind remembrance of our little ones, but come here and we will try. They were all well pleased with Aunt Jenny's presents, and ran out to meet me as I came home to tell me what you had sent them.

We have been very busy since we took charge of the store. I have built a small room to keep it in, and a small room for a kitchen, also a stable for my horses. I have also been away from home half the time travelling to Ogden and Corinne, selling and buying for the store. Susan has also been very hard worked having to attend to the store, and home, for although we have had a hired girl nearly all the time they will not stay long. I had to get me a new wagon which cost me 150\$ or £ 30. I was so hurried with my work that I could not dig my potatoes & beets and snow and frost came on and they are yet in the ground. We also have charge of the Post Office here. To finish about ourselves I can say we are all well, busy, and likely to be so. The winter this far has been very mild, too much so for instead of good roads and sleighing, we have mud and it is very hard on my horses travelling with a load.

The Utah Northern R.R. is being built through this County, we hear the whistle every day, it is about 10 miles from here. I do not know yet what I shall do next summer. I can stay at home and farm and take care of the Store, go on the U.N.R.R. to work, or go to the mines again. I shall do that which in the spring promises to

pay the best in cash, for although there is plenty of work and pay it is not always in money.

I have written to Charley but get no answer. We had a letter from Fanny some time ago saying she would like to come here. I answered her but have not heard more. There is work for almost any tradesman in the large towns, but nearly all on coming here like to own some land and a house and other fixings and so go into a small settlement and farm for a while. In times past all were obliged to do this for there were no shops to work in or factories, but now it is not so.

You are young, just at the age to lay a foundation for future life, contrast what it will be if laid in England. You cannot expect to marry a man who will ever be able to obtain a living only by his daily work, and that even uncertain, with no prospect of his raising above it. Should you settle here it would be a poor thing of a man indeed who could not own all he had around him and be above being compelled to work daily for his living. You may not be able to see the difference in this as I do, but if it should be your lot to pass through it, you will know what I now tell you. The poorest people here are well off compared to the poor in England. I have not yet seen any who have come to this country but what have become better off and have a much more comfortable home, of working men and women. Some who came with a little means and a big head are not so well off, somehow their money does not go so far as a man's hard work for himself. Men's wages here this harvest were 2 Bushel of wheat or 80 lb of flour a days work, enough to last a family 2 weeks. Girls are so scarce here they are engaged to work before they leave the Rail Road Station.

Keep your place as long as you can, save all the money you can, let it be your object to come here, and I think that you will do better to be in service rather than at Fannys. Do not despair, cheer up and say you will. Susan sends her love and all the little ones also, and hope that we shall hear from you soon.

Your Affc. Brother
John H. Barker

Newton, Cache Co. Oct. 18 1874

Dear Sister Jenny,

Your letter came on the 14th I had begun to think that you must have left your place and had not received mine, but still you know that a letter sent to Newton will *always* find me even should I go 500 miles away. I am very glad to hear that all is so well with you, but how much I would have liked to have been with you on that 5 mile lonely walk. I suppose that I may as well give up all thoughts of that kind unless I come to England for it, but I am very sorry to have to think so. Did you only know some of the things that experience, travel and age have learned me, and that perhaps

5 years more may learn you, you would not be as contented as you are with your present lot, but then if you are *perfectly* satisfied and have no greater hopes or anticipations, I do not know that I ought to make you dissatisfied with them. I did hear quite accidentally and not directly from him, that Charley was last winter in Montana, and that he would pass within 15 miles of here on his way south last May, that is all of any kind I have heard of him since you last wrote. I have just returned from one weeks visit to Salt Lake City, attending Conference, went there and back by rail. I farmed very little this summer, crops very light, but my apple trees and small fruits have done well. At least one half of my time I am travelling around — still I have raised all the potatoes I want, 40 Bushel of wheat, 30 of Barley, 12 of Rye. When you see Bessie again ask her what her brother John has ever done or said that she cannot write to him or who it is that stands between us. While in Salt Lake last week I saw Ralph Harrison, (the man who you saw in London from here) for the first time since he returned, he told me the news that you were the biggest of all three, quite news to me, but why should it not be so. Harvest here is from July to September — last winter was a very hard one, when we all looked for spring to come and the hay was nearly all gone winter stretched out a little longer and lasted until May, and many sheep and cattle died.

I sent you a rather poor picture of our new school house, it is not yet quite finished on the outside but we are using it, it is about 50 steps from our door to it, and right in front, the street between. How would you like to teach school in it to about 30 or 40 children this winter, and then come over home at 4 o'clock. The mountains you see at the back are the lowest around this valley. They are on the west side and not more than 4 miles from the house, but they are higher than they look. I helped build the house, both by work and means, and am in it every Sunday once or more. I expect to build me a house of the same kind of Rock, next summer I hope. I helped rear the scaffold poles, fasten the cross pieces, hauled the shingles for the roof, helped get up the window and door caps, and took up many of the rocks. The little streak of white in front is the water ditch, so now you can see some of my work, and one of our daily views. It is 40 x 25, and we expect to have some good dances in it this winter. I would like to write you lots of things but cannot express my sentiments as I would like in writing, it is the letter without the spirit, and does not fill the want. Hoping you are well and with best love in which Susan joins to yourself and Bessie and Fanny.

Yours with love
J. H. Barker

Newton, Cache Co. July 4 1875.

Dear Sister Jenny,

Received your welcome and looked for letter 2 weeks ago and

the only reason that I have not written sooner is the want of time. I wait for a good opportunity to sit down quietly and write you but on account of so many things I have to see to, it never comes, and at last tired of waiting, write at once. There are such chances sometimes of coming to this county as you wish but I do not know of them living so much away from a large town but I will keep a look out. If I was in Salt Lake City I could find such a chance easy, but if you can raise one half the passage money keep saving and you will soon have it all. Yesterday we celebrated the anniversary of American independence (today being Sunday) by the Sunday School children marching, reciting pieces and having a dance, and in the evening a dance for adults. The school house was decorated with ever greens, and pictures and it was a general holiday. 6 weeks ago I went on a visit to Salt Lake City with my own team (95 miles from here) stayed with George Reynolds, visited old friends along the road and had a good time, was from home 8 days. Your conclusions about my feelings regarding England are rather hasty, friends worthy of the name are too few for any to be despised, and the pleasant memories (though few) of England and home and friends will last at least with life, but for you to correctly understand my feelings you will have to be here a while. America has given me rights, privileges and opportunities to vote in the making of laws, for a home &c &c which England denied me because poor, and gave to those who are rich, and I have only done what millions of others have done, chosen for a friend those that treat me the kindest and own that I have some right in the world as a man.

I will give you an account of my doings for one week and it is a sample of my work at least this time of year. Monday worked in the field with a horse cultivating Indian corn. My boy Wille riding. Tuesday serving in the store and packing eggs and butter for market. Wednesday loaded my wagon and went to Corinne 30 miles across the mountains and along Bear River towards Salt Lake. Thursday sold my load, made some small purchases, loaded a mowing machine to bring home, went to the R. R. Depot for goods for our store from Ogden. Coming home very much mixed up with dust, wind, gnats and mosquitoes, and camped for the night at the foot of the mountain having too large a load to pull up. Friday a team came out to help me up the mountain (when on this mountain I can see part of the Salt Lake and Salt Lake Valley, Malad Valley and the most of Cache Valley) unloaded, priced goods and served in the Store. Saturday worked in the field among corn. Mixed in with this work nights and mornings and every other spare minute, is the care of my lot, one acre, weeding, hoeing, watering and tending trees and bushes and &c and my horses, keeping accounts and many other little things that others want done for them because I am storekeeper and clerk in general, and I begin to think that my pay must be increased or my work lessened. Haying will commence

next week. The nights are rather cold and the season a little late some of our trees blossomed but have fallen off. We have some English currants and gooseberries and native currants but all are too young yet to give a large crop. Must stop awhile now and go to meeting. Meeting over and Susan and the little ones gone for a ride to our Reservoir where we hold water for irrigating, 4 miles away.

I do not know anyone by the name of Husher — remember that Utah is as large as England and the towns and villages are all over it from one end to the other, and even over the lines of Utah into Arizona, Nevada, Wyoming and Oneida, Idaho. I must tell you one of the many circumstances that I have known to happen here. There lived a man by the name of Joseph Wilson having a wife and 5 children, after working here for about 2 or 3 years and getting a home, farm and team, cows &c &c he began to get dissatisfied not with anything in particular but everything in general, so he sold out all his property for enough money to take him back into Iowa, one of the United States. He stayed there 15 months and then came back with his wife and family and in meeting today told us that he knew now what he might have known before he went away. That he could find no other place where he could do so well for himself and where there was so little competition to contend with. He came back poor in pocket, but having learnt that which money could not give him, true knowledge. There are some who can only learn it the way he did. There is a family now in England, near Southampton, who came here with us, just married. When they had 5 children they took the same notion that J. Wilson did and went back to England, and I know that they passed through all the hardships usual to a new country and worked hard, and they do know the dark side of life in Utah and but very little of the bright, and yet they long to come back here again, and with 6 children and 13 years time almost lost, start afresh, and have written asking me to help them, and they say that the time when they were misled was when they were persuaded to leave Utah. I will send you some newspapers which I am glad that you take pleasure in reading, hope that you read the discourses in them and try to understand them. We are all well in general, have good health and plenty of work to do — that is good medicine. It was 13 years the 28 of June since we were married. With best love in which Susan and the children join, I remain

Your Brother

J. H. Barker

Newton, Cache Co. June 11, 1876

Dear Sister Jenny,

My letter to you has been delayed that I might have a good opportunity to write you a long letter, but it seems the more I delay the less time I have, for every day brings more than is properly attended to. It was all settled that baby should be Jenny, but as

you seemed to think it one too many, Susan had it named Lucy. We think different here about large families than most other people do, we look upon them as blessings from God.

We had a very late spring and unusually wet one, crops have been in about 2 weeks. John is hauling rock for our new home from the quarry. Annie is at home helping mother. Wille works in the garden. Fred and Eliza go to school and progress good. Our apple trees blossomed this year, and promise us some apples. We will have plenty of native currants, some English currants and gooseberries, lots of rhubarb. We will have enough milk and butter. Potatoes are so plentiful here that they will not sell for 15¢ a bus. Bear River which runs around Newton has been very high, caused by the snow in the mountains melting, and our bridge had to be taken up. General good health, good times and prospects are the order of the day, and the future cannot fail to bring, when the narrow place is passed, all that we can hope for. Susan still tends the store while I am away. When I look at the photo of Sturry Court and the bars across your window, I think that inside of that room represents your condition, barred of free exercise of your rights & liberty, but as you have never seen the full enjoyment of them, you do not understand it in the sense I do. I think that you are much better off in the situation where you are than changing about, and until you can make a change and not a temporary one, you can make use of your energy in saving means, studying and learning for future usefulness, for there is a large field here for you.

It is Sunday here, the children are going to Sunday School and meeting in the afternoon. Love and best wishes from Susan and children and self, and hope this will find you in good health and spirits. J. H. Barker

Newton, Cache Co., Nov. 25, 1877

Dear Sister Jenny,

On the 10 of April last I wrote to you and sent you a book *The Voice of Warning*. I registered it so that you should get it safe. I thought you would get it some time in May, if you did not write until June I should have got it in July, from them till now, I have had thoughts about you that perhaps you had left your place, and I had concluded to write you to the old place, but must admit that I have neglected longer than I should, but could I tell you and explain all my circumstances, you would see that this past summer has been the busiest I have ever seen, also there has been more care on me than I hope ever to have to carry again, but after all I should have written to you before this.

I am glad to hear that you are still going along in the old way and hope you will until you make up your mind to come here which can be next summer if you are ready and willing. Brigham's death makes

very little change here, everything moves on about the same. I went to Salt Lake to attend his funeral.

The children enjoy their Books very much and they are in constant use. Your likeness hangs up in our front room, and they all know Aunt Jenny. We are all well. John is able to play alone. Annie helps Mother at home, the next 3 go to school, the 2 last make work for others.

Grasshoppers have taken most of the crops in this valley but elsewhere in Utah the crops are splendid. I have collected from 3 towns, worked, packed and taken away and delivered this summer, thirty thousand lbs of butter and 50 thousand doz eggs — the distance between the collection and delivery is 45 miles, so that makes 90 miles with team to travel about every ten days, besides having to put all the Butter into shape (mold) for market — also a store to attend 3 days a week, 7 children and no one in the house to help us, but we will not work so hard any more. I wish you had been here to help us and yourself. We are in our new house but it is not quite finished.

You will get this just before Christmas, and we all, Susan, the children and myself wish you a good happy time — be of good cheer — there are better times in store for you.

Your Affectionate Brother
John H. Barker

Newton, Cache Co. Utah April 28, 1878

Dear Sister Jenny,

Received your letter of March 17, about 10 days ago. You say you do not feel very well satisfied with the old style — well then come here and try the new style, for we are all just as busy here as ever. I must be busy about something and can always find work for myself and others. I gave up taking charge of the store last year, but still attend to Butter & Egg Business. I have also planted 20 acres of small grain, have also taken up a homestead under the U. S. Land laws of 160 acres and built a log house on it, bought a yoke of cattle for John to use and we intend to build, break land & fence, as fast as able. It is about 11 o'clock on Sunday morning, children all well and in school, our garden looks good, trees and currants in blossom. Susan is also as well as usual under the circumstances, but she will be much better in July.

There are two of my acquaintances coming to England this spring, Mr. Bramwell and Jos. Hyde, should they be anywhere in your neighborhood they will call to see you. If you will come this summer make up your mind and come at once, it will be much better than coming in the fall, write and let me know. With best love in which all join. J. H. Barker.

Newton, Cache Co. May 20 1879

Dear Sister Jenny,

Received your welcome letter of April 11 and all, children included, was glad to hear from Aunt Jenny. Susan is well and as nimble as a young sixteen and sometimes feels as young and as full of mischief — today is her birthday and I have taken her to Logan and bought her a new dress and a wringing machine. The Boys & girls are all well 6 of them going to school. Jenny has some teeth and also a temper of her own.

Our grain, 8 acres of Rye & 5 of wheat, looks well also have 1 acre of potatoes, but I have not put in all my land this year and but little in the garden because the grasshoppers (locusts) are here, but have not done much damage yet. We are having a very dry time — we have no apples this year but good gooseberries and promise of currants. I went to Salt Lake City to April Conference and visited Lehi City and the Utah Lake and had a good time. Susan has been on a visit to Brigham City, Box Elder Co., and visited the Woollen Factory. John now goes to Logan with the team alone. We have now started to build a cellar and a grainery over it, close to the house.

Last winter was the shortest and mildest I have ever known in this country. There was little snow or rain and the streams and rivers and wells have less water than ever known this time of the year. Lucy and Mary's Books came all right — but when is Aunt Jenny coming, *why don't* she come are the questions asked by them. I would rather hear that you were leaving Sturry Court to come here than to go somewhere else. You surely do not lack the means to come, it can only be the inclination and I hope that you may be weak enough to stay there or Providence overrule that you shall until you make up your mind that you will come. I wonder how unstable you are in your ways and changeable in your mind. What do you want to wait for the means for the double journey for, if you will come I can assure you of friends on the journey, a trip of only 20 days, a home when you get here, and the means to go back if ever you were foolish enough to want to for good. I hope that I shall visit England some day but I do not know when — it may be in a hurry but don't wait for me to come, but come here to me. You have more friends and relations here than in all the world, besides you may not believe this quite, but come and I will prove it to you. You say that there was some spirit in the Church Service on Easter Sunday. I went to a Protestant Church while in Salt Lake City, and thought there was no spirit at all in the service, that they were dead to the spirit if alive to the form, or as the Bible says, having a form of Godliness but denying the power (spirit) thereof, and from such turn away, and so I did.

Write soon as you get this and tell me that you have made up your mind and written to Mr. W. Budge (a friend of mine) at 42 Islington, Liverpool who will make all arrangements for you, and tell

me when you are going to start, so that I may come and meet you. And may you have a mind of your own, to do right and may God help and bless you and with love from all.

J. H. Barker

Newton, Cache Co. Aug. 2, 1880

Dear Sister Jenny

We received your letters and the children were more than pleased with theirs. I have written to Bessie. A friend of mine, Samuel Roskelly, who left here last May is now in London and around it, and I would like him to call and see you as soon as I can tell him where to find you. Who is Dolly that tells about her mother, is it Fanny's girl? Roskelly has a Brother in Eastbourne and will call and see Fanny. What kind of a husband has Bessie got? We have had a very dry season, what I have will be a poor crop — it is so in general through the county. We are just now having plenty of English currants and gooseberries, but no apples — we had a few cherries and will have some plums — there are no green peas this season — the spring was so very late and dry — we have had no new potatoes yet. John has gone into the mountains with his brother Wille and hauled us some fire wood. Annie has been raising chickens and has been very successful. Susan has been living at the farm house and taking care of cows, but we are now all at home in town, as usual I am very busy — more work than I can do — and much in the way of Public offices to fill. Hoping this will find you settled for awhile and that you will write soon. J. H. Barker

AS TOLD TO HIS FAMILY

Building a Railroad

Denver & Rio Grande R. Road

San Juan extension, Colorado U. S. A.

Care of Hammond & Hendricks

January 9, 1881

Dear Sister Jenny,

On the evening of Dec 21 I went to the Logan P. O. and got your letter to me, and the next day myself and Wille got on the train for Ogden — the same day we left Ogden on the U. P. R. R., traveled night and day but very slowly — going through snow sheds, over mountains, through towns and cities — too many to name — where when we came in 1862 with ox teams was barren & desert, and also over the Dale Creek bridge 300 feet high of timber, and reached Cheyenne, 517 miles east from Ogden, here we took the Kansas Pacific R. R. for 137 miles south to Denver — one of the most wonderful towns of America for growth — arriving Dec 24. Here we stayed 2 days, then we got on this D. & R. G. R. R. and came for 350 miles south west, going back again across the Rocky Mountains, arriving on the evening of Dec 31, 1054 miles

for 8 days & nights travel, and we are now here on Wolf Creek in New Mexico, 9,933 feet high (altitude) in the Rocky Mountains, camped in tents with 12 in. of snow and very cold nights — but we are comfortable, stoves in our tents, plenty of bed clothes, plenty to eat, and in the company of H. & H. with 120 men most of whom are from Cache Co & are Mormons. I am clerk and Commissary & Wille works in the cook tent. The company has a contract to lay the R. R. tracks from Chama to Durango, 120 miles. We hope to lay 1 mile each day when we get on the construction train about the 20th, but for the present we are shoveling snow off the grade — wages are \$1.50 to \$2.00 per day, (from 6 to 8s) and board. We expect to go home again in 3 or 4 months.

I was much in need of some money and could earn none at home this winter, so I accepted the offer to come here and it only cost us \$10.00 each for fare. I brought Wille for a treat to him and company for myself. The D. & R. G. R. R. runs along, through & over mountains going up a mountain and making short turns round the head of a ravine until the train is in the form of a letter C, and sometimes of an S and going up 400 feet in a mile, and twice we ran off the track — while away up on the mountain side. While on one side of a canyon we could see on the other side away up our own road that we had to travel over — it is so dangerous that many of our men say they will not trust their lives again on such a rail road. It is being built to the mining towns & coal fields in the mountains. We had to sit up in our seats in the cars 5 nights of the 10 — so crowded with Irish R. R. laborers. All was well when I left home and I have not yet heard from anyone.

Annie is growing stronger, John is taller than I am and a very good boy and we are in no hurry to get them off our hands. I would like to see you in Utah somewhere near me and married just to see how much better you would manage these things. I hope that you will be in peace from the Land Leaguers. I understand well the condition & feeling of the people. Here every man is a law unto himself and carries a revolver & belt of bullets to put it in to enforce his law — and it is so in nearly all the mining camps — but all have to be very careful and wise. Accept of all the good wishes & thanks we can send for letters & papers & pictures — and may you be blessed & prospered so that we can meet again — and with best love. J. H. Barker

End of Track San Juan Extension D. & R. G. R. R. Colorado

Jan 20th 1881

Dear John, Annie, Fred, Eliza, Mary, Lucy, Jenny,

This is to be the letter to the boys and girls and I shall try for myself and Wille to tell you all about our journey.

We left Logan at 4½ and it was too misty to get a last look at Newton as we went over the mountain — our company numbered

45, we had a car to ourselves, but no room to spare. Wille's head was in and out of the window all of the time — we had to stay on the platform in Ogden 3 or 4 hours — and at 12½ we left there on the U. P. having a car to ourselves, and seats arranged to open out for beds, also we had along one car load of horses. Our train was about 45 cars, with 3 Locomotives to go up Weber Canyon — during the whole of our journey to here — being on a freight train we were put off on every siding we came to sometimes for hours — until the boys when the train began to slow would call out — 40 minutes for dinner — and at nearly every stopping place boys, men, and women came on the train with apples, canned fruit, pies, cakes, tea and coffee to sell and of course Wille had to have some apples. There was also on board the whole of the time men selling books and eatables and they would loan us the book to read to entice us to buy them. Wille went through his first tunnel in Weber Canyon, and in Echo Canyon we saw the stone walls that were built on the top of the mountains for defense by the Mormon army. We left the Canyon at dark — slept in an upper berth — and the next morning found us at Green River on a side track — there is not much of a town but some very fine buildings — we had passed Evanston and Aspen and other places in the night. We now went through what is called the Bitter Creek country, barren desert, sand and alkali and in the afternoon came to the Carbon coal mines — coal is abundant through this part of the country — here they run a tramway on an incline under ground, one end of which is down in the coal mine 1 mile away and the other end on a high heavy timber trestle work or building where they can dump the coal down into the R. R. car. We also this day passed through some snow sheds some ½ mile long — slim, flimsy inch boards, — old lumber shanties, fence pole frame built fixings — Wille had his head out of course to see it all. We stayed some time in Laramie and could see the large iron rolling mills, it was very windy but no snow on the ground — soon after we passed Fort Saunders a Military Post and then Sherman the highest point on the U.P.R.R. but not near so high as the passes on this R.R. Sometimes before we got up in the morning we reached Cheyenne — just half way to Omaha — 517 miles from Ogden — but we saw very little of the town. Here our 2 cars were put on the Kansas Pacific R.R. and we started south for Denver, a few miles out the train was separated into two parts and while the Locomotive was taking one part at a time up to the summit the conductor told us that we could all get out and hunt moss agates on the hills — but after we did get over the divide we went along down hill lively through a very poor looking, rolling country, seeing one or two herds of Antelope — no snow at all on the ground. Yesterday we crossed just after dark on the U.P. the largest, highest bridge on the Road, the Dale Creek. In the afternoon we came to Greeley — the town founded by Horace Greeley for temperance

people — but it looked as if whiskey was sold there. Their corn was still in shocks in the fields — very like hay — houses very scattered, soil looked very poor, wire fences and no snow. Twice our train had to stop and cool off one of the wheels, which smoked and blared for want of grease, and about dark on Christmas eve we entered Denver and were permitted to stay in the car all night.

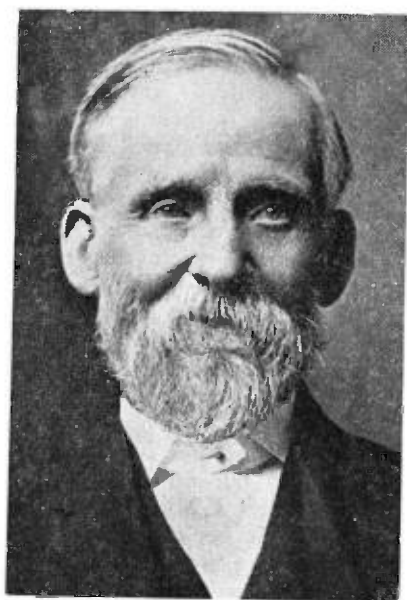
God bless you all,

J. H. Barker

Chama, New Mexico Jan. 22, 1881

To John, Annie & All,

We thought ourselves lucky to be able to sleep in the car all night, the next morning we expected to be moved to the other R.R. — but because of Christmas Day and Sunday we could not buy supplies



John Henry Barker

— but on Monday we loaded one car of groceries—one grain, 2 cars of horses, 1 car of new wagons, one of Baled hay and the passenger coach — and our special train left Denver on the afternoon of Monday — from Cheyenne to Denver was 137 miles south. On Christmas Day I took Wille around Denver — the streets are narrower than S. L. City streets — the buildings higher, the town or rather city built on sloping ground, and nearly every street as much business as Salt Lake Main St. — in fact Denver needs seeing to believe. I saw more real business and Railroads there than I have ever seen since I left Liverpool. The Telegraph and Telephone poles are about 4 times the size of those along the U.N.R.R. and the poles on Lar-

mer St. and 110 wires on each pole, and the wires going into and out of the main office were too many to count. I never saw so much building going on in one place at once — mostly handsome business blocks of Rock and Brick, the largest is the new Union Depot for the Rail Roads. It looks as if they do not know how to get rid of their money, it was worth coming to Denver to see — white cut stone rock, mountains of bricks, the lower side for the R. R. tracks being raised by earth about 15 feet. Newton Public Square would not hold the building and materials — one end of the building had the roof on and the other end not one story high — all other R.R. buildings

are also of cut Rock and eaves of the roofs 6 feet over the buildings, and goods on the platform covered with large ducking covers. Broad and narrow guage R. R. on the same grade, first would come along a K. P. or U. P. train Broad guage and right after it a D & R G narrow guage — there was also heavy high timber trestle work upon which the Locomotive and coal cars ran and then dumped their coal cars sideways into the coal bunks which are also above the level of the tenders to be loaded. We walked around Saturday, Sunday and Monday 25, 26 and 27th until tired, seeing pile driving for a new Bridge, and bought Wille a Book, some candy and peanuts. On Sunday evening with P. E. and Alma Benson and Wille we went to the Catholic Church watching the people as they came in bow to the altar, go into their railed-in pew and kneel down to pray — and then sit very quiet — yes, very quiet and still — and then some little boys dressed in red and white came in and lit some wax candles on the Altar, but there was no need of any more light for there was plenty of gas light, and they bowed to them before and after they lit them. Then all at once the boys and a man with a very bass voice commenced to sing or chant — there were no female voices and they sang in Latin — but their noise was not pleasant to hear. Says Wille, Father, is it to be all singing, I wish they would stop. And in 15 or 20 minutes they did and then the boys lit some more candles, in all about 27 — sometimes while they were singing we would stand up because the congregation did, then a stout bald headed white and red dressed man came in and preached a sermon walking up and down before the altar, leaning with his back to the altar and one elbow resting on it — sometimes putting on and then again taking off a fur cap without any peak, and all at once he quit, put on his cap and went out a back door and nobody said amen, then another came in went up some steps of a ladder to the altar and took down a crucifix, and went through some performances of changing and opening doors and locking, and because (I suppose) his back was to the audience he had a fine gold embroidered apron hanging over his shoulders down his back, presently he turned around and held out a very pretty piece of a brass ornament first to one side and then to the other side of the church and all the congregation bowed to it, and then they chanted while another man went through the congregation with a box, and while they were still chanting (for I was disappointed in not hearing some good music or singing) all the people got up and went out. Went back to our car at the depot and went to bed. We bought in Denver some bread and cheese. We left Denver about 3½ Monday afternoon more crowded being in a small narrow guage car and our bed clothes in another car on purpose for them. We travelled S. W. through some towns and cities, more than I can remember because of their Spanish names, and just at dark commenced to go up the mountains. We passed before dark many Spanish or Mexican Ranches, flat roofed, slab log, willow or mud shanties or stables looking just like the stables in

Newton. The roofs are made by placing a few poles on top of the walls, putting on a little straw and dirt, and there are very few if any floors in them and very small windows, sometimes a small corral made of dry cedar, but it would be hard to tell how they are built for there was neither post or poles, sometimes a little corn fodder upon the limbs of a tree, and very little feed of any kind. A little distance from every hovel was a conical shaped mud, or brick covered with mud, building about 3 feet high, it might be their dog kennel — no, it was their oven. Sometimes there was a small town, houses pell mell, no sign of streets, very close together and the men, women, and children were ragged, patched, dirty and looked too lazy to comb their hair. I did not want any closer acquaintance than looking out of the car window at them. We commenced ascending towards the Vete Pass about sundown, going straight up a canyon that did not even have a wagon road in it, as we went up we saw what we supposed to be a camp fire away up on the other side of the canyon. We had 2 Locomotives on our train of 7 cars. We reached the head of the canyon but there was no way over so we turned around onto the other side of the canyon and went down the canyon and up the mountain to the fire we had seen and across the ridge into the next canyon. By the fires of the Locomotives we could see away down the canyon on the other side the track we had just come over — and it was so much up hill that it was very easy to see that the front end of the car was higher than the other — we kept winding round the head of Canyons crossing ridges into other canyons, going down canyons and up mountains at the same time for several hours — and while on a mountain side our horse car ran off the track — but by the help of frogs (not toads but iron frogs) we got it on again. Once a coupling broke and part of us went down hill a little but the brakes stopped us. There was a man kept in all the freezing cold and snow on top of the train on the look out. We now noticed that one of our Locomotives was puffing and blowing and smoking like a giant in distress and lit up the canyon with the sparks it sent flying making as grand a sight as is seen — the snorter got lots of praise and the lazy one grunts. We were trying to reach the summit in time, but through running off, and the Lazy Locomotive being out of water, we had to back down to the last siding to let the passenger train pass us — and it really did *come down* upon us — and then we had to do our snorting (or rather the Locomotive did) to get up again. Although bitter cold and 10 o'clock at night, I was not sorry for our accidents and delay for the grand sights well repaid me. We sat in our seats wrapped in a blanket this night — very little sleep — missed all the sights of going down the range of mountains, and in the morning found ourselves in San Antonito. San Luis Valley 8 miles N.W. from Manassa and Ephraim 1½ miles from the Mexican town of Conejos — 200 or 300 years old — with a cathedral with 2 towers and the usual poles laid on the walls and dirt on a flat roof, and the end of the poles sticking unevenly out the

sides. This is the Terminus or end of Passenger travel though freight goes to the next summit. San Antonito is about 25 shanties, 5 or 6 frame buildings, 25 of them saloons, a very pretty R. R. office, eaves over the building 6 feet, long sheds of coal, mountains of Baled hay and sacked grain. Here we learned that the trains are snowbound on the next divide, and 100 men to dig them out, so we laid over all day going into our car to warm up when cold. Here H and H bought 4 Barrels of crackers, 2 cheeses, some Boiled Hams, 2 or 3 Bus. of Bread for men who were out of provisions and we all went to the Hotel for Breakfast and dinner. I would have liked to have gone to Manassa and Conejos but we did not know what hour the snow blockade would be broken and we have to move out. This was now Dec 28th. The Valley was about 6 miles wide. About 10 miles to the north end and the south was open country, the mountains low and covered with Cedar and Pine, the weather cold and cloudy, some little snow on the ground and to me it did not look a desirable country. This night again we sat up in our seats in the car and kept the fire going all night and got a little sleep. On the 29th it was a very cold day and we laid around all day waiting for the blockade to be broken — it was so cold here that I got Wille a lined coat and vest. Our train also was broken up and switched around and our Passenger car taken back to Alamosa and glad we were to get it back again the same night that we might have the privilege to again sit in the seats all night. They also got our car with all our bed clothes in fixed up in a train to take it off and when the conductor was spoken to told us it would be gone in 5 minutes, but M. D. H. got it taken out or there would have been a row, for that was how Call and Ferris men were served and they were 2 weeks without their bedding on the summit and 5 died with cold, so after laying over in San Antonito 2½ days the snow blockade was broken and on Dec 30, we left at 3 P. M. to go over the Bear Creek Divide. We commenced to go up the side of the mountain in this style. The three tracks not over half a mile apart, some walked up and beat the train, tired of waiting. In the cuts the hard frozen snow would rub against the sides of the cars — Wille had to keep his head in — and they made snow fences 3 feet deep of Pine trees, we did not go up this mountain in a canyon and it would be hard to tell how we did get up, our Locomotive was out of sight around a corner most of the time. At San Antonito another passenger car was put on and a crowd of Irish and Mexicans to work on the R.R. and in our car it was about 3 to a seat and take turns standing — and while thus mixed and crowded the Irish began to tell our Chinaman that they would give him 12 hours to leave or hang him. Towards dark we reached the summit but not to cross, only to follow along the mountain Ridge, and as we rounded the head of the gulches, canyons and forks of canyons, we could look down thousands of feet and down the canyons for miles — sometimes a tunnel cut from one canyon to another, sometimes the heads of canyons bridged over. Once we

came out of a rock tunnel in the face of a deep cliff of rock onto a 7 story bent bridge and one of the men on the platform said he could not see the bottom. Just before dark our passenger car ran off the track, and as we knew it was off and they did not stop and we were very crowded I put Wille out of the window, but soon by the help of frogs we were on the track again. We travelled along the ridge of these mountains until we were tired of the sight of peaks, bridges, cuts and fills and canyons, and Wille went to sleep laying on the laps of a stranger and myself, the best place he could get, and we dozed and shivered and reached the summit sometime that night. And in the morning 3 o'clock, dark, sleepy and cold, 9933 feet high and about 2 feet or more of snow, we had to leave the car and sit or stand in the waiting room among Irish and Mexicans until morning. We were now at the end of passenger and freight travel — there were piles of hay, grain, merchandise, Beef, gunpowder, flour etc., in the snow for the summit has no spare room being very limited in size. Our Chinaman had to be taken to the baggage car and covered over for safety. About noon we moved out on a train for the front, some of our cars having been left behind, about 200 men on top of Box and iron cars, me and Wille on a flat loaded with wagons, and we went down — down — down — with brakes on and no steam. We had been in heavy timber since coming up the mountain, it was 6 miles to camp but 10 by the R. R. — a fine morning but cold. We went down the canyon — it would kink a snake's back to follow the track so the boys said — there are 2 miles of road on which are 23 curves, the fall in some parts here was 1 in 4. We reached the end of navigation and were dumped in a hurry — our teams had gone down in the morning and were waiting there. I let Wille go with the first teams to Call and Ferrins camp, 4 miles, and I waited and guarded until the teams came back, and so on the eve of Dec 31, 10 days and 1100 miles from home we arrived in camp on Wolf Creek, New Mexico — shovelled away 18 inches of snow and camped in tents. The track layers should have been farther ahead and H & H took the train — so the R. R. furnished tents, stoves, tools, and work until we do get on the construction train. On Jan 1, 1881 opened store in the tent and sold \$80.00 of goods. Hammond & Hendricks took charge of the camp. C & F men are all working for H & H. In one corner of our tent sleep Bro. Hendricks and one of his sons, in another corner Bro. M. D. Hammond and in another next the store our bed — hay spread on the ground divided by ties — the goods near the door. I was very busy for several days, Wille went to help in the kitchen. We had 2 cook tents 3 stoves, 4 or 5 cooks and 2 dining tents and about 12 sleeping tents — the night guard came along in the mornings at 5, calling, "Roll out boys." I got up, lit the fire, thawed out Wille's boots and started him to the Kitchen, and often Breakfast was eaten while it was freezing on the table, and the cry came, from Bro. Orchard "All aboard" and men started out to work before daylight in gum boots, over shoes, big coats,

gloves, etc. with all short handled shovels with iron handles, shovelling snow off the grade. Bro. Orchard's wife and 3 year old boy and J. W. Hendricks' wife are here and eat in their tent with the Bosses. I also have charge of the kitchen supplies. About the 10th or 15th we moved camp down here to Chama for the train had passed us, and now we are camped on a small willow bottom $\frac{1}{2}$ mile from town. The wagon road 2 Rods on one side the R. R., 10 rods on the other, but here the ground was not frozen under the snow. H & H has a camp of 25 men and teams 20 miles down the road hauling in 40,000 ties. And now that I have caught up with my books in which I have 200 acts., I have a very easy time, and Wille works early and late but not hard, and plays checkers with M. D. H. and tries to shoot crows in the daytime, and is getting fat and greasy all over. He has another pair of Boots so as to change and keep his feet warm, we undressed a few nights after coming into camp — for the first time, and we now have all the blankets that we like to use under and over us. We have also (which is very wonderful) had a wash and change of clothing. We are camped here in two rows of tents ours at the end, 2 cook tents, 3 dining tents, 11 sleeping tents and one main street covered with saw dust, with a man to pack water, one to cut wood, one to night guard, and 3 boys to wait on table — we have some sick — I have also got a sure cure for rheumatism. Bro. Hendricks went home some time ago — I sometimes take Wille to Chama with me. The R. R. there runs along a creek, on a bench just wide enough for the R. R. buildings — back of them rises a bench about 15 feet high, on that and looking down on the R. R. is the only one street and only one side of that, Chama about 1 mile long. All this country is covered with fine tall straight pine timber 75 to 100 feet high, tapering but little, and trees and saw logs are in the way in the street and in building the houses, and I saw 25 large logs rolled in a hole and covered with dirt to make a crossing between 2 tracks of the R. R. It was a fine sight and treat to me to see such timber on the level and the whole country and mountains are covered with it. Most of the freight wagons here have 2 tires on each hind wheel, because they wear so much in the locking. There is also here a small donkey or rather many of them, knee high to a grasshopper, called burros, and some have with them a little mite of a colt-Jackass about as large as a small sheep and about as woolly with eyes almost hidden with heavy wool and as tame as a kitten, with a black stripe along the back, also a stripe coming down on each shoulder and mouse colored, and the prospectors use them for pack animals and sometimes to ride, if their (the miners) legs are not too long, for if they are they would touch the ground. There is a steam saw mill in sight and running night and day. Hay here is \$100.00 a ton or 5¢ lb. grain 5¢ lb. Beef 8¢ and I paid 6¢ lb. for frozen potatoes to make yeast. Our Denver potatoes we cannot eat they are so bad. Our men have been putting in the time now for a month — sometimes really digging

a hole and then filling it in, for the R. R. Co. have to find us work and pay — while our men were working around the depot shovelling snow, making dug ways (carrying snow on shovels 2 or 3 rods) 125 of them, 100 men laying track, men building warehouses, coal bunks, platforms — tanks and 16 men digging a well for the tank, freighters loading, and men building Chama on the hill, was as busy a sight and as many working men on so small a piece of ground as ever I have seen — and nearly all of them working under disadvantage from frost and snow, but it drives ahead, the R. R. pays for it all. Our warming stoves are large sheet iron funnels $2\frac{1}{2}$ or 3 feet across the top turned upside down on the ground, a door up in the side, and the point or nose of the funnel stove pipe size, goes through the tent and they warm up quickly, draw good and make a tent too warm. I expect that as high up on the mountains in Cache Valley as we are here there is 10 feet of snow and freezing all the time. We sent off from our camp about 100 letters every week, and the boys look for letters every day. Last Monday I sent 85, and several days ago we got from the Juab Contract Co. on the summit about 125 letters, everybody in camp seemed contented but there was none for me. P. E. and Alma and Antoine, also H. Anderson and Albert Steffenson are well. This makes 7 sheets of letter paper full I have written of our journey, and I hope that besides reading them as you get them, that when you get them all together you will read them over again, also let Christene read them and also to her folks — also let Hannah read them and the Bishop, and I would like you to take care of them for me to read when I come home. I have sent 4 and shall send one in each letter, and I hope the children will all enjoy the reading of them. I may have told the same thing more than once in different letters but I wanted this to be complete. It is now the 27 Jan. and Alma got a letter today, dated 8th, one in for me from Christene — he got one yesterday dated 17th and 2 in for me, one from Susan, one from Soren Jensen. We passed coming from Denver the following towns, Littleton, Acequia, Castle Rock, Glade, Larkspur, Greenland, Colorado Springs, Widefield, Fountain, Little Buttes, Pinon, Pueblo, San Carols, Greenhorn, Granereos, Huerfano, Eucharas, Walensburg (and the Veta Pass in the Sangre-de-Christo Range) Fort Garland, Alamosa, and the Beau Creek divide is the Toltec Gorge of the San Juan Mountains. Bro. Erastus Snow who is in this section of country has found another Valley that he thinks well of S. E. of the San Luis Valley.

January 27th, afternoon, and Bro. Erastus Snow has come into camp but of his visit in another letter. We are about 16 miles south and between 200 & 300 miles east of St. George — look on our map for the boundary line between Colorado and New Mexico and Chama is on the last branch of the Rio San Juan and as we come west along

the Colorado and New Mexico line we cross all the streams that you see emptying into the San Juan, they may not be named on the map but their names are Navaho, Piedras, Los Pinos River and the Florida River and the altitude of the lowest is 6030 feet, 2000 higher than S. L. City. I have been writing this history all my spare time for a week — now I will answer the letters — hoping that you are all well and with love. J. H. Barker.

Newton, Cache Co. May 31 1882

Dear Sister Jenny,

Although the usual address is on the top, yet I am in Beaver Canon, Oneida County, Idaho Territory on the U. N. R. Road, 200 miles from home. I was very pleased to get your last letter of March 1st, also the first one that you wrote from Rome, and should have written to you before — but I did not understand by your letter that you were permanent for any time, and was afraid that you would not be there. I was very glad to hear that you are so favored as to be able to travel and see the notable places of Europe, and hope that you are enjoying them and that you will see and learn all possible under your circumstances — and some day be able to tell a less favored mortal like me, all about them.

Myself & Wille returned from Colorado & New Mexico last June — having enjoyed ourselves very well — just in time to see to the summer's work at home. John and Fred had put in grain so that we raised 400 Bushel, but it cost us so much to get home \$75.00 (15£) that financially our trip was not a very great success. I just brought home \$200.00 or (40£) for the 5 months work, besides spending about \$100.00.

John, Wille & Fred are good Boys to work, and are now getting big and wanted to go from home to work this summer. There are lots of mining camps and Railroad building around Utah but this western country is so rough, coarse & blaggard, profane, drunken, gambling (the civilization that comes here with the mining camps and Rail Roads) that I thought I would leave home awhile, and break them in to care and take responsibility at home, rather than let them come into such places. So John with the horse team is attending to our Butter & Egg business and the two other boys are breaking up land, (50 acres) with 2 yoke of cattle, and Susan & Annie are working & packing butter. I am Bookkeeper & clerk for a Lumbering company who own 4 saw mills, (personal friends of mine) here in Beaver Canyon U. N. R. R. my pay is \$60.00 a month and board, and I can get home if I wish in 2 days time.

One of the firm, S. Roskelly, returned last fall from England, he called & saw Fanny and her family & had some talk but she never writes to me, he also saw Bessie but she never writes to me, they were all well. I am likely any day to be called as a missionary to go to England to preach the Gospel, and if called should go, but

I have no reason to suppose that I will be called very soon. I went to Salt Lake City last April Conference and stayed with my old friend G. Reynolds, the same who went to prison for 2 years for having married a second wife. Of course you have read that the U. S. Government is going to change the Government of the Territory, trying to put in strangers to rule over us.

When you have completed your tour of the old world come over to the New and you shall find as warm friends and *home* as ever you knew. J. H. Barker.

Logan, Utah Oct 19, 1882

Dear Sister Jenny,

Your letter of Sep. 14 from Brighton was sent to me here from Newton. I am very glad to hear that you are well and trust that your travels are a source of much enjoyment to you and that you appreciate your privileges. My last was written to you from Beaver Canyon, Idaho, and I am now working at the Logan Branch of the Z. C. M. I. as Shipping Clerk, began on Sept. 1st. I have come here and also went to Beaver Canyon to keep the Boys from going from home and on the Railroads where they would be exposed to every evil, and they are old enough now to do quite an amount of work.

John drives my team and attends to the Butter & Egg business, and takes charge of the farm, and the Boys help him, he also begins to take the girls to dances and one in particular. Annie works most of the butter, we raised this year 175 Bus of wheat 75 Bus of oats 50 Bus of Rye — John took charge of the threshing. I have bought a place here in Logan, 4½ acres of good land, fenced, a log house & cellar and well on it, a pasture for a cow & some Lucerne planted. I gave for it 20 acres of farm land, 5 acres of Lucerne land, & a city lot in Newton, also a new wagon, a span of Horses, a set of Harness, a calf, 20 Bus of wheat & \$300 in cash. It is 15 minutes walk from my place of work, and close to the Temple. I have still our home & farm and Ranch (Homestead) in Newton. I tell you this to give you an idea of our ways here — I am making this change because it will be better for the children for schooling and because I want to keep them around and I could not do it in Newton.

The Children's Books have arrived safe and they think there is nobody like Aunt Jenny. Susan is still in Newton. John goes hunting deer, Wille & Fred go hunting and have killed plenty of rabbits & chickens & some wild geese. We are all in good health, hoping that you are also, and with best love from all.

Your Brother

J. H. Barker

Logan, Utah, Nov. 13, 1883

Dear Sister Jenny,

Your letter of Aug 27 from the Tyrol, Austria has been in my pocket Book, until I should answer it and now I see that I am late, for you are perhaps now looking for this. We were very glad to hear that although you have a Roman complaint, you were having a good time and enjoying yourself, cannot your *Family* undertake the tour of America, and when in this part you conclude that you have had enough travel for awhile — but then surely you are able by this time to have laid by about 15 and I think that would bring you here in 19 days from Liverpool. We are about 4 or 5 thousand feet above sea level and a climate something like you have been in, hot and cold, and the snow is now half way down the mountains, and will be some on the mountains until next July. One of my neighbors left for England last month. John was 20 years old on the 2nd of this month and we gave him a pair of horses. He is now gone for a weeks deer hunt in the mountains of Idaho, Annie has been here to school one quarter and the next quarter is going to the Academy or High School. The Boys have been attending to our Butter & Egg business & the farm in Newton — we had about 200 Bus of grain and plenty of small fruit. I have been working here in Logan at Z.C.M.I. and have attended to about 3 acres of vegetable garden also, vegetables for our own use and to sell. My wages are 60\$ a month — and I go home nearly every Sunday — 12 miles — You need not give up thoughts of a home of your own for this is the best country in the world for a woman to get a good virtuous husband. The last girl's name is Bessie Ella and the boys are spoiling her with their rowdyism. I expect to sell my property in Logan & use the means to fence and improve in Newton where we now have our farm all in one piece of about 250 acres. All are well Susan getting very heavy & fleshy & not able to do as much work. John is going to be a 6 footer Annie gaining in flesh & strength, and, well you should just drop in about the time I get home on Saturday night & I believe you would feel at home once more — come and try for this is the most free country in the world.

Your Affectionate Brother

J. H. Barker

Newton, Cache Co., June 22 1884

Dear Sister Jenny,

Your welcome letter came 2 weeks ago. I was wondering where you were that I might write — we are very glad to hear that you are all right, for Aunt Jenny is our children's best friend, and they are every one of them ready to greet with love and kisses their good Aunt Jenny. I would like to see you here at our own home, for why do you want to roam about the world when you have means enough to come here, and if you have not I will send it you

—you surely have seen enough of the world and could enjoy a good rest at home. It is uncertain about my seeing you in England but none of us here know what day we may be called on a mission. One of my neighbors is now in England.

I have left the Z. C. M. I. Store in Logan and am now at home again, but have had the worst cold on my lungs that I have ever had but am getting better slowly. Susan does not have as good health as usual, but we believe it is changing for the better. John has gone to Beaver Canyon, Idaho working at a sawmill, the first time he has ever been from home and he went for a change and to see a little of the outside world, it is 250 miles from here, he gets \$40.00 a month. Annie is still delicate not as tall or heavy as Fred who is 4 years younger. She is at home helping mother care for the family. Wille & Fred are men in size, having outgrown me, and they are a great help, the other children are growing and thriving well for we get through quite an amount of clothing, shoes and provisions — but thank God we so far have had enough if not plenty such as it is.

We still try to farm having in about 30 acres of grain and have fenced a pasture of 80 acres, and we now have a homestead & farm all in one piece of 250 acres, which I have paid the U. S. Land Office for. We also are working in the butter & egg business taking more than one half of our time and 2 teams to attend it, and we all are a hard working family. We have had and still have high



Barker Home in Newton

water which makes us haul to Corinne 30 miles instead of Logan 12. We have had a very favorable spring & summer for farming, so much unusual rain.

Annie takes great care and pride in caring for her little chickens and caring for calves and being good to our animals. Wille & Fred have some tame rabbits. We have some nice lilac bushes at our front door just past blooming. It is Sunday morning the children are at S. School. Lucy is a good little scholar — we received a Graphic with your letter and one since, the children like them well, and I do not know what you can send that will be any better — only Aunt Jenny herself.

We are in hopes of having our pictures taken in a group, and when we do you shall have some — but how much better the picture would look with little Jenny on Aunt Jenny's lap in the picture.

The enclosed tin type was taken at our house by a traveling artist, the best he could take. I cannot tell you one hundredth part of what I would like to in a letter. If I do not come to England soon, I want you to hunt up the genealogy of our family, and if you feel interested in it commence now. I want to get names, in full, birthplace, marriage, death and age of our ancestors on both sides as far back as possible.

The little ones want me to take them for a ride this afternoon to see Bear River Falls or the Newton Reservoir, the Boys will be horse back riding with the girls behind them. We are trying to enjoy life more and work less, and we are going to keep on trying until we make some change. Hoping that this will find you well and in good spirits and that we will soon hear from you. With best love from all and May God bless you.

J. H. Barker

Newton, Cache Co. September 18, 1885

Dear Sister Jenny,

I feel guilty and my conscience accuses me for not writing you before, early in the summer the prospect was that I would lose the Butter & egg business, which I have been working in for 10 years and which brought me in about \$10.00 a week or 2£. Z.C.M.I. of Logan, my employers — on account of the dull times — were taken with a fit of economy, and after holding out to me the prospect of other employment, they at last made changes, which changed employment, so I am now at home farming. We raised 600 Bushels of grain this season, wheat, barley and rye. John is at home and has been going into the mountains for lumber (boards for building) and while there one of our horses got killed. Myself & John are going to start for Salt Lake City in a few days with our team to see if we can learn some about driving pipe into the ground and making flowing wells — a new business just started here and which is having good success. We expect to buy a machine & pipe etc. etc. so

we can have a business of our own to attend to. Fred is trying to grow bigger than the other Boys and is now 5 feet 6 in tall, while I am only 5 ft 4 in, and Wille is about the same, they are also heavier than I am. On the 3 of June we lost our Annie, she became Mrs. Curtis and was married in Logan Temple. She lives less than $\frac{1}{4}$ of a mile from us. John and Annie's husband bought a machine that cuts and binds the grain (a self binder) and they have cut this season over 200 acres of grain.

The enforcement of the Edmunds law against the members of the church has become a persecution of our religion and conscience sake, and it is sending good, honest men to prison, and we look for 2 or 3 years of very hard times from the oppressions of the government, but we will be able to stand it for the Lord will never desert those who trust in Him — and we have no hopes or trust only in Him.

This has been a very prosperous season for crops, farmers have to sell their last year's grain or build new granaries before they can thresh, but the grasshoppers have come this fall and they may eat up our grain next year.

Perhaps you have heard of the eternal push and rush of the Yankee — we have a little too much of it here, we seem to live and work in a hurry & rush. This being a new country and everything to be made & done, and of course we want it all done at once or in one season, so we always lay out more work than can be done in the time, and make large calculations, and then must work to finish them or suffer loss through neglect, and it keeps us in a rush to keep up with our own work — this makes time pass very quickly. I have had your letters in my pocket book waiting for a good quiet time to sit down in ease to write you, but it does not come, and the Boys are growing up with just such a spirit—and are all in a hurry. It would be much better could we go a little slower — and I have to slow down instead of hurrying up. Now for answering your letter in detail. I believe your wish will yet come that we may be spared to meet. Fanny is 2 years older than I am — do I remember coming to Daventry to see you, yes, well, and the recollection brought tears to my eyes that I could not stop. Yes, old time does slip by & no letter written so it has been with me, but your letters have been seen every day. The papers you send are our children's picture gallery and the source of much enjoyment. None of our family ever write to me, only you. I have no photo of Father but have one of mother & myself together, but would have to copy it here for it is on glass.

John, Wille & Fred haul our wood — that is they go up into the mountains and cut down trees and put them on the wheels of a wagon & bring it home, for we burn all wood to do our cooking and warm the rooms in winter — *haul* to drag or carry, drays haul goods in London — We can get mountain mahogany a hard wood, cedar, maple, white & red pine, and quaking asp & cottonwood, the last two are soft.

We lost all our young turkeys this summer. I cannot write what I want, I am not satisfied it tells you so little — lets see one another soon and have a good time — so save your money and come along. I hope that you are safe from the cholera and all other dangers — well in health, body & spirit and with best love in which the family joins.

Your Brother,
J. H. Barker

Newton, Cache Co. January 22, 1886

Dear Sister Jenny,

We received your letter just after Christmas, and being (the Books) the only Christmas presents we had this season, they were appreciated.

I hope that by this time you are reconciled to your change — there must needs be changes and if we take them aright they are all for our good, for we are learning ourselves that the world, and knowledge is power. I hope in your travels you have learned to speak some languages and that you will now learn German.

I would not have known Bessie from her photo, and am very sorry to hear of her poor health, it would cure her to come here. Knowing how often people in London change their residence I am afraid that my letters would fail to reach them — so send me Fanny's & Bessie's address, or is it the same as you sent me some time ago?

My new work of driving pipe for wells has as yet brought me in very little pay, not as much as will pay for expenses — and I have not had success to make a flowing well, but am breaking pipe getting experience, and paying for it and shall keep on, and success will come after a while. We drove one pipe 135 feet deep, one 90 and another 80 feet and broke all of them.

Cannot you find a family with whom you could come to this country and if they would travel through Utah you would then have gone far enough at least for a time. One of my best friends & neighbors for 14 years in Newton is now in Manchester, having to flee from Religious persecution. I will send him your address and should he ever be in London will come to see you, W. F. Rigby — I have also another friend, J. P. Lowe, in Scotland, who may be in London some time.

I would like very much to come and see you all, but big boys need a Father's watchcare, and it takes some labor & thought & care to provide for my families, but as I have written you before, it would not be at all strange for me to start off at short notice for England, for I am not safe from the persecution which is now going on against the Latter day Saints.

John is now in Logan Canyon getting lumber & logs, camped in the mountains and sliding down on the snow (the logs) this is about the only work outside of the farm that men or Boys can find

to do in the winter. Wille is helping me with the well machine when we work, Fred is going to school, Annie is well and will yet make you a true prophet, Eliza & Lucy are getting better of a slight attack of typhoid fever which has been very bad in Newton. Mary is going to school, — Jenny is very lively and Birdie is a spoilt baby. Susan's health is not very good, and I am not as able to stand the cold as I used to be — but we have reason to be thankful for we are as a family preserved & blest in our labors — and are as well situated in all respects as the great majority of the people here.

We look for a few years of bitter unmerciful Religious persecution from the U. S. Government wherein many of us will go to prison, many lose their property & some be false to their religion — but we also look for deliverance in the only way it is possible for it to come, by the power of God — but our people will not give up Utah, and if any go to Mexico it will only be an increase of our possessions.

We have had very little snow this winter, not enough for good sleighing, — but we do have fine bright days and it is very rare not to see the sun every day. Wille is getting up a rabbit hunt for tomorrow, 15 Boys on each side, those who kill the least number to pay for a dance at night.

Having got over most of the work of new settlers such as fencing & breaking up new land, making water ditches & Roads and making makeshifts in general, we are now building a new picket fence, trying to make improvement all around, and to get better sorts of all kinds of stock and get a new orchard — always having more work on hand than we can do.

I have bought a Family Record and want to enter and have on Record the history of our family as far as possible — and would be glad if you can send me the date of Brother William's birth, of Mother's death. I would like the particulars of the living as much as possible, but am more anxious about the dead for I wish to go into the Temple and do work for them, the dates wanted are Birth, Marriage, Death, names in full and where.

We are quite an expense to you, having given you so many nephews & nieces, but I must keep up the family better than I have, being the only one so far as I know who still keeps the name going, so you will have more little relations I hope before it is any less. I will send you some papers with this and if you like the reading matter will send you some more. J. H. Barker

Newton Cache Co. Dec. 15 1887

Dear Sister Jenny

Your letter of Oct. 13 would have been answered long ago but I am away from home most of the time, working with a machine making overflow wells — I have just returned from Oxford, Idaho. Not hearing from you I thought that you had changed your place.

and I did not know where to write. I will send to you a friend of mine who is now in London, Henry Ballard. Why cannot you save enough money to come here where I believe that you would be happy & comfortable and find a *home*. I am very glad of the family Records you sent and will write you more about them when I can get them arranged. About Oct 1st we started for Salt Lake City 100 miles with our own team. Susan to consult the doctors about her sickness (diabetes) John & his wife Emily for their honeymoon, myself & Wille for a pleasure trip, and to visit our friends on the road and to attend Conference. We were gone 10 days. Susan stayed 7 weeks there under the doctor, her health and life depends on care in eating and drinking and good nursing — it may not shorten her life. She is able to be around but with more or less pain. One of our horses died on the journey. We have since moved from town onto our farm about 1 mile. Annie has a fine son, Ray, about 2 years old. Would that your wish of peace in the enjoyment of our faith was so. I hope to be able to write you a series of letters for one will not tell it all. I will write to Fanny, being from home so much, when I do come home I find so much to do to keep the farm and buildings in repair, and have not as many boys now to help me — and I am not as able to work as I used to be. It is too cold for me in the winter and I suffer from the neuralgia. If I could get the money I would come to England to visit you — that you may be better in health & spirits and have a good Christmas & New Years — and that we may be spared to see each other.

Your Brother

J. H. Barker

Newton, Cache Co. June 17, 1888

Dear Sister Jenny,

I feel that I have slighted you in not writing before, but as I am going to make my confession to you, I hope to have your pardon. I also have failed to inform you of my circumstances, for fear that in your want of understanding of the principle you might condemn me, and I was also in the hopes of coming to see you before this — and it is one of my hopes yet to come and see you and Fanny and Bessie. In the year 1879, in accordance with the faith I have in God, I married and took to wife Christene M. Benson who now has Myrinda 8 years old who often says, "Father, why don't Aunt Jenny remember me as well as Jennie & Birdie, and also Irvin 3 years old. Also in the same year I married Johanna Jensen who has 2 sons, David 4 years and Henry 6 years old. Now do not let your tradition or prejudice, or the mistaken ideas of your good but uninspired teachers, lead you to condemn your Brother — I do know whereof I am acting or I would not have taken so great a responsibility and care.



Johanna
Henry — David

Christena
Marinda — Irvin

For the last 2 years I have been from home most of the time. I am now writing this in Honeyville, Box Elder Co., 20 miles from home, to avoid being arrested by the United States Marshals, but it has so worn me out in every way that I returned home last winter, moved Christene & Johanna to Ogden, and then let them arrest me. John and his wife Emily, Fred and Mary has been before the commissioner and Grand Jury, but they have not yet got evidence enough against me.

Susan has been sick for nearly 2 years with Diabetes, and as riding out did her good, she went to Ogden with me & Fred & Mary, when we had to go to court on May 20, also to see the others of the family. While there she was taken very sick — we got home all safe — but on May 28, I had to go again to court, 2 days journey with team. Susan was only conscious enough to wish me good bye, but not able to talk any, and that was the last kiss and goodbye that Susan gave to anybody — for she continued in a stupor until she died on Wednesday morning May 30. Fred came after me on horseback and we got home on Thursday morning — we had to have the funeral on Friday afternoon, and 20 teams loaded with people went to the graveyard which is on our farm — and on Sunday night John & Wille came home from their work 150 miles away, too late to see their mother or go to her funeral, and Wille came with a broken wrist, that we had to go to the doctor with — but he will be all right

I hope as soon as it has time to heal. Annie also has had a hard time — her husband away, none of us with her when Susan died. Jennie and Birdie are too young to understand their loss — but oh, how lonely for the rest of us, there is *no Susan at Home now*, and this is the first death in my family. Ann Harvey the first young woman I ever kept company with died in England. Mary Ann Moss, the next, died in Salt Lake City, both single, and it was their wish to be married to me for eternity — which has been done by the Power that binds on earth and it is bound in Heaven, the Priesthood, in the Temple, the mother of M. A. Moss acting for her in the ceremony — and Susan is with them and I have a place and home to go to when God shall please to call me hence. I have just been to Ogden again to bring Christene home that she may do all in her power to take care of the children and home and me. The officers are still trying to find Johanna, and I do not expect my trial will come off for 3 or 4 months, but if they find her not, they can have my trial when they like. I am under \$3,000 Bonds to appear for trial — there is one chance in 1,000 that I may be able to beat them and 999 that I will go to prison, but when all is over and the Judge is about to pass sentence, if I will only promise to turn off and disown my wives and children, dishonor and disgrace the wife who trusted her all to my honor, disown and disgrace my own children, then the Judge will give me my liberty — but if I will not belie my conscience, break my vows before God, and be a traitor to every noble impulse of the human heart, then I will have to go to prison for 6 months and pay a fine of \$300.00 and costs of court — but God, being my helper, I am able to pay that price — yes, and over again, as some have already the second time if He wills it — for my honor, my Religion, my wives and children and my manhood, are worth more to me than all the pains, penalties and fines of imprisonment the courts have the power to inflict, and I am very glad that of the hundreds who have been tried under the Tucker-Edmunds Bill there is not one in one hundred who would promise to obey the law, they would rather go to prison thus proving the honesty of their motives in marrying wives. Should I go there I will not be able to write you only as they read my letter, and I would like to hear from you, and be able to write you again before I go — and when I come out I want to come to England and see you all, or I shall still be in danger of being taken again, and then it might be imprisonment for 3 years — for my family I shall not desert or give up come what may. Your last letter I still carry in my pocket Book, Oct. The Illustrated Silver Wedding received, for these and all other tokens of kindness and love may God bless you. I have some family likenesses to send you soon as I find a chance. I send you a paper with this, and will register this letter — this is the second I have sent you since your last in Oct. We all looked for Susan to live for some time yet, for she was not worn out in body by the disease — but she was taken — though dead in body to this world and its sorrows, she is alive in

spirit and born into a sphere where she is happy and mingles with those gone before — and yet a little time and I will be with her.

With love, Your Brother J. H. B.

Newton, Cache Co. May 1889

Dear Sister Jenny,

Received your letter of April 10 on the 27 and I cannot tell you the comfort there is to me in reading your letters, the spirit they carry is always good and all are pleased to read Aunt Jenny's letters. Now I may as well tell you the rest of my cares to date. My wife Hannah who was in Ogden has seen fit to be false to her Religion, her covenant and to me. She has married a worthless man — and in one month he beat her and she has left him — and is now alone in the world with my two Boys, Henry, and David, so I am now a single man with one wife and free from persecution.

I am still troubled much with indigestion, but manage to keep at work, but have to be under the Doctor's care. John has gone to Teton Valley, 200 miles N E and has taken up 160 acres of land so also has Nahum, Annie's husband, and they expect to build themselves homes there this summer. Wille also expects to go there and Fred is also very anxious to go, this would leave me without any help to care for my farm (250 acres) for my next boy at home is Irvin who is yet in petticoats, so I have offered my farm for sale, and if I can get my price shall sell and go into some kind of business where I will not have to work so hard, or be away from home so much as I am now while working at making wells.

I feel lonely at times and have the Blues, natural to dyspeptics, so I went to Salt Lake City to conference in April for a rest, laid over in Ogden with Eliza for a day (she is now at home) visited friends from Old England and have also been to Logan to conference, and now writing this in Hyde Park 10 miles from Newton — Christene is with me. I am making a well here and it is now snowing & raining. We are visiting an old friend who 27 years ago came across the Ocean on the Ship *Manchester* with me & Susan. Should the boys settle in the Teton Valley which is on the head waters of the Snake River near the Yellowstone National Park, for the sake of helping them, I may move there, it is a very good country and now being for the first time settled by white folks. We have about 40 acres of wheat in which looks good, and have also planted some Lucerne for hay and are trying now to build about one and a half miles of Barb wire fence which will finish the fencing in of our farm. There has been a good market here for potatoes, 1c per lb. so everybody went to raising them, so last fall and this spring there has been no sale, and they have sold here this spring for 2c or one penny per bushel. What Americans call a Boom is being worked up and money & capital are coming in and prices of real estates are growing up, and trade is growing.

You long more than ever to be with us, and we need you more than ever. You have wandered over much of the old world, and have seen perhaps much of life, now come to the new world and find what you have never done in the old, a *home* and just as many friends & relations as you will leave behind, for the family is growing in numbers here.

Wille has not got the good use of his right hand and it will be some time before he does. We are going to move from the farm into our house in town, and I shall rent the farm if I can, getting one half of what is raised on it. Christene has her hands full to care for the little ones and at present I am from home much of the time. Our people are getting about through with the Edmunds-Tucker Bill persecutions, many are giving themselves up and taking their dose of prison life, 6 months or less in the Penitentiary and \$300.00 fine or less. Several who have just returned from missions to England, Elders



Daughters Jenny, Mary, Eliza, Annie, Bessie, Lucy

Ballard & Davidson & Roberts and others have taken their time and we are all the better for the experience — and now they will have to look for some other more severe measure to kill Mormonism — which is not possible, that is the killing part — for now our people are permanently located in Canada and Mexico, and our settlements

connect the two remote places of over 1,000 miles apart by locations in Idaho, Utah, Arizona, New Mexico & Colorado.

Now I hope this will find you in good health and spirits, located at least long enough to save money to come. Christene and all the boys and girls send their love, including Grandfather's to Aunt Jenny — and may God bless you and guide you here — home. J. H. B.

Sunday Morning June 15, 1890.

With John over Bear River by the New R R
Bridge 2 miles below Newton

Dear Sister Jenny,

Received your letter yesterday by 8 o'clock A.M. June 14th, Posted May 30, so it was only 14 days coming — the shortest time I have ever known — and we are surely closer together. I was on my way to my well work as I got your letter — but I go only to return at night, and as my store is carried on with my credit and I get 4 to 5\$ or 16s to 1 per day, it is a great temptation for me, for I am the pushing, driving, go ahead Yankee in Business matters, I must be moving & doing in what I undertake, and the work is very easy — it is not work but worry that takes the flesh off me, I can sit down to do my well work. I am in hopes to see you before I worry much more flesh off. Yes my part of the Barker family is I hope on the increase.

By this time you have advice from Bro. Geo. Teasdale, the L. D. S. Shipping Agent at Liverpool — do not come by any other Route, ship or way, only with the L. D. S. for with them you are safe. They travel by the Guion Line and have First Class Steamships. Do not worry about Baggage only bring as little as possible and few books or clothing. As I understand it after you get this there will be but one more ship of the L. D. S. coming this season, come by it — do not miss. Our agent telegraphs here the names of passengers & ship, so one day after you leave I will know you are on the sea. Your saying that you had enough to pay your passage back made me think you were *fixed* for the journey for cash, for the expenses for the 20 days trip are very little, and if passage is paid to Logan, I think 1£ would pay all other expenses — but I will send to Geo. Teasdale in Liverpool 25\$ or 5£ as soon as I go to Logan. Logan is as pretty a City as lays out of doors — there is no better for location & beauty, and there is no Devil's Gate there, you will be rushed through in such quick time that there is not time for expenses to run up or to make any hotel bills.

It is a great Break in your life, the *Best you ever made*, and you will get much more than you leave behind in Old England, even in friends &c.

Now let me repeat again to you lest you overlook or forget the main points. Come with the L. D. S. for *sure* and on the *next* ship, take intermediate passage, between Cabin & steerage, as little bag-

age as possible, pay your passage to Ogden or Logan, you do not need much for expenses where you will scarce have one day off the Ship or train. Your food in a basket for the 6 or 7 days R.R. travel from New York here, and the extra baggage is all the expense I know of. I expect to write you again and also at Liverpool & New York, care of our agent — and to see your name on the list as a passenger booked for Ogden or Logan.

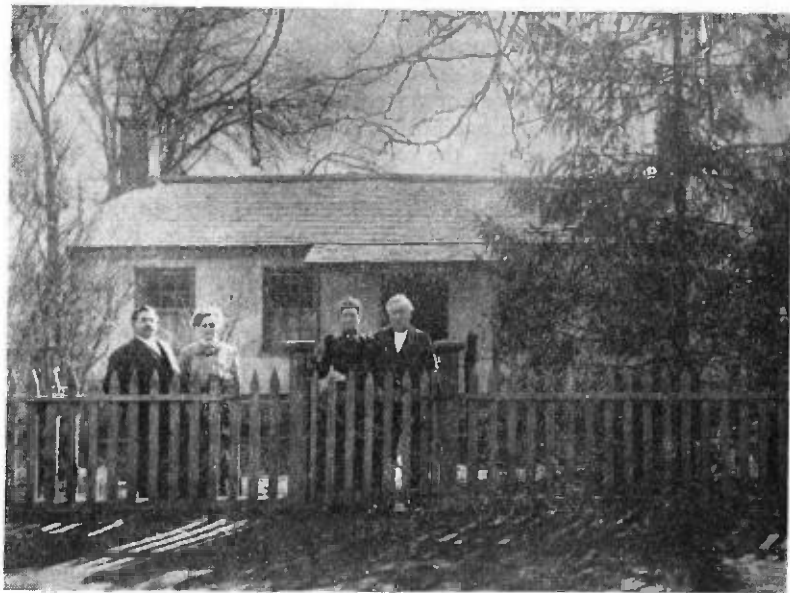
Now may God bless & prosper you on the journey — and preserve us all to a joyful meeting. J. H. Barker

Newton, Cache Co., June 25, 1890

Dear Sister Jenny,

By mail with this I send a draft to Geo. Teasdale the shipping agent in Liverpool for £5, for your use in coming here. If Fannie's Boy can come I would be glad for I would like him to stay with me. I am now paying a man \$30.00 per month to work with the well machine.

I hope to come and meet you if only as far as Ogden, but if I do not and you come into Cache Valley via Bear River Narrows on the new route, stop at Cache Junction, and you will be at *HOME*, the trains are expected to be running there by Sept. 1st.



Jenny's Home in Salt Lake City, Utah

Mary came home with me yesterday. Hope you will get my last letter sent June 16th — little Jennie & Birdie & Myrinda ask oh, when *will* Aunt Jenny be here. J. H. Barker

HIS MISSION TO ENGLAND

S. L. City April 6, 1909.

Dear Christene, Irvin, Jesse, Naomi, Maud & Waldo,

You are all well I hope, and I am, it is cold here, and a little hail. I went to see Geo. Reynolds yesterday, he is failing. I also paid my state interest yesterday 33.70. Oh, don't I feel a weight off my load, Mr. J. F. Maddison, did open his heart after I took a crow bar to pry on it, and dropt off 10.00 from the amount, and so I paid him \$190.00 and thanks be to the Lord am out of his clutches, which stops \$16.00 a year interest or about 8c a day. Susie & Bro. Kerr with me visited Dolly on Sunday night, she sends you her best wishes.

So I have paid out here \$223.70 and put 3.00 in the Bank for you. John has not come, and I have not rode on the cars yet, and on Sunday it was fast day to me, walked to Lovesy's and Dollie's & to Jennie's, & around, and had a light breakfast, 5¢ worth of toast & coffee at 5 P.M., and a banana and slice of bread at 10 P.M., and was all right, we (Susie) got fooled on a meal at Lovesys and also at Dollys.

May this find you all well and does Waldo know I am at conference. J. H. Barker.

Saturday Morning April 10, 1909

Coming down some gorge or Canyon on the eastern slope of the Rocky Mountains. I had a good nights rest, the best stretch out at full length in the car. We knew we were at Helper Station because 2 locomotives pulled us and one pushed us over the summit. We are on snow level, a fine clear day, the car is too warm. Expect to post this somewhere if I get a chance, we are due in Denver at 6 P.M. We keep passing little mining towns in the canyons, but do not stop at them, and the Post Office is not at the Station. The River in the Canyon and here is just good thin mortar not fit for cattle to drink, made so by the washings from mines. The little farms here in the canyons are red soil & cattle ranches.

The children will have to wait till I get into some big city before I can get any cards to send them. I am feeling alright but my stomach might be more comfortable. If you get this just as it is unfinished, it will be I have got to post it in a hurry and to be continued in the next. Now for breakfast.

I made a mistake we are going up hill still, for the water runs the wrong way, and the cattle are standing in the snow. Our butter nearly melted in the car last night, & we are glad to get a sniff of cool fresh air if we are in snow, and on top of the Rockies. They are beginning to call me the old gentleman, so I suppose I must bear it. I have some thin fruit jelly to put in the drinking water, and it is good. I want Irvin & Jesse to write to me and tell all the news of Newton. Now we are where they are loading branches of broken cedars on the cars and in the canyon, and in the town of Midland.

We are now at Red Cliff in Eagle River Canyon where there is a R. R. track on each side of the river and no wagon road, and mines & saw mill & lumber yard close to the track & the R. R., the only way to get to or from them is by train. We have 2 locomotives on and it reminds me of the summits of the mountains between Laketown & Logan, but deeper canyons — the Boys are singing "High On The Mountain Tops," and we are there.

Take care of these letters, they may make good reading in years to come. We are so high up that it is all snow. The R R men come in and ask for songs & music. Amid all these surroundings the vastness and sacrifices of Missionary Labors are uppermost in my mind, and something tells me that there will be more results from the testimony of the Elders than a few converts made and some prejudices removed.

Now some ladies out of the pullman has come in to hear the Boys sing "O, My Father" with violin accompaniment, also "The Rock of My Refuge is Thee," and now they light the lamps, for us to go through a long tunnell, and as we get into it and the car full of smoke, the Boys start up "High On The Mountain Tops." Now we are on the Atlantic slope, or where the water runs to the Atlantic Ocean. Passing in the distance the City of Leadville. I have just had a half an hour conversation with a Jew. Stopped at a town and got out to post this and was told to get in again quick. The Boys are too noisy & free.

Somewhere in State of Nebraska, 7 A. M. but if I change my watch as I must, now it is 8 A. M. Train going 50 miles an hour. Sunday Morning April 11, 1909, so you can write to me easier than I am doing to you. A train came in here at 7 and left at 6 the same morning. We are on the Burlington Route, C. B. & Q. R. R. In all Colorado I did not see a farm as good as ours. About 10 or 15 acres of red soil, plowing with a hand plow and only 3 wheat fields We got into Denver last night 27 hours from S. L. City. We concluded to travel in the Pullman Sleeper, so we have taken a Pullman to Chicago — or 75¢ each night for a bed, and it is worth it. I had to look at my shoes, the black porter had cleaned them in the night. The next youngest man in the crowd to me is 57, we have the car to ourselves.

I am now travelling almost the same road that I did 47 years ago with ox teams when it was all barren & Indians and for the same cause. We expect to reach Chicago Monday morning 7 A. M. and lay over for a day. We are out of sight of the mountains and can not see any distance, all is hazy. I was up at 5:30 this morning, no 6:30 new time, and all are up except 2 slow pokes. I am feeling better than since I started. It is strange to see last years corn stubble standing in the fields. This is not a letter, only notes by the way side, but I expect a letter in return. I am sending 7 vards now, we have just stopped at Hastings, Nebraska. Oh, what a change since I

passed here in an ox team. I will try and post this lot soon. My love to you all. J. H. Barker

Buffalo, April 14, 1909

On the train going to Niagra Falls. Slept good last night in a Pullman. It is here 10:30 A.M. because I have just put my watch 1 hour ahead. I am looking at Lake Erie and the ice blocks as far as we can see that has drifted toward the Niagra Falls, and we are now going along side of the Niagra River, Have engaged berth for to night for 62½¢. There is a Steamship going up the River against the ice floes. The R R has given us 2 cars of our own to the Falls and right on to Portland without change. I feel good and am enjoying myself, went to Buffalo City Hotel and had — yes now I know I posted that letter and left this sheet out. Of course you will excuse all my mistakes. J. H. Barker

April 15 1909

Dear Christene,

We will be in Boston the Hub of the Universe in 2 hours, last night it was stretch if you can, and I tried to but failed, but I did sleep some. A sleeper was put on the train for us, but on account of a few of our rough boys who forget their good manners, we could not have it, so it was taken off again. They would take the lower berths and stout men & women would have to climb into the upper ones. Nearly all are down and asleep yet, it is a rainy, cloudy April day. Now it is about 4 in the morning with you. I hope that you are all well and that each one does their part to have things go on well. Hello Irvin, Jesse, Susie, Naomi, Maud & Waldo, how are you all, eat some goodies for me and I will think of you about meal time when I am on the Ship. Now I want to look out of the window.
J. H. Barker

Union Station, Boston, April 15 1909

The station occupies a block — walking in front you can see cars & teams turning into 13 streets & also the elevated R. R. tracks. 10 newspaper Boys all busy selling papers fast & 12 telephone boxes in the station. 8 Newspaper stands in different parts of the station selling 6 different Boston papers only 2¢ each, with at least 500 papers on each stand and selling so fast that they drop the money and take their choice of papers. I counted 6 fruit & candy stalls with 2 or more waiters to each. On the platform you walk up and down at the end of 23 passenger trains side by side, all under a glass & iron roof, with a platform going between all the trains, and there are trains now going out on both sides of us at once. Now follows out 3 more all at once on both sides of us full of passengers.

We are pulled from under the roofing and are over the water and among the docks on a tressel work. Now we go back under the

roof and a train is on each side of us fast filling up, and no sooner does a train pull out than another backs in to take its place, there are no empty tracks. Now out goes our left hand train and an empty is in its place and these movements are going on at other tracks of the 23, it is too fast for me to write it all. And now we are gone on the dot, with another going by the side of us, and another full on the other side waiting for the track to come out on — now there is a train on our right racing us out, sometimes it beats us — remember I am writing as it all takes place.

Now I learn that the smart Boys who took lower berths on the Pullmans away from others for one night have got their pay back by being given upper berths on the ship for 7 or 8 nights. Myself & partner have lower berths, 4 in a room. We are due in Portland at 9 P. M. And got here O.K. J. H. Barker

April 18, 1909

On Board Ship Dominion off the Banks of Newfoundland

Dear Christene & Family,

Now I am going to let you see with my eyes if you read well. Yesterday with 5 or 6 steam hoists and about 100 men loading the ship we got away at 3 P.M. A saucy little tug Boat, like a fly on the side of a house, came and stuck her nose against our prow and pushed our head around so as we were nose out to sea, and then snorted & left us as we got under our own steam. Portland Harbor has many pretty rocky inhabited Islands, floating Bridges and 2 or more light houses, and in 2 hours we were out to sea. As we left the dock there was some wet eyes, and as long as we could see, waving of handkerchiefs and umbrellas.

The ship rides easily, the motion is not so jerky as the R. R. cars. We walked the deck in the dark and cold as long as we could, and went to bed at 9, and had a good sound sleep. Was awake this morning by the fog signal blowing until it was hoarse, and yet the sun was shining through the mist and the ship slowed down, it is all gone now. I get lost, don't know the way to our Berth or dining Room or anywhere I want to go. The table is equal to the very best, fine flowers, distilled water, circular arm chairs fastened to the floor, swinging around like a music stool, 7 liveried waiters, a new printed card for each days meals, and nothing wanting. Some of our Boys are sick and the others are laughing at them, but as yet I am all right. We are as high above the surface of the water, when on deck, as the square of the school house is from the ground and our sleeping berths are a long way above water. We all have a numbered seat at the table, mine is 23. The Bugle calls us up and to meals. I shall now write up my journal. J. H. Barker.

Bristol, June 2, 1909

Dear Susie,

I went out at 6 for my morning walk in the Park — its level is 10 feet above the road, it is raining a little, Men are sweeping the streets, Carts hauling the rubbish from the houses — 100 men of the unemployed working on the Park Road for 12¢ an hour, only 4 days a week, and as one told me he and his family are nearly starving, he pawned his Sunday clothes and cannot get money to get them out. The night guards over the tools each have a Sentry box to stand in and a fire in a 3 legged iron kettle to warm them, each house's front door step is covered with Brass or zinc and is cleaned every morning, and the Brass Knocker and even the covering of the Key Hole is kept as bright as a looking glass, and the paint is worn off around them by the rubbing. The pavement is swept by the house keeper every morning, and the windows are cleaned when they are not dirty, they go through the work at regular times, and do not wait for things to get dirty. I threw some waste paper in the empty fire place and it was taken out & put in the waste paper Basket. I put my hair tonic on the mantle shelf and it was put back on the wash stand. I put my shoes under the bed and they were put under the wash stand. The people are so crowded in their homes that there is a place for everything & everything has to be put in its place, even the stove brush is kept on the hob within 12 in. of the fire so as to sweep up the cinders from the hearth Stone. Be a good girl to everybody & write to me. Father.

June 9, 1909

While tracking today a man said, "I do not want Religion, I want work. I pawned my shoes this morning for 1⁶ (36¢) to get my children bread. I went to the Poor House yesterday and asked for Bread for my children and was treated like a dog and told to go to work." He was 64 years of age, and he was refused any help. "If I don't get work this week, I will go and put myself and family into the Poor house, and they will separate us all and have to keep us, the sooner I die the better." I gave him a copper.

June 10 7 A.M.

My walk in the Park this morning was cold, it is cloudy & guard fires alight, and 6 men took I hour to mow with scythes $\frac{1}{4}$ acre of very short grass, 10 big loads of greens went to town, we have greens every day for dinner. Cycles go here in droves 10 to 20 at once is a common sight. Here comes a traction engine pulling a big tank, which spreads on the Road way, hot pitch, then comes men to sweep it evenly on the surface, then a wagon to spread coarse sand, the men with Brooms to spread it evenly.

The poor Butcher shops in the slums have Bones with every bit of meat cut off, 4¢ lb., piles of tripes, chidlins, Boiled ox feet.

liver sold in slices, all on show in the windows, with price cards on, also Sheep's heads in plenty and lights—there are 2 prices on Bread, the best 1¢ a loaf more than the 2nd class, and I am afraid to eat the Brown Bread for it is black, and I would sometimes buy a bun or cake at the shops but they are yellow with soda. J. H. Barker

Bristol, England, July 20, 1909.

Dear Son George,

I am so glad to get your first letter to me in this far away land of Old England & to hear that you visited home and comforted mother. I am also glad that you are working at *your trade*, keep working at it, and don't be a slouch about it either, but a master workman.

I expect to go to Cardiff Wales next Sunday for a Priesthood Meeting, a 30 miles journey by sea, or by R. R. under the Sea 7 miles, and have a 3 day visit. I hope also to go to Southampton 100 miles from here, to see after Aunt Susan's relatives and to Northamptonshire to see about my Father's Relatives. I am trying to take it easy and enjoy myself, but my indigestion bothers me some and I feel weak and not able to walk much, but riding is cheap here. Why last week I rode twice on the R. R. train, 2¢ each ride, had a bath 4¢, and a lunch of chocolate and a bun 3 cents, all for 11 cents.

My love and best wishes to all in Laketown. Father.

268, Fishponds Road, Eastville
Bristol, July, 1909

To the Brethren and Sisters of Newton: Our Celebration of July 24, and trip to Cardiff South Wales.

Our party of 4 Elders left Bristol docks at 11:30 on the little Paddle Wheel Steamer *Marchioness*, licensed to carry only 400 passengers. As we passed down the River Avon several draw Bridges were swung around to let us go through, and the 10 miles down the River is one of the sights of England for beauty. When the tide is up it is about as wide as Bear River and Ocean Steamers come up to the Dock in Bristol. When the tide is out it is a little creek with mud banks, and it is some like Bear River from the Bridge to the Power House. Only the hill sides are covered with green trees from top to bottom, and between them can be seen mansion, flower gardens, hot houses, summer houses, etc. The river has embankments or rock walls on both sides with R. Roads on them, and Boat Houses and Landing Piers all along and many Pleasure Boats.

Where the River runs between high cliffs and Clifton Suspension Bridge crosses 300 feet high and for half a mile where the Rocks are nearly straight up there is built an Iron Railing along the edge to prevent accidents. The Bridge and Rock Cliffs are used as a good place at which to commit suicide very often. Near the mouth of the river we passed several fishing villages with their fleets of large fishing boats and standing upright in the deep mud large ocean

freight steamers for the tide here rises and falls about 30 feet. Also the Port of Avondale. After 10 miles of this Scenery as we got out to sea a storm came on and our little boat rolled and pitched about untill some were feeding the fishes, but thanks to our lunch of Buns and Cherries, and staying up on the deck in the storm, we were not sea sick, but still we were sick. After one and a half hours of this 24 of July fun we reached Cardiff — satisfied with our 30 mile ride for 30¢ in 3 hours.

Going to our meeting hall I walked upon unpaved natural dirt roads for the first time in England, while on this visit — and it called my thoughts to Newton. We reached our Hall along a passage way lined with packages of empty Beer bottles, and upstairs close to a busy R. Road Yard. We met in Priesthood Meeting with 16 Utah Elders and 2 native local Elders and had a good time. We then got our Jam, Jam Tea, and my companion was able to do justice to it, for he broke himself in eating 43 lbs. of Jam in the first 3 months of his Mission. We then took Electric Street Car, riding upstairs on top to the end of the track, then walked 2 miles to Ealing. And not being able to get 2 crowds the 18 of us preached at one place on Saturday, July 24 from 9 to 10 o'clock, having about as many listeners as Preachers, and walked home in the rain. So we had a good time all day on the 24 and hope you enjoyed yours as well as we did on Land and Sea in Storm and Rain.

On Sunday 25, we had 3 good meetings in Cardiff with about 75 of a congregation, and 15 investigators, and your Young Elders did preach to them, and then we went onto the street opposite a Saloon at 9 o'clock at night and preached the Gospel untill the Rain stopped us. There were 12 of us there. I could feel the difference between a company of 12 or 18 Elders and good singing, and 2 or 3 Elders and poor singing preaching on the streets to Street car, lamp posts and passers by, until you can get a crowd to listen to your message. That is the time when your knees shake and you ask yourself some serious questions. It was here in Cardiff that Bros. Samuel Clarke labored. was sick, and died, and those who nursed him to the end send their best wishes to his relations and friends and have much good to say of him. I cannot tell you the poverty and distress that exists here among some of the Poor Saints, it is fearful, the Elders are asked to pay their fast offerings, and they do more to assist the poor, than the members of the Branches do.

Monday July 26 we were sight seeing and to a Social in the evening, for which we had stopped over. On Tuesday we left Cardiff in a Rain Storm for it always Rains when the tide comes in, and were soon out of sight of land and while some were feeding the fishes our 4 Elders were singing the Songs of Zion. Coming up the River the tide was so low that the swell from our Paddle Wheels sent the waves up on the mud banks on both sides of the River.

I am not yet used to the climate or the food and do not have as good health and strength as when at home, but I keep up very near

the other Elders in our Labors, but as I want to be up to the standard I ask the Brethren and Sisters for their Faith and Prayers that I may have health and strength to fill my mission.

Boys and Elders, now is your time to study, the Harvest is Ripe, the Laborers are few, the taxes are many, the wheat is scarce, and has to be hunted to find it, there is room here for many of you.

May God bless you all,

Yours in the Gospel, J. H. Barker

The Bristol Conference
of the
Church of Jesus Christ
of
Later Day Saints.
L. A. Little, President

Bristol, England.
August 25, 1909.

Dear Lucy, Bessie & George,

I am pleased to come home on the ship that sails 9 or 16 of September because my health is not good and it would be harder on me in the winter. I expect to leave here tomorrow to go to Swindon, Daventry & Wilton to Leicester to visit with Henry. I am able to get around but am weak and cannot walk much, indigestion bothers me. Remember me when upon the Sea.

With love to you all, J. H. Barker

ON board S. S. "LAURENTIC"
Near Quebeck, Canada
Sep. 22 1909

Dear Christene

I am coming home as fast as steam can bring me, and trying to take care of myself untill you take the job. Expect to reach Montreal tomorrow night. We have been among the ice bergs and whales.

I have been in my Berth most of this voyage, part of the time because I had to and the other part to save my strength & rest. I will write you from somewhere telling when you may expect me home. About the 29, Sep.

Love to all, J. H. Barker

HIGH ON THE MOUNTAIN TOP

*High on the mountain top
 A banner is unfurled,
 Ye nations now look up
 It waves to all the world
 In Deseret's sweet, peaceful land—
 On Zion's mount behold it stand!*

*For God remembers still
 His promise made of old,
 That He on Zion's hill
 Truth's standard would unfold;
 Her light should there attract the gaze
 Of all the world in latter days.*

*His house shall there be reared,
 His glory to display;
 And people shall be heard
 In distant lands to say,
 We'll now go up and serve the Lord,
 Obey His truth, and learn His word;*

*For there we shall be taught
 The law that will go forth,
 With truth and wisdom fraught,
 To govern all the earth;
 Forever there his ways we'll tread,
 And save ourselves with all our dead.*

*Then hail to Deseret
 A refuge for the good,
 And safety for the great
 If they but understood
 That God with plagues will shake the world
 'Till all its thrones shall down be hurled.*

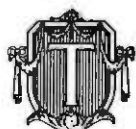
*In Deseret doth truth
 Rear up its royal head;
 Though nations may oppose,
 Still wider it shall spread;
 Yes, truth and justice, love and grace,
 In Deseret find ample space.*

J. H. Johnson



Zion Sings

The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him. Psalms 28:7.



HE hymns of the Church of Jesus Christ of Latter-day Saints are familiar to every Daughter of Utah Pioneers. From our childhood each one of us has been more or less influenced by their words and music. No meeting of the Saints, be it large or small, is ever complete without song. The organization of the choir is one of the most important functions of those called to preside over wards, and always the congregation joins in singing one or more numbers during the religious service.

The first choirs were composed of both young and old people led by a chorister with some musical training, for the Church authorities in planning each new settlement made certain there was at least one person capable of organizing a choral group. As music and song played significant parts in the lives of the traveling pioneers, easing the long, tedious westward journey, so did they become important factors in helping them overcome, during the first years in the valley, tremendous obstacles and personal sorrows. Music was a common bond that brought them together both in religious and social activities.

This chapter consists of two parts: the Salt Lake Tabernacle Choir from material taken from the writings of Millicent D. Cornwall, and the story of the LDS Ward choir in Fountain Green taken from material submitted by Edith Larson. Both of these choirs have continued to serve for over a century.

In the recognition of good music as a spiritual power may be seen the musical ideal out of which the Salt Lake Tabernacle Choir developed. From the very earliest days of the Church, Mormon con-

gregations in the eastern states, perhaps even more than those of other denominations, expressed their emotion in song—songs of worship and praise, songs of cheer and of hope, songs of resignation and prayer, songs, too, of despair, for there were countless times in those early days when the hand of every man was against the Church, and the weight of local and federal government as well.

Early historians of the Church make numerous mention of "choirs" and "singers." At the dedication of the Kirtland Temple on March 27, 1836:

"The choir of singers were seated in the four corners of the room, in seats prepared for that purpose. . . . An excellent choir of singers, led by M. C. Davis, sang the *Hosanna—Now Let Us Rejoice* and following the dedicatory prayer, *The Spirit of God Like a Fire is Burning.*"

At Conference in April, 1844, the minutes show that a choir sang,

Like Job of old, even in their tribulations the Saints "ceased not to praise the Lord" during the dark days of persecution and flight and the hazardous trek across the plains, at the mercy of the elements, of wild animals and unfriendly Indians. The start of the migration from Nauvoo was made in mid-winter. Although it had been apparent for a long time that no peaceful solution of the differences between the Mormons and the other citizens of Illinois was possible, Brigham Young, upon whom the mantle of leadership had fallen after the martyrdom of the Prophet Joseph Smith at Carthage, Illinois, now made every effort toward preparations for the beginning of the trek in the spring. It finally became known that neither the law nor the mobs would wait until he could move his people safely, so Brigham Young gave orders to cross the river on February 11, 1846.

The suffering of the people was intense all through that terrible winter. The original band, numbering something over 5,000 persons, was ill-prepared for the journey. To this number were added others who, divested of their homes and possessions by mobs, feeling deserted and terrified at being left in Nauvoo without a leader, loaded their belongings into anything they could find on wheels and set out desperately to overtake the company. Most of these had little equipment, many of them none at all. To every one Brigham spoke a word of courage and hope, fed the starving from his own wagons, sheltered them in his own tent, but he knew the morale of his camp needed more than this. It was his duty to urge them not only to pray but to sing and dance. He understood that many another leader of a persecuted people had discovered the power of an ideal, a prayer, and a song. With these three in their souls, nothing—persecution, hardship, death—could defeat his people.

Later on, when the bands of Mormon pioneers began the hazardous trip west, the day's march was always begun with prayer and often with song, and in the evenings, after supper was over, groups of singers or sometimes a lone voice would ring out in a hymn, an old

melody, or a popular tune. Lured from their wagons and their tents by the sound of the music, they came first to listen and finally to participate.

Upon their arrival in the valley of the Great Salt Lake, which Jim Bridger, trapper and scout, had declared was good for nothing but nomadic bands of Indians, the Saints sang praises to God for their deliverance from the dangers of the journey, and their safe arrival in the valley, desolate though it was. Perhaps to the inner eye of faith there appeared in this desert valley a vision of the promised land. Many of the most beautiful hymns of hope and faith of the Church date from those harrowing days.

The origin of the first organized choir in Utah is uncertain. Certainly a choir existed, either in actuality or in the expectation of the builders of the old Bowery:

"... at the close the brethren of the Battalion were requested to build a bowery on the Temple Block on the morrow, in which the people could assemble for worship. . ."

"The Battalion brethren constructed a bowery on the Temple Block a little southwest of the upper Pioneer camp. It was about forty feet long by twenty-eight wide—sufficiently large to accommodate all the members of the camp."

And from an article on Early Theatricals in Utah, by Phil Margetts, pioneer of 1850:

"The 'Old Bowery' as it appeared in the year 1851, was situated on the southeast corner of the Temple Block and was used for a short time as the meeting place of the people. It was built of adobes and covered with branches of trees and dirt, the roof being supported from the inside with upright posts. The west end was used for the speakers' stand and choir, and the building would hold perhaps one thousand or twelve hundred people . . ."

The minutes of a Special Conference of the Church of Jesus Christ of Latter-day Saints held in the Bowery in August, 1847, show the following:

The choir sang: *The Spirit of God Like a Fire is Burning*. Prayer was offered by Wilford Woodruff, after which the choir sang: *From All that Dwell Below the Skies*.

On October 8, 1848, the Choir sang at the General Conference of the Church held in the Bowery. Minutes of meetings on March 18th and March 25th, 1849, chronicle the singing by the choir of the hymns *On the Mountain Tops Appearing* and *Glorious Things of Thee are Spoken*. And in the minutes of the Conference meeting held in the Bowery October, 1849:

"Conference called to Order by President Daniel Spencer when the choir sung the Jubilee hymn; prayer by Pres. Heber C. Kimball; singing by the choir."

The original Tabernacle Choir was small, but its personnel both as the leaders and members, boasted some unusually fine musicians. Identified with the choir from its very beginning have been some of the finest conductors and organists in the history of the west.

Most of these men have been trained in the finest schools and under great teachers in both Europe and America, and have personally won much prestige for the organization and for the Church.

John Parry, first director of the Tabernacle Choir in Salt Lake City of whom we have record was a native of Newmarket, Flintshire, England, a son of Bernard Parry and Elizabeth Saunders. He came to Utah in 1849, and became leader of the Choir in the Bowery. He and the choir continued to serve in that capacity after the old Tabernacle was completed in 1852 on the present site of the Assembly Hall. In 1854 he was called on a mission to Great Britain, which terminated his service as director of the choir.

John Parry was succeeded by *Stephen Goddard*, second director, also a pioneer of 1849, who was born in New York State. He had been active in music circles in Nauvoo. On the 6th of April, 1853 the choir sang at the laying of the corner stones of the Temple.

In 1856 *James Smithies* was called to the leadership of the choir.

According to Journal History of June 12, 1857:

"A seven stop organ arrived from San Bernardino. This organ was donated by the Australian Saints to the Church and left at San Bernardino by the company of Saints who brought it from Australia."

This organ was then brought from San Bernardino by its builder and original owner, *Joseph H. Ridges*, to Utah, who set it up in the old Tabernacle in Salt Lake City and made it ready for use. Upon the installation of this organ *Joseph J. Daynes* was appointed organist, and he continued in that service until the new Tabernacle was completed and its mammoth organ ready for use.

On March 6, 1862, the Salt Lake Theater was dedicated and at the dedicatory program an orchestra of twenty members performed, assisted by the Tabernacle Choir and others. This aggregation was directed by Prof. C. J. Thomas:

"On March 6, 1862 a large choir and orchestra, under Prof. C. J. Thomas, furnished several selections, one of them an anthem, the words of Eliza R. Snow, the music by Prof. C. J. Thomas, composed for the occasion."



Early Tabernacle Organ

James Smithies served as director of the Choir until April 13, 1862, when *Charles John Thomas*, fourth director of the Choir was appointed. Conductor Thomas was a very energetic leader and used his considerable talents in conducting orchestras, operas and glee clubs, as well as the Choir.

Robert Sands, fifth director of the Choir, to whom was given the honor of first leading the Choir in the present Tabernacle, was appointed to the position on November 9, 1865, following Professor Thomas' retirement to go, at the request of President Brigham Young, to southern Utah to teach and direct music.

THE TABERNACLE

Meanwhile, the present Tabernacle was being constructed on the Temple Block, the old adobe Tabernacle having become entirely inadequate to accommodate the members of the Church in their Conference and public meetings. Apparently the wishes of the director of the Choir were considered in the building of the west end of the Tabernacle. The following appears in the journal of Truman O. Angell, architect of the Tabernacle interior.

Friday, June 2, 1867: The leader of the singers called on me by request (his name is Sands). I made a change much to his liking in the seat arrangement and I was on it till noon.

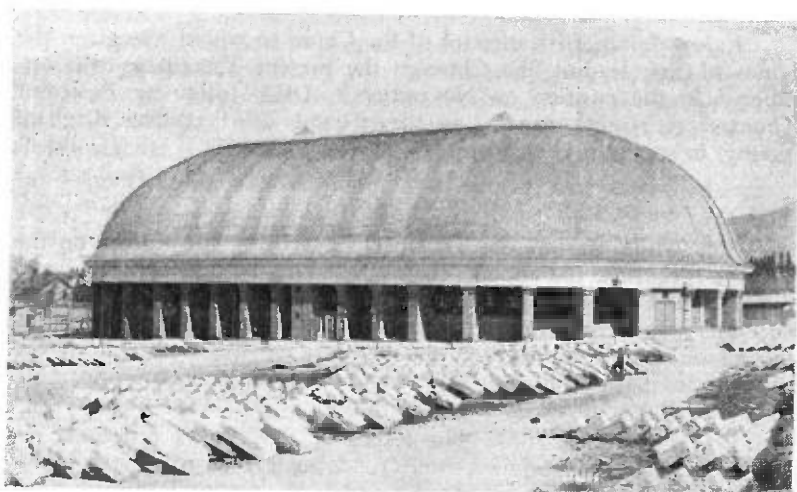
Monday 22nd (July): . . . and I now have located a good place for the corester (chorister) and he likes it very much. He is a very modest man."

The following account of the construction of the Tabernacle appearing in the *Deseret News*, June 5, 1863 is most interesting.

The work on the new Tabernacle, which is being built on the Temple Block, directly west of the Temple foundation is progressing rapidly, and the foundations to the piers will be completed shortly, and then the columns will begin to rise. The following plan of the stupendous edifice has been kindly furnished by the gentleman architect.

Dimensions on the ground 150 ft. wide, 250 feet long, with semi-circular ends, making one hundred feet of straight work on sides of the building. The roof will be supported by 46 piers, 3 by 9 ft. and 20 ft. high, from which an elliptic arch will be sprung of 44 ft. rise. From floor to ceiling, 64 ft.; width in clear, 132 ft.; length 232 feet in clear. There will be an elevation in the floor of 16 ft. starting from the west radius of circular end, making 66 ft. of floor on the level. The stand will be at the west end, with an elevation of 8 ft. which will give every person in the house good opportunity of seeing the speaker, which is always very desirable. Between the piers will be openings of doors and windows, which can be thrown open at pleasure, which will make it cool and pleasant in summer and warm and comfortable in the winter.

The sides of the building outside will be 45 ft. high from the floor level to eaves of cornice. Roof quarter pitch, with attic in center, 50 ft. wide by 150 ft. long, on which will stand three octagon domes or ventilators.



Salt Lake Tabernacle

The arches will be formed with lattice work 9 ft. deep in the smallest part, with an increase in the center and out end, forming and corresponding with the pitch of the roof. The roof will be self-supporting and without pillar. It is the intention to have it enclosed this fall, and when finished, will seat nearly 9,000 persons. William H. Folsom, Architect.

The roof of the Tabernacle rests upon pillars or buttresses of red sandstone which stand ten or twelve feet apart in the whole circumference of the building. These pillars support wooden arches ten feet in thickness, spanning 150 feet of a lattice truss construction. . . Timbers are so arranged that every ounce of weight exerts its pressure on the plumb line, precisely in accord with the law of gravity—directly toward the earth's center. It is said that a sufficient load could be put on the roof to crush it, but not to spread its base. The crossed planking 2" x 14" is peculiarly joined at every crossing. The holes were not bored straight through the planks, but at four different angles. Thus possibility of the wooden pegs—no nails, spikes or bolts were used on account of the expense and difficulty of transporting them by wagons across the plains—shearing was minimized. Besides, whichever way the pull might come, the strain only served to intensify the union of the timbers. Naturally the holes were bored round, but the pegs were made square, the dimension from side to side being the same as the diameter of the holes, and the length being an inch greater than the thickness of 2" planks to make up for the angle

at which they were inserted. When the pegs were driven 'home' that home became a permanent one. Here and there a thong of 'green' rawhide lent its binding help.

The Salt Lake Tabernacle differs from the orthodox idea of an ecclesiastical building in almost every respect, and is almost stark in its simplicity of style.

While the new Tabernacle was in the process of construction, a movement toward better music and better choirs in the meetings of the Church began to take form. Foremost in these discussions were some of the musicians of the Territory, *Alexander Pyper*, *Dr. Benedict* and *D. O. Calder*. These men and others began to urge the necessity of a big organ for the new Tabernacle. The idea pleased President Young and he inquired of Joseph H. Ridges, builder of the organ in the old Tabernacle, whether such a project was feasible. Ridges believed that it was, and prepared a sketch of the organ and showed it to President Young. In all the work of building the organ, President Brigham Young took an active interest and was on the ground frequently to offer suggestions and to observe the progress being made. He said at one time, "We can't preach the Gospel unless we have good music. I am waiting patiently for the organ to be finished, then we can sing the Gospel into the hearts of the people."

Although neither the Tabernacle nor the organ were completed, construction was sufficiently advanced on October 6, 1867, that they could be used, and on that date Robert Sands led the choir, consisting of almost 150 members, at the opening of the present Tabernacle on the occasion of the Thirty-Seventh Semi-Annual Conference of the Church. Assisting the Choir were members of other choirs. *Joseph J. Daynes* had been appointed organist, the first organist at the large Tabernacle, and accompanied the Choir on this momentous occasion on the uncompleted organ, which then contained 700 pipes of the 2,000 it was to have. The Salt Lake Telegraph of Oct. 6, 1867 contains a rather complete account of the Tabernacle building and the meeting on that occasion.

"Back of these seats (seats of the First Presidency) are seats for a choir of 150 singers, with the great organ, yet unfinished, behind them. On the right and left are seats for 800 to 1,000 persons. . . On the stand in addition to the presiding authorities named, were the Salt Lake Choir, under the leadership of Elder Robert Sands, numbering about one hundred and fifty, with organist Joseph John Daynes. The President kindly expressed to the workmen the thanks of the Apostles. . ."

UNDER NEW LEADERSHIP

Shortly after this time, upon the resignation of Robert Sands, *Professor George Edward Percy Careless*, a native of London and in his youth a student of music in the London Academy, became the

sixth director of the Tabernacle Choir. Upon his conversion to the Church of Jesus Christ of Latter-day Saints in England, he soon after emigrated to America arriving in Salt Lake City in 1864. Two years later he married Lavinia Triplett with whom he had been associated in choir work in his native land.

"Professor George Careless, having been appointed leader of the Tabernacle Choir, issued an invitation to singers to meet with him in order that a choir from one to one hundred and fifty voices might be organized. . ."

It was at this time that the choir became known as the *Salt Lake Tabernacle Choir*. Under Professor Careless' direction, with his wife, Mrs. Lavinia Careless, as a leading soprano, the choir became very widely and favorably known. Professor Careless' quiet, gentle manner was very effective in obtaining from his well-trained, well-disciplined body of singers not only the delicate shadings and pianissimos for which he was noted, but vigorous and spirited fortissimos as well when the occasion required.



Prof. George Careless

Construction of the gallery in the Tabernacle was started in the fall of 1869, and April Conference of 1870 was postponed until the 5th of May to allow it to be finished. This gallery was built around the entire building, with the exception of where the choir seats were placed. This lessened the effect of vastness in the building and diminished the apparent height. The gallery, supported by seventy-two columns, provided seating space for 2,000 people.

"The singing during Conference has elicited general and well-merited praise and commendation; and never before, we think, has the Tabernacle Choir been in such a state of efficiency, and the highest credit is due Professor Careless, the conductor, and to the brethren and sisters of the choir for the excellent rendering of the various compositions sung. The anthem *Sanctus, The Earth is the Lord's, How Beautiful Upon the Mountains, Jerusalem, My Glorious Home* sung at various times were excellently rendered and would have done no discredit to the same number of professional vocalists. Several pieces which were most liked, were composed by Professor Careless, especially for the choir. It is probable that they will be published at no distant day. . ."

The first concert of the Tabernacle Choir in the present Tabernacle was presented July 4, 1873. This was the choir's first public appearance in the Tabernacle outside of church services. The following article appeared in the Salt Lake Tribune on July 4, 1873:

"Today is set apart throughout the United States as commemorating the anniversary of our national independence. Salt Lake City has an opportunity unsurpassed by any other city in the United States to do justice to the great event. The Tabernacle will be thrown open to the public, and a rare and rich musical treat has been provided under the auspices of the world-renowned Canatrice, Madam Anna Bishop, and troupe, assisted by the regular Tabernacle Choir. Mr. Frank Gilder will preside at the organ, and Professor Careless will act as conductor . . ."

The concert had of necessity to be held in the afternoon as there was then no artificial lighting in the building.

Perhaps the crowning event in the musical history of Utah up to that time was the performance by the Choir of "The Messiah" in June, 1875, directed by George Careless with his wife Lavinia Careless as soloist. The performance was given in the Salt Lake Tabernacle by two hundred performers and a complete orchestra. This was indeed a monumental accomplishment because the score of the Messiah was little known even among accomplished musicians in the west at that time.

The Choir sang on the occasion of the dedication of the Tabernacle October 6, 1875, one of the selections being *Praise Ye the Lord*.

In April, 1880, while on a mission in Great Britain, *Thomas C. Griggs*, who had been assistant or substitute leader, and had led the choir in the absence of the regular conductor, was named as conductor of the Tabernacle Choir; at the same time *Ebenezer Beesley* was named his assistant. This was done by vote of the members but *Ebenezer Beesley* took over the duties of the directorship in the absence of *Thomas Griggs*. These two musicians, later on, collaborated on many musical projects, one of the more important of which was the compilation of the first Deseret Sunday School song book. *Thomas C. Griggs* was the composer of many hymns and Sunday School songs, perhaps the best-known of which is *Gently Raise the Sacred Strain* now used as the theme song of the Tabernacle Choir radio broadcast, and was a member of the choir under five of its leaders, Professor *Thomas, Sands, Careless, Beesley* and *Stephens*. *Thomas Griggs* was a man well-qualified to lead and did direct other fine choirs and choruses; nevertheless, one of his outstanding characteristics was the desire to give service to his Church; whether that service was required in high or lesser places was of no particular concern to him.

Perhaps the Choir never had a more industrious director, nor the Church a member more devoted to the cause of building up a selection of music suitable not only for use of the choir but of the Church and all its auxiliary organizations than *Ebenezer Beesley* . . . In addition to his collaborations with *Thomas Griggs* in compiling

songs and hymns and anthems for the Tabernacle Choir, he later compiled a larger book of hymns and anthems for the Tabernacle Choir, and, with Professor Careless, Professor Stephens, Joseph J. Daynes and Thomas C. Griggs was instrumental in the publication of the Latter-day Saint Psalmody.

His appointment in 1880 began a nine year service to the Church as director of the Choir. Early in this period he organized a small orchestra which accompanied the Choir and organ every Sunday over a period of some two or three years.

The Deseret Evening News of September 29, 1880, gives an account of an expedition to American Fork, which appears to have been highly successful:

"Yesterday morning the tabernacle choir, numbering about 150 with invited guests occupying three passenger coaches, left by the regular Utah Southern train for American Fork, by special invitation from the choir of that place. Among the party were Elder Joseph E. Taylor of the Presidency of the Salt Lake Stake, Joseph Bull, Esq. of the Deseret News, W. B. Dunbar, Esq. of the Herald, and Supt. Henry Grow of the Public Works. A pleasant ride of two hours brought the company to their destination. They were met at the station by Bishop L. E. Harrington, and a large number of citizens, who gave the party a most cordial welcome. The visitors were invited to the meetinghouse, in the basement of which were in readiness suitable refreshments, prepared by the American Fork choir, of which the company partook with relish.

"At ten o'clock the combined choirs being seated, the spacious meetinghouse was soon filled. The hall was tastefully decorated with evergreen, pictures, and suitable mottoes. Over the speakers' stand was painted in large letters the motto 'We Welcome You.'"

Dec. 10, 1880.

"It was proposed to serenade Bishop Sharp on Monday evening and to visit Bro. Savage at the same time. Music was practised for the occasion . . . It was suggested that the choir seats in the Assembly Hall be numbered and that each member's proper number be set opposite his name in the Roll Book. Carried . . ."

Dec. 17, 1880.

"The following were appointed from the various parts to visit the Assembly Hall and assign numbers to the seats. Sisters Nebeker, Tester and Grow, and Bros. Morgan, Foster, and Beesley."

Feb. 4, 1881.

"The choir was favored, during the practice, with the presence of Bro. Evan Stephens now on a visit to the city."

Mar. 11, 1881.

"Johanne Ferdinand Schmidt and Hyrum Giles were accepted as instrumentalists. Bro. Beesley stated that Prest. Taylor had decided to allow no more concerts in the Assembly Hall but that he had offered us the Theatre or the Social Hall for our entertainment."

10 Aug. 1881.

"The Tabernacle Choir and friends numbering 325 persons filling 6 cars went to Ogden, where they were met by representatives of Weber Stake with carriages and taken to Farr's Grove. At one o'clock they went to Lester Park in Ogden and at 3 o'clock gave a concert in conjunction with the Ogden choir, in which the choir sang *Lift Up Your Heads* and *Harvest Moon*."

On September 26, 1881 the Choir sang the hymns *Rockingham* and *Repose* and anthem *Nearer, My God to Thee* at the memorial services for President James A. Garfield.

Nov. 4, 1881.

"At this practice it was carried by motion that in the future those members absenting themselves four practices of the Choir without sending a sufficient excuse should have their names stricken from the roll; and that to rejoin they must be re-presented for membership."

Nov. 25, 1881.

". . . Bro. Beesley reported that 43 copies of the Chorister Vol. 1, and a number of copies of anthems, which Bro. T. C. Griggs had purchased in England, were on hand this evening."

Music was scarce and difficult to obtain. Much of it was brought from Europe by missionaries and converts to the Church. When copies could not be obtained, they had to be made by hand or on the hectograph.

9 Dec. 1881 p. 3 (*Deseret Evening News*):

"We learn that at a meeting of the Tabernacle Choir held last night, the question of permanent leadership was definitely settled. It will be remembered that at the time of the resignation of Professor Careless, Brother Thomas C. Griggs was selected for the post. He being in England at the time on a mission, Bro. E. Beesley occupied the position in the meantime. At the meeting last evening, Bro. Griggs made some very appropriate remarks, drawing attention to the able manner in which the pro tem leader had conducted the choir, and expressing himself to the effect that he did not feel as if he could disturb the present arrangement by accepting the leadership; he therefore proposed that Bro. Beesley be elected permanent conductor. The proposal was carried without dissent, the best of feeling prevailing. We congratulate Bro. Beesley on his assuming the permanent leadership, and also Bro. Griggs for the generous and brotherly feeling he has manifested in the matter. Both are estimable gentlemen and capable musicians, and either is amply qualified to fill the position. The Tabernacle Choir is an organization of which the community of Latter-day Saints justly feels proud."

12 Dec. 1881.

"The expression of the Tabernacle Choir, in reference to the leadership of that body of choristers, made at the meeting on Friday night, was submitted to President Taylor this morning,

and received his approval. The way the matter now stands is Bro. E. Beesley is leader of the Choir and Bro. Thomas C. Griggs his assistant."

The Choir gave a benefit concert for the Deseret Hospital August 19, 1882, in which the selections *Lift Up Your Heads* and *Harvest Moon* were sung.

The Tabernacle Choir went on an excursion to Provo. There were 250 persons in the party. A picnic was prepared by the people of Provo free. The Tabernacle Choir, assisted by Provo and Spanish Fork choirs, gave a concert at two o'clock. C. R. Savage was master of ceremonies. They stayed with Provo people that night, giving a concert in the meetinghouse at 7:30 p.m. and returned home the following morning.

On February 23, 1883 the Choir went to Ogden, in eight cars, and gave a concert in the Ogden Tabernacle. Some people got in without permission, depriving ticket holders of their seats. A matinee performance was given the following day.

June 1, 1883.

"... The choir received 100 copies of the anthem *Zion* and 100 copies of the anthem *Lord, What is Man?*, the latter with orchestra score."

In June 1883 Tabernacle Choir members voted to give the choir fund, derived from a number of concerts, to C. R. Savage and Joseph Rawlings, "sufferers by the late fire," and plans were made to present a concert for the same object. President John Taylor placed the Salt Lake Theatre at their disposal free of charge "the 11th or 12th proximo." On Friday evening July 13, 1883 the concert was given, from which the sum of \$494.35 was realized.

August 22, 1883.

"On August 21st the Choir went on a musical picnic trip to Echo Canyon, leaving at 7:15 a.m. and returning on the evening of the same day. Three hundred persons took the trip, picnicking at the mouth of Echo Canyon in a grove belonging to Mr. James Bromley. A concert was improvised after luncheon in which Messrs. W. Foster, C. R. Savage, Evan Stephens and Agnes Olsen sang charming solos, Prof. Weihe played the violin and Prof. Beesley and the orchestra played the accompaniments and instrumental pieces. The choir sang an anthem. Football and other games were played and anglers fished, and the party arrived home about 7:45 p.m."

On this occasion, "... a cooking stove was placed in the grove so that those who indulged might have 'a comfortable cup of tea'" C. R. Savage and Charles Smith of the Choir Committee were in charge.

Dec. 4, 1883.

"At the regular weekly Friday evening rehearsal of the Tabernacle Choir, Conductor Ebenezer Beesley announced that Bro. Horace G. Whitney had verbally tendered to him his resignation

as secretary of the choir. His reason for so doing was inability, through want of time, to properly attend to the duties of that position. Occupying the presidency of the Sunday School Eighteenth Ward, in which he resides, made full demands upon his time."

The following resolutions were unanimously passed at the general meeting of the Tabernacle Choir held on November 9th, 1883.

First: That a perpetual benefit fund be maintained by the Tabernacle Choir.

Second: That all proceeds from any source, the result of the efforts of the Choir, in giving concerts or parties, etc., or from donations, belong to said fund.

Third: That no individual member has any right to use the monies belonging to said fund for any purpose whatever without first obtaining the permission of a majority vote of the choir present at any regular meeting.

Fourth: That said funds may be used for any purpose whatever that a majority of the members of the Choir present at any regular meeting may decide upon.

Fifth: That any person, in order to become entitled to the benefits of said fund, must have been a faithful member of the Choir for at least six months. That this be considered the rule, unless at any time it shall be suspended by a majority vote of the choir members.

January 1, 1884.

"The Tabernacle Choir met at the Art Bazaar of Bro. Charles R. Savage at 10 o'clock a.m. and from thence proceeded to make a New Year's call upon President John Taylor at the Gardo House, and John Sharp Esq., Supt. and James Sharp, Esq., Asst. Supt. of the Utah Central Railway, at their residence in the 20th Ward, and serenaded them with vocal music, in acknowledging the many kindnesses and courtesies extended toward the Tabernacle Choir. Brother Charles R. Savage having made arrangements, took a large photographic picture of the Choir, grouped in front of John Sharp Esq. residence, with the intention of presenting each member of the choir with a copy of said picture."

January 1, 1884 (*Deseret News*) describes the foregoing event as follows:

"... Sang a Christmas anthem outside (Gardo House) and then went inside and had a glass of home-made wine and cake and afterwards sang *Daughter of Zion*... After receiving the good wishes of President Taylor the choir moved on to James Sharps' where they serenaded him and received more refreshments. From there they went to Bishop Sharps' at E. Street and 1st Ave. and had an excellent lunch of turkey, sandwiches, pie, cake of various kinds, tea, coffee, etc.; thence to the Deseret Hospital and sang to the patients there."

Feb. 15, 1884.

"At the usual weekly meeting held on Friday evening for practice, it was unanimously resolved by vote, to donate the sum of Twenty-five dollars from the Choir Fund to Brother James Vincent, he being in distressed circumstances, through lack of employment."

Feb. 29, 1884.

"At the regular weekly Friday evening rehearsal held on this date in upper room of D. O. Calder's music store it was unanimously resolved to donate the sum of Two Hundred and Fifty Dollars out of the proceeds of concert and ball given at the Salt Lake Theatre, on evening of the 27th inst. to benefit of Brigham Young Academy Fund at Provo. The secretary was instructed to remit that amount to A. O. Smoot, President of the Board of Trustees."

March 14, 1884.

"At a regular weekly rehearsal held in the Assembly Hall, upon motion, it was decided that the following members of the Choir, Laura N. Smith, Belle Clayton, Thos. C. Griggs, Jos. Morgan and Jos. J. Daynes, act in conjunction with Conductor E. Beesley, as a standing committee, on selection of music for the use of the Tabernacle Choir. Also unanimously resolved that they be authorized to spend the necessary monies requisite to obtain music for purposes other than the Sabbath religious services . . ."

"The Committee having in hand a reunion for the Tabernacle Choir and friends, to be held in the Social Hall on Tuesday evening next March 18th, were authorized to use their own judgment as to the amount to be expended out of the Choir funds, in providing a light refreshment on that evening, the said refreshments to be served in the basement of the Social Hall by Brother S. F. Ball."

Ninety couples attended this reunion. Among the guests were George Q. Cannon of the First Presidency and Angus M. Cannon and Joseph E. Taylor of the Stake Presidency.

Adeline Patti's first appearance in Salt Lake April 1, 1884, was the first occasion on which the Tabernacle was lighted and heated. The following is an account of the affair in the *Salt Lake Herald* April 1, 1884:

"The Tabernacle was illuminated by gas last evening, for the first time, and the effect was grand and satisfactory in every respect. The 300 jets filled the immense hall with light, illuminating every part of the auditorium. The steam was also turned on and in a short time the place was quite warm, suggesting the propriety of the ladies bringing fans to the concert this evening. The lighting and heating may both be considered successes, and the wonder is that the improvements were not made years ago." The gas line was run around the front of the gallery and the jets were supported by arms extending from the face of the gallery.

Apr. 11, 1884.

"At the regular weekly rehearsal of the Tabernacle Choir held in the Tabernacle on Friday evening April 11, 1884, it was upon motion unanimously resolved that Treasurer Thomas C. Griggs be instructed to deposit all the funds belonging to the choir, with Zions Cooperative Mercantile Institution; arrangements having been made so that said funds should be 'deposited on call' and to draw interest at the rate of six per cent per annum.

Conductor E. Beesley offered the following as a few reflections on the labors of the Tabernacle Choir, at the last semi-annual Conference, concluded on the 6th of April 1884:

"We have passed through another ordeal. I call it an ordeal because I consider it is quite a tax upon our time and musical ability as a choir to furnish so many pieces as are required at our General Conferences with so little time at our command for preparation. But I think that considering all things, we have stood the test remarkably well, and much credit is due to the Choir, for their prompt attendance, and the manner in which they acquitted themselves, and especially those who undertook the solo parts, for making it a point to be 'at their post' at the time they were wanted, and rendering their parts in such good taste and style. I noticed that the choir kept well in time in every place, but lacked in execution in some places. The former point being due to some extent to the improvements recently made in the Tabernacle organ. The latter point of course is due to the incapability of some of the members of the Choir, who although they may have been recommended by other members are not up to the standard of proficiency that they should be. This defect I shall endeavor to rectify by hereafter testing the voice and capability of each new applicant for membership. I noticed that the choir was very much crowded on Sunday and that some of the members could not obtain a seat. This inconvenience I think can be avoided hereafter, by issuing tickets to all the singers and having someone appointed to admit only those who have the tickets to the seats allotted to the choir. The plan of inviting the singers from other choirs, throughout the Territory, seemed to me to be successful and I think should be continued. The foregoing is respectfully submitted to the Choir."

Apr. 18, 1884.

"At a regular weekly Friday evening rehearsal, held in the Tabernacle, the clipping affixed herewith, taken from the *Utah Journal* published in Logan, April 12, 1884, was read to the Choir by the Secretary.

"The singing of the Salt Lake Tabernacle Choir is very fine and has improved of late. It promises to become as good as that of our Logan choir. When it does Utah will possess two splendid choral organizations.

"Brother William H. Foster, a respected member (and in fact the oldest member of the choir) having recently met with a sad

bereavement in the death of his oldest son, a youth of 26 years, after but a brief illness, leaving a wife and two young children, it was moved and seconded and unanimously agreed that the Tabernacle Choir express its regrets and sympathy by a donation of Twenty-five dollars from its fund to assist in providing a house and home for the widow and fatherless children."

Apr. 27, 1884.

"A special meeting of the choir was held at the close of afternoon services in the Tabernacle. Upon motion it was unanimously decided to donate the sum of Twenty-Five dollars from the Choir Funds, to assist Brother Jos. Bentley to defray expenses he has had to meet in the untimely death of his aged brother, who strayed from his residence and died of exposure to the cold."

July 24, 1884.

". . . Brother James Livingston extended an invitation through a member of the committee for the choir to visit Wasatch. It was found advisable to make the trip per D. & R. G. Railway (narrow gauge) to avoid change of cars at Sandy, which would have to be done if the choir went per Utah Central Railway. The fare would be 80 cents for the round trip. It was unanimously agreed that the choir make the excursion on Tuesday, August 2, 1884. After discussion it was decided by a majority vote of the Choir members present, that one-half of the eighty cent fare be paid by the members who go on said excursion and that the other half or forty cents be paid for out of the choir fund."

Aug. 2, 1884.

"The choir excursion to Wasatch left the D. & R. G. Co. at 7:15 a.m. in five cars and numbering 187½ adults and children. Only 52 of the choir and nine members of the choir orchestra took advantage of the excursion, the remaining 126½ tickets being sold to the families and friends of the choir. After spending a most agreeable day and enjoying the hospitable courtesies of Supt. James Livingston, the excursion returned to the city arriving at 7:15 p.m."

As will be noticed from excerpts from the minutes, excursions to nearby points were frequent in those days. Particularly prior to 1870, the membership of the choir was small, and upon occasion could be and was transported in Brigham Young's "drag," Julia Dean, on its excursions to Calder's Park and similar outings. In 1874, and for many years after, there was free transportation for the choir upon the Utah Central Railway.

Sept. 5, 1884.

"Alex Lewis, leader of the Logan choir, having written a letter to Conductor Beesley, disclaiming any knowledge of or sympathy with the recent newspaper animadversions, on the Tabernacle Choir and expressing the very best feelings of himself and the Logan Choir towards the Tabernacle Choir, the said letter was read aloud to the choir by the secretary and accepted unanimously

with resolutions of thanks and reciprocated good will towards the Logan choir."

The *Salt Lake Daily Herald* of September 25, 1884, carried an account of the choir excursion to Nephi in which eighty members of the choir and orchestra, including Conductor Beesley and Organist Joseph J. Daynes, and numerous friends, totaling as the account states, "173½" persons participated. The eighty members of the choir and nine invited guests were given free transportation by the Utah Central R. R. Company. The other 84½ tickets were sold at \$2.77 and \$3.00 each, and costing \$2.30 each paid to the Railway Company, the total of \$194.35 gave a margin profit of \$57.65 "The expenses of advertising and orchestra hire, at reduced rates, was \$39.75, leaving a net profit to the choir fund of \$11.90."

Nephi was reached at 11:45 Tuesday morning and the choir party visited with the citizens. At 2 p.m. they "assembled at Hawkins' Bowery and spent three hours in dance and social converse," then dispersing until 8 p.m. when a concert was given by the Tabernacle Choir, accompanied by the orchestra of seven instruments, in the Nephi Tabernacle to a large crowd. After the concert, at 10:30 p.m., members of the orchestra, accompanied by Professor Careless, a guest of the choir by special invitation, "repaired to the residence of Apostle George Teasdale and serenaded him." Wednesday morning at 8 a.m. "vehicles conveyed all who desired to Salt Creek Canyon where the party had a picnic in Oakey's meadow, returning to Nephi at 2 o'clock. Some of the party then took a train for home, and some remained in Nephi for a day or two longer."

Oct. 4, 1884.

"The preliminary meetings to the usual semi-annual conference commenced today, Saturday and were held in the Salt Lake City Tabernacle continuing on Sunday, October 5th, and Monday October 6th, 1884. The Tabernacle Choir received very material assistance in the musical exercises from the following choirs, who came to the city and attended the meetings to assist them: Logan City choir, of forty persons, with Alexander Lewis, leader; the Grantsville choir, ten persons with A. W. Millward, leader; James E. Daniels, leader and members of the Provo City choir; Fred Ellis, leader and members of the North Ogden choir; Isaac B. Nash, leader, and members of the Franklin choir. Also representatives from the choirs of Springville, Spanish Fork, Farmington, Lehi, Brigham City and Wellsville. The Logan City choir was particularly prominent for their numbers and excellence."

Oct. 31, 1884.

"The temperature of the weather having made it too cold to meet in the Tabernacle for rehearsals on Friday evenings, on this date an adjournment was had to the Social Hall, arrangements having been made to hold rehearsals there until the approach of warm weather, next spring"

Although lights and heat had been installed and put into use by April 1, 1884, it was apparently not used for choir rehearsals.

Dec. 26, 1884.

"The Choir met at the Social Hall on this (Friday) evening for the usual weekly rehearsal, or practice, commencing at 7 o'clock. On this evening, at a few minutes past eight o'clock, Brother Chas. R. Savage interrupted Conductor E. Beesley by informing him that a committee of the choir had gotten up a surprise for him, by assembling the relatives and friends of the choir, who then marched into the Hall to have a social time for the remainder of the evening. Bro. C. R. Savage then presented to Conductor Beesley an autograph album with a suitable address written therein, expressing kind regards held toward their conductor by the choir, and which is to be signed by each individual member of the choir. The occasion was certainly a genuine surprise to Bro. E. Beesley, who had not the slightest intimation of the event. Later in the evening, refreshments were handed around, and altogether a most enjoyable time was had, the party dispersing a few minutes before midnight."

Feb. 1885.

"A glance at the Attendance Roll Record of the Choir shows an absence of several of the most prominent male members This is owing to the present unconstitutional persecution of the members of the Latter-day Saint Church by the present Utah U. S. Attorney. By a misinterpretation of the United States law, prohibiting lascivious cohabitation with women in the several territories of the U. S., opportunity is taken to harass and annoy honest and virtuous men who are members of the church and have more wives than one."

The Tabernacle Choir gave a "grand concert" in the Salt Lake Theatre on October 23, 1885, for the benefit of three of its members going on a mission to the Sandwich Islands. The conductor was Ebenezer Beesley, the accompanist Jos. J. Daynes, and the choir was assisted in this concert by the theatre orchestras and the following soloists: W. H. Foster, W. E. Weihe, Matthew Noal, Agnes Olsen Thomas, Alfred Nilsson, H. M. Wells, Nellie Druce Pugsley, J. J. Daynes, Laura N. Smith, Belle Clayton and J. R. Morgan, and by the 16th Ward Brass Band.

April 9, 1886.

"Brother E. Beesley invited Bros. A. C. Smyth to speak to the choir. He expressed his anxiety concerning the standing of the Tabernacle Choir by referring to the name, nature and labors of that body. Thought that by giving greater attention to the instructions given at the practices and watching our leader more closely we could do considerable towards singing our beautiful hymns to the greatest enjoyment of the congregation. To the idea that the congregation generally did not observe any little blunders he thought it due to their being so accustomed thereto, and if

trained to a higher class of singing would learn to appreciate it more.

"In view of these matters he thought that no person should be a member who was not in good standing in the Church and suggested that no recommend be made where this was not known. He further urged a prompt attendance to the commencement of the services on Sunday, to keep up the reputation of the choir, and to encourage the attendance at practice, that some glees and duets be introduced that its members may be prepared against any call being made upon them."

June 25, 1886.

"Friday evening at the usual practice a communication was submitted through Thomas C. Griggs from the committee on Jubilee for the 24th of July soliciting the aid of the choir on that occasion. The invitation was accepted and the pieces *The Might With the Right* and *We Hail Thee Lovely Deseret* were appropriated."

May 13, 1887.

"Thos. C. Griggs and E. Beesley were appointed as a committee to disburse the monthly funds for those serving a term in the penitentiary. . . ."

May 16.

"Report of the subscribers towards the organ for the penitentiary also the a/c with the D. O. Calder Est. for same showing it to be fully paid up."

Nov. 21.

"T. C. Griggs, Treasurer of the Choir read a report of the monthly donation to the aid of members of the Choir who were incarcerated showing collection of \$67.05 which had been disbursed as follows: \$40.15 T. C. Jones. Butler \$10. Collett \$10, leaving a balance of \$6.90 which was appropriated to Brother Collett, he being sick."

22 Feb. 1889.

"The Tabernacle Choir visited the office of the President, where they were welcomed by Pres. Woodruff and Apostle George Q. Cannon. An organ was obtained and accompanied by Jos. J. Daynes, the choir sang *Star Spangled Banner* and *America*. Elder C. R. Savage expressed the joy and pleasure of the choir in seeing Brother Cannon restored to citizenship as a free man. . . . Brother Cannon then arose. . . being much affected. . . could not give full expression to his feelings, but that this was the happiest moment of his life. He had been well-treated while in prison . . . was glad to be free. 'I went,' said he, 'as I would go on any other mission, believing that the act would be beneficial to my brethren, and soften their experiences.'"

DIRECTED BY EVAN STEPHENS

Upon the resignation of Ebenezer Beesley in 1889, the most important figure in musical circles in Utah, particularly in the field of choral singing, was *Professor Evan Stephens*. His notable success in the

production of opera and oratorio and as the conductor of the Salt Lake Choral Society, with a membership of about four hundred, made him the logical selection for the post of conductor of the Tabernacle Choir. Of Welsh birth, it was natural that Professor Stephens should possess an inherent love of music. It literally dominated his life. Along with his musical ability he was a man of unusual spirituality, intelligence and charm, a combination well-suited to the task of creating an augmented choir which was to bring much favorable comment to itself and the Church of which it was a part during the next three decades.

In accordance with the desire of the First Presidency of the Church, Professor Stephens proceeded at this time to enlarge the choir and to organize it upon a much broader basis. Within six months after his appointment the membership of the choir had been increased to three hundred voices, necessitating some alterations in the west end of the Tabernacle to provide seats for the additional members. The cost of these changes, suggested by the Professor and made under the direction of the church architect, Joseph D. Young was paid partly by the church and partly out of the funds raised by concerts given by the choir. This improvement was found to benefit the acoustics of the building.

The appointment of Professor Evan Stephens began an era of extensive travel and wide renown for the Tabernacle Choir. A man of apparently inexhaustible energy, although never of robust health, he arranged concert tours, entered contests and Eisteddfods fostered by his countrymen in the Cambrian societies, and composed an extraordinary number of hymns, anthems and musical compositions in great variety. Most of his musical works display great strength and virility, although on occasion he did compose delicate, melodic themes, as, for instance, the lovely *Mother's Lullaby* and *Holiness Becometh the House of the Lord*. Perhaps the hymn most typical of his work is the impressive *Lo, the Mighty God Appearing* and of his anthems *Let the Mountains Shout for Joy*.

A grand union of choirs was planned to provide funds for the city choirs. The First Presidency placed the Tabernacle at the service of Bro. Stephens to bring the choirs together. A meeting of all,



Prof. Evan Stephens

ward choir leaders in the city was called at the Tabernacle to further the arrangements. The grand festival concert took place April 19, 1892, with the following comments:

"What a magnificent choir our united choirs make, with our great Tabernacle Choir to cement them together, and what results, with two weeks rehearsing under their able conductor. . . between eight and nine hundred dollars was turned over to them. This makes over four thousand dollars those worthy institutions have received in aid from concerts given under Prof. Evan Stephens during the ten years he has labored in Salt Lake City . . ."

The Tabernacle Choir sang for the dedication of the Temple April 6, 1893 with Evan Stephens conducting. This was the first presentation of the anthem *Hosanna* which was composed by Evan Stephens for the occasion, followed by those present joining in singing *The Spirit of God Like a Fire is Burning*. The final anthem was *Arise, Ye Saints*.

In June, 1893 plans were under way to send the Tabernacle Choir to the World's Fair in Chicago in September to compete with other choirs in the Eisteddfod, the choir having been invited to participate by the Eisteddfod Committee.

"As a result of the meeting a committee was appointed of the following: W. B. Preston, John T. Caine, H. B. Clawson, H. G. Whitney, C. S. Burton, Spencer Clawson, W. C. Spencer and James Jack. It was decided Utah could not afford to allow opportunity to pass to show the outside world something of her musical status and progress and advertise the Territory. The committee was instructed to ascertain, First: What will the railroads do in the way of special rate? Second: Whether the choir would agree to select 250 of its best members to serve without salary on payment of their expenses? Third: Whether the necessary sum could be raised either here or en route? The committee already reports assurances of aid are such as to render the trip beyond question. Upon the presentation of the matter to the Choir they assented enthusiastically to the conditions imposed."

On August 18, 1893, a final contract for transportation was closed with the railroads. A special train with first class Pullman sleepers was arranged for. In anticipation of the trip the choir members raised \$700 at its meeting to help defray expenses. It was agreed that singers were to be given free entrance to the Fair during the entire trip. A concert was arranged to raise funds. An estimated \$25,000 was required for expenses of the trip, and two concerts were given before departure, one at Saltair, one on Sunday evening at the Tabernacle, 50¢ admission, and ministers of the city churches were asked to dismiss their services in time to permit attendance at the Tabernacle.

On August 29, 1893, at 3:10 p.m., 250 members of the Choir, accompanied by 150 friends, entrained at the Union Pacific Station in Salt Lake City for Chicago to compete in the musical contest at the

Columbian Exposition. Heading the party were Evan Stephens, conductor, Joseph J. Daynes and Thomas Radcliffe, organ, Nellie Druce Pugsley, soloist, Willard Wiehe, violinist, Anton Pederson, pianist, Christensen Bros., string quartet. The First Presidency, Wilford Woodruff, George Q. Cannon and Joseph F. Smith accompanied the choir on the trip.

In Denver 500 people were turned away from the packed M. E. Trinity Church. The *Denver Republican* on August 31st, carried the following account of the concert sung in that city:

"Never was the attractive power of song more strikingly illustrated in Denver than in the concert given by the celebrated Mormon Tabernacle Choir at the Trinity Methodist Episcopal Church last night. . . ."

The Choir sang a concert in the Josephite Church in Independence in the afternoon and again in the evening. The *Kansas City Star*, September 1, 1893 carried the following article:

"This has been a great day in the history of the Mormon Church and one of the most memorable in the history of the town of Independence. The first three presidents of the church and the other high dignitaries visited the sacred ground, the temple lot, and renewed once more their faith in Joseph Smith, Jr., the founder of the Mormon religion and the inspired translator of the Book of Mormon, on which the Mormon faith is based. The Independence temple, which has been erected by a different faction from the visiting Mormons of today, never before heard, and probably will not hear for many years to come, such fervid and ringing melody as echoed within its walls this morning. The temple lot was dedicated August 3, 1831, in the presence of only eight men, and the great throng which gathered about its sacred boundaries this morning was in vivid contrast. It is to the brief tour of the Tabernacle Choir that Kansas City and Independence are indebted for the visit of these strangers from Utah."

Over 3,500 people heard the choir at its St. Louis concert the following Saturday night. The receipts were \$2,150.00 of which the choir received \$1,500.00. From the *Globe Democrat*, Sept. 5, 1893:

". . . A thrill of surprise was felt at the announcement that a large band of accomplished singers from the Mormon Tabernacle would appear in St. Louis en route to Chicago there to contend for a prize of substantial proportions. The idea of musical culture in the heart of the Rocky Mountains is new to most people not familiar with that region, and yet the fact was emphasized with no little force by the appearance of 250 singers, Mormons all, the trained choir of the principal church in the Mormon country, who gave an entertainment that may justly be pronounced one of the events of the season"

A special dispatch to the *Deseret News* Sept. 5, 1893:

"WORLD'S FAIR GROUNDS, CHICAGO, Sept. 4. The Choir arrived at Chicago, Sunday morning, having left St. Louis im-

mediately after the concert. The success there was astonishing, and almost bewildered the choir. The reception at the Merchants' Exchange and the praise uttered there for the singing gave an enormous impetus to the box office, and was worth one thousand dollars as an advertisement. . . . The chorus was applauded when it came on the stage, applauded when it rose to sing, and applauded thunderously after the opening number. . . . There was 3500 people in the house seated, and many standing. The receipts were \$2,150 of which the choir clears \$1,500.

"Mr. Stephens had been asked to lead the *Hallelujah* chorus by all the combined choirs. He was also specially invited to furnish the music for the dedication of the Liberty bell on Saturday, immediately after the celebration of Utah day."

On the Utah Day celebration held in Festival Hall the Tabernacle Choir was featured, singing the *Star Spangled Banner*, *The Pioneer Song* at the conclusion of the program. Between programs, fetes and entertainments, the choir rehearsed for its contest appearance, which occupied six hours of the Fair program of Friday, September 8th. Four choirs were entered. Western Reserve, Ohio, Choral Union, Conductor, Prof. J. Powell Jones; Cymrodorion Society, Scranton, Pa., Conductor, Prof. Dan Protheroe; Scranton, Pa., Choral Society, Conductor, Prof. Hayden Evans and the Salt Lake City Tabernacle Choir, Conductor, Prof. Evan Stephens. Test pieces were: *Worthy is the Lamb* (Handel); *Blessed are the Men that Fear Him* (Elijah) (Mendelssohn) and *Now the Impetuous Torrents Rise* (David and Saul) (Jenkins).

For its performance in the contest, the Choir was awarded the second prize of \$1,000 having failed to achieve first prize by $\frac{1}{2}$ point.

About 2,000 people attended the homecoming concert. Mayor Baskin and C. W. Penrose spoke and the Hon. John T. Caine introduced Governor West. The Governor, in the name of the Territory, thanked the singers, showered Prof. Stephens with compliments, and praised the winning of second place in Chicago by the choir. The choir sang the contest choruses and other selections sung in concerts on the tour. Proceeds were about \$500.

In December 1895, H. G. Whitney, business manager and Evan Stephens journeyed to San Francisco to arrange for a series of six concerts to be given during April, 1896. On January 4th, Stephens wrote from San Francisco that the Metropolitan, seating 1400, had been engaged and other arrangements looking to the trip of the choir were being made. A local manager was engaged to handle matters in California, and considerable advance publicity appeared in Sacramento, Oakland, San Francisco and San Jose where the choir would appear. H. G. Whitney, one of the managers of the 1893 tour to the Columbian Exposition in Chicago, managed this tour. Evan Stephens was its director, and Joseph J. Daynes, its organist.

Of the April 14th concert in the Congregational Church at Oakland, the *San Francisco Call* said:

"... The choir presented one of the prettiest pictures ever seen in Oakland as they faced the audience. It consisted of about seventy-five young ladies and sixty men, and was accompanied by a string quartette, a piano, the church organ and a harmonium. The ladies were all dressed in white, and each carried a large lily. They also wore flowers in their corsage and in their hair. The chorus singing is perfect and the soloist possessed marked ability."

From the Sacramento Bee April 21, 1896:

"There were 150 voices that sang together as one last night under the direction of Evan Stephens, the leader of the Mormon Tabernacle Choir, and it was noticed that the eyes of the singers were riveted on the baton of the conductor when there was any work to be done. There is something very breezy about the way these singers enter into the spirit of the music that carries the audience right along with them; there is a dash, and a vim, and a spirit about their singing that is irresistible, and even with all this the lights and shades, that appear fitfully through songs, just as the passing clouds obscure the sun and give alternate bursts of sunshine and of shadow, was there. . . at times like the faint rustle of the breeze; then rising and swelling in volume until it was like the voice of the mighty ocean. . . The singing of the choir was indeed a revelation to lovers of choral music and an event to be remembered. . . ."

The Mission of the Church in San Francisco commented upon the visit of the choir in the following language:

"We are pleased to report the fact that the Salt Lake Tabernacle Choir is now in the state. Although the immediate object of that visit is not the preaching of the gospel, yet it will preach in a way a louder sermon and to more people than the elders could by any means at their disposal. We can conceive of nothing that would accomplish so much to remove prejudice and give the people a better opinion of the Latter-day Saints than this visit of the choir. Thousands will go to hear them and receive the inspiring strains of our sacred music, and read or hear the sentiment and deep thought contained in our most beautiful hymns. Those who cannot attend the concert will read the articles in the large dailies of the cities in this state which wind their way to almost every fireside. The Mormons, their choir and its singing will become a topic of conversation among the people, and in this way prejudice will vanish and the way be opened for the promulgation of the principles of the gospel."

The choir special of seven sleepers and one baggage car reached Salt Lake City at noon April 23, 1896. . . . Many of the choir members were laden with flower pots and orange boughs (with oranges). Director Stephens said:

"We have enjoyed the trip immensely and our treatment has been simply princely. We have given eight concerts in all . . . and each one has been an artistic success. . . ."

CONDUCTORS OF THE TABERNACLE CHOIR

John Parry, first conductor of the Tabernacle Choir, was born February 10, 1789 at Newmarket, Flintshire, North Wales, the son of Bernard and Elizabeth Saunders Parry. He was an expert stone mason by trade. In 1807 John married Mary Williams who died in 1894 on the way to Utah in the *George A. Smith company*. Mr. Parry conducted the first Church choir in the old Bowery, and under his able direction the choir continued to grow and render service. When the first Tabernacle was completed in 1852, Mr. Parry continued to conduct the Choir until 1854, when he was called on a mission to the British Isles.

Mr. Parry was the father of seven children by his first wife. In the early 1850's he married Patty Sessions, noted pioneer doctor, and on April 2, 1854 Harriet Parry became his wife. She was the mother of four children. John Parry was a singer and musician of some note in his native land, playing the harp, piano and flute. He died January 13, 1868 in Salt Lake City, Utah.

Stephen H. Goddard, second conductor of the Tabernacle Choir, was born August 24, 1810 in Clinton county, New York, the son of Stephen G. and Sylvia Smith Goddard. He was ordained a Seventy by H. Harrison June 9, 1845 and became the senior member of the 27th Quorum of Seventy. During the time of his residence in Nauvoo, Illinois, he was active in the musical affairs of the Saints. After his arrival in Utah with the original band of pioneers under the leadership of Brigham Young, Mr. Goddard assisted in the building of the city. He later owned property at the corner of Main and First South Streets which became known as the Godbe-Pitts Corner.

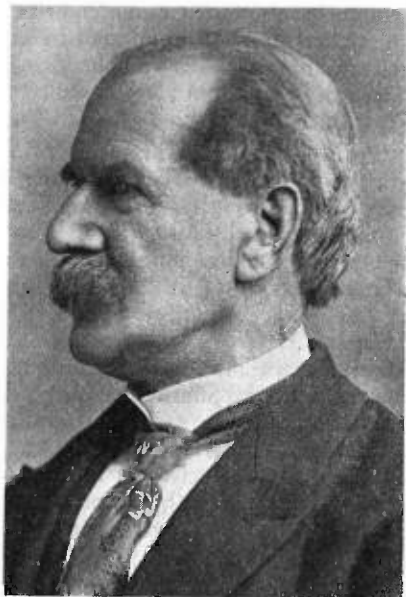
Mr. Goddard served as leader of the Choir from 1854 to 1856 when it sang in the old Tabernacle. For a time he resided in Bountiful, Utah, but later went to California where he passed away at the home of a daughter in San Bernardino, September 10, 1898.

James Smithies, son of Richard and Mary Robinson Smithies, was born in Downham, Lancashire, England October 29, 1807. He married Nancy Noalls and they became the parents of six children. In 1848 they emigrated to Utah enduring the hardships of the first settlers of the valley. In 1856 James married Hannah Crowther as a plural wife. Six children were born to them. During that same year Mr. Smithies was appointed *third* director of the Tabernacle Choir in which capacity he served until the appointment of Charles John Thomas in April, 1862.

Mr. Smithies worked on Heber C. Kimball's farm on shares for a number of years, and then Mr. Kimball counseled him to go to Kamas valley, Summit county, where he could homestead land. Mr. Smithies built a one room log cabin and in time became a well known farmer in that community. He was leader of a small choir and also played the bass viol at the pioneer dances. Mr. Smithies held the

office of counselor in the bishopric for nearly five years. He passed away June 26, 1882 while on a business trip to Salt Lake City.

Charles John Thomas, eldest son of Joseph K. and Margaret Spottswood Thomas, was born in Burnley, Lancashire, England on the 20th of November, 1832. At the age of seven his father began to teach him his profession, that of a musician, and when he was nine years old, he made his first appearance with his father in the Theatre Royal, New Castle-on-Tyne. His father, recognizing his unusual ability and aptitude, soon after took him to London and placed him under the tutorship of Professor Thirlwall, of the Theatre Royal, Convent Gardens, with whom he studied until he graduated with honors. In 1850 he first heard the gospel preached by Latter-day Saint Elders in London and shortly thereafter was baptized. Beginning in 1853, he traveled for three seasons with an Italian Opera Company from London to Scotland. In 1854 Mr. Thomas published some of his first compositions. In 1860 he sailed for New York. His wife, Charlotte Gibbs, and an infant son, Joseph died in England.



Charles J. Thomas

In 1861, he, with his wife Ann Chunn, his widowed mother and a younger sister, Margaret, crossed the plains to Utah arriving September 23rd in the *Joseph W. Young company*. Shortly after he was appointed to the leadership of Captain Ballo's Band. Brigham Young, noting his musical ability, selected him to take charge of the orchestra in Salt Lake Theatre. On April 13, 1862, he was appointed *fourth* director of the Tabernacle Choir in which position he served until 1865. Mr. Thomas was a musician and composer of great talent. The impetus he gave music in Utah is said to have been a material factor in bringing national attention to the Tabernacle Choir. Much of his original music is on display in the Pioneer Memorial Museum. He passed away at his home in Salt Lake City, Utah March 31, 1919.

Robert Sands, *fifth* conductor of the Tabernacle Choir was born at Ballana Screen, Derry, Ireland April 15, 1828, the son of John and Jane Sargent Sands. Accepting the doctrines of the Church of Jesus Christ of Latter-day Saints Robert was baptized August 21, 1849 in Scotland where he served as a home missionary before emigrating

to America. Arriving in Utah in 1863, he was selected to succeed Mr. Thomas as conductor of the Tabernacle Choir in November, 1865. Mr. Sands continued to lead the choir in the old Tabernacle and when the present Tabernacle was dedicated October 6, 1867, he led the singing. He continued to be the Choir leader until 1869. His death occurred December 7, 1872.

George Edward Percy Careless, sixth conductor of the Tabernacle Choir, was born September 24, 1839 in London, England. He was a student of the Royal Academy and held orchestral positions in several London theatres. In 1850 he was baptized a member of the Church of Jesus Christ of Latter-day Saints and in a humble capacity served as leader of a small choir in the London Branch of the Church. When he was nearing twenty-five years of age he emigrated to America arriving in Salt Lake City in November, 1864, where a short time later he married Lavinia Triplett who had been associated with him in the London choir. She possessed an unusually fine soprano voice.

Mr. Careless was appointed director of the Tabernacle Choir by Brigham Young in 1869 and served until 1880. At the funeral of the great Mormon leader, September 2, 1877, Professor Careless led the singing. In 1880 he retired as leader of the Choir and entered the music business with David O. Calder. He also directed his own orchestra and organized and presented several operas. One of his most noteworthy achievements was the producing and directing of "The Messiah" which was presented for the first time in June, 1875. Many of the most beautiful hymns of the Church of Jesus Christ of Latter-day Saints were composed by this talented man. On December 16, 1932, at the age of 93 years, he passed away at his home in the First Ward in Salt Lake City, Utah survived by his wife, Jane Davis. Lavinia Triplett Careless died in 1885. It is said that he gave to pioneering a touch of the beautiful for he was indeed an artist and a master of music.

Ebenezer Beesley, seventh conductor of the Tabernacle Choir, was born December 4, 1840, in Bicester, Oxfordshire, England, the eldest son of William Sheppard and Susannah Edwards Beesley. He came to Utah as a Latter-day Saint convert with the *George Rowley* hand-cart company. Just prior to leaving England, March 26, 1859, he married Sarah Hancock. They became the parents of ten children. On April 19, 1869, he married as plural wife, Annie F. Buckeridge. Seven children were born of this union. Ebenezer showed great musical talent as a small child. After arriving in Utah the family made their first home in Tooele City, but in 1861 moved to Salt Lake City where Mr. Beesley began to study violin with Professor Charles John Thomas. He was called to head the singing in the old Nineteenth Ward Sunday School and later directed the Ward choir. In 1863 he joined the Salt Lake Theatre orchestra and later studied musical composition under Professor Careless. During the succeeding years he wrote many beautiful Latter-day Saint hymns among them "High

on the Mountain Top." He served as conductor of the Tabernacle Choir from 1880 to 1889. When he was honorably released he returned to Tooele and later moved to Lehi. In both places he trained choirs which won high honors in inter-choir contests in 1898. Mr. Beesley died March 21, 1906.

Evan Stephens, eighth conductor of the Tabernacle Choir, was born June 28, 1854 at Pencader, Carmarthenshire, South Wales, the tenth and last child of David and Jane Stephens. The family was very poor, but there was in Evan an innate love of music and a character which enabled him to overcome all obstacles. When he was twelve years of age his family came to Utah as converts of the Church of Jesus Christ of Latter-day Saints and settled in Willard, Boxelder county. Here, in his boyhood and young manhood, Evan worked as farm chore boy, sheepherder and later as a section hand on the railroad. His first musical experience as leader was with the Willard choir. Of this experience he said: "It was like suddenly finding oneself deeply in love. The world became a new creation and rhythm began to manifest itself in everything. I walked in rhythmic motion through the fields and behind the cows and music was felt everywhere." He was listening to the call, the meaning of which he did not yet fully understand.

In 1879 Mr. Stephens accepted a position as organist in the Logan Tabernacle. He taught singing classes to children and adults, and in 1882 came to Salt Lake City where he organized similar classes. For seventeen years he taught music at Deseret University. At intervals he went east and abroad to further his musical studies.

In 1890 he was made conductor of the Tabernacle Choir, and his career for the next twenty-four years merged with that organization, making many tours with the Choir and joining the talents of the Choir with many world-famous musicians in concert in the Tabernacle. His name will ever be familiar to Latter-day Saints for he put the gospel spirit and teachings into compositions that will be sung by generations yet to come. Quiet and unassuming, he lived his life devoted to his art.

In 1914 he was honorably released so that he might travel and carry on his composition work. Mr. Stephens died October 27, 1930 bringing to a close an illustrious career.

Anthony C. Lund. Upon the retirement of Professor Evan Stephens Anthony C. Lund was appointed the ninth director of the Tabernacle Choir on July 28, 1916. He was a man well qualified by both temperament and extensive musical education, much of it received abroad, for the post. In Professor Lund were combined a thorough musical training and unusual ability as a teacher, and perhaps in this latter quality lay his greatest value to the members of the choir individually and as a choral organization.

Professor Lund was born February 25, 1871 in Ephraim, Utah, a son of Anthon Henrik and Sarah Ann Peterson Lund. He began

organ lessons at the age of eight under the tutelage of his aunt, Hilda Peterson. In 1897 Professor Lund headed the music department of the Brigham Young University which position he held for many years. In 1915 he joined the Utah Conservatory faculty and later he became a member of the McCune School of Music faculty. He had the honor of directing the first national broadcast of the Tabernacle Choir. His death occurred June 11, 1935 in Salt Lake City.

The selection of *J. Spencer Cornwall*, as *tenth* director of the Tabernacle Choir succeeding Professor Lund, was a natural outgrowth of his success as supervisor of music for the Salt Lake City Schools for seven years, preceded by sixteen years service as music supervisor of the Granite School district. Along with fine musicianship Mr. Cornwall brought to his position a deep spirituality and keen sense of humor which was to bind the choir to him in loyalty and love. An example of this humor was his smiling apology after the choir had made a particularly bad attack. "That was my fault," he said, "I started without you."

Mr. Cornwall taught Public School music at the University of Utah for seven summers. He directed the Civic Opera in Salt Lake City for six years, during which time several outstanding operas were produced. He directed the Salt Lake Oratorio Association for two years and organized and directed the Salt Lake City Police Glee Club for ten years. He was Music Director of the Y.M.M.I.A. for eighteen years and is at present a member of the General Church Music Committee. He has been a guest teacher at the University of Idaho in Moscow in 1939; University of Texas in Austin in 1949; and at the Brigham Young University. He has also served as guest conductor and adjudicator of many high school and college music festivals throughout Utah and other states. In 1946 he was guest conductor at the annual Welsh Music Festival in Warren, Ohio.

The concert of the Philadelphia Symphony Orchestra under the direction of Leopold Stokowski, on May 5, 1936, at the Salt Lake City Tabernacle, was made more noteworthy to the members of the Tabernacle Choir by reason of their participation. Gail Martin, music critic of the *Deseret News*, said of this event:

"Perhaps the loftiest peak of inspiration was reached in the singing of the 'Hallelujah' chorus from Handel's oratorio 'The Messiah.' Engaged in this monumental and hazardous adventure were the 325 voices of the choir trained by Director J. Spencer Cornwall, the 100 piece orchestra, and the organ played by Frank Asper with Stokowski directing. Not in all the decades that this chorus has been sung in Salt Lake has there ever been heard such a rendition. In the first place, the choir had been rigorously drilled by Mr. Cornwall, the balance and quality of voices better than ever before. . . ."

After serving as director of the Tabernacle Choir from August 23, 1935 to September 15, 1957 Mr. Cornwall was honorably released by President David O. McKay, who paid him this tribute:

"He (J. Spencer Cornwall) is acclaimed by thousands the world over for his skillful, artistic conducting of our choir. His twenty-two years of devoted service as director of this renowned organization will forever stand as a monument to him in the annals of music in the history of the Church."

Under his leadership the choir was awarded many honors and made a considerable number of tours, the largest one being to Europe in 1955.

Richard P. Condie, eleventh and present director of the Tabernacle Choir is a native of Springville, Utah. He entered upon his duties as director at the rehearsal held September 19, 1957, having been assistant director almost as long as Mr. Cornwall headed the organization. Mr. Condie has a wide background of training and experience for this position and has built up an excellent reputation. He was graduated from the Brigham Young University in 1923. He then studied extensively in the United States and in France, graduating from the new England Conservatory of Music and from the Fontainebleau School of Music in France. He studied with many noted teachers, was first tenor with the Italian Opera company of the United States, soloist with the Boston Symphony players, taught at the Brigham Young University, Utah State University at Logan, McCune School of Music and is at present Professor of Music on the faculty at the University of Utah.

CHURCH ORGANISTS

Joseph J. Daynes, first Tabernacle organist, was born April 2, 1851, in Norwich, England. Having accepted the teachings of the Mormon Elders in their native land the Daynes family emigrated to Utah in 1862. Mr. Daynes was a musician and had given his young son a splendid musical background. Upon hearing young Joseph play a miniature organ President Young said, "There is our organist for the Tabernacle organ." When this instrument, constructed by Joseph Ridges in Australia, was set up in the old Tabernacle, Joseph was made organist. He was only sixteen years of age when he was appointed organist in the present Tabernacle. He not only kept the great organ in repair but also kept it tuned. When daily organ recitals were inaugurated by the First Presidency of the Church, Joseph Daynes played for appreciative audiences over a period of years. For thirty-three years he served as Tabernacle organist. He was sixty-eight years of age at the time of his death which occurred January 15, 1920 after several months illness.

John Jasper McClellan, second organist, was born April 20, 1872 in Payson, Utah, the son of John Jasper and Eliza B. McClellan. He was organist of the choir at Payson when he was eleven. In July 1891 he left Utah to continue his musical studies and composition work but some five years later returned to his native state. In September, 1896 he opened a studio in Salt Lake City. For two years he

was director of music in the LDS College and the following eighteen months at the Brigham Young University at Provo, Utah. In August, 1899 he went to Europe for further study and during this time edited a new edition of the LDS Hymnal used by German members of the Church. Upon returning to Utah in 1900 he became affiliated with the music department of the University of Utah, and in this same year was appointed organist of the Tabernacle. Under his direction the organ was remodeled at a cost of \$12,000. Professor McClellan was fifty three years of age when he passed away in 1925 at the height of his career.

Edward Partridge Kimball, third organist, was born June 12, 1882 in Salt Lake City, a son of Albert K. Kimball and Harriet Partridge. He was educated in the public schools and universities of Utah. His first music teacher was John J. McClellan. In 1913 Mr. Kimball went to Germany to continue his musical studies, and at the outbreak of World War I was given the task of removing Latter-day Saint missionaries laboring in Germany. He then returned to New York where he spent a year in study. He was on leave of absence from his duties at this time having been appointed organist in October, 1905. On August 11, 1929 he left Salt Lake City to preside over the German-Austrian mission returning to Utah August 17, 1930. On June 7, 1933 he was called to act as chapel director and organist of the Washington Chapel, Washington, D.C., where he also operated the Bureau of Information in connection with the chapel. He composed several hymns, served as musical editor of the *Deseret News* and was a member of the Church Music Committee for many years. His death occurred in Washington, D.C. March 15, 1937.

Tracy Y. Cannon, fourth organist, was born July 23, 1879 in Salt Lake City, a son of George Q. and Caroline Young Cannon. When he was fifteen years of age he joined the Tabernacle Choir which was then under the direction of Evan Stephens. He was appointed choir leader of Cannon Ward a year later, and shortly thereafter began studying piano, organ, theory and composition with John J. McClellan. He later went abroad to study with noted teachers. The Chicago Musical College conferred upon him the honorary degree, Master of Music, in 1930.

In 1909 he was appointed assistant organist, serving in this capacity for twenty-one years. It was during his term as organist, 1909-1930 that the choir and organ began broadcasting over the national network and he was featured in many of these programs. In 1925 he was appointed Director of the McCune School of Music and Art and served in this capacity for twenty-five years. His musical compositions, include hymns, anthems, and art songs, but he is best known for his hymns.

Frank W. Asper was born in Logan, Utah, a son of William Asper and Rebecca Noall. In 1861 his father crossed the plains in a cov-

ered wagon bringing with him a melodeon as one of his prized possessions. Frank's first teacher was Anna Maeser, daughter of Dr. Karl G. Maeser, noted pioneer educator. At the age of seven, after some study with Ebenezer Beesley, former conductor of the Tabernacle Choir, Frank became his accompanist. His first pipe organ solo in public was played in the Assembly Hall at the age of twelve. After three years of study in Europe Mr. Asper returned to America where he continued his work in Boston for another five years. After graduating from the New England Conservatory of Music he stayed there as an instructor for a time.

In April, 1924 Mr. Asper was appointed organist of the Tabernacle and has served there continuously since that time. He began playing national broadcasts in 1929. He organized the Utah Chapter of American Guild of Organists. In 1938 he was awarded an honorary degree, Doctor of Music, from Bates College. Mr. Asper has published many compositions for organ and is a contributor and co-author of the recent LDS Hymnal. He has concertized extensively in foreign countries as well as in practically all the leading cities of the United States.

Alexander Schreiner was born in Nuremberg, Germany, July 31, 1901, a son of John Christian Schreiner and Margaret Schwemmer. By the time he was five years of age he had already developed a strong interest in music. He studied both piano and violin, and at the age of eight assumed the duties of church organist in his community. In 1912 he left Germany with his parents and came to Utah settling in Salt Lake City where his musical studies were continued under the tutelage of John J. McClellan. At the age of twenty he played his first recital on the Tabernacle organ and, in 1924, was appointed to the position of organist. During a leave of absence he went to France and during this time was invited to play various important instruments, thus giving him an opportunity to study their design and construction.

In 1930, when the University of California at Los Angeles was presented with the \$60,000 Mudd Memorial organ, Mr. Schreiner was invited to play the first twenty-five recitals. After the first six, his success was so outstanding that the University desired to engage him permanently. Arrangements were made for him to divide his time between the Tabernacle and the University. Nine years later he resigned his position to devote all his time to the Tabernacle in Salt Lake City.

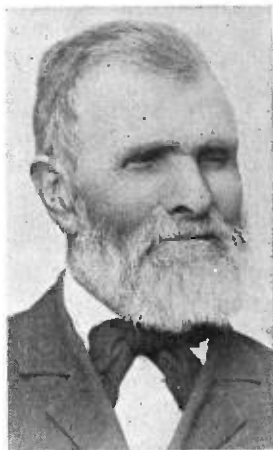
THE FOUNTAIN GREEN CHOIR

Music was to our forefathers both an inspiration and a joy. Perhaps that is why the early choirs followed so quickly after the arrival of the first settlers. Fountain Green is located in Sanpete county, Utah, and is situated on a beautiful creek heading in the Uintah Springs in the north end of Sanpete county. The town site was first "chained" on July 12, 1859 by *Albert Pettie* and *George W.*

Johnson. According to Amos P. Johnson, son of George W. Johnson then residents of Summit (Santaquin) Utah county, he accompanied his father on the surveying trip when he was a lad of fifteen. Their horses were stolen by Indians.

The site chosen was first called Uintah Springs and was a favorite camping place for both Indians and white travelers because of the gushing, mountain springs that give the town it's present name. In August of that year, Amos helped his father erect the first log house. A number of Scandinavians, including the Klingbeck family and Rasmus Hansen, were among the first settlers of 1859, at Fountain Green, where about half a dozen families spent the winter of 1859-60. Other settlers arrived in 1860, a post office was established, and a voting precinct organized that year. A meetinghouse, also used for school purposes, was built at this time.

The leadership of the town passed from the hands of George W. Johnson into the hands of *Robert L. Johnson* soon after the latter's arrival in 1860. He presided two years before he was ordained first Bishop of the newly organized ward in 1862, a position he held for twenty-one years.



Samuel Jewkes

1835 as John Hulet, but his father died and his mother married William Green, who adopted young John. He emigrated to America in 1854 and married *Mary Partington* at Provo in 1857. In October, 1859, they came to Fountain Green where he built a log house and he later owned and operated a brick kiln. Mary and John are credited with singing the first hymns in the town. In 1866, Mary was killed while riding on a load of brick when the wagon lost a wheel and overturned.

Rees R. and *Ann Llewellyn* were married in 1854. They were among the pioneers of 1856 who pulled handcarts 1300 miles from "Ioway City" to Salt Lake Valley. Mr. Llewellyn came to Fountain

The organization of the choir is attributed to *Samuel Jewkes*, an Englishman of superior musical ability, who had moved to Fountain Green in 1861 or '62. *Alma Jewkes* places the date as shortly after his father's arrival. He was a child of four or five at the time and one of his earliest recollections was standing by his father's knee while the latter led the choir. Although this date probably marks the beginning of an organized choir, it does not mark the beginning of music in the ward, for Mr. Jewkes found a number of excellent singers already living in Fountain Green when he arrived.

Among these was *John Green*, a tall, lanky tenor with a happy personality. He was born in Nottinghamshire, England, in

Green in the fall of 1859, built a log house, and moved his family there in the spring of 1869. This young couple took an Indian child, who had been stolen from her tribe to be traded to white men for food, into their home and reared her to maturity. George W. Johnson gave a steer for her when she was two years old but he felt that young Rees and Ann were better able to care for the child. She was raised as a Latter-day Saint and married in the Temple. Besides singing in the choir Mr. Llewellyn was active in politics. In 1884, he served as a member of the territorial council, earning the title of "Honorable." An item in the *Deseret News* dated 1874 describes him as a justice of the peace. Although the names of both Rees R. and Ann appear on the first authentic list of choir members (dated 1868), people now living in Fountain Green do not remember Ann singing; but their daughter Julia Ann, born in 1862, grew up to take her place as a singer beside her father. They were known throughout the county for their renditions at political rallies. Alma Jewkes described Rees as a bass but his granddaughter calls him a tenor.

Thomas Crowther and *Jane Jewkes*, sister of Samuel Jewkes the first choir leader, were married in Utah in 1855. In 1860, they were living in a dugout near Ephraim and here Jane gave birth to a son, James Franklin. The family moved to Fountain Green in 1861, where both parents were associated with the choir until they left the town in 1890. Not only did the parents sing, but they reared a family of musically talented children to swell the number of the choir. Thomas Crowther was English and never lost his accent, dropping the h's to the end. To him, after the dugout, Fountain Green was "Eaven." In time, he became the famous seconder of motions. Harmon Curtis, a local rhymester, wrote:

"T for Tom Crowther; he got the good notion;
He's always on hand to second the motion."

Mr. Crowther was in ill health for a number of years but made his presence felt in spite of the fact. Jane Jewkes Crowther had a remarkably beautiful voice.

Another woman whose children swelled the ranks of the choir as time went on was *Maria Jane Johnson*, wife of the town's founder, George W. Johnson. When Mr. Johnson left Fountain Green, she remained with her children. The couple were later divorced and she married a Mr. Woodward. She is listed as a member of the first choir.

Robert L. Johnson and his wife *Polly Guymon* were probably the best loved couple in early Fountain Green. They were married in Nauvoo, Illinois in 1846, and came to the new settlement in 1860. Even at this early date, there were twenty-one heads of families on the tithing list looking to them for leadership. Polly was always there to welcome newcomers to Fountain Green. She and her husband managed the hotel and reared a family of two sons and three daughters besides an adopted son, Thomas Matthis. Polly was small in

stature but she had all it took to be a leader. Bishop Johnson was renowned for his friendly dealings with the Indians and, in this, his wife ably seconded him. It is said that she baked more biscuits for the Indians than any other woman known. In spite of their kindness to the Indians they had to give up the dairy business because many of their cattle were stolen. A well educated woman for her time, Polly Johnson served as president of the first Relief Society organized in Fountain Green in 1868.



Fountain Green Sunday School Choir

Of the women in the first choir *Rebecca Jewkes*, known to all as "Becky," sang for the longest period of time, so that many of the older people still remember her lovely voice. She was the wife of *John Jewkes*, step-brother of Samuel Jewkes. At first choir singing was done in groups, but later Becky became a great favorite in solo, duet and trio numbers.

The name of Samuel Jewkes first appears on the tithing records of Fountain Green under date of October 21, 1862, although Church historian Andrew Jenson gives the date of his arrival as the spring of 1861. His son, Alma Jewkes, says, "We know nothing of Samuel Jewkes' musical education, but he must have had some in England as he was very apt at reading music in what was called the "sol-fa" system. He also wrote melodies from memory of songs they used to sing in England and adapted words to them. He owned a sawmill and hauled logs out of Log Canyon with oxtteams. Later he added a grist mill to his business. Samuel served as leader of the Fountain Green choir for approximately seventeen years, and it was not easy

for a busy mill operator to find time for the practices necessary to train a choir. Because he often stayed at the mill until late in the evening, the choir sometimes practiced in his home. A younger son, Joseph H., born at the fort during the Black Hawk War, tells how he used to lie quietly on the foot of the bed in the next room. The music always moved him, but he thought he was surely ready for the hereafter when the choir rendered such funeral numbers as "*He's Gone, Gone to the Silent Land*."

In 1879, Mr. Jewkes and his sons answered the second call for settlers to Emery county, moving their sawmill and grist mill equipment with them. Alma had gone ahead to explore. Three families arrived in Castle Dale (now Orangeville) in August. The men installed the women and children in the bowery, with upturned wagons for sides, and went back to the mountain where they spent three weeks with an old-fashioned up and down saw in an improvised sawmill, sawing out lumber for doors, windows frames, etc. Their homes were finished with dirt roofs by November. Samuel Jewkes became the first Probate Judge of Emery county in 1880.

The year of 1861 or 62 saw the arrival of *Cornelius Collard* in Fountain Green to become the village blacksmith and choir assistant.

As there were no musical instruments available for accompaniment, Mr. Collard made a tuning fork on his anvil for Mr. Jewkes. To this day the fork is a prized heirloom in the Jewkes family. Mr. Collard was a handy man who could turn out almost anything he needed. Along with his blacksmith shop, he also operated a farm, and still later ran the co-op store. Sadie Collard Sorenson said her father could read music, although many members of the choir could only tell whether the notes went up or down. The parts had to be learned by ear. Pitch was found with a tuning fork—he made several—which he usually pinched between two fingers, struck on something, often his knee, or bit with his teeth. Cornelius began service in the choir as assistant secretary.



Cornelius Collard

He was capable of leading the choir with his fine baritone voice and took over whenever necessary. The aid of such a dependable assistant was a material help in making the choir possible in the busy life of its leader during those first years.

Other women who were members of the first choir were *Eliza Ann Pennington Coombs* who came to Fountain Green with her husband *William*; *Ann Harrison*, wife of John Harrison who came to the settlement in time to be listed as a private in the Black Hawk War. Ann is said to have had a beautiful voice which she was still contributing to the choir in the mid 1880's; and *Hepsibeth*

Mathews Green who married John after the death of his wife, Mary. She was the possessor of one of the best soprano voices and many report that she was the mainstay of the choir for over thirty years. It is said that her beautiful voice played an important part in keeping up the spirits of the pioneers while crossing the plains.

Amos Johnson, son of the original pioneer, joined the choir in 1868 and he had the forethought to jot down the names of its members. His list also included the *Coombs* brothers, *William* and *Joshua* and a sister, *Eliza*, who came from England in 1864, their names appearing on the Fountain Green tithing list in October, 1865, for the first time. William was a bass and Joshua a tenor. Ability as outstanding singers runs in the Coombs family even today. *Peter Johnson* with his violin was there by 1868. His was the first instrumental accompaniment, but within a year *James Bosnell* was adding a second violin and *Herbert Longston* played the bass.

During the early seventies, the choir grew by leaps and bounds. In 1944, *Alma Jewkes* listed from memory the members of the choir during those first ten years. In addition to those already mentioned he included the names of *George and Maria Powell*, who lived in the Fountain Green fort during the Black Hawk war to escape Indian troubles in Sevier county; *Hannab Hunt Collard*, *Mary Ann Crowther Anderson*, who was born in England in 1851 and came to America with her parents at the age of three and a half years. Mary went to work in Nephi in 1866, receiving for her summer's work a pair of shoes and a calico dress. In Fountain Green she was employed for three years in Bishop Johnson's hotel. *Lewis Anderson* became her husband in 1870, and while he was absent on two missions for the Latter-day Saint Church she supported herself and family by taking in boarders and sewing.

The same account tells of *Robena Crowther Collard*, a cousin of Thomas Crowther, who was born in 1850 and walked most of the way across the plains when she was seven years of age. She came to Fountain Green in 1857. In 1869, Robena married Albert Collard and she is listed as a member of the first choir.

Three more Coombs brothers joined lending their fine voices to this pioneer choir: *George*, *David* and *Ephraim*. The last named became a well beloved bishop of a ward in Colorado before he died. *Miles E. Johnson* and his sisters *Maria* and *Julia*, younger children of Maria Jane Johnson, *Reuben Carter*, son of the second counselor; *William H. Adams*, the town's favorite comedian, and *Melissa Adams*, whose son was to be a later choir leader; all lent their talents to this first choral group. The list also contains the name of *Marcella Fowles* who apparently was a member for a short time and *Harriet Huggins* who may have been a choir member a little later.

Alma Gardner Jewkes was twenty-three when he left Fountain Green to settle in Castle Valley, so most of his many years of service to the Church was given in the latter locality. He was the first counselor in the stake presidency there and a patriarch from 1931 until the

time of his death in 1954. This account would not have been possible had it not been for the remarkable memory of this wonderful man. Although blind and in his nineties, his mind was clear and his stories vivid. Many others joined during the late seventies, but are not considered members of the first choir.

The choir not only put on concerts, but also was expected to sing at all types of entertainments, as well as four or five meetings a week. A *Deseret News* item dated 1872, describes a typical New Year's Day. "At 10:00 a.m. a large meeting raised \$602 for needy emigrants in spite of the season's grasshopper losses; the brass band and string orchestra assisting to whip up the enthusiasm of the crowd. At 6 p.m. Samuel Jewkes, Esq., and his choir were there, well tuned, and the glees and other pieces which they sang were most admirably rendered. Dancing in the ball room continued until the small hours of the morning."

In 1868 a Sunday School was organized with Samuel Jewkes as the superintendent. It had no department or classes. Mr. Jewkes chose a passage from some work, such as the *Book of Mormon*, and called on each of his pupils to read a verse aloud. Of course, singing was important. The group sang the multiplication tables and A B C's as well as hymns. This was the only school in town having no tuition fee. Nothing was too much trouble to make the Sunday School a success. The March 2, 1870 issue of the *Deseret News* carried an item saying that the choir under Samuel Jewkes gave concerts "three nights in succession, each one being crowded, for the benefit of the Sunday School. The satisfaction and pleasure of the audience was great. Some of the citizens discovered a good coal and a very fair clay and iron ore not far from the settlement."

Jane Crowther's daughter *Laura* had the outstanding soprano voice of the late '70's. Bone-weary Saints were refreshed on choir practice nights by the voices of *Laura* and her chum *Em Miles*, raised in sweet harmony as they strolled home through the soft summer evenings, arm in arm.

Amos P. Johnson, in later life, set down these early events from memory. "About the same time (1868) I joined the ward choir, and was a member for twenty-six years; I was also a chorister in the Sunday School for twelve years. In the fall of '69, without schooling, but blessed with an extra amount of conceit, I made application to the school trustees to take the place of a district teacher in the school room. They granted the application and I taught two seasons until April 15, 1870. By this time, I found I was not equal to the work for lack of education and concluded to try something else for a livelihood."



Amos P. Johnson

Mr. Johnson was born in Tennessee in 1846. He rode 800 miles on horseback, coming to Utah at the age of five years. With his father, George W. Johnson, he helped lay out the town. His life was devoted to the young people of the community and to music. He was one of the few who realized the importance of keeping records. The first books used by the choir were *Triumph*, *Song King* and *Song Queen*.

The Jewkes family, father and sons, did not confine their interest in instrumental music to choir accompaniments. Samuel R. Jewkes was the leader of a brass band. Members of the Jewkes family went to Salt Lake City and purchased instruments, second hand, from a band which was acquiring new ones.

The choir of Samuel Jewkes day never had a fancy building to sing in. The first "public house" was built by George W. Johnson and sons of logs. It was 18' x 15' and was completed late in 1860. By this time there were seventy-five inhabitants and the meetinghouse was already too small when Samuel Jewkes arrived a year or two later. It was replaced by a larger log structure in 1863, but the choir did not enjoy the added space long. The building was destroyed by fire in 1865. This was replaced by an adobe building erected on the same site and completed in the fall of 1866, and is the building remembered by Alma Jewkes as the scene of most of the choir activities while he resided in Fountain Green. Here they sang on Thursday night for testimony meetings and on Thursday afternoons for sacrament meetings. On Sunday they went to Sunday School. The choir sang again at the special testimony meetings on Sunday nights.

The Black Hawk war was a disrupting factor in the efforts to build up the town. Fountain Green was abandoned in May, 1866, the people living in Moroni until the men could enclose five acres with rock walls and build log cabins within the fort. They moved into the fort in July of the same year. Everyone lived there that winter and the next summer. Some families stayed on for three or four years.

Alma Jewkes, who was ten years old when the fort was built, remembered it well when interviewed at the age of ninety-six. The fort had four lookouts about twenty feet off the ground. Inside was the public square. The old Social Hall where dances were held was on the south side of the square. Later a red brick meetinghouse was built on the west side. A cow corral was on the east side. In the center of the fort was a grove of trees, here a bowery was constructed and the first meetings in the new fort were held in it. It had a platform at the west end for the dignitaries and the choir sat in front of the platform on the ground the same as the congregation. Unlike many of the later boweries constructed for 4th of July celebrations and outdoor meetings, this one required no posts driven in the ground to support the roof poles. It had standing trees as a base. Alma Jewkes said he helped cover the bowery many times. It was a great relief to choir members to get out of the small, crowded building into the open air.

An item in the *Deseret News* of 1873, records the visit of the Nephi and Moroni choirs to Fountain Green. The latter proudly brought their new organ. The Fountain Green ward had no organ during the reign of Samuel Jewkes, but Alma reports that on special occasions the first organ in town, owned by *Richard Prater* and played by his daughter *Lizzie*, was carried to and from the meetinghouse by wagon . . . On one occasion the choir was taken to Manti for conference which was quite an event for that time. They also gave a concert in Nephi. The brass band accompanied them.

The Church was putting out call after call for settlers to claim the fertile valleys to the east. During the decade following 1879, many choir members answered the call, beginning with Samuel Jewkes and his sons. *Peter Johnson* took over the choir for a couple of years. The choir of his day is the first one that our older members can remember. They describe the red brick school house with the pot bellied stove in the center. The bishopric sat at one end with the choir seated on crude benches before them. The choir seats faced each other in a rough square, with benches for the congregation closing them in on three sides. In the center of the square stood Peter Johnson, leading with his violin. The altos and sopranos sat on the women's side of the building and the basses and tenors on the men's. Peter Johnson also answered the call to go East in 1882.

Responsibility for the choir was now in the hands of Cornelius Collard who had assumed the leadership after Peter Johnson left Fountain Green. Clara Collard Nielson describes the procedure on choir practice nights. "Father would come in from the barn calling, 'Girls, polish and trim your lamps, it's choir night.'" When the lamps were trimmed and filled and the kindling split, he would set out carrying an armload of wood, followed by Clara and Sadie with a lamp in each hand, their skirts tucked up out of reach of the mud or dust. Thus they struggled up the hill to the meetinghouse, so that all might be in readiness when the other choir members arrived.

The choir of the 1880's was still dominated by many of the first singers. Ann Harrison (Weeks) and Jane Crowther dropped out first, but Becky Jewkes and Hepsibeth Green continued throughout the decade. A traditional number of the 24th of July celebrations was their duet, *The Way We Crossed the Plains*. With the arrival of *Sarah Ann Fairman* from England, the duet became a trio. Between this old group and the younger ones were such singers as Mercy Ivory, Lida Allred and Lida Collard. As time went on this group included not only Sarah Collard but her sisters Rachel and Clara and



Will Collard

a half-brother Will. The younger members of the Crowther family augmented the choir during the early part of the decade, then most of them joined the trek to the east leaving few young people in the choir other than the Collards. It was now being called the "old choir" or the "tabernacle choir."

One of the duties of the choir was to sing at funerals which at that time were held in the homes. During the long services, the members frequently remained on the porch, freezing or perspiring as the case might be, rather than crowd in the already packed rooms. In times of epidemics, the choir sang in the yard. Came the time when only the Collards offered their services. Attending a funeral often meant a long, hard ride in a farm wagon over rough roads. The hearse, however, was drawn by a pair of fine white horses with braided and waved tails and manes. This pair, the only fancy team in town, was owned by Wiley Allred.

Having been in the choir from its beginning, Cornelius Collard had its welfare very much at heart. When he realized that the new school teacher, A. C. Smyth had a technical knowledge far superior to



A. C. Smyth

that of any other musician around, Cornelius yielded the baton and the training of the choir to "the professor." Cornelius retained the presidency of the choir and led whenever A. C. was not available. Soon the first organ occupied most of the attention of Professor Smyth. No one else in town knew how to play it. However, many of the young people soon learned and the record of the accompanists has been as noteworthy as that of the choristers: Lettie Anderson Livingston, Elinor (Norie) Yorgason Morgan, Fannie Smyth, Ella Ivory Livingston, Marianna Holman, Luella Holman Mikkelson, Lida Guyman Christensen, Albert Tollestrup, Lilian Coombs and Annie Sorenson.

Mr. Smyth was educated in London. He was a choir boy in one of the churches and when older studied music in the Conservatory of Music in that city. Many of the older people of Fountain Green remember Professor Smyth both as an organist and choir leader. It is said that Amos P. Johnson and he held singing classes where they taught the "Do, Re, Mi" method outside of regular singing practice. When the Manti temple was completed in 1887, Professor Smyth was chosen recorder and singing conductor for that sacred house which positions he filled with honor until May, 1908. Even after he was called to the Manti Temple, he was frequently reported in Fountain Green leading the choir or playing the organ. His third wife, Frances or Fanny as she was more familiarly known, was considered the real organist of the family. Cornelius Collard again became the choir leader.

About 1885, the new bishop, James Yorgason, reported to Salt Lake that a new meetinghouse of brick 60 x 45 feet was finished at a cost of \$4,000, but the new building seems to have made no difference in the seating arrangement of the choir. Several accounts say that the priesthood and bishopric occupied a stand at one end of the room; in front of them was the sacrament table and in front of that the choir, still seated in a rough square on the main floor. The congregation was still divided with the men on one side and the women on the other. The bass singers sat with their backs to the bishopric, the tenors on the sides of the square that ended on the men's side of the congregation. The altos sat opposite the tenors, leaving the bench with its back to the audience for the sopranos. Although the building was new, it was by no means comfortable. Flooring was not put in or the stand built until 1889. A ceiling was installed in 1897 and the choir as well as the congregation sat on benches with slats for seats and backs until the new benches were installed in 1901.

The real innovation was an organ, the ward's first. Even after the organ was triumphantly installed in the center of the choir square, the members of the first choir refused to sing with it but the younger singers enjoyed it.

The most colorful choir member of this period was an older convert by the name of *Benjamin Gould*. There were several men in the bass section when Mr. Gould arrived in 1885, but he could carry the part alone. His voice was true, with tones well placed and a resonance so great that if he extended it even a little the windows would rattle from the vibrations. He, himself, said, "I am bass enough for an 'undred.'" Benjamin was born in Brierly Hill, Worcestershire, England, April 3, 1823, the son of Richard and Sydonia Bird Gould. He joined the Mormon Church in England as a convert of Reuben Carter, and came to America with members of his family. Myrum Young, coming to Fountain Green as a young bride, was surprised by her first glimpse of the choir. "They are so old, all white-haired, a grey-headed organist, and old Mr. Gould roaring above everyone else." No one who attended fast meetings in Ben Gould's day will ever forget his method of awakening people when the Saints seemed to lag. Out of the silence his booming bass would suddenly roar forth in *All the Way to Zion* or *Who is on the Lord's Side?* until everyone was singing and the spirit of the Lord was felt throughout the congregation.

As the Tabernacle choir members grew older a note of bitterness could be detected. Young people were not wanted. It was hard for the older voices to blend with those of the young people. Only a few, most notably the Collards, were "admitted to those sacred numbers," big and little Clara (Clara Collard Nielsen and her cousin Clara B. Collard) Sadie Collard and Will Collard. The last named was already beginning to fill in occasionally for his father, Cornelius as choir leader as the 1880's drew to a close.

About half the town was Danish—by the time the new meeting house was ready for use. When the Sunday School moved into the

new building, the Danish speaking people, many of whom spoke little English, held their Sunday School meeting in the old building just vacated. Even though many of them went to the English speaking sacrament service in the afternoon, the all Danish meeting served an important purpose. For some time they had their own choir.

The Sunday School, which was meeting simultaneously, had been considered the training ground for singers where everyone should take part and learn how to sing ever since the days of Samuel Jewkes. It also afforded the first opportunity for young men to learn to lead. Most of the later leaders gained the necessary experience here: Will



Will O. and Mary Mortensen Crowther

A. Adams, Amos P. Johnson, Will Collard, Ben Williams. The practice of training a special chorus or choir within the Sunday School probably began early in the 1880's. This choir sang at Sunday School and once in awhile, by invitation, at sacrament meetings; but the primary purpose was to compete with other youth choirs at the annual Sunday School Jubilees. Will O. Crowther wrote, "We had many good times, took our choir to the Stake Jubilee at Mt. Pleasant in competition with ten or more choirs from much larger towns—in all, we thought we held our own in quality and efficiency." This custom did much to stimulate fine singing among the youth of the town. These competitions were great annual outings for the young people, although almost everyone went. Sometimes they were held in a meetinghouse, but more often in a bowery in the meadows. In the morning came the program with the various choirs singing. There was a great rivalry between the various choirs, particularly between Fountain Green and Moroni. Although these events were often held

in Moroni, because of its central location, it was sometimes held on a divide or even in the amphitheater in the East Mountains. To some places the whole Sunday School went by train; to others, they went in farm wagons, surreys or buggies. Jubilees were important features of the '80's and 90's.

It is only natural that two such outstanding choirs as the Sunday School Choir and the Tabernacle Choir in the same town should cause some confusion in the minds of those trying to remember their history. Ada Anderson returned to Fountain Green in 1890 at the age of fourteen. She began singing under Amos P. Johnson and described his choir as mostly composed of young people. He was a sociable, kindly man, understanding and patient, and anxious to guide the young people.

Will O. Crowther and Will Collard trained the young people for these events. When Will O. went eastward with the rest of the Crowthers, *Amos P. Johnson* took his place. Will Collard went on his mission in 1890 and Amos carried on alone. When Amos, too, turned his face eastward in 1894, a tearful farewell was held and he wrote a long poem to his beloved young people of the choir.

During the ten years that followed, three young men alternated as leaders. The Sunday School choir gradually disappeared and the young people's choir became the only choir. *Will Collard* led a great deal of the time, but like his father, Will was always ready to retire to his seat in the tenor section and come back to the leader's position only when he was needed. He, John Oldroyd and Ben Williams were a favorite trio at the turn of the century. He never got over the habit of tuning his violin with a tuning fork made by his father, instead of using the piano, and he led the music without form, using just an up and down beat and always trying to get the audience to pick up the tempo. Will was the mainstay of the choir for over sixty years. It was not the custom of the Ward Clerk to record the names of those who led the choir at meetings. I like to think that Lars Nielson felt that Will's faithfulness ought to be recorded when he broke the habit of a lifetime and wrote in the Church minutes, May 29, 1903, "the choir was led by Wm. Collard."

William A. Adams followed Will Collard. He was appointed chorister in 1898, after having been chorister for two years at Snow Academy in Ephraim. He brought in young people from 15 to 20 years of age, and, having no trained organist at this time, he started Ella Ivory learning to play the hymns and later the anthems when she was only fourteen or fifteen years old. He writes: "Being a young bunch and having a meager knowledge of music we seemed to please the public very well at sacrament meetings and at Christmas time with our hymns and anthems until I was called to go on a mission in May, 1900."

The third young man was *Ben Williams*, grandson of Benjamin Gould. He had a true and resonant voice more melodious and softer than Mr. Gould's. He received his training in the boys' choir in

Wales. At that time he was a soprano, but when his voice changed he quit singing because he was so disgusted at being a mere bass.



Ben Williams

During his early years in Utah Mr. Williams quite frequently left Fountain Green as a construction worker on the railroad. It was on such a job that he taught himself to play the violin. He sent away for the instrument and when he received it he commented: "I didn't know any more about it that it did about me," but he faithfully followed the lessons that came with it. He felt that he really had something when he recognized his first tune. The men teased him a great deal but he felt they were just as proud as he was when he could finally play the accompaniments to his own singing. Playing in the dance orchestras became one of the greatest pleasures of his life. The orchestra traveled by wagon to Richfield and on to the mining towns.

When Ben became the choir leader the violin came with him. He taught all parts with his violin while the organ played the whole thing. One night he was practicing a soloist. He played the part on his violin, on which he had a true tone, but the singer went flat, so he promptly changed soloists. He had a wonderful ear for pitch. Faladna Allred hit a false note. Ben reached over with his bow and tapped her book. She quit the choir. . . There was no room in Ben's choir for individualists other than the leader himself. One of the sisters, who had been in the Tabernacle choir and therefore considered herself an authority, was a great trial to Ben. "I don't care how many Tabernacle choirs you've sung in, while I am the leader, sing it the way I teach you." Ben was one of the best leaders but his weakness lay in his exacting and volatile temperament. He led the young choir briefly but after the kindly, amiable Amos, the youngsters found young Ben hard to deal with. Ben came as close to settling down to choir leadership after Will A. Adams left in 1904 as he ever did. Beginning in 1905, the ward clerk occasionally listed the chorister as a ward officer. Eight of the next ten years list Ben Williams as chorister and the rest are blank.

The minutes record the completion of the addition to the meetinghouse in 1905. This marked the end of the choir square on the floor. The new organ, an imposing affair with artificial pipes, was installed behind the bishopric and the choir had seats on one side facing the audience. From then on, they never had enough room. One of Ben's organists, *Annie Sorenson*, was the young wife of an older man who thought pumping air into the organ far too strenuous for his wife. When Anne played, her husband Niels Sorenson, fitted a crank to the bellows and squatted down beside

the instrument, industriously cranking away, earning for himself the title, "The Old Organ Grinder."

Ben had no patience with the rank and file of choir members. He surrounded himself with good singers, the best he could find. He persuaded Clara Collard Nielson and Sadie Collard Sorenson to return to the choir in order that he might work with the voices he loved in his youth. But new singers of great power were becoming favorites. The Ivorys, Ella Ivory, Geneva Ivory Oldroyd and Donna Ivory McDonald were singing and also Florence Ann Fairmain Coombs and John T. Oldroyd. Ben saw the choir through the transition period of the horse and buggy days to the era of the automobile. Lena Johnson speaks with nostalgia of the choir's journeys to conference in Jim Collard's white-topped buggy. It had a square canvas top and weather sides if necessary. It was a light wagon with three seats, used for mail on week days.

Ben says the reason he finally quit for good was because he was asked to let young singers who were untrained into the choir. The idea that he should teach everyone to sing did not appeal to him. Toward the end of Ben's reign *John T. Oldroyd* began to lead.

The first official notice of a leader other than Ben Williams occurs in the November 26, 1916 Ward conference minutes, while John T. Oldroyd was bishop. *Robert M. Oldroyd* was sustained as ward chorister and *Luella Holman* as organist. Mr. Oldroyd had returned from Canada a year or two before and was building a home in Fountain Green. He stayed on a few years. The last time the conference minutes report him as chorister was in 1917.

From then on until August 8, 1920, no name appears for the chorister. Both *Geneva Ivory Oldroyd* and *Lilian Coombs* are named organists, but the chorister line remains blank for a rather peculiar reason. John T. Oldroyd said, "I filled in a number of times when Ben Williams quit. I came home from my mission in 1913 and in 1915 was sustained bishop. When there was no other chorister, I led the choir. It was only a few steps from the bishopric to the choir stand." John T. had a beautiful voice and it is said that his *Upper Garden* or *My Faith in Thee* would bring tears to anyone's eyes.

From August 8, 1920 to June 31, 1922 the quarterly conference report lists *Albert Tollestrup* as chorister. This was his second or third appearance in the town. Around 1902 or 1903 he taught school in Fountain Green, following much the same pattern as A. C. Smyth. He was a large man, a well trained musician with a good ear and the reputation of being somewhat droll. When Will Collard played a sour note on his violin, Mr. Tollestrup would groan, "Oooh, you cut me in two." Bishop James L. Nielson says that Mr. Tollestrup came from Gunnison, Utah and was a man of great faith. He was an excellent organist and during his first sojourn in Fountain Green did not lead the choir, but he did play the organ and give private lessons. He



Albert Tollestrup

was exacting in his requirements and in this he resembled Ben Williams, but as a person he was easier to get along with. He was quick to apologize if, later, he found he had hurt anyone's feelings. Although he taught singing he did not sing much himself and always refused to lead and play at the same time. He played all the parts on his violin. One of his favorite pupils, Lena Johnson, still sings solos with the choir.

On August 27, 1922, the choir was reorganized with J. L. Nielsen, president; Lilian Coombs (Snow) chorister; Verda Anderson, organist. It will be noted that Lilian Coombs Snow was the first woman chorister. She had been organist off and on since her arrival in this country from England in 1910. The choir was her life. It was still a social organization with its parties and carolling and trips to other wards. The presence of the choir was taken for granted at all public celebrations. As a leader, Mrs. Snow did not need a violin—she could sing all the parts herself, helping wherever needed. Like Ben Williams, she expected perfect observance of every expression mark and every rest; and expecting the best results she got them. Also like Ben, she preferred the older more experi-



Lilian Coombs



Eva Jacobson

enced singers. Oleta Bailey, joining the choir in 1927, said there were only two young people in its membership. Mrs. Snow served until a ward reorganization in 1941, with only slight breaks which

were filled in by *Urban Madsen* and *Cleo Johnson*. At the time of her resignation the choir gave her a testimonial and presented her with a lovely floor lamp.

Her successor, *Eva Jacobson*, was sustained to lead a group of forty-one voices. During her years as chorister, the old meetinghouse was torn down (1946) and the choir struggled with the echoes in the school gymnasium until the new chapel was dedicated, December, 1951. Under her leadership the last reed organ, now shorn of its useless and ornamental pipes, was relegated to a class room and an electronic organ took its place with *Geraldine Johnson* presiding at the keyboard. Also under her leadership, a history of the choir was completed in order that the record of faithful service in the past might be an inspiration in the future.

THE SPIRIT OF GOD LIKE A FIRE IS BURNING

*The Spirit of God like a fire is burning!
The later-day glory begins to come forth
The visions and blessings of old are returning
The angels are coming to visit the earth.
We'll sing and we'll shout with the armies of heaven—
Hosanna, hosanna to God and the Lamb!
Let glory to them in the highest be given,
Henceforth and forever: Amen and Amen!*

*The Lord is extending the Saints' understanding,
Restoring their judges and all as at first;
The knowledge and power of God are expanding;
The wail o'er the earth is beginning to burst.
We'll call in our solemn assemblies in spirit,
To spread forth the kingdom of heaven abroad,
That we through our faith may begin to inherit
The visions and blessings and glories of God.
We'll sing and we'll shout, etc.*

*We'll wash and be washed, and with oil be anointed,
Withal not omitting the washing of feet;
For he that receiveth his penny appointed
Must surely be clean at the harvest of wheat.
Old Israel, that fled from the world for his freedom,
Must come with the cloud and the pillar again;
A Moses and Aaron and Joshua lead him,
And feed him on manna from heaven again.
We'll sing and we'll shout, etc.*

*How blessed the day when the lamb and the lion
Shall lie down together without any ire,
And Ephraim be crowned with his blessing in Zion,
As Jesus descends with his chariots of fire!
We'll sing and we'll shout with the armies of heaven—
Hosanna, hosanna to God and the Lamb!
Let glory to them in the highest be given,
Henceforth and forever: Amen and Amen!*



A Treasury of Pioneer Stories

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. John 14:27



ALTHOUGH the stories included in this chapter do not deal with the observance of a pioneer Christmas, yet they are of a people who declared to the world their belief that God lived and the Christ child, whose birthday they celebrated, came to earth as the Savior of mankind. They had endured many trials since accepting the principles of Mormonism; but they were a happy people, and when that Day of Days came the spirit of Christmas was made manifest in prayer, in song and in their festivities. Even in those early days, they sent messages of love and good cheer to relatives and friends calling their attention to the blessings that had come to them. J. Reuben Clark, Jr., of the Church of Jesus Christ of Latter-day Saints presidency, wrote these inspiring words on a recent Christmas card:

Ever returning till time shall be no more and we live in eternity, shall yearly come back to us the anniversary of that glorious night when there came to earth our Savior to bring us redemption and the resurrection. As the wise men saw the glorious star in the heavens that led to the infant Christ, so may His worshippers as they look into the vaulted starfield, see there in spirit the same guiding star which leads to the eternal home of the Royal Son. As heard the shepherds of old, so may His worshippers, in the humble spirit of silence, hear the heavenly multitude praising God, and declaring Christ's message to all the Father's children: "Glory to God in the highest, and on earth peace, good will toward men."

His worshippers know that Christ is the way, the truth, the life and the light. That no one comes to the Father except through Christ. That in His great prayer, Christ declared that life eternal was to know the Father, the only true God and Jesus Christ whom he sent.

To the humble housewife Martha, He declared: "I am the resurrection and the life: he that believeth in me, though he were dead yet shall he live, and whosoever liveth and believeth in me shall never die."

To all of which I bear my humble testimony, praying that God will bring to all His children a sustaining, saving, burning testimony of their Christ and His place and mission to God's children.

ON TO ZION

Johan Larsen, son of Lars Johnsen and Anna Sorensen, was born in Aalborg, Denmark, in January 1803. His wife Johannah Laustsen, a daughter of Laust Jensen and Anna Nielsen, was born at Lyndrup Borders, Denmark, August 24, 1813. The Larsens were prosperous farmers in Denmark, owning farm land, cattle and sheep, fine horses and barns. They were also keepers of a tavern where travelers stayed two or three weeks at a time. Some of the wealthier patrons expected their pipes cleaned, filled and lighted so this was a task for the younger children. Johannah was of medium complexion with light brown hair and blue eyes, an industrious, kindly woman. Johan was a typical Danishman, honest, thrifty, Godfearing, trying to do right at all times.

The Latter-day Saint missionaries first took the Gospel to Denmark in 1850. Many of the Scandinavian people received the message with open hearts and unprejudiced minds, but there were many good, prudent souls who looked upon Mormonism as a gross intrusion upon their way of life. In 1853, the Mormon missionaries visited the Larsen family, consisting of the parents and seven children, namely *Catherine, Elias, Lars, Christian, Anna, Mary* and baby *Niels*. Throughout their lives these children carried fond memories of their childhood home.

The Larsens, being devout members of the Lutheran Church, had their babies sprinkled, or baptized, at birth or soon after. They were to be confirmed at the age of thirteen. The children's schooling was provided through the church along with their religious training and upon completion of their grammar schooling they were given a certificate of promotion at the time of confirmation.

Johan and Johannah Larsen accepted the Mormon faith and were baptized in 1853. During the year that followed they disposed of their property, most of it at auction, and made preparations to sail to America to be with the Saints in Zion. Relatives were very bitter about this turn of events and after all coaxing and persuasion had failed, an uncle kept fourteen year old Lars in hiding, thinking the parents would surely change their plans if they could not find their son. Knowing the lad would be kindly treated, they decided to carry out their plans and with sad hearts left their homeland never to see their son again.

Leaving Airstrup, Denmark, November 24, 1854, they were held up for awhile on the shores of Norway where their ship was frozen in the ice. They arrived at Liverpool, England December 25, 1854. On January 7, 1855, they set sail on the ship *James Nesmith* with

440 Scandinavian and British Saints. The journey across the ocean was a bitter experience for many of the voyagers. Many times they were ordered to their cabins and shut in and during these times most of their provisions were stolen by the ship's crew.

After being on the water for six weeks, they landed in New Orleans February 23, 1855. They were transported by boat up the Mississippi river and landed in Missouri. Later they proceeded to Hickory Grove, later called Mormon Grove, in Kansas. Many of the Saints had neither money nor provisions. Johan shared with these destitute people the money he had left from the sale of his property in Denmark.

In Kansas they started to homestead a piece of land and built a dugout to shelter the family. The father found work that paid him a dollar a day. The money he had brought from Denmark was gone; the small wage was not enough to provide for the family and develop the land. In a strange land, unable to speak the language, and with very little to live on, they became very discouraged. Then the family was stricken with fever and ague, a sickness so prevalent in this area. The father and baby Neils died. Johannah, the mother was not recovering from the illness hence the Elders advised her to let the children go to Salt Lake Valley with companies that were preparing to leave soon. Catherine left with one of the first handcart companies; the two boys, Elias and Chris, found employment for awhile; Mary was sent to Omaha and Anna was left to wait on her mother. Johannah fitted her children with clothing and bedding she had brought from Denmark and bid them goodbye. One night, when Anna was alone with her, she passed away. When morning came the little girl crossed the river to get friends to take care of the burial of her mother who was left to rest in a Mormon burial ground in Kansas. Elias and Christian, who were working nearby, did not know of their mother's death until after she was buried. The memory grieved them throughout their lives.

Johan and Johannah Larsen had made the supreme sacrifice, giving all for the Gospel's sake. Their five children were left to fulfill the hopes and dreams of their faithful parents.

On reaching America the two boys followed the Scandinavian custom of adding "son" to their father's name—hence they were known as Elias and Christian Johnson.

Anna Catherine Cecelia, the first child of Johan and Johannah Lausten was born November 22, 1836, at Burmer, Aalborg, Denmark. She was twenty years of age when she arrived in Utah with one of the first handcart companies. Anna Catherine married Jeppe Sorenson February 15, 1856, a widower whose wife had died March 19, 1855, just twelve days after they arrived in St. Louis, Missouri as converts of the Mormon Church.

Shortly after their arrival in the valley they moved to Spanish Fork where they purchased land and made a cellar to live in. It was in

this dugout that their first child, Mary, was born. The diary of Jeppe Sorenson states:

July 13, 1858. Another sister came to live with them. She was twelve years old and her name was Anna Kjirstine.

November 4, 1858. Their own little Mary was taken by death, one and one half years old. This grieved them very much.

January 2, 1859, Catherine stood proxy for her husband's first wife, then she too was sealed to him for time and eternity. These ordinances were performed by the Prophet Brigham Young.

March 18, 1859. While living in Spanish Fork they received their patriarchal blessing, given by Isaac Morley.

March 25, 1859. They left Spanish Fork and returned to Salt Lake City.

July 27, 1859. One of Catherine's brothers came to live with them.

March, 1861. They left Salt Lake City and located in Weber Valley for the purpose of cultivating more land, and have better pasture for their cattle.

1870. They left Weber Valley and moved to Goshen. In 1875 they moved to Mayfield.

1877. Their son, Elias John, four years old, took sick and died.

The Sorensons moved from Mayfield to Gunnison and later to Richfield where they joined the United Order and when it was discontinued they had lost all their property. From there they moved to Koosharem where Jeppe worked as a carpenter. Catherine was a midwife and a nurse. She was indeed blessed with the gift of caring for the sick. From the old country she brought knowledge of the various kinds of herbs to be used medicinally and many of these she grew in her own garden. She was especially good at setting broken bones.

Two years after the death of her husband, Jeppe, in 1891, she received special training and a certificate to practice as a general doctor and midwife. When a death occurred in any of the pioneer families Catherine was there with sympathetic help. The little pay she received for her services, if any, was usually in the form of produce. Mrs. Sorenson lived the gospel and was well-versed in the doctrines of the Latter-day Saint Church, and these truths she taught her children. When her health began to fail so that she could no longer carry on her nursing activities she sold her home in Koosharem and moved to Lyman, Wayne county to be near her son Erastus. Anna Catherine passed away October 27, 1902 at the age of 66 years and was laid to rest beside her husband in Koosharem.



Catherine Larsen



Elias Johnson

Elias Johnson, eldest son of Johan Larsen and Johannah Laustsen, was born June 12, 1839, at Oudrup, Aalborg, Denmark. In November, 1854 he was baptized and left that same month for America with his parents, brothers and sisters. He drove a team across the plains for A. O. Smoot arriving in Salt Lake Valley November 26, 1856. The five children who came to America crossed the plains in separate companies with the exception of Elias and Christian.

Elias was seventeen years old when he arrived in Utah. He worked at different places in northern Utah then moved to Sevier county with his brother Chris. He served as a mail carrier between Salina and Fountain Green for a time. He and Chris were very closely associated with the Beason and Tarlton Lewis families at Richfield and were together in Minersville, Joseph and Richfield. He is listed as the twelfth member of the High Council in Sevier Stake, assigned to labor with the Saints in Joseph and was later appointed to the office of Second Counselor in the High Priests' Presidency, a position he held for six years.

Elias and Moses Behunin were the first settlers of Aldrich, Wayne county, Utah. Elias chose for his home a site at the mouth of two canyons. The Fremont river, sometimes called the Dirty Devil, came down one canyon and Pleasant Creek came down the other. The last named creek emptied into the Fremont just west of his corral. Elias had brought with him from Richfield starts of fruit trees, grape vines and flowering bushes and he had no trouble getting them to grow. He built a one-room log cabin out of hewed logs and a fence of willows around the orchard and garden. Soon other settlers came to build home along Pleasant Creek and along the river bank including the David Coombs, Erastus Durfee and Crowther families.

Mr. Durfee had three wives. He married as second wife, Isabell Mott, a widow with a family by a former marriage. One of the daughters was named Electa Mott. Elias had met her in Salina when she was a small girl. One night there was a dance some four miles away. He asked her if she would accompany him and that was the beginning of the courtship of Elias and Electa. He was older than she was but in those days it was not unusual for girls to marry older men, especially as plural wives. On September 26, 1888 he and Electa were married in the Manti Temple. All the furniture in their cabin was homemade except a Charter Oak stove. Later they were able to trade a cow for several pieces of store furniture, and at the same time they bought a new sewing machine.

When a branch of the church was first organized there was no meetinghouse, so the settlers took turns holding Sunday School in

their homes and then all would have dinner together. As time went on they built a log house which served as meetinghouse, school house and dance hall. Elias taught school in this building two terms and was paid \$45.00 for each ten-week period. Being the presiding bishop he had to see that the building was kept up and he did most of the janitor work. Electa helped with the work of cleaning and the men of the community hauled wood for the fireplace in readiness for the opening of school.

Elias was strict about the rearing of his family. All went to Sunday School, the three meals were on time, and blessing was said on the food. The children must go to bed at nine and get up early in the morning. When company came they must listen and not talk. Elias knew many songs and would sing and tell stories to the children in the evenings. At their home they had quilting bees, rag bees and even husking bees. A most inviting place was the summer house made of poles with grapes vines twining in and out over it. Here the women gathered to prepare fruit for drying which they sold or used.

Sometimes conditions in this lonely place were discouraging for floods came down the canyon and washed out dams and ditches. On the 6th of October, 1916 it started to rain and it kept on raining. They managed to move the livestock before the corrals were swept down the stream. The banks continued to cave off into the roaring black river which was taking everything in its path. The shade trees north of the house fell in one by one. The house stood only 40 feet from the water. The parents and three boys sat by the river from midnight on trying to decide what was best to do. They finally set up a tent on higher ground and soon had to move it further up the hill.

In March, 1917 they bought a small farm in Aurora, Sevier county and with two loaded wagons and the boys on horses to drive the stock they said goodbye to their old home. They lived with the Frank Durfee family until they could build a home of their own.

Elias Johnson was fatally injured when his team became frightened by an automobile. He was nearing 80 years of age at the time of his tragic death October 31, 1919. Burial was in the Aurora cemetery.

Christian Johnson, fourth child of Johan and Johannah Laustsen Larsen, was born in Oudrup, Aalborg, Denmark April 6, 1843. He lived with his parents, three brothers and three sisters on their farm in Denmark and it was his task to assist with the herding of the cattle and sheep on the low, rolling, grass-covered hills near his home.

After the death of his mother in Kansas while en route to Utah, Christian joined the A. O. Smoot company where he drove one of the ox teams. It was his duty to get up early in the morning and bring the oxen in and many times the animals had strayed far from camp during the night. After his arrival in Salt Lake City he lived in the home of Mr. Smoot for a time. Soon after, he moved to southern Utah where he helped with the settlements of Salina, Richfield and Joseph in Sevier county. During the Indian depredations

Christian helped defend the infant settlements and later in life was pensioned as an Indian War veteran.



Christian Johnson

Christian married Martha Lewis, daughter of Tarlton Lewis and Melinda Gunlin, January 3, 1866. Mr. Lewis was the Bishop of Richfield Second Ward and the first Patriarch of Sevier Stake.

Before moving to Joseph, Christian and Martha lived in Minersville, Beaver county where Christian served as the ward clerk. Their two oldest children were born in Minersville, Ephraim in 1868 and Mary Elizabeth in 1870. Three of their children were born in Joseph, Edward, Ellen and Ira. They moved back to Richfield where Martha Rebecca was born in 1877, and Melinda Johannah in 1879. From Richfield they moved to Wayne county where their youngest child, John Lewis, was born in 1882, at Thurber.

The Johnson family settled five miles south and a little west of Thurber now Bicknell. They owned a farm and a meadow. Pine Creek ran through the meadow and there was plenty of fish in the creek. A three-room house of logs was built near the spring. Mr. Johnson became a successful farmer and cattleman but he also had many misfortunes. His wife was ill many years before she passed away leaving him to rear a large family of small children. His daughter Nell stayed in the home and helped her father for some time before she married. In due time all the girls went to homes of their own and again tragedy struck when the eldest daughter Mary died leaving four small children which he helped care for.

Christian filled a mission to Denmark in 1897-98, going back to his boyhood home. There he had the joy of being reunited with his brother Lars but he could not convert him to Mormonism. Lars died in Buarrip, Denmark, June 21, 1916.

After his return to Utah Christian married Annie Van Dyke, but the marriage proved unsuccessful and they separated. During his later years he made his home with his youngest daughter Melinda and her husband Harvey Mangum. He visited with the other children, and occasionally stayed in the home of his brother Elias and family, for the two brothers had always been very close to each other. Christian was well fixed financially. He lived to be 92 years of age and although he had endured many trials, yet he never lost faith in God and in the Gospel of Jesus Christ. His health permitting, he faithfully attended church meetings. One evening in December, 1935 he was on his way to meeting when he stumbled and fell on the sharp point of a post which had broken off. As a result of internal injuries received in this accident he passed away December 13, 1935 and was buried in the Bicknell cemetery.

Anna Kjirstine was born in Oudrup, Denmark, November 26, 1846 the seventh child of Johann and Johannah Laustsen Larsen. She with her parents, brothers and sisters crossed the ocean as Mormon emigrants. It was in a crude hut in Mormon Grove, Kansas that Anna was left alone with her ill mother. Hour by hour she watched as the sick woman's life ebbed away. Grief stricken and bewildered the child in some manner crossed the Missouri River in search of friends to help with the burial of her mother, her father having died previously and the other members of her family on their way to Utah. For some reason she could not get back and she never saw her mother again.

The orphaned child was placed in the home of Ras Nielson. She traveled with the Nielson family to Iowa City where on June 5, 1857, they joined the Matthias Cowley wagon train which consisted of 198 people and 31 wagons en route to the Great Basin. Anna walked all the way across the plains except for one-half day when she was recovering from injuries received through the kick of an oxen as she was trying to remove a prickly pear thorn from its foot. Herding cattle, gathering buffalo chips, and helping with the cooking were some of her tasks on this long journey. At one time she came nearly being left behind when she tried to catch a calf which she had let go astray. A handcart company led the way down Echo Canyon and the wagon train of which Anna was a member followed close behind. A company of people came out to greet the weary travelers, but her greatest joy came when "Mother" Smoot, wife of A. O. Smoot, came to the camp and took her home where she was reunited with her brothers Chris and Elias.



Anna Larsen Humble

Mr. Nielson refused to give Anna her clothing unless she accompanied his family to Boxelder county where he had decided to settle. She therefore went with them but within a short time she returned to the Smoot home—still without her possessions. While crossing the plains she had earned a little money picking and selling wild strawberries to the immigrants which she now used to purchase necessities. After living with the Smoots for a time she went to Cottonwood with one of the daughters of this fine family. Then came "the move south" and Anna went with the Smoots to Pond Town (Salem). When they reached Spanish Fork, Anna saw her sisters for the first time since they had separated in Kansas and learned of the tragedy that had befallen Mary.

When the Saints returned to Salt Lake City Anna came back with them and for a time worked on the Church Farm stripping sugar cane. One day she went to Brigham Young's office for her pay and

was much impressed with his kindness. Shortly after Anna went to Kaysville where she lived with a family by the name of Harris. There were seventeen children in the family and Anna worked hard, having no privileges and little food. From there she went to live with a Mrs. Van Orton, sister of Mrs. Harris. Again she moved, this time to Provo where she was employed in the Freil home situated between Provo and Springville.

Anna married Henry Humble May 7, 1866, at the age of nineteen years. They both lived and worked at Freils for a year but received little remuneration. Discouraged, they went to Spanish Fork and both did any kind of work they could find. After a short time Henry went to White Pine, Nevada to find employment but not being very successful he soon returned home and together they moved to Meadow Creek. By this time they were the parents of two children. Finding no better opportunities in Meadow Creek they returned to Spanish Fork. By this time the railroad was expanding its lines and Henry was able to resume his blacksmithing work. Years later a man who had borrowed money from Anna's father, before he passed away in Kansas, brought a load of flour and potatoes to the Humble home as part payment of his debt. Anna told him to take it to her sister Mary as she had a large family to support.

Mrs. Humble was the mother of eight children, Mary Ann, Margaret Francelle, Hannah Elizabeth, Sarah Jane, Amelia Katherine, Della Retta, George Henry and Effie Loraine. Anna was an energetic, kindly woman who was always ready and willing to lend a helping hand to anyone in need. Her husband died November 8, 1905 at Jensen, Utah and during the later years of her life she supported herself by doing needlework. She was 84 years of age at the time of her death. Interment was in the Spanish Fork cemetery.

Mary Kjirstine, christened Maren Kjirstine, was the youngest daughter of Johan and Johannah Larsen. She was born May 7, 1849, in Oudrup, Aalborg, Denmark and was left an orphan at the age of six when her father and mother died at Mormon Grove, Kansas, en route to the Valley of the Great Salt Lake. Mary was placed in the care of an elderly English couple before her mother passed away. Her good mother supplied the little girl with warm clothing, a feather tick and other necessities for the long journey ahead.

This English couple joined the *Edward Martin* handcart company to cross the plains, taking Mary with them. They were very harsh with the child and whipped her when she could not keep up with them. Not yet seven years old, she was too young to walk all day, yet too heavy to add to the load.

It was late in the summer of 1856 when the *Martin* and *Willie* companies were ready to start on their journey. Some advised waiting until spring, but the people had gathered and were so eager to join with the Saints in Zion that they decided to go on. Heavy snows fell in the mountains that year, food supplies were exhausted, many became

ill and many died from hunger and exposure. Emigration officers and missionaries passed the handcart companies and carried word to President Young of the urgent need to send assistance to these people.

Ephraim Hanks' history tells the following:

Ephraim Hanks, a noted pioneer scout and mail carrier was at Utah Lake getting fish for the Salt Lake market and was staying overnight with a friend. He found it hard to get to sleep that night. He had his mind on two handcart companies that were long overdue. His mind kept traveling along this familiar trail over which he had traveled so many times, and of the hazards of the journey. He knew they must be suffering bitterly. Finally he fell asleep; he was aroused by someone calling his name. He answered and looked around but no one was in the room. He dozed and a third time his name was called out in sharp tones. He heard a clear voice say, "The



Mary Larsen Parsons

handcart companies are in trouble." He dressed quickly and wakened his friends who placed supplies in his light wagon, and he was soon on his way. Hanks was met by a messenger who had been sent by Brigham Young to bring him to go with a rescue party. They were surprised to see him already on his way. On arriving in Salt Lake he put what supplies he could load on his light wagon and made his way east ahead of the rescue party. Hanks said he ran into one of the worst storms he had ever encountered in all of his travels.

In the valley of the Sweetwater he met the Willie party who had not had food for 48 hours. They were freezing and starving to death. Hanks killed a buffalo on his way out and most of it was eaten raw as fast as he could cut it up. He went from tent to tent anointing the sick and asking the Lord to bless them. The sufferers would rally at once. He administered to several hundred in a day, and many drooping spirits began to take fresh courage. The Martin company was still farther behind, camped in a ravine between the Platte and Sweetwater rivers. He found the same pitiful conditions. Some had been carrying frozen limbs for days.

According to Ephraim Hank's story, Mary was one of those who had the courage to allow him to operate with the crude tools in camp and amputate their frozen limbs, in order that their life might be spared. Mary's feet were taken just above the ankle. When the news of the arrival of these people reached President Young, during a Sunday morning service, he dismissed the congregation with these words:

"When these people arrive, I do not want to see them put into houses by themselves. I want to have them distributed in this city among families that have good comfortable homes; and I wish the sisters now before me and all who know how and can, wait upon the newcomers, and prudently administer medicine and food to them."

President Young took Mary into his own home. Her legs had not healed properly, and it was necessary for Dr. Anderson to perform a second operation, removing both legs just below the knee. It was a terrible ordeal for the little girl.

In May, 1857, Mary was taken to Spanish Fork, where she was welcomed into the home of her brother-in-law and sister, Catherine and Jeppe Sorensen. The five brothers and sisters were together for the first time since they had been separated in Kansas in the spring of 1856. The meeting was with mixed feelings of joy and sadness, for Mary was now learning to make her way about on the stumps of her two small knees. They all moved to Salt Lake City again. When Mary was fifteen, President Young helped her purchase a sewing machine and also made it possible for her to do sewing for others to pay for the machine. Many people, appreciating her keen ambition to support herself, gave her sewing and paid liberally for this service.

Mary became acquainted with a young Englishman, Elijah Parsons. In the kindness of his heart, his sympathy went out to the young girl who had such a hard time keeping up with the lively young people. They fell in love and were married in the Endowment House. Elijah was a mason by trade and was also a school teacher. Their two eldest children, Arthur and Annie were born in Salt Lake City. About 1875 they moved to Richfield, Sevier county and six years later they moved to Grass Valley where their first home was at Cedar Grove. Later they went to Koosharem purchasing a small home and a piece of land. Not being able to find employment Elijah went alone to Salt Lake to work. He sent money to his family and visited them as often as distance would permit. As he became older he stayed on in Salt Lake working at the Saltair resort, however, the last eighteen years of his life were spent in Koosharem. At the time of his death he was 87 years of age.

Mary always radiated cheerfulness and no matter how ill she was she tried to tell a humorous story. She passed away at the home of her son, Arthur, in Koosharem at the age of 61 years, on November 7, 1910. She was the mother of three daughters and four sons.

—*Della Parsons Ware*

SUSANNA ROGERS

Born in a little cottage in a clearing on the shore of Lake Champlain, about the year 1813, *Susanna Rogers* grew up in an unusual environment. Her father, D. W. Rogers was a fur trapper and sometimes she accompanied him while he set his traps. A few

years later her father gave up trapping and moved to a new clearing now known as Rogers Rock, then to Ticonderoga and other up-state towns, known in history for their position and importance in the Revolutionary War. It was while they were in Ticonderoga that LaFayette came to visit the scenes of the great conflict in 1825. A banner was stretched across the street with the words "Welcome LaFayette" outlined in flowers. He was then 68 years of age but still hale and handsome. The Rogers family were all there to welcome him. Susanna was then thirteen. As the patriot came up to their group he stopped and kissed the baby brother. Half aloud Susanna said, "Oh, I wish I were a baby." In true courtly manner and with as great deference as if he were saluting a queen, LaFayette doffed his hat, and bowing low kissed the hand of the embarrassed little girl. This was an incident she remembered all her life.

The next move of the Rogers family was to the city of New York, where Mr. Rogers took over a respectable, but not very pretentious boarding house and sent the children to the best school available. To this place, one October evening in 1833, came a stranger, rather tall and handsome, asking in correct, difficultly spoken English, for lodging. His dress was unusual and as strikingly foreign as his manner and speech. For several days he remained mostly in his room receiving important looking strangers almost every day. Divining that he might appear as an adventurer to his landlord, he secured letters from men of prominence in New York to prove his identity. He was Prince Benedetto Sangiovanni, an Italian refugee, officer under King Murat of Naples, and a personal friend of the Bonapartes, who were then using every possible measure to recover thrones in various European countries. There was a price on his head and, desiring to escape public notice as much as possible, he had sought the secluded shelter of the Rogers' home.

Mr. Rogers was deeply impressed and welcomed the distinguished refugee at his family fireside. Fascinated, yet afraid, for she unconsciously resented his compelling personality, Susanna sat and listened. The history of Sangiovanni is interesting. He was born in 1781, near Salerno, Calabria, Kingdom of Naples. He came of a scholarly if not too distinguished family. In his youth Benedetto was a sculptor. In his young manhood he became fascinated with political and military affairs and when Napoleon placed his brother, Joseph, on the throne in Italy, Sangiovanni was given a military office. Tossed and engulfed in the swirling eddy of revolution which later swept Europe, Sangiovanni, with two other men who were much together, Don Carlos and Prince Murat, fled Europe to save their heads. In after years Susanna heard them tell around her fireplace of their narrow escapes and clever disguises—for the dark, dignified Italian became a very persistent suitor and won her father's consent to marry her. They were married at the M. E. Church in New York, November 5, 1833. It was not a love match for Susanna was only twenty and her husband nearly fifty-two. She was always rather afraid of him, but her father used all his influence to gain her consent as he con-

sidered it a great honor for her to marry his friend of kings and would-be kings, whether they were right or wrong. She was a beautiful bride but not a happy one.

After their marriage they remained in New York a week or two, visited Joseph Bonaparte, who was then at Bordeston, and sailed for Florida where Prince Murat had promised to provide Sangioanni with a large tract of land. He welcomed them cordially to his long, rambling house. Madam Murat was a real "blueblood" of Virginia and she was always kind to Mrs. Sangioanni. But the Florida climate was damp and Benedetto suffered with rheumatism, so they returned to New York in April 1834 where they visited for a few weeks, then sailed for England.

Mr. Sangioanni took up modelling again and did very well, but still suffered from rheumatism and longed for sunny Italy. Later he established a home in Liverpool where they lived in comfort and kept open house for his many refugee friends. A tutor was hired to give Susanna finishing lessons in French and Italian in both of which she made considerable progress. During this time a son *Giuglielmo* was born to them and he became the object of the old man's jealousy. He accused Susanna of thinking more of the baby than she did of him and ordered her to let the child's nurse take complete charge of it, at least during the time he was at home. He often took unexplained trips, she knew not where, and never dared ask as he possessed an ungovernable temper, which, with his unreasonable jealousy, made life almost unbearable for her.

In 1839 Benedetto's brother, a doctor, interceded with the King of Naples and secured permission for Mr. Sangioanni to return there but he was afraid. He learned that his former wife, whom he heard was dead, was still living there. A son, serving in the French army in Algiers who had learned of his father through the uncle in Naples, wrote him urging him to return to his mother. Susanna realized that she was not a legal wife and begged him to go and leave her free to return to America with her baby. He would not allow her to do this, vowing that he loved her and would not go to Italy without her. When she refused to go he never spoke of Italy again but he continued to curse the English climate and to complain about everything.

One afternoon while Susanna was taking little "Sanjo" for a walk, she noticed a group of people listening to a young man who was reading from a book. Beside him stood another man with several books in his arm. They were Mormon Elders, Wilford Woodruff and Heber C. Kimball. After hearing them several times, she applied for baptism but they urged her to wait and talk it over with her husband. When she explained the difficult situation at home they advised her to pray and follow her own conscience in the matter. Susanna, determined to go to America with other Latter-day Saint converts, secured money from a secret chest of her husband's, and, with her baby, sailed from Liverpool. From this point on her

biography is similar to that of other pioneers, sacrificing, struggling, suffering, yet true to the faith, and with no regrets for leaving the past which had now become a closed book. She cast her lot with the Saints in Nauvoo and in time became the plural wife of William Pickett, his first wife being the widow of Don Carlos Smith. Mr. Pickett was a southerner who had joined the Church and had gone to Illinois, but he could not stand the trials encountered in Nauvoo and shortly after the great mobbings and the expulsion of the Saints he apostatized from the Church, leaving Susanna, near childbirth, to shift for herself. Her son *Horatio* was born May 10, 1848 in a Missouri river dugout at Winter Quarters. At the time of his birth May storms were on in the area, and when he was four days old Susanna, who was alone in the dugout except for a very young girl and the infant, arose from her bed and baled water out of their lodging. Horatio was four years old when he and his mother and his half-brother came to Utah crossing the plains with an independent company under the leadership of Joseph Kelting in 1852.

Susanna and her sons settled in Salt Lake City and lived as comfortably as conditions would permit. Guglielmo was nearly a young man and could help with the family income. She found employment as a teacher and during this time had many wonderful experiences which increased her faith. When the call came for the Dixie Cotton Mission, Susanna and her two boys were with the first three hundred families who left their home in November, 1861, and arrived at St. George valley December 24th of that year. They camped on what was later known as the Old Adobe Yard. Here, in St. George, they again went through the hardships of settling and subduing a barren desert country. After the town was surveyed and the lots drawn they, with others, moved on their city lot. Susanna again married in polygamy, this time James Keate who already had a family. He was a shoemaker and having his other family to provide for Susanna continued to teach school. She never missed an opportunity to be a Good Samaritan no matter who the needy wayfarer might be. An Indian child was taken into her home and heart and reared to maturity. She was named Cora and grew to be a refined, educated woman of whom Susanna was justly proud. After her marriage Cora reared three fine children of her husband's whose Indian mother had died.

Life dealt kindly with Susanna during her later years. She was nearing 92 years of age when she passed away at the home of her son Horatio. Anyone who ever knew this intellectual, stately lady must have pleasant memories of "Auntie Keates."—*Ethel J. Bennett*

RICHARD JONES

Richard Jones was born 5 May 1822, at Sutton, Coldfield, Warwickshire, England, the son of George and Sarah Beard Jones. As a very young boy Richard worked in his grandfather's bakery at Havisstone, England. When he was six years of age his mother passed away. His father later remarried and his stepmother always resented

him. Most of the time he said she only allowed him bread and milk until he became so tired of it he could eat no more. One morning he particularly remembered was when she sent him to their large field where innumerable birds were eating the heads of grain. It was his duty to keep them from destroying the crop. She promised Richard if he did a good job he could have bread and cheese for lunch. He told of going to the field early in the morning and running this way and that, scaring the birds, but they only flew from one place to light in another. Very tired by noon, he went to the house expecting the bread and cheese she had promised, but his stepmother only scolded him and told him all he was worth was bread and milk. She placed the bowl before him and right there and then he decided to run away. Being afraid to leave the uneaten food, he placed the bowl on top of his head and pulled his hat tightly over it, managing to get out of the door before it began running down his face and neck. Richard was then eleven years of age and that was the last time he ever saw the family again.

Traveling about England, Richard worked for a time as a baker and a coachman. He was married to *Sarah Jeffcott Pearson* in the Parish of Aston, County of Warwick, England. She was a widow of about thirty years having two daughters, *Frances Elizabeth* and *Sarah Pearson*, by a former marriage.

Richard's wife, Sarah, was born May 9, 1814 at Hurley, Warwickshire, England, the daughter of Thomas and Ann Williams Jeffcott. She was baptized a member of the Mormon Church 5 February 1855 by Elder Thomas Jones in Birmingham. Richard was baptized 27 January 1856 by Elder Joseph Howard. Both Richard and Sarah resided at Bordsley at the time of their marriage. On 11 March 1855 Sarah's daughters were baptized by Elder William Griffen at Birmingham.

On 28 March 1859, Richard and Sarah received a letter telling them to migrate to Zion with their family. When he signed his emigration papers he signed his name Richard G. Jones. After the necessary preparations had been completed the family set sail on the *William Tappscott* from Liverpool, England April 11, 1859. On their arrival at Florence, Nebraska they were assigned to the handcart company captained by *George Rowley*. En route west Sarah Pearson, step-daughter of Richard, married *Edward F. Munn* at Sweet Water Bridge, Nebraska. The company arrived in Salt Lake Valley September 4th and Richard worked for a time for Brigham Young as a gardener on the Babbitt Block, living in the Babbitt House. He served as a cook under Daniel Wells for six weeks during the Black Hawk War. Later he went to Montpelier, Idaho but this venture was not successful and he returned to Salt Lake.

On the 6th of July, 1863, at a quarterly meeting of the Board of Directors of Davis County branch of the D. W. and M. Society held at Farmington, Utah, Lorenzo Roundy, Richard Jones and Edward Phillips were appointed to act as judges of grains and vege-

tables to be exhibited in the fair. At that time Richard was living in Bountiful, having moved from Salt Lake to the Hot Springs. Elizabeth Vesey Baker became his wife 30 January 1864 in Salt Lake City, the marriage ceremony being performed by Wilford Woodruff. Sarah encouraged him to take another wife so that he could raise a family as she was unable to have any more children. She remained at the Hot Springs home while Elizabeth lived on the W. T. Muir farm Richard had rented. Elizabeth's children called Sarah their "Hot Springs Mammy" and oftentimes stayed overnight with her helping with the work, such as carrying water from the spring which was about 300 feet up the hill.

From the *Deseret News* of March 24, 1868:

These Sabbath Schools are watched over by a committee of three Elders, J. A. Perkins, Henry Rampton and Richard Jones, who are a kind of traveling committee being at one school today and another one tomorrow, giving such teachings as their combined wisdom may deem necessary. Bountiful therefore prospers and her inhabitants rejoice in the principles of salvation. (Signed) William Thurgood.

Richard owned all or parts of Lots 3, 4 and 5 of Section 14, at Hot Springs. When he bought Lot 4 on March 14, 1871, he signed his name with a middle initial "G." The consideration was \$24.00 and stamps 50 cents and a little more than 9½ acres. The house they lived in at the Springs was built at the bottom edge of the hill, with boards built up around three sides and the top, using the side of the hill for one wall. The house faced the southwest, it was rather long with a small bedroom and later they built a larger room on to it. Richard and Sarah ran a resort and eating place, cooking for clubs, weddings, social gatherings, and people who came there for entertainment, such as boating, bathing and winter sports. This kept them busy all year around. Besides the resort, Richard ran the farm and did much church work. He planted a row of Black Locust trees along the highway which proved to be a shelter and protection to many travelers going and coming from Salt Lake City.

Years later when Richard homesteaded land in Roy, Weber county, Utah, part of the house was moved to Roy but the trees still stood as a living monument to his memory, his children and grandchildren having been told and retold that he planted them. The state removed all the locust trees from the west side of the highway in the summer of 1950.

Elizabeth had six children while living at Bountiful; Margaret, Mary, Elizabeth, David William, Susannah and Arthur George. Richard, Elizabeth and the children moved from Bountiful to Hooper, Utah, then to Sand Ridge at Roy where two more children were born, Oscar Thomas being the first male child born at Roy, and a daughter, Violet Rebecca.

The Hot Springs property was transferred several times after the Jones family had it. Part was sold to Stephen DeWolfe. On March

7, 1871, Lot 4 was sold by Sarah Jones to Robert N. Baskin; it being intended that both parties shall become tenants in common. Baskin sold to John Beck on March 31, 1885 for \$12,000. There were other transfers of the property before Baskin sold to Mr. Beck.

There were only three homes in Roy when Richard moved there with only one well where drinking water could be obtained. They hauled water for all other purposes from the Hooper Springs. Later three other families moved to Roy, all relatives. Richard homesteaded 80 acres and made it into a good farm and home. He planted Black Locust, Mulberry, also fruit and shade trees of other varieties. He moved a log house from Bountiful, then later moved a four room bungalow from Ogden, for which he paid \$300.00. His wife, Sarah, died in Bountiful 30 April 1883 and was buried in the Bountiful cemetery.

Richard and Elizabeth took a colored boy to raise named Sylvester. He lived with the Jones family from the time he was eleven until he was in his twenties. He was near David's age and the two boys were good friends.

Richard passed away at Roy, Weber county, Utah 8 January 1902. He was buried in the Hooper cemetery, but on the 28th of May 1907, his remains were moved to the Roy cemetery as it had been his express wish to be buried at Roy, and at the time of his demise there was no cemetery in Roy.

The following tribute was paid to Richard Jones in a special correspondence:

"On January 8th Richard Jones passed away. On the 5th of May next he would have been 80 years. He was one of the best men in the community. From a theological standpoint he was a thorough "Mormon." He never had the chance or opportunity to acquire even a common school education, but when it came to work he was as industrious every day in the year as the busy bee in the summer. When it came to a question of good judgment upon farming or market gardening in Bountiful or Woods Cross, he was without a peer. At the Farmington fair, Davis Co., in 1861, he raised almost everything that obtained the first prizes, when he was working W. T. Muir's farm on shares. I have been quite intimately acquainted with him for over forty years and I can truthfully assert he was an honest man, a good husband, father, a kind, loving neighbor, a true friend to his friends even when they could not see as he saw . . . The family brought all the way from Birmingham to Salt Lake, the set of Scotch bagpipes Mr. Dunbar so often amused the people of Salt Lake City with . . ."

Richard could not have chosen as his plural wife a woman more honest, steadfast and true to her religion than Elizabeth. She passed away at her home in Roy 31 December 1916 and was buried by the side of her husband in the Roy cemetery.

Sarah's eldest daughter, Frances Elizabeth, married F. E. Bridges of Montpelier, Idaho. The younger daughter, Sarah Pearson and her husband Edward F. Munn made their home in Hooper, Utah.

—*Luella Jones Dustin*

HEZEKIAH THATCHER

Hezekiah Thatcher, son of Isaac Thatcher and Mary Gano, was born in Gano Town, Berkeley county, West Virginia, August 15, 1809. He married *Alley Kitchen*, February 28, 1828. She also was born in Gano Town April 12, 1808. When Hezekiah and Alley entered into their career of married life they were poor, and being in a territory of little opportunity, their hearts turned to more promising parts. They both worked, Hezekiah clearing timber and cutting lumber for seven dollars a month, and Alley weaving and spinning. From their meager income it was hard to extract savings, but by 1831, they had accumulated enough to start on their way. The enterprising Hezekiah and his young wife directed their course westward. When their means ran out, they were in Ohio, four hundred miles from their former home. For awhile they settled in Clark county where they rented land and engaged in farming. In 1836 they moved further west and settled in Sangamon county, Illinois. In addition to his farming, Hezekiah worked on the "State House." While thus engaged, he became personally acquainted with Abraham Lincoln and Stephen A. Douglas, then rising young politicians.

While living in Sangamon county Hezekiah first heard the gospel which he embraced. He was baptized December 19, 1843 by Elder Frederick W. Cox. During the spring of 1844, the Thatchers moved to Macedona, Illinois. This was about the time mobs were beginning to rise in Illinois. Mr. Thatcher went as a member of the Macedona militia company to Nauvoo and aided in guarding the city. After the martyrdom of the Prophet and Hyrum, Mr. Thatcher moved his family to Nauvoo where he purchased 100 acres of land. He built a substantial house, fenced his land and made other improvements. During the winter of 1845-46 Mr. Thatcher effected a sale of this property at an immense sacrifice and early in the spring of 1846 moved toward the Rocky Mountains in the exodus of the Saints. Mr. Thatcher took his family and with others went to Florence. While building a log house Mrs. Thatcher came near losing her life. She was trying to hold a log in place when head and face were crushed and bruised between the upper log of the house and the one she was holding—the latter turning when her husband lifted up the other end.

In the spring of 1847, Apostle Parley P. Pratt's company was organized in the rendezvous at Elk Horn. Mr. Thatcher and his family were in Parley's hundred and in P. G. Session's fifty. When they reached the valley in September the Thatcher family located in the old Fort during the winter. In the spring of 1848, they farmed near Neff's mill in what is now Sugar House Ward. During the fall of

1848, Mr. Thatcher returned east as far as the Sweetwater to aid the gathering Saints. Severe exposure and insufficient food on this trip shattered his health so badly that he never fully recovered.

In the spring of 1849, Mr. Thatcher and his family left Salt Lake City for California. After a three month's trip they arrived at Sacramento on the last day of June. Mr. Thatcher went to the Auburn mills to work for a few days then he returned and established what was known as the Half-way Eating House. He sold this place in December 1849. In the spring of 1850, the Thatchers moved to Salmon Falls where they established a hotel and a store. His sons went to work in the mines but Mr. Thatcher was not able to do so. He was induced by a friend to loan all the money he had made to a Mr. Lee who was a banker. The bank went broke and Mr. Thatcher lost all the means he had accumulated.

In the fall of 1852, he moved with his family to Yolo county, thirty miles west of Sacramento, where he bought considerable realty, farmed and raised stock. William B. Preston, then a young man, occupied a ranch about a mile from the purchase. Being the family's nearest neighbor and becoming intimate with the boys who frequently went hunting with him, he finally sought out the hand and heart of their sister, Harriet. Mr. Thatcher was by no means anxious to have her carried off by the young Virginia bachelor, hence he did not favor the suit. But when Preston joined the Church, filled a mission and accompanied Mr. Thatcher's sons to Utah, his manifestations of perseverance and constancy pleasing the father, he finally consented to the union. William was thereafter treated with the same consideration and kindness as that bestowed upon his own son. In 1854 Mr. Thatcher went back east to visit his friends in Virginia, Ohio and Illinois, and on his return to California brought two of his brothers and a nephew.

The family remained in Yolo county until 1857 when Father and Mother Thatcher with their sons, *Joseph* and *George W.*, and their daughter *Harriet* and her husband *William B. Preston*, returned to Utah by way of the Humboldt route in August. They brought splendid horses with them which band was among the finest in the territory for a long time. On Mr. Thatcher's arrival in Salt Lake City, before unloading, he went to the President's Office and paid his tithing in full to August 19, 1857 amounting to \$1055.00—cash tithing \$900.00, property tithing \$155.00.

In the spring of 1858 the Thatchers moved to Payson. The settlers were short of clothing and merchant goods generally, so Mr. Thatcher sent his sons, *Joseph W.* and *Aaron D.*, and William B. Preston to California for merchandise. They returned in the spring of 1859 with three six-mule teams laden with goods with which he opened a small store in the Seventh Ward, Salt Lake City. At first it was the intention of the family to settle permanently in Payson, notwithstanding Mr. Thatcher had previously purchased valuable property in Salt Lake City, but the presiding authorities and people in

that district feeling there was no room for new settlers, offered no encouragement to this enterprising and comparatively wealthy family. Mr. Thatcher desiring to keep his family together and hearing that Cache Valley offered abundant room, in August 1859 sent his son John B. and William B. Preston to carefully explore the valley and report its facilities. They took a span of horses, light spring wagon and merchandise sufficient to meet incidental expenses. The report they brought back proved favorable. The two men promptly returned to Cache Valley and built the seventh log house in Logan and cut and put up hay for their stock. In the spring of 1860, the remaining Thatcher family came to Logan. Mr. Thatcher employed Nathan Davis to lay out the present Union Mill race, engaged and employed all the hands he could get and opened the first canal ever constructed in Logan.

So little of the aristocrat was there in Mr. Thatcher's composition that to enjoy a meal without sitting at the same table with his hired help was impossible. Such was his life's tribute to honest labor, which he regarded as the true source of prosperity, wealth and happiness. Being a man of few words he regarded fine language of less value than good examples in the battle for improvement. In public he prayed little and never preached, yet in his consideration of the weak and help for the poor, none were more prompt and generous than he. His inherent modesty often prevented him from voicing his thoughts to the good of others. Being at a meeting in the Old Hall, Mr. Thatcher listened with interest to the apologies of one of the speakers who feelingly declared that his frequent non-attendance at the Sunday gatherings of the Saints was due to the lack of decent apparel. Whereupon Mr. Thatcher, from his seat in a remote corner said: "Brother ———, I'll furnish the clothing if you will do my preaching." It was a bargain quickly closed and the next day the Brother appeared in a completely new outfit from "top to toe," in those days of no mean value; and thereafter preached many excellent proxy sermons—sometimes taken from the text, "Those who give to the poor, lend to the Lord."

Once an important business meeting compelled Father Thatcher's personal presence in Salt Lake City. On his way he stayed overnight with a friend; at breakfast the following morning his host said, "Brother Thatcher, please ask the blessing." Being completely taken by surprise he was greatly confused and relying on force of habit turned in embarrassment to the person nearest him, gave him a furtive glance, desperately poked him in the ribs and said, "Ask a blessing—ask a blessing." The man was a rough miner from Montana over whose hills and vales at that time a prayer had seldom if ever echoed. "Niver did such a thing in me loif." While others were ready to burst with laughter the son of the Emerald Isle was amazed and puzzled. Mr. Thatcher for a moment was cornered but not conquered, for turning to the host he said fiercely, "George, ask your own blessing." And George did.

For the Deity he entertained profound, silent, but deep veneration. For those who held and honored the Holy Priesthood he entertained an affectionate and devoted regard as evidenced by his willing obedience to their counsels. When in 1867 the great effort was made under the call of President Young to gather the deserving poor from Europe, no man in the Church, however wealthy, contributed more means for that purpose than did Father Thatcher. And when co-operation, with its spirit of union and brotherly love, came like a new coin struck from the mint of a great mind, he gladly laid on the altar of good will a mercantile business built up by himself and sons that netted him more than a thousand dollars a month. When a golden stream poured from the mines of Montana into the lap of northern Utah, Father Thatcher refused \$5.00 a bushel for wheat he had stored up against a time of need. But at the request of Brigham Young he let the Church have two thousand bushels at the tithing price of two dollars, and Brigham Young paid him the high compliment in these words, "I do not believe that any other man in the Church would have done it." President Young went beneath the surface to form his estimate of men and found under Mr. Thatcher's rough exterior a good heart and a great mind—unselfish and noble. Father Thatcher never turned a deaf ear to Brigham's counsel, whether pertaining to temporal or spiritual things. Each knew the other and in most respects there was perfect harmony of views between them. Both men were frugal and economic. "The saving man shall never want." Father Thatcher made industry, perseverance and economy the practice of his life.

Mr. Thatcher's health had been failing for several years and on the 27th of April, 1878 he passed away. At the time of his death he left seven sons and one daughter.—*D.U.P. Files*

THE SPIRIT OF GATHERING

Zachariah Wise Derrick was born in Keysham, Somersetshire, England March 1, 1814, the son of Thomas Derrick and Ursula Wise. He was put to work at an early age in the Bristol Iron Works, serving as a mechanic apprentice for seven years; then was removed to the iron foundry where he served another seven years' apprenticeship. On April 16, 1836 he married *Mary Shepherd*. Zachariah became a member of the Latter-day Saint Church May 29, 1848, and Mary followed her husband into the waters of baptism on September 20th of the same year.

By this time the Derricks were the parents of four children, viz., *Maryann Shepherd*, born January 8, 1837; *Zachariah Thomas*, June, 1840; *Elizabeth Shepherd*, November 29, 1837 and *John Shepherd*, August 19, 1847. The spirit of gathering to Zion took hold of this little family soon after they joined the church, and early in the year 1851, they loaded all their earthly possessions on a sailing vessel and bade farewell to the land of their nativity. A report in the *Millennial Star* published in Great Britain said:

On Thursday, January 22, 1851, the ship *George W. Bourne* sailed from Liverpool, with 281 passengers under the presidency of Elders William Gibson, Thomas Margetts and William Booth. After a pleasant passage of eight weeks the company arrived in New Orleans on the 20th of March. (Elder Gibson, in reporting the passage of the company to the presidency in Liverpool, stated that he believed that no company of Saints had ever crossed the Atlantic with less seasickness than the company he led.) During the voyage, one marriage, three births and one death occurred. The latter was a boy of 5 years who was far gone with consumption before he sailed. Two of the ship's crew were converted and asked for baptism and several of the sailors expressed a desire of accompanying the Saints to the Valley. From New Orleans the journey continued in the afternoon of March 22nd and arrived in St. Louis, Missouri, on the 29th. There the emigrants found employment, like those who had come in preceding companies, and after means to procure an outfit for crossing the plains had been accomplished, the majority of them continued the journey to the valley. A number, however, always remained in the States.

The trek across the plains proved exhausting for all, but was especially so for Mary who gave birth to her fifth child, *Ursula Shepherd* September 21, 1851, about thirty miles east of Great Salt Lake City. Upon their arrival Zachariah immediately commenced work in the Church blacksmith shop. A year later he was allotted a piece of land on the corner of 6th East and 2nd South where he built a home. During the move south he loaded his family and household necessities in a wagon, his destination Parowan, Iron county. The following comment concerns Mr. Derrick's stay in that city: "When Brother Derrick arrived here in '58 we were a very discouraged lot, as we were trying to farm without tools; most of them we had brought with us were either broken or worn out and we could get no others; so seeing our plight, he immediately set to work making tools and implements and soon made it possible for us all to go to work and prosper and we regretted very much to have him leave us."

After eighteen months the Derricks returned to Salt Lake City and Zachariah continued his work as machinist and foundry operator. As an avocation he started making wooden legs. It is said he had the distinction of having made the first artificial limb ever to appear in Utah Territory.

Two more children had been born to Mary, William Henry Derrick born in 1854, who died at birth, and Alfred Mathew Derrick born in 1856. Obeying Church counsel, Zachariah married Mary Emma Horspool as a plural wife. She bore him nine children.

Mr. Derrick is credited with fashioning one of the first iron stoves in the valley. He did blacksmithing for President Young for many years and was a trusted and highly skilled worker in the

Church Public Works. A man of strong religious convictions, he talked and lived it every day. To him it was a serious part of his life and from it he received much happiness. At the time of his death February 3, 1897 he held the office of High Priest.

—*Elwood Glade Derrick*

OUR OTHER MOTHER

Dorthea Cecelia Hastrup, daughter of Jens Fredrick and Cecelia Leth Hastrup, was born in Ringsted, Denmark, February 11, 1823. She was one of eleven sons and three daughters. Her father was a wealthy, aristocratic man owning large tracts of land in Denmark and Sweden. Into this family the gospel message came and Dorthea and her sisters, *Mary* and one other, name unknown, responded. The girls, much against the wishes of their parents, set sail for America. While at sea one of the girls died. Arriving in the states the remaining two hurriedly made preparations for the trek across the plains and arrived in the Valley in 1856.

Dorthea's first husband was a Mr. Gadd who died a few years after their marriage. She then married Christian Frederick N. Twede, my father, on September 12, 1863. I remember her as a small, trim little woman with black hair and lovely clear blue eyes, a high forehead, well shaped nose and firm mouth and chin. Our own mother's life would not be complete without a tribute of love and respect to our other mother, Aunt Thea (Tayah), as we called her.

Aunt Thea had no children of her own so she adopted a little girl. It was a great disappointment to her when it became increasingly evident that Annie lacked the capacity to learn. Nevertheless, she was well taken care of and did learn to help with the household tasks. One day while looking in a home for another child to adopt, she particularly noticed an unkempt child whose unhappy expression and big blue eyes tugged at her heartstrings. She decided to take her, and soon with proper care the child developed into a sweet, golden-haired little girl, who was a constant joy to her foster mother with her bright, cheerful ways and quick intelligence. Aunt Thea named her Edith Lillian.

My sister Thora also lived with her and worked for George E. Anderson in his photograph gallery. It was while working there that she met and married the artist, John Hafen. Aunt Thea gave them a reception in her lovely garden and it was here that they welcomed their friends after their marriage in the Endowment house. John and Thora loved and appreciated her so much. She, in turn, thought a great deal of them and did all she could to help them in their struggle to get along and rear a family. At one time, John made a painting of her pet dog Rover, which hung in the Springville Art gallery for many years.

When I was eight years old I went to Salt Lake City, Utah. Edith and I were near the same age, she being just six months older than I. We became good friends and she begged my mother to let

me come and live with them. Mother, father and auntie talked things over and decided to let me go. So when we went home mother fixed my clothes and made me a little quilt and John Hafen took me on the train back to Salt Lake. What an event that was—my first ride on a train! Edith was so happy when I came. She was fair and I had black hair and brown eyes. Aunt Thea dressed us well—Edith in blue and me in maroon. People often called us twins which, of course, made a great name for us. We would have to get up early in the morning to get the sweeping, dusting and dishes done, our hair combed and braided, and have all in readiness for school.

Aunt Thea was among the first school teachers in the Valley. She had a nice state's carpet in the front room which was covered with a canvas during school hours. She taught from twelve to eighteen girls and sometimes two boys, brothers of two of the girls. On Friday afternoons she would teach us to knit and sew. She bought a little motto, "What is home without a mother," which I embroidered and gave to my mother. Then, after school was over on Fridays, the canvas was taken up and the house cleaned. Everything was put in order for Sunday. In the evening Auntie and Father took turns reading aloud. Sometimes she managed to let us go to the Salt Lake Theatre where we saw many good plays and famous stars.

One of Auntie's old country friends, a Mrs. Wilkins, died, leaving two children one of whom was brought to Thea's home. My sister, Amanda, also made her home there for sometime; so there were six of us who called Aunt Thea's house "home" at different times. I often think what a wonderful woman she was to take me in and treat me as her own. And it was the same with all of us, lovingly cared for at all times. I have her to thank for what little education I gained when I was young.

Aunt Thea was a devout Latter-day Saint, living her religion every day of her life. She could have lived in ease and comfort but she chose a life of service. She died at her home in Salt Lake City in the year 1891 and was buried in the Salt Lake City cemetery.

—*Delia Twede Harris*

JOHN CONRAD NAEGLE

John Conrad Naegle was born in Alberswieler, Bavaria, September 14, 1825, the son of *John Henry* and *Otillia Diising Naegle*. With his parents, a brother, *Henry*, and a half-brother, *Conrad Kleinman*, he arrived in the United States in the year 1833. Settling in Rushville, Canton county, Indiana, the family bought a thirty-acre farm. Since Conrad had joined the Latter-day Saint Church and gone to Nauvoo, Illinois, John planned to meet him in that city as he was anxious to see a living prophet and learn more about the new religion. In the summer of 1844 he arrived in Nauvoo and was grieved to learn of the martyrdom of Joseph and Hyrum Smith. However, he was present at the meeting when Brigham Young was chosen

leader of the Mormon people and from that day forth his loyalty to the church, into which he was baptized, never faltered.

In the exodus of the Saints from Nauvoo he drove one of the wagons across the Mississippi, and when the call came for the Mormon Battalion shortly after, John volunteered and served as a private in Company A. under Captain Jefferson Hunt. In the words of the Battalion he was listed as John Naile. When the Battalion was disbanded in Los Angeles in July, 1847, John was among the "Mormon Volunteers" who enlisted for another six months service. Here he was erroneously listed as John Neal. He was a large man standing 6 ft. 4 in. in height and weighing 218 pounds. They were ordered to proceed to San Diego, and it was not until the 14th of March, 1848 that this company was released. John then made his way to Sutter's Mill where he washed out approximately \$3,000 in gold within six weeks time. This was the beginning of the fortune which he used so generously for the welfare of the Church. When he had secured the amount of gold needed Mr. Naegle went to San Francisco where he purchased a 250 acre Spanish grant in San Jose Valley and engaged in farming and truck gardening. The gold rush brought eager buyers who were willing to pay top prices for produce.

In the spring of 1853 he rented the farm and went to visit his parents who were still living in Indiana. On June 15, 1853, he married his boyhood sweetheart, *Mary Louise Keppel*. With his wife, parents, and Henry, he traveled to the Salt Lake Valley arriving in August, 1853. During the winter he went back to California but returned to Utah in the spring. He bought a farm in Lehi, Utah, but shortly after he and his wife returned to California where he became wealthy. The generous spirit, which in Nauvoo prompted him to aid in every way he could a needy friend, increased in proportion to his wealth. The Naegles kept open house for the missionaries going to and from California and the islands of the sea. He used his finances freely in assisting Elders while on their missions or for traveling expenses.

In obedience to a call from President Young, John sold his holdings in California and returned to Utah. On his arrival he paid \$1,000 in gold tithing and another \$1,000 toward the building of the temple. For several years he provided a yoke of oxen and a wagon to haul granite blocks from Little Cottonwood Canyon to the temple site. Each year he furnished a wagon, team and driver to go back to the states to bring a less fortunate family to the Valley.

Mr. Naegle bought a ranch known as Saratoga Springs, built and furnished a home and purchased many head of cattle which he later presented to President Young, saying he did not need them, and he thought they could be used to better advantage by the Church. The great leader replied: "Brother John, the Lord sent you here, take your money, go back East and purchase a grist mill and a carding machine—bring them out here to help the people in building up this western country." This he did and assisted in establishing pioneer mills in American Fork Canyon.

When Johnston's Army was withdrawn from Camp Floyd John purchased some of the buildings, equipment, arms and ammunition. He sold all the usable lumber to the settlers of Lehi at cost and the waste material was used for firewood. On his farm he bred many fine horses. He operated the Overland Mail Station and hotel at Lehi. In the rear of his home he built two large rooms to house German converts until they could make homes of their own. He also furnished much of the food. This old adobe house for a time was known as "Naile's Poor House."

In 1862 John purchased land at Black Rock and Yellow Banks in Beaver, Utah and moved many of his horses and cattle there. Four years later he was called by Church authorities to take charge of the wine industry and assist in the growing of cotton for the factory which had been built in Washington county. John brought a wine press and other equipment from California and, with the help of Conrad Kleinman, made wine known as "Naile's Best" which was shipped to Salt Lake City in forty gallon barrels.

In 1872 Mr. Naegle was called on a mission to Germany and Switzerland. It was at this time, through court action, the proper spelling of the name Naegle was restored. Several years later he moved to Concho, Arizona, and in 1889 moved part of his family to Colonia Pacheco in Old Mexico. The pioneering spirit led John into further expansion and in partnership with Parson Williams he bought 108,000 acres of land in Sonora, Old Mexico.

John C. Naegle was made a patriarch of the Church shortly before he passed away September 10, 1899 in Mexico.—*D.U.P. Files*

SARAH

On October 15, 1842 in Belfast, County Down, Ireland a Mormon Elder named David Welky explained his religious beliefs to *James* and *Sarah Ferguson McDonald*. Being interested, they let the Elders hold meetings in their home. They were one of the first five families in this community to accept the Gospel and their hearts were set on coming to Zion. James followed the trade of flax dresser, preparing flax for the spinning wheel. The family lived on a three-acre farm on which they raised fruits and vegetables. A goat provided milk for the children. Sarah, wanting to earn money for their passage to America, bought a little pig which she carried home from market under her arm. She raised the pig and with the money received from its sale purchased a few articles and started a small store. The store prospered. James sold the house for \$200.00; the ground belonged to their landlord.

In 1843 James and Sarah with seven of their children sailed from Liverpool, England, and after a long voyage, the ship docked in New Orleans. There they were met by the steamboat *Maid of Iowa*, owned by the Prophet Joseph Smith and Daniel Jones, which took them up the Mississippi river to Nauvoo, Illinois. Upon their arrival Hyrum Smith offered James and Sarah an old house in which they could stay.

It was small and had no windows but with the help of the older boys, James made it livable. Seventy five cents was all the money they had and with this they bought an axe. James and his sons soon found work on a farm. The soil was rich and they raised good crops. They earned two cows, two wagons, flour, vegetables, and corn-meal to last them through the winter. James also served as one of the body guards for Joseph and Hyrum Smith.

The McDonalds stayed in Nauvoo nearly two and one-half years and during this time James worked on the Nauvoo Temple. One day while he was on his way to work he was surrounded by angry men. They demanded to know if he was a Mormon. "I am a Latter-day Saint" he replied. The leader answered, "We intended to kill you, but you are too brave a man to be killed for your belief. Go on your way." But it was not long before the mob came and ordered them to leave. They were not allowed to take their belongings, so Sarah, realizing how hungry the children would be took some of the freshly made bread and hid it under her apron.

The family moved to Bonaparte, Iowa on the Des Moines river, where they lived for three years working diligently to obtain money and equipment for the westward trek. They spent the year 1849 at Kaneshville, near Council Bluffs and in the spring of 1850 began the journey to Utah. Their outfit consisted of a wagon, three yoke of oxen, two yoke of cows, a pony and sufficient provisions to see them through. Cholera broke out among the Saints and by the time they had reached the Platte River many had died. James helped dig a grave and bury one of its victims at the first crossing of the river, and before the day was over he was stricken and died that night. The next morning his body was wrapped in a quilt and buried near the second crossing of the Platte, the 18th day of June, 1850. A chest of drawers was broken up and placed over his body before the shallow grave was filled in. Sarah was grief-stricken, but with the help of her many friends, she and the children continued the journey. Her older sons assumed the responsibility of providing meat along the way for themselves and others. *Eliza* and *Jane*, daughters, drove the teams. In September, 1850 they entered the Valley. After six weeks in Salt Lake City they moved to Mountainville, now called Alpine, where the animals could winter out and they could plant fall grain. The winter proved too severe, however, and there were too many Indians in this isolated region, so they moved to Springville and then went on to Heber City in Wasatch county. Here Sarah died March 8, 1883 and was buried in the Heber City cemetery.

James and Sarah were the parents of ten children all born in Ireland: *Jane*, *John*, (who died in Ireland), *Eliza*, *John II*, *William*, *Mary*, *David*, *Hyrum*, *Robert* and *Joseph Smith McDonald*.

—*Nettie McDonald Burdick*

THE FOUR ORPHANS

Mary Larsen and her twin sister, *Inger*, were born December 3, 1853, in a little village called Brost, Denmark. Their parents were Lars Christan Jensen Larsen and Karen Jensen. The following story was told by Mary to her son, Clarence Wilford Anderson.

While on the farm, mother and father taught us reading, writing and arithmetic, also how to sew and knit. We children tended the geese and cattle so they would not get in the grain fields. We also raised enough sheep for wool to make our own clothing. In my seventh year the Mormon Elders called, and in my ninth year we were all baptized, August 2 1861, father, mother, my brother *Christian*, *Inger* and myself. We had another sister *Selena* but she was too young to be baptized. We used to walk four miles to church.

In the year 1866 we left the land of our birth and emigrated to America. A Mormon Elder was in charge of the Saints we came with. We left Denmark in the good ship *Elgerburg* and after eight weeks spent on the ocean we arrived in New York. When we arrived at the starting place for the Saints Father got some supplies and we started across the plains with ox-teams. Another company of Saints joined us and their leader was Martin Lund. Some of them had the cholera. Within a few days mother and father took the cholera and about noon of the sixth day of our trip mother died, and was buried in about an hour after dying, with five others in the same grave. Mother was wrapped in a sheet and it was sewed up and then she was put in the grave and turf thrown on them. The next night father died and was buried without us children even seeing him. The first thing in the morning we asked about father and a man told us that he was dead and buried, and that they now had four orphans on their hands. The night father died I wanted to sit up with him, but was told to go to bed and rest and that they would look after him. My two sisters were sick but soon got well. We did our own cooking, the bread was as solid as dough itself. We had bacon, tea, coffee and brown sugar. We were not allowed to drink any water but used tea and coffee which was boiled. We didn't like the luke warm tea and coffee—all we had to sweeten it with was brown sugar. While going through the Indian country we had to stay close to the wagons. We walked most of the way. *Selena* was sick and we tried to carry her but could not, so she had to ride.

It was getting late in the fall and winter was almost upon us. We were met by a mule train which took us to Salt Lake City. We were placed in the tithing block and we orphans were taken by different families. The name of the man I went with was Benjamin Stringham and his wife's name was Emma. They took me out to Church Island in Great Salt Lake. A family by the name of Ashby took *Inger* and *Selena* was taken by a Phillips family. The Stringham and Ashby families lived together in a big house. While on the island we used to churn and care for the milk and cream.



Mary Larsen

When we had stayed on Church Island for about two years, Mr. Stringham was called to go to southern Utah to the little town of Leeds but we lived most of the time in Toquerville. We were there a couple of years and then came back to Salt Lake City. I hired to a family by the name of Job Smith where I met my future husband, Charles Price. We were married 10 February 1873 in the Endowment House, and in four months he died. My sister, Inger Larsen De St. Jeor, was living in Clover, Utah, so I went there, and on 1 November 1873, my daughter, Mary May Price, was born. I worked for different people in Clover. There I met Gustave Anderson and we were married on 23 November 1874. We went to live in Skull Valley for awhile and from

there to Richfield where Charles Gustave was born. We moved to Brighton, thence to Milfork and back to Clover where we bought a place and lived until 1900. In our wanderings from place to place we always attended meetings. I worked in the Primary for years as second counselor.

In 1900 a Mormon colony went to Big Horn Basin in Wyoming. My husband and son went with them and were pleased with the country. I came out in 1910. We finally took up land at Cowley and I stayed there working on the farm while Gustave and some of our boys burned lime in a kiln at Bowler. My husband spent twenty-five years working in the Sunday School and different organizations of the Church. He died 3 February 1921 after a short illness and was buried in the cemetery at Cowley.

In June, 1924 my eldest daughter May and her husband Junius Tanner and two of their children, Leora and Carl with two children of my daughter Clara James, Willard and Sara started on a visit from their home in Clover, Utah to the Big Horn Basin. En route something went wrong with the car and it went into the reservoir. They were all drowned but Leora Tanner who swam ashore. On the 27th of March, 1924 my brother Christian Jensen Larsen died at Cokeville, Wyoming. On the 1st of October, 1933 I received a telegram stating that my sister Selena Giuliani had been accidentally killed while crossing a street to her mailbox.

On December 2, 1933, my children, grandchildren and great-grand-children gathered at my son Charley's place to celebrate my 80th birthday. We all had an enjoyable time and I received a number of presents. My health is quite good and I am able to get around and help with the housework.

A granddaughter, Rowena Tanner Bonell, who submitted this story tells the following:

"After grandmother (Mary Larsen Anderson) came to live with us, each summer morning she would rise at 5 a.m. and work in the garden. We could hear her sweet, clear voice singing, "Count Your Many Blessings." In the afternoon while resting for an hour she would read the Book of Mormon."

This courageous pioneer lady passed away 18 February 1943. Interment was in Cowley, Wyoming cemetery. She was the mother of seven children.

AUGUSTUS ERASTUS DODGE

Augustus Erastus Dodge was born December 6, 1822, at Six Point Jefferson county, New York, the second son of Erastus and Malissa Morgan Dodge. The family joined the Church and Augustus was baptized on March 15, 1832. In the spring of 1834 they moved to Kirtland, Ohio, where they became acquainted with Joseph and Hyrum Smith. Augustus labored in the construction of the Kirtland Temple for several months and then journeyed to Caldwell county, Missouri. Here they lived until the Saints were driven out in the dead of winter, leaving their possessions behind, and journeyed on to Illinois. In March 1841, Augustus and his family crossed the Mississippi River at Quincy, Illinois and moved to Nauvoo. Here he labored on the Nauvoo Temple, the Masonic Hall and other civic and church buildings. After the death of Joseph he became very close friends with Brigham Young and was personally invited by him to serve as his guard, a privilege of which he was always very proud.

In 1845 Augustus married Sarah Gully and they received their endowments in the Nauvoo Temple. Erastus Dodge, the father died in 1843, Malissa, the mother died in 1845, and after only three years of marriage Sarah passed away taking her unborn child with her. All three are buried in Nauvoo.

Augustus was one of the ten men instrumental in aiding William Clayton convey church property to Mt. Pisgah, which was a place of refuge for the Saints driven from Nauvoo. On July 15, 1846 he was called to go with the Mormon Battalion serving as a private in company C. He marched all the way to San Diego and after his discharge from service made his way to Salt Lake City where he arrived after a harrowing trip December 23, 1847, and was welcomed by two brothers and one sister.

In the spring of 1848 Augustus secured a piece of land in Bountiful, but having no horses of his own he had to exchange work to get his land plowed. In this way he plowed and planted five acres of corn and traded labor for a horse. One day while hunting, his horse became frightened and threw him breaking his shoulder, an arm, and knocking him unconscious. John Dilworth found him and put his arm in a sling, then went in search of a doctor. Unable to find one, he brought Augustus' sister with him and together they set the bones as best they could.

In 1849 Augustus helped establish the ferry at Green River and spent a short time in that area. About June 1849, the Ute Indians under Chief Walker appeared in Salt Lake City requesting colonists for Sanpitch Valley to teach the Indians to build homes and till the soil. A company of about fifty families from Salt Lake and Centerville was organized and started late in the fall for Sanpete Valley—Augustus was in the group. This company endured much suffering during the winter, but in the spring crops were planted and Augustus, being an outstanding horticulturist, spent a great deal of his time helping others with their planting problems. During the summer months he was able to build a small, one-room log house, and in the fall journeyed to Salt Lake City. On September 5, 1850 he took as his wife Marion Wallace Clark who was born November 2, 1823 in Pennsylvania. Marion was only sixteen years old when her father was called in the Battalion and with the help of her stepmother brought her younger brothers and sisters to Utah.

Augustus helped in building the first Council House in Manti, which was struck by lightning and never completed. Construction was started on the big fort and, in 1854, the old Council House was torn down and rebuilt on the Tabernacle block. It was erected from the same plans; however, the upper room was not completed until a few years later. A Mr. Stringham had been helping lay the floor of the upper room and laid his hammer down on one of the sleepers while he went home for lunch. Before he returned the other men finished laying the floor. Mr. Stringham was very worried over the loss of the hammer as he had borrowed it from Augustus, who, upon learning the details, informed Mr. Stringham that if he was in Manti when the Council House was torn down and the hammer found he could have it. Fifty-six years later when the building was being razed Mr. Stringham found the hammer still in good condition.

The following excerpts were taken from Pioneer Dodge's diary: "I was a member of the city council in Manti and on police duty a great portion of my time. Held the office of referee and fence viewer. I was also appointed one of the masons to take charge of building the stone forts and turned the large arches across City Creek on the east side. I served as color bearer, as captain of my company, as scout among the Indians and pilot and interpreter.

"I spent much of my time exploring and traveling in the mountains year after year viewing the romantic scenes of nature as they pleased me very much. In the winter of 1855 I made another of my winter trips to Salt Lake, myself and P. D. Funk each of us taking a passenger with us, to dispose of my furs and other valuables and replenish my stock of goods at home. We had to break crust on the snow across the divide for about five miles to get our teams and wagons over into Salt Creek Canyon, from there we passed along very well into Salt Lake. After stopping there for about one week we loaded and started home. When we camped at Provo it commenced snowing and kept it up for two or three days . . . When we reached

Juab we found the snow three or four feet deep. When we got to Salt Creek settlement we had to cache our goods and leave our wagons and harnesses and try to make it home with our loose animals. We were five days getting twenty-five miles and working like beavers all the time to the nearest settlement of Spring Town, Sanpete Valley. When we got to Spring Town we stopped at Uncle Jimmy Allred's who treated us very kindly and gave us something to eat, such as it was. We kept alive on a quarter pound of fat pork each day which we ate raw, so the scant provisions of "Uncle Jimmy" tasted pretty good. Uncle Jimmy told us there was a trail nearby that led to Manti where they had been moving stock to Sevier Valley so they could get something to eat. He, having no breadstuff and two large fine horses that were well fed, we told him if he would saddle them and pilot us through to Manti that day, which was 16 miles and stay overnight with us, he could go back next day with all the flour we could pack on his horses, which he did. Our folks and friends were very glad to see us for they had almost given us up as lost. For the next few years I was tending my farm and traveling around and exploring and getting material together to build me a fine house. I got my rock cutter and prepared and laid them up and done all the mason work myself. Also got my lumber from the mountains and all the way held myself in readiness for any emergency that came along."

During the time the Dodge family lived in Manti three children were born to them, Sarah Amanda, Malissa Jane, and Mary. Augustus built and operated a mill and built a rock home and moved his family into it. He was then called to the Dixie settlement.

"I found a hard country but I explored and traveled around hunting out watering places and settled down at Toquerville, where I turned my attention to raising fruit putting out a good orchard and vineyard and then preparing to build up again. I found ready market for my fruit by hauling it to Pioche, Nevada. I secured brick and built me a good house for my family."

Augustus was always very active in Church work. He served for five years as President of the Elders Quorum at Manti, and after coming to Toquerville he was called to take charge of the Ward Quorum and did so until the Forty-Eighth Quorum was organized and he was placed as president over it. He achieved the office of Seventy in the Church. His kindness and friendship to those in need could never be forgotten. He donated freely to the fatherless, the widows, and to the Church. When anyone was ill, they could always rest assured that Augustus would be around to do the chores, or the plowing, or bring baskets of food.

On one occasion Augustus was asked what his secret was for getting along so well with his wife. His reply, "When she won't do as I tell her, I tell her to do as she pleases." Another favorite expression was, "A little wife well willed, and a little table well filled, keeps a man happy, healthy and wise." Whenever they were having a

big dinner he always insisted that everyone unbutton their belts before they started the meal as he thought it was very unmannerly to do so while eating.

On November 24, 1886, tragedy struck his home when he lost his beloved wife and companion. She was laid to rest in Toquerville. After this he lived with Samuel and his wife for a time. In 1893 he journeyed to Salt Lake for conference and during his stay met an old friend, Martha Calvert Bowman, who was a widow. They were married April 17, 1893. Together they did a great deal of temple work enjoying each other's companionship during their declining years. While returning from one of these temple trips Augustus suffered a stroke as they were nearing Harrisburg and died shortly after on June 12, 1900. He was laid to rest in the Toquerville cemetery beside his first wife. Six of their seven children grew to maturity.—*Agnes Dodge Mott*

Maries Vale Sept. 8, 1878

Augustus Dodge,

As I have married your niece Viola Dodge daughter of your Brother Nathaniel Morgan I take this opportunity of writing you a few lines hoping you and yours is well as this leaves us. I keep at present a store at Maries Vale, Piute county. I have a little business transaction to write to you about. A few days ago I sent Mr. R. A. Riches to Silver Reef with a load of flour ——— and Manti Flour and gave him instructions to store the same provided he did not get my price. He did not get my price and stored said flour at Steels and Turrel on the 3 of September 1878. Give me an offer what you will give me in pealed peaches dride and dride peaches not pealed or apples dride and dride grapes at your residence in Tokerville for said at Silver Reef and I will pay if I can make a bargain with you about the fruit. Anyone who delivers said fruit here one cent and a half per pound in merchandise or if you cannot get any one to freight it I will send a team for it. Answer by return mail and I will send the receipt for the flour of Steel & Turrell and also an order to deliver over to you said flour. Said flour is Cristopheron mill and is in 50 pound sacks.

Viola send her best respects along with mine.

Respectfully yours

M. Dusenberry

June 25, 1884

Sister Dodge,

Will you please get a nice dress for Ida & Ada for the 4th of July and I will pay you eggs—that is if you want them. I can't tell you what kind to get. You can get what you think best. Don't get white & don't get them both alike. If you get them send it by mail. Write and tell me the price and I will send a few eggs at a time by Brother Allred till I get it paid—ten yards a peace.

All well at present. Olive is getting better. We will have lots of fruit this year. You must come up and see us when the fruit comes on. Write and tell me how you get along.

Oblige yours,
Emily Demill

O. F. Whitney—Author Geo. Q. Cannon & Sons Pub.
J. H. E. Webster, Gen'l Mgr.

THE HISTORY OF UTAH

Historian's Office

Salt Lake City, Utah Jany. 6, 1896

Capt. A. E. Dodge
Toquerville.

Dear Sir: Yours of the 15th inst. enclosing ten dollars at hand and amount posted to your credit with thanks. I cannot see how you got the impression that your contract called for \$35.00 only, for we have no such contract with any one. Why the engraving of the steel plate alone without a single print costs several times that amount.

The engraving of the steel plate of the size face that you chose and printing of the 10 necessary for our edition cost \$350.00 and that is what we hold your contract for. One half of the amount or \$175.00 should have been paid on the day you signed the contract; but we extended you time and you signed a note for that amount and have paid on that note up to date \$30.00. We have forwarded our photo and auto to the engravers and paid the first half, is the reason I have been asking you to pay as much as you possibly could.

Yours truly,
J. H. E. Webster

MEMORIES OF CHARLES F. MIDDLETON

Charles F. Middleton was the son of William and Mary H. Butler Middleton. His parents joined the Church of Jesus Christ of Latter-day Saints in 1834 and passed through the persecutions of Missouri and Illinois. Charles F. was baptized by Joseph Smith in Nauvoo in 1842. In later years he became one of Ogden's most prominent citizens where his death occurred August 3, 1915. The following incidents were taken from his own writings:

We arrived in Salt Lake City on the 2nd day of September, 1850, stopped here a few days then drove to Centerville, stopped for a few days, then drove up to Brown's Fort (Weber Valley) where my father and I did some work for James Graham, John C. Thompson and Captain James Brown. From the first we got one bushel of small potatoes per day, and from the second we got one dollar per day in wheat at \$3.00 per bushel, and from the latter got beef at 10¢

per lb. After helping my father get logs together and build a house in the west line of the fort, he sent me down to Centerville to work for provisions for the winter. I first dug potatoes for one bushel out of every eight bushels with my board included. I then pulled and topped turnips at the same rate. I then worked for Mr. Simmons for a week or two for \$1.00 per day with board to be paid in potatoes at \$1.00 per bushel and squash at 10¢ each. My work consisted of driving an oxteam in East Canyon, dragging saw logs to a sawmill, and getting wood out of the mountains directly east of Centerville. One pair of oxen could draw a cart up to the top of the low mountain where we would cut down dry pine trees, get the butt end on the cart, lock the wheels and drag them down to the foot of the hill. It took me from a little after daylight till after dark to get home; then we had to feed the teams and do the other chores. We had our breakfast by candlelight—before which time the stock had to be fed. At this time there was a heavy fall of snow on the ground. I remember on one trip up the mountain the valley was full of clouds below making the grandest sight my eyes had ever witnessed. I imagined it to be like the sun shining on the billows of a rough sea. After returning home I helped to get out the logs and build the first school and meetinghouse in Weber County, in the center of Brown's Fort.

My father came down to Centerville with a team to bring me and my earnings home. On settling up with my employer, he said as I was to take part of my pay in squash—the squash had all frozen and was a clear loss to him—I was to lose with him my share of the loss, which my father consented to do, but I could hardly see the justice of it. While I was away my father had finished our log cabin and taken up a claim down in what was afterwards known as West Weber, for a herd ground. I drove the team that led the first cattle herded on the north side of the Weber River. The road we marked out was the one used for many years. I spent most of the winter with Alfred Bybee and family who lived in the house and his wife was our housekeeper. The cattle had to be corralled at night to be protected from the wolves and when one was left out it was sure to be killed.

In February 1851, I discovered that the boxelder tree, when cut into, would send out a sweet juice something like the sugar maple, so I dug out 75 troughs and tapped 75 boxelder trees just as we used to do back home in the maple sugar orchards. I would gather in the juice at night and boil it down into syrup and some of it "sugared off" into brown sugar, and, while I am not sure, I think I am the pioneer sugar maker in Utah.

In the spring of 1851, I helped my father plow some ground and plant some wheat and a garden, all of which was dried out for the want of irrigation water. About the first of May that year my father hired me out to John C. Thompson for three months at \$25.00 per month and my board, for which he got a \$75.00 horse. That spring my father moved our family down to the herd house and in

June my grandfather, Charles Butler, who was living with us, died at the age of 75 years. He was the first person buried in the Ogden cemetery, Gilbert Belnap being the sexton. In the fall of 1851 I helped my father get out the logs and build a cabin on one of the two lots taken sometime before; one for him and one for me. This was the tenth house built on a surveyed lot in Ogden City. During the fall and winter we fenced in our two lots and the following spring plowed and planted them to corn, potatoes, and other garden truck.—*Rachel M. Jensen*

JOHANNA

In a small cottage surrounded by trees and shrubbery at the foot of the Majgaard hill Hojslev Amt. Veborg, Denmark, a blue-eyed girl arrived at the Hansen home and was duly christened, according to the ordinance of the Lutheran Church, *Johanna Hansen*. Her father was a brickmaker and keeper of the forest. He was tall in stature, quick in movement, honest but not particularly religious. His prayers for the year usually consisted of one before the Christmas dinner and another, thanking God for past blessings, after dinner. Her mother was kind and considerate. Five children were born to them, Johanna being the youngest. Some of her childhood duties and pleasures were carrying peat, gathering hazel nuts, tending geese and watching the storks gather food and teach their young. Three days a week she attended school walking a distance of three miles. At the age of fourteen her school days were ended. Before assuming the responsibilities of life she must be confirmed and pass an examination before her priest. A new black dress, a white silk handkerchief about her neck, constituted the main part of her graduation outfit. At the close of the examination she was presented with a leather-bound copy of the New Testament upon the fly leaf of which was written a tribute to her faithfulness by her teachers.

Johanna then went to Grunning where she was employed on a large farm, and shortly after moved to a small island where she did domestic work for three years in the home of one of the village officials. In the autumn of the third year a swelling came on her right ankle which caused much pain and she was compelled to go to bed. After a time she was sent to Skeva to be under a doctor's care. Small particles of bone worked their way out of her foot from the opening they made and by spring she could walk with the aid of crutches. At times she was very sad believing that she would be a cripple the rest of her life.

During the summer she went to the city of Randus to learn dressmaking thinking she might be able to earn a living by sewing. Some tracts being distributed by Mormon missionaries fell into her possession and to secret them from her companions she carried them in the bosom of her dress. How plain, yet how full of meaning, these little pamphlets were. She earnestly prayed, "Are these of God or man. If this be true, which I feel it is, my life will not be so hard after all."

The first shadowed years of her life passed and she again returned to the parental roof. They had heard of her proposed affiliation with the despised Mormons and her father greeted her coldly, her mother was quiet and sad. One day the occasion required a prayer and back of the house, among the trees, she knelt and poured out her heart to her Heavenly Father. In this position her father found her and it so enraged him that his language and manner became very abusive. No sin she could have committed would have disgraced the family more than joining the Mormons. The tension mounted as the days passed until one day her father ordered her to leave. Johanna went to the home of her married sister where she was kindly treated. One of her cousins had joined the Latter-day Saint church and had made the decision to go to America with his wife and baby. He offered to pay Johanna's emigration fee. Accordingly, on the 2nd of February, 1859 Johanna left the land of her birth and loved ones knowing she would never see them again. When they arrived in Liverpool they boarded the *William Tappscott* and after six weeks of "rocking in the cradle of the deep" they arrived in New York harbor. The trek across the plains was especially hard for her but she arrived safely in September of that year. Her first impression of Utah was that it was a very dreary place after the beauty of her homeland. The first home for Johanna was with a family located at the foot of the county road hill in Provo and later she moved to the home of a Mr. Clinger. After a time a young man sought her hand in marriage and preparations went forward but for some reason the wedding was postponed and in the meantime he joined the Morrisites.

Knud Swenson, a young man who resided in Pleasant Grove, paid serious attention to her and after a two weeks' courtship they were married by Bishop Hensen Walker June 14, 1860. The groom was dressed in a black broadcloth suit and the bride wore a black skirt, pink blouse and a plaid silk apron. Neither spoke English. A one-room log house was their first home and the furniture consisted of a four poster bed, straw tick, two army blankets, a buffalo robe, two chairs, a bake oven, frying pan, four tin plates, knives, forks and spoons. As soon as opportunity afforded they received their endowments in the Old Endowment House in Salt Lake City at which time she received a wonderful blessing from Heber C. Kimball.

One day Johanna remarked to her husband, "This is our land and we should learn to speak good English." This she did master. All efforts to live the gospel were uppermost in their minds. When the United Order was given to the people of Pleasant Grove they lived it but conditions were hard under this system.

Johanna Hansen Swenson lived happily with her husband twenty-five years when an All Wise Father saw fit to call her home. She died May 7, 1880 at the age of forty-six years. The children of Johanna and Knud Swenson are Annie S. Walker, Swen Lewis Swenson, Mary S. Kelly, John C. Swenson and Eliza Swenson.—*Mary S. Kelley*

THE MUSICIAN

Anders Nils Erickson Ostlund was born in a modest cottage in Gresbo Oster Vola County, Sweden on July 8, 1834. He was the youngest child of Nils Erickson and Anna Anderson. The family lived on a small farm which was a portion of a large estate. The landlord of the estate rented land to his tenants for a percentage of their crops. When Anders was seven years of age his mother died and consequently he had little chance for schooling, but he did have a great love for music. First he studied the violin but the father did not like to hear him practicing and in a fit of temper smashed the instrument. One day the boy wandered into a music shop and his attention was attracted to a "key harp." The old shopkeeper watched the boy for sometime and then asked him if he would like to own the instrument. Anders said he would like to have it better than anything else in the world. The owner gave it to him. It was played much like a violin with a bow, but had keys and sixteen strings, and being larger had much more volume. Although quite young he soon played at many of the festive gatherings in his homeland, and later during his travels from one place to another, the harp was his constant companion.

Anders was also mechanically and artistically inclined. This was shown when at the age of eight he made himself a vest. His father, noting his ability, placed him with a tailor to serve an apprenticeship and after seven years he had become a finished tailor by trade. While traveling through different parts of Sweden, Norway and Denmark he came in contact at various times with Mormon Elders. Through their teachings he was converted and on July 20, 1857 at Malmo, Sweden, was baptized by Elder Nils Edler. December 21st of that year he was confirmed an Elder and soon began missionary duties. While living in Malmo the presiding Elder introduced him to two faithful sisters. He became interested in one named *Ingre Svard* and a short time later they were married.

The Saints were always anxious to emigrate to Utah as soon as possible and Anders had the same desire; but he wondered what he could do to earn the money for their passage. He made it a matter of prayer and was impressed to design caps. His wife was an excellent seamstress, so together they worked at making boys' and men's caps which they sold so fast they could hardly keep up with the demand and in six weeks they had earned their emigration fee.

After arriving in America they joined an oxteam company in 1860 for the trip across the plains. Anders had brought the key harp with him and he played it throughout the journey, providing many hours of pleasure for the weary travelers. Their first home in Utah was in Mill Creek; but after staying there a short time, they moved to Sanpete county where Anders tried his hand at farming. After a year's stay, he decided he was not suited to farming or the climate as it was hot and dry and he had been used to a cool climate. Then he heard promising stories of Cache Valley located about two

hundred miles to the north. They packed their few belongings and started to walk. The path led them through long stretches of land and steep rugged mountains, until they finally reached their destination in the autumn of 1862. There instead of growing cities was a country sparsely settled and they had to begin pioneering all over again. A dugout was their home that first winter but soon they were able to build a log cabin.

The first few years were hard ones. There was no money so the people exchanged one commodity for another. It was necessary for Anders to sacrifice many precious articles for the things they needed. They had no soap for cleaning purposes nor anything they could trade for it except some of the precious silk or buttonhole twist used in the clothing business which Anders had brought all the way from Sweden. He was forced to give a big handful of this for the much needed soap. Since there was no call for custom-made suits because of the poverty of the people, Anders then resorted to the cooper trade which he had learned when a lad.

In 1868 he heard that the Gyllenskog family, with whom he had been closely associated in Sweden, were living in Smithfield, a short distance north of Logan. He called on them and met their eldest daughter, Hannah, who had just arrived from Copenhagen, Denmark. She was twenty-one and he was nearing thirty-three. On March 15, 1869, with the consent of Ingre, they were united in marriage in the Endowment House.

He lived in different parts of Logan City and also purchased a hay farm in the northwest part of town. As one of the early citizens of Logan he did his part in hauling timber and rocks from the canyon for the building of the Logan Temple and other public buildings. Later when there was a little more money being circulated in the town he went into business, opening a tailor shop on Main Street. Soon he bought a fifteen acre tract of land on the southern border of the city near the Logan river. A log cabin was erected on the east end by the river and here his two wives and families lived together, sharing the household duties, each doing her part to make a happy home. After a time this tranquil family association was shattered by a tragic accident. One day in early spring when the water was exceptionally high, Ingre went to the river with a pail, a piece of ground gave way under her feet and she was carried out into the turbulent stream and drowned. Anders then sold the cabin and built another on the west end of the land.

In 1875 Anders married Louisa Magnusson of Salt Lake City. One daughter was born of this union, but Louisa soon became dissatisfied and left taking the child with her. Soon after, Anders built a large frame house on the same piece of land and provided a comfortable home for his family henceforth. Men's ready-made clothing were being shipped in from the East at such low prices Anders felt he could not compete with them so he sold the shop and retired from business. It was at this time that he became an inventor. He

invented a ladies' dress cutting system named "The Enlightened Age." It was his desire that the ladies learn to sew their clothing and that of their children in a manner becoming to them. He traveled all over Utah territory selling these systems and teaching the women how to use them.

Being one of Logan's first and best known pioneer musicians, Anders was always in demand to play for dances, weddings and various other entertainments. Very often he was accompanied by his daughters on the guitar or piano. About this period in his life he began making key harps. He made three after the original instrument, which he still played, from well seasoned pine, carved, fashioned and equipped. Two of these he sold—the third is a cherished family relic.

Anders was an ardent and energetic Church worker all through his life. He held many high positions in his ward including that of superintendent of the Sunday School. He was ordained a High Priest on March 1, 1897 at the age of sixty-three years. His last years were passed surrounded by his wife and children until Hannah died on November 30, 1917 after a brief illness. Five years later he passed away on December 2, 1922, five of his thirteen children preceding him to the Great Beyond.—*D.U.P. Files*

"MA"

This is the biography of my grandmother, Mary Nelson, as she told it to me. This sturdy pioneer we "foster" grandchildren call "Ma" perhaps because our mothers called her "Ma." The word has endeared itself to us and we shall cherish it always. I am going to write this little history quite informally, so I shall often refer to grandmother as "Ma."

Karen Marie Larsen (Ma's Danish name) was born December 16, 1843 in Orstop, Uleland, Denmark, the daughter of Anna Marie Jepsen and Searn Larsen. Her father was afflicted with consumption and the family was poor. When Ma was a year old her mother's half sister, *Maren Sorensen Thorp*, took her to rear. Ma's aunt and her husband, *Christian Sorensen Thorp*, lived in a scattered district called Follager, Orstop Sogen, about one mile from her mother. This part of the country was a large flat area, some parts being swampy. These people lived on a farm of approximately fifteen acres. When she was old enough Ma and her aunt did most of the farm work as her uncle was a very efficient blacksmith and he worked most of the time in his shop. They raised grain, a little hay, and a few potatoes. Ma said she liked to plow but harrowing was not to her liking. After the grain was threshed they hauled it to the mill, the miller being Ma's grandfather.

Karen Marie was the herd girl and she also helped her uncle in the blacksmith shop by blowing the bellows, thus earning a few cents. Mr. Thorp was an exceptionally fine workman, but he was addicted to the liquor habit. Often when he had taken too much it was neces-

sary for his wife to tell people who came with work to be done that he was ill.

The Thorp family lived in a one story three-room adobe house with a loft in which they kept their grain. This comfortable little house was plastered inside and outside. Mrs. Thorp was an industrious woman. Because she was an excellent cook, people hired her very often to prepare food for parties, weddings and funerals at which great feasts were held. The people had good food, plenty of beef, mutton, rye bread, potatoes, rice, cabbage, carrots, eggs, milk and a homemade beer made of malt. One baking of bread lasted for months. Their clothing was made from wool from their own sheep and Ma learned to spin wool and weave the cloth.

Dancing was their main social activity, especially on holidays. Mr. and Mrs. Thorp danced very gracefully, but Ma was just a young girl in the old country and danced very little. The Danish Christmas customs are very different from our own. For many days before Christmas everyone was busy getting ready for the event. The entire house was cleaned, the board floors scrubbed white, as well as the bare board ceiling. The inside and outside of the house had a new coat of whitewash. Christmas day was one of feasting for which elaborate preparations were made. Pigs, cows, sheep and geese were killed and cooked; a special bread, made from white flour, was indeed a treat on this occasion. It was a custom on Christmas Eve for everyone to eat rice mush which was made by cooking rice in milk. It was not Christmas to Ma without this dish. Everyone stayed at home on Christmas Day. The following day was the time for visiting friends, neighbors, and relatives.

New Year's Eve was similar to our St. Valentine. Neighbors went to each other's house loaded with old earthen ware which they threw at the doors. The inmates were then to run out to catch the disturbers of the peace and treat them to refreshments.

Ma went to school during the winters, starting when she was about eight years old. She had to walk four miles through deep snow over country where there were no houses and few people were on the road. In midwinter it was dark when she reached home. The children were all taught in one room, the teacher being a deacon of the church. This little girl had very few books and wrote on a slate. One of the hard trials of her young life was arithmetic. When she was fourteen years old she took her final examination. At this time it was necessary for her to walk fifteen miles every day for a week. The priest was the examiner, asking the children, who stood in a row, questions.

Life was rather dull for this little Danish girl. Though her uncle and aunt were very good to her and supported her well, there was no one of her own age for a companion. The summer before her last at school she went to work for a wealthy man and his wife. They owned a large herd of cows and hired one boy and three girls to care for the farm and the house. This new job was indeed enjoyable and having a little money of her own gave her a new feeling of

independence. It was her duty to milk some of the cows, and herd them, as well as to help make the butter and cheese. It was a custom in Denmark for girls, not boys, to milk the cows. The hired help were not permitted to eat from the same table as the master and his wife, nor was their food as good, but they treated her well.

Mr. and Mrs. Thorp belonged to the Lutheran Church but were not very devout or active members. After Ma's final examination at school she was permitted to take the sacrament and become a full-fledged member of the Church. President Anthon Lund and Elder Hansen brought the gospel to the Thorp home. Elder Lund visited their home many times, preached the gospel to them and taught them some English. Meetings were held at the home and the Thorps were soon converted and baptized. Ma was not able to see the gospel at that time, and not until a year later was she baptized—in the early fall of 1859 by Elder Hansen in a stream of water that ran by the house. The priest was very interested in this bashful girl and tried to persuade her to give up Mormonism and come to live with him and his family. He had no influence on her however, for she was thoroughly converted.

That fall the Thorpes decided to come to Utah. They sold their farm for \$2,000 in silver. They auctioned all their household possessions and after everything was disposed of went to Aalborg. There they rented a room and lived during the winter, making preparations to start for Utah in the spring. Before they left Aalborg, Ma walked four miles to see her mother. Her father had died leaving his wife and one boy besides Karen Marie.

About the last of April, 1860 these three Mormon converts set sail from Aalborg on their way to Copenhagen. Then they crossed the North Sea and on to England. From England they set sail, along with many other Mormon converts from different countries, for America. The ship carried three classes, these people traveling third class in the bottom of the ship. They were furnished with food supplies, which Ma had to carry upstairs to the negro cook who prepared it for them. It was her job to carry the cooked food back to the passengers.

Ma was just fifteen years old; everything was strange to her for she was unable to speak or understand English. From New York they took a train to St. Louis, Missouri and there they purchased ox teams and provisions for the journey across the plains. A Danish company was organized with Elder Vedeboro as their captain. Ma walked all the way across the plains. She did everything she could to help. Many times they stayed up late at night to bake their bread. They were happy for they trusted in God and believed that He would protect them and lead them to a haven of rest where they could live the gospel. These people were devoted, self sacrificing, and united. Ma often says that these nine weeks on the plains were one of the happiest periods of her life.

The company arrived in Salt Lake City just a day or two before October Conference in 1860. They had been on their journey for more

than five months. When they entered the famed city, a mere village of log houses greeted their expectant eyes and Ma was somewhat disappointed. Upon arriving the company was greeted by Knute Nelson who was looking for a girl who could help his wife weave. Mr. Thorp informed him that he had just the girl he was looking for. Karen Marie did not even have enough time to look around the city, but was hurried into great-grandfather Nelson's wagon. She sat very quietly beside him while he drove the ox team. This dark-eyed, rosy-cheeked, plump girl of sixteen was so bashful and self-conscious that she dared not speak to him even though he was a Danishman. The roads were very rough and the oxen very slow, so night had fallen before they drew up at the Nelson home in South Bountiful. Great-grandfather Nelson, his wife, and eight children came here in 1853. He secured land from the Hogan family and built a log house near the site where Ma's old home now stands. Ma thought that ride was the longest one she had ever had. When the oxen finally stopped, great-grandfather said, "Here we shall go in." In one corner of the log cabin sat a boy with long hair, and Ma thought, "He must be an Indian but he is white." The queer looking chap later became her husband and Ma always chuckles when she recalls this incident. Her first supper in the Nelson home consisted of corn mush. Immediately she began to help great grandmother. The family had their own sheep which they sheared. The women washed and picked the wool. The picking was done by their fingers; the washing caused the wool to mat so it had to be pulled to pieces bit by bit. After the picking they sprinkled grease over the wool and pounded it with sticks in order to distribute the grease evenly throughout the wool. It was then wrapped in a big cloth or blanket and sent to Salt Lake to be carded. The carded wool came back in rolls about a half-yard long which were spun into yarn. Great grandmother Nelson had a large spinning wheel, the wheel itself resembling a hay rake wheel. All day long Ma stood spinning. Sometimes she became so tired that she would lie down on the bare floor for a few minutes rest. The work was no easy task. With the right hand the spinner turned the wheel, and with the left she fed the machine, which required a constant walking forward and back to gauge the wool so that the thread would be the desired weight. When the spool on the spinning wheel was full, it was removed and the thread was wound on a reel, made of a round piece of wood with sticks running through the center. This was turned round and round, the thread being wound into skeins. The yarn was then taken off the reel and washed and when it was dry it was beautiful and white. After that the yarn was dyed by various processes and then it was ready for the loom. They made flannel, linsey and jeans. For the flannel they used five shuttles making a cloth of five colors that was very pretty. Linsey was made with one shuttle and cotton warp. This cloth was gray and used for underclothing. Jeans was a heavy material and was used for men's clothing. After all this labor the cloth must be cut and every stitch sewed by hand. No wonder Ma kept busy.

Mr. and Mrs. Thorp stayed in Salt Lake during the first winter in Utah. Becoming dissatisfied with conditions, the next summer they apostatized and joined the Morrisites. She walked all the way to Salt Lake City to try to dissuade them and they tried to persuade her to go with them, but her convictions were too strong. She was broken-hearted to think that the only kin she had in this country had lost the faith for which they came.

But the next few years were made happy for Mary (Ma's English name) by romance. Nels Nelson, whom she had met when she first came to live in South Bountiful, became her husband March 11, 1865. Four children were born to them. In April, 1873 grandfather married a second wife, Johanna Anina Petrina Jenson, and to them were born two girls.

When Ma's oldest boy, Nels, was twelve years old the dread diphtheria swept through the area. Ma's four children contracted the disease in October, 1878. The baby was the first to succumb. The same night Annie, eight years old died; the next morning Anton breathed his last. Nels alone was left. Ma and grandfather held high hopes for his recovery, but five days later he too died. Because of the nature of the disease, neighbors and friends were afraid to come near, so they were left to fight almost alone. Ma had a slight attack of the disease, but my own grandmother and her two girls did not contract it.

Grandfather found the loss of his four children more than he could bear. Ma seemed better able to stand the trial than he. When they went away and returned, Ma was always the first one to enter the house. He became discouraged and downcast and his health began to fail. Two years later in the spring he went out to Bear River. While there his condition became worse and continued so throughout the summer. On August 26th he died. Ma, grandmother, and her two girls were then left alone. But this was not the end of Ma's trials. Grandmother had been ill for years with heart trouble. Just a year after grandfather's death and in the same month, while visiting her mother in Richmond, Utah she suddenly became worse and died at the age of twenty-six. What a tragedy to lose six out of a family of nine in less than two years. Surely the Lord must have given Ma strength to endure all these trials.

Now she was left with the two little girls, Margaret, my mother, and Eliza, one four and the other six. Although they had a comfortable home they had to work hard to support themselves. When the girls were old enough they helped milk the cows and make butter to sell. In the summer they dried fruit which was exchanged for clothing and other necessities. In 1894 the girls both married and Ma was left entirely alone. During the period since then she has given a home to four old ladies. One of them was Mrs. Thorp, who with her husband came back to South Bountiful to live. After her husband died she was unable to take care of herself, so Ma cared for her until she died. Two of the old ladies were only friends; the other was

grandfather's sister, Mary Nelson Jeffs, whose husband died. Aunt Mary lived with Ma fifteen years until her death. Again Ma was left alone. She was unable to go to her own home to live for a year after Aunt Mary's death. It is now twenty-two years since she lost her last companion.

Ma has lived a quiet beautiful life. She has never been a public woman, but in her own way she has done inestimable good. She has taught by example rather than by precept. She has been thrifty, but, oh, so generous. Never has she been called upon for financial aid, but she has donated more than her share. She is now ninety years old—a long life of service, strife, and joys. She lived alone in her own little home until five years ago. Sight and hearing have almost failed her, but she is blest with a remarkable memory making it possible for her to live a great deal in the past. Sometimes life seems very hard to her, but in all her trials she has stood firm and true to the gospel.—*Ardella Hogan* (1933)

TRULY PIONEERS

Isabell Love was born November 13, 1845 in Edinburgh, Scotland, the second child of *David* and *Ann McLukie Love*. Margaret, their first daughter, was born September 11, 1843. David and Ann were very happy with their little family and were made even happier when the gospel was brought to them by Mormon Elders in 1848. They were much impressed with its truth and were baptized June 3, 1848. When Ann's parents heard they had joined the Mormons they severed all relationship with her. This caused great sorrow but another tragedy came into their lives when five year old Margaret died.

Now their ambition was to come to Zion so they decided, because of their limited means, that David was to go to America, find work, and send for his wife and child. In 1849 he sailed and shortly after his departure Ann discovered that she was to have another child. On December 16, 1849 a son was born and named James.

When David reached America he worked night and day to get money to bring his wife and two children to him. Ann was left in poor health after the birth of the baby. Isabell was about five years of age when the father had accumulated sufficient money for their passage. They were nine weeks on the water and during the long voyage the young mother became very ill. When they arrived at New Orleans Ann's friends dressed her, put on her bonnet and brought her up on deck. They were afraid if they left her in bed she would not be permitted to land. She was moved from the vessel and placed on a boat that took them up the Mississippi River to St. Louis where David was waiting to receive his loved ones. But one hour before they landed Ann Love passed away and David received his wife's remains and his two motherless children. Ann was buried in St. Louis. Kind friends did all they could for the children but nine months later when James was twenty months old he went to join his mother and was buried beside her.

Day by day the Saints were leaving for the west, and one year after the death of David's first wife, he married *Margaret Hunter* in St. Louis and they started their long trek across the plains to Zion. They took with them a cow which was a valuable asset at that time. A long rope was tied around the animal's neck and little Isabell was told to hang on to the rope. The first stream they came to she forgot to let go and was pulled far out into the stream. After this experience she never forgot to let go of the rope when they had fording to do. The six year old child walked most of the way across the plains. They arrived in Salt Lake Valley in September, 1852 and settled near the old fort. David chose as his trade adobe-brick making, furnishing the sun dried blocks for some of the first homes in the valley.

Margaret Hunter and David Love reared a family of nine sons and three daughters. She was a good stepmother but did not have much time to give Isabell. The little girl was scarcely ever seen without a baby in her arms—the baby being almost as large as she. She was twelve years old when she had her first pair of "honest to goodness" shoes. Young as she was she made up her mind if ever she got married and had children, she would never, with the help of the Lord, let them go without shoes.

Isabell was a slim, fair child, always shouldering burdens far beyond her years. She had but six weeks of schooling in all her life, yet she learned to read and chose the best works from available material. At the age of sixteen, she went to live with a prominent family and worked for seventy-five cents a week. Calico was then seventy-five cents a yard and with dresses very full it took many weeks to earn a new frock. Later she went to live with Dr. Anderson's family. These good people loved her for her worth and treated her as one of the family.

When Isabell was in her twenties she met James Glade—a baker and confectioner by trade. In June, 1869 she married him as a second wife. James Glade's first wife was Eliza Mary Litson and it was with her full consent that James took Isabell. He built a comfortable home on the North Bench in Salt Lake City and here his two wives lived together and reared their families. Five children were born to Isabell. In the early part of her married life Isabell was chosen by Eliza R. Snow as one of the officers in what was then the Retrenchment Association, later known as the Young Ladies Mutual Improvement Association.

Isabell's youngest child was thirteen months old when her husband, James Glade, died suddenly of a heart attack, and with Eliza, the first wife, she continued to live and struggle to rear their families. If they had differences, they were never discussed before the children. There was a strong binding love between these two women that lasted to the day of their death. At the time Isabell's youngest child became twelve, she felt the children could help care for themselves, so she took up nursing. She was a "natural born" nurse and worked under the best doctors in Salt Lake City. She was always in

demand and this employment was a great asset to the meager family income. For forty-five years she served as a teacher in Relief Society work.

In looking back over her life, one wonders if there were many pleasant memories. Yes, I am sure there were many happy ones. She was a devoted mother, a good neighbor and was never happier than when she was doing something to make others happy. She enjoyed her friends, enjoyed a good laugh, enjoyed the beautiful things in life. She was a faithful Latter-day Saint, attended to her church duties and always taught her children to pray and have faith in their Heavenly Father. For fifty-two years Isabell lived with the other Mrs. Glade, her beloved companion, Eliza Mary, who died in March 1920. Soon after her death Isabell became ill and lingered for one year. She died March 7, 1921 and was buried in the City Cemetery.

—*Elwood Glade Derrick*

David Brigham Brown, born January 21, 1847, in Des Moines, Iowa to *Samuel* and *Lydia Mariah Lathrop Brown*, was five years of age when he started the memorable trek across the plains to Utah with his parents. Other members of the family remained in the states. In August, 1852 his mother died and was buried near the Platte river in Nebraska. The father and son arrived in Salt Lake City in October of that year and were immediately sent to Fillmore, Millard county, Utah by President Young. David's boyhood was spent in this community, and when he grew to young manhood he worked as construction foreman of a smelter. Later he was charcoal burner in the Ophir District mines.

In 1870 David went to Payson, Utah where he became acquainted with Cynthia Selena McClellan, and two years later, on October 6, 1872, a ceremony was performed by Mayor John Hardy uniting the young couple in marriage. Their first home was in Gentile Valley, Idaho, and here David was ordained a High Priest and set apart as First Counselor to Bishop Robert Williams. In 1882 David and his family returned to Payson to care for his aged father who passed away a short time after their arrival.

In January, 1883 the Brown family moved to Grass Valley, Piute county, Utah, and in June of that year Cynthia died of child-bed fever, leaving David with six children under ten years of age. David's sister-in-law took the baby and he hired a Danish girl, Lena Rasmussen, to take care of the children and the home. On February 11, 1885 David married Lena in the Logan Temple.

Sanford, Colorado became their home in 1887, but because of the extremely cold winters it was decided to move south. Lena and the smaller children traveled by train to Santa Fe, New Mexico while the men drove the heavy outfits overland. Lizzie Christiansen, sister of Lena, and her husband, Henry, accompanied them. They stopped at Los Pueblitos, New Mexico for a year then journeyed to Powell's ranch in Belen and thence to Deming. The men worked on the Boca Grande railroad with the John W. Young crew, but the project proved

unsuccessful and was soon abandoned. Grandma Rasmussen, her son Orson and his wife Maria, from Colorado, joined the company who now moved to the vicinity of the Minbres river. David hauled ore from Cook's Peak to the Crawford Station. The horses and cows they brought with them were sheltered in an old shed surrounded by a high adobe wall which served as a wind break. After several days of rain and snow a violent storm came up and blew the wall over killing seven horses and several cows. This was a crushing financial blow to the family. The baby became ill so Lena and the smaller boys were sent to Deming, and here, soon after, another girl was born. She died of whooping cough six weeks later. Their daughter Addie, three years old, also died.

In 1895 David Brown moved his family to Old Mexico settling first in Colonia Diaz, then Juarez, and finally in Colonia Chuichupa where he engaged in farming, stock raising and the making of dairy products. He was surrounded by his family and friends and was happy and content. In July, 1912, the Mormon people were called out of Mexico, because of revolutionary conditions, and the Brown family went to El Paso, Texas with other exiled colonists. Here David operated a livery stable as a means of livelihood. In the fall of 1919, the Browns returned to their beloved Mexico where the sons built a two-room cabin for their parents and once more life became serene with family and friends. On August 9, 1920 David Brigham Brown passed away. Lena survived her husband twenty-five years.

—*Ruby Spilsbury Brown*

Mary Louise Pyle, daughter of Alexander and Sarah Clark Pyle was born July 27, 1835 at Medford, Somerset, England. Shortly afterwards the family moved to Bath, England where Mr. Pyle became a member of the city council. When Mary Louise was fourteen years of age she came in contact with Mormon missionaries who were preaching in the vicinity of her home. Much against the wishes of her parents she attended their meetings and being the possessor of a beautiful voice took great pride in singing their hymns. Because of her acceptance of the Latter-day Saint doctrine she was turned away from her home. Securing employment in the home of Lady Fairbrush, Mary Louise remained with her some three years until the time of her departure to America on the ship *Golconda* with other converts. During her stay with Lady Fairbrush she was called "Polly" and for many years was known by that name.

Mary Louise arrived in Salt Lake City in November 1856 and immediately found employment in the home of J. B. H. Stenhouse, whose wife was an expert milliner. The young girl soon became adept at making and trimming hats. On December 7, 1856 she married Nathaniel Felt whom she had known before coming to Utah. They were the parents of three children, David, Nathaniel Henry and Mary. Mrs. Felt became an enthusiastic member of the Tabernacle choir and also served as leader of the Stake Relief Society choir for fourteen years.

After the death of her husband, Nathaniel, she married on October 2, 1870, William J. Silver. Two children were born to them, William F. and May, who accidentally drowned. Mary Louise practiced homocoplathy and later became a doctor. She acquired most of her training through long hours of study and her nursing activities extended to hundreds of women and children.

Dr. Pyke was a devoted Church worker all her life. Death brought to a close an illustrious career May 11, 1912 at her modest home in Salt Lake City. Services were held for her in the Nineteenth Ward meetinghouse at which time Charles W. Penrose and other prominent speakers paid tribute to her outstanding qualities as a pioneer doctor and leader.—*Mary Dell Young*

Betsy Larson Carter, daughter of *Mons Larson* and *Elna Olsson Malmstrom*, was born 17 September 1853, in Vedly, Sweden. Her parents joined the Church of Jesus Christ of Latter-day Saints June 6, 1856. They crossed the ocean on the ship *William Tappscott*, with other Saints in 1859 under the supervision of Robert F. Neslen and journeyed across the plains to Utah in the *George Rowley* handcart company. Three children accompanied the parents, *Betsy*, *Caroline* and *Lehi*. Mr. Larson was an expert carpenter having learned the trade as a young lad in his native land. The following story is taken from *Betsy's* writings:

"We arrived in Salt Lake City September 4, 1859. As we could not talk English we met with many difficulties. I would go out and learn the names of various articles, then teach them to Father and Mother. . . . We stayed in Salt Lake City about ten months then moved to the town of Tooele. Brother Aloh was born there, August 3, 1860. We lived in a little one-room house. When it rained everything would get soaked, so we moved to a dugout. Father made a loom so Mother could weave cloth and sell it. I remember a suit of clothes she made for brother Lehi out of sheep's hide with the woolly side in. I had an old spelling book and would often crawl under the bed to study.

"From Tooele we moved to West Jordan. There sister Emma was born April 6, 1863, and on the 24th of December, 1865, James and Parley (twins) were born. Parley lived only a few hours. I watched Father make the little coffin. A lady came and dressed the baby. Father took the coffin under his arm and carried it to the burial place.

"Father bought me a pair of wooden shoes for a Christmas present. I was very delighted with them for now I could go skating on the ice. My Sunday costume consisted of a calico dress, a circle comb, a sunbonnet and bare feet until I gleaned enough wheat to make a hundred pounds of flour, which I sold for \$12.00, and bought my first pair of leather shoes. I took care of a baby and herded two lambs all summer for enough wool to knit me a pair of stockings. I helped Father with the harvesting of the grain. I raked it into bundles with

a wooden rake; we threshed it with a wooden flail and depended on the wind to separate the grain from the chaff. We would take the load to Salt Lake to sell. Sometimes the old oxen would decide to turn back home. Father would stop them and head them for Salt Lake City again—in the meantime I was bouncing and clinging on the wagon for dear life. When we arrived I would stand at their heads with a long whip in my hand while Father disposed of the grain.

"In 1866 we moved to Santaquin and lived in a covered wagon and cow shed until Father could build a house which we moved in to before it was finished. On the 16th of January, 1868, sister Ellen was born. About this time I met *Edwin Lavan Carter*. We were married June 14, 1870. We lived in a one-room log house and here five daughters were born, Sarah Ellen, Martha Melissa, Amanda Celestine, Emma Abiah and Betsy Johannah. Brigham Young called a number of the people to colonize Arizona and Father and Mother were among those called in 1879. They insisted that we go to Arizona too, so in the fall of 1883 we started with our five daughters and what belongings we could pile in the wagon. The party consisted of our family, also William A. Carter, Alex Wilkins, Joseph Greenhalgh and a Mr. Dell and their families. We were one month on the way. We stayed in Snowflake one week. Mother and brother James were already in Snowflake and came on to the Gila Valley with us. We stopped in Pima—just a few people were living there at this time. We lived in a stockade. Logs stood lengthwise and the top was covered with brush and dirt. We hauled water from the Gila River on a lizard. This "lizard" was a forked tree branch with a wooden barrel fastened on it, and was pulled by a horse or team of horses.

"On April 2, 1885 another daughter, Edna Caroline, was born. At that time we had two span of horses and a wagon. My husband hauled freight from Bowie to Globe to provide for his family—there were eight of us now. In the year 1886 we moved to Glenbar, about 4 miles west of Pima, and homesteaded 40 acres of land which was covered with mesquite and sagebrush. We cleared enough to build a two-room log house. We had a cow, a few chickens, and two pigs. On August 7, 1887 our seventh daughter was born—we named her Bertha Almira. Our first son, Edwin Lavan, was born but he died when he was six weeks old. In March, 1891, we were made happy by the birth of another son, Aloh Peter. In October, 1893 another daughter, Eda, was born and in October, 1898, Wilman Mons was born. At this time my husband worked in the Graham Mountains at the sawmill and secured enough timber to build a four room house, the most comfortable home we ever had, and it is still my home. Mother gave me her old loom and I was kept busy weaving. I wove hundreds of yards of carpet. My husband died in 1918 and in 1920 I made a trip to Utah to work in the Salt Lake Temple . . ."

During her later years, Betsy did much work in the temple at Mesa. She was among the first in Gila Valley to raise cotton. Her life span ended April 15, 1936.—*Betsy Foster*

GRANDMA IVERSON'S DIPLOMA

On the front room wall in Grandpa Iverson's home there hangs a diploma in a gilt frame. The paper under the glass is yellowing but the script and dates and signatures remain plain and clear and easily read. There it hangs—this diploma—for visitors to admire, grandchildren to scrutinize, sons and daughters to cherish, for it represents Grandma Iverson's pluck and faith in the hardy pioneering years. The weather-beaten gray adobe house that enshrines the diploma was built in Salem, Utah county, Utah in the year 1876. Andrew Iverson, then a sturdy young pioneer from Norway, was laboring in the mines of Cottonwood Canyon. He superintended the building of this five-room cottage in preparation for marriage. With shingles on the roof, screen doors and painted woodwork, it was considered the nicest house in town.

Like a vase without a flower was the house without a wife. There it waited two years. Then a modest, beautiful rose came to adorn the vase. They were married in the Endowment House, Salt Lake City, Utah, Julia Matilda Olsen and Andrew Iverson, August 8, 1878. Julia was hardly eighteen years old. Her husband was twenty-seven. The young couple purchased their furniture at Dinwoodey's Store and very substantial and genteel were the table, cupboard, bedstead and chairs. The little cottage that had waited became their home-sweet-home in every deed. The swift flying years filled the home with rosy, prattling children, first a trio of girls, Julia, Irene, Alice followed by two boys, Andrew and Charley. When Charley was born the hand of death tried to reach out and snatch the mother from her little flock. When the fever was at its highest, kind neighbors left their work in the fields to fast and pray for her recovery. Her life was spared. Ere long the mother was up and around in the midst of her family circle. She took her children by the magic of her songs and stories to the "land of the midnight sun." Here they found the lily of a valley mirrored in the clear still spring in the forest. Here, too, they met the herd girls calling their cows, "Koo bona!" Sometimes they sailed on a glass fiord out to a pleasure island. Many a flash-back on the screen of memory did she afford her family.

While the mother talked her household tasks went on. "How fortunate we are to have a home in Zion," the mother would often say to her children. "And what a struggle it took to get here. Your Grandpa Olsen had to toil like a slave in the coal mines to earn the emigration fare for his family. And your father—just think of his courage and faith." The children regarded their father as a lone rock against which the waves of adversity might beat in vain. He had been appointed an heir to his uncle's wealth in the old country, but at the age of eighteen he had renounced his worldly advantages for the sake of the gospel.

When the older children of the family attended Sunday School they came home with a new song, and the mother dwelt lovingly on the line contained therein which said, "where children are bless-

ings." Yes, to her they were blessings—"intelligences from God, the gift of infinite love." To the five older children had now been added a trio of girls, Minnie, Eunice and Bessie, also a boy, Vernee Herbert. It was after her ninth child was born that the mother, with her hands and heart full of care, became a student of obstetrics and nursing. Each evening it was her husband's routine to go to the log stable to milk the cows. One of them, an unruly heifer, would not go into the stall. She kicked and bolted and stirred up great commotion. Grandpa picked up a dry willow, and as he laid on a stroke it snapped: a pointed sliver flew into his left eye. That night he silently paced the floor. By morning his eye had swollen to the size of a cow's eye. The ensuing day the two little boys, Andrew and Charley, struggled with the irrigation turn while their father remained indoors, his wife applying warm tea-leaf poultices to his afflicted eye. At four p.m. he pulled himself together and made ready to "drag the canal," his duty as head watermaster. When he returned two hours later he stated that he had performed his task as usual but before many days he was bedfast. Both eyes were inflamed and he was burning with fever.

That summer the potatoes parched in the field and the half-matured melons withered on the vines. The little boys battled bravely with the irrigation turns, but to no avail. The distressed mother had her hands full; besides a sick husband there was a young baby to nurse. The household cares were heavy as usual and unrelenting. In the back yard near the southeast corner of the house she kept her tubs of clothes ready to be washed. It took her twenty minutes to rub out a tubful by hand, the beads of perspiration falling into the tub. That the smell of suds might not reach the sick, she boiled the white clothes over an open fire in a big brass kettle. All day long she toiled between household tasks and the sick man.

The specialist who had been consulted now gave small hope for the restoration of her husband's eye. The wife seemed inconsolable. At this hour her courageous sister came to her with words of rugged sympathy comparable to an electric shock. "Weeping again! Andrew has lost but one eye; you'll lose both of yours if you don't cease grieving. Calm yourself, woman, and decide just how you're going to earn a living for your family."

"I shall become a mid-wife. I washed my niece, Mary Borgeson, when she was two days old. I was fifteen when I had the sole care of the mother and child after the second day." With the aim of learning obstetrics and nursing she enrolled as a student under Dr. Tilson of Payson. Twice each week she went to him for lessons. To the younger children at home she seemed a changed mother. Never before had they been denied her presence if she were in the home. Never before had they been admonished to "leave her alone" a whole hour at a time. As the weeks passed the father grew better. He was able to walk around the room in spite of bandaged eyes. And he was able to distinguish daylight with one eye. Still there

were many thorns and briars between the mother and her bright goal. First of all, she had to become a real student. This was not easy for all her energies hitherto had gone into domestic channels. Of course, she had always been "handy with the sick," having volunteered her services many times at the bedside of the afflicted. These experiences came back to her now in the form of rich dividends.

Having arrived in America from Christiana, Oslo, Norway at the age of twelve, she had kept herself intellectually alert in the acquisition of the English language. But as for school, not a day of it was her privilege. Determined to make good, she applied herself to her assignments with utmost diligence. Long after the children were in bed she reviewed and recited her lessons. Before a child was awake in the morning her mind was on her task. Step by step she surmounted the obstacles in her path. It was mid-winter when she took the trip to Salt Lake City to take her final examination. "Will mother pass?" This was the question uppermost in the minds of her eager children. How earnestly they prayed for her success. On January 7, 1896 her diploma was signed by the Board of Medical Examiners.

Rejoicing among relatives and friends was redoubled when it became evident that Mr. Iverson's right eye was becoming well. Only the left eye was blinded. With the winning of the diploma a new era opened in the Iverson family. The children might bid their mother a fond goodnight and awake in the morning to find her gone. They might not see her all day, or the family might be at the dinner table, even on Christmas when, at a moment's notice, they might be deprived of their mother's company. But what a welcome person in the sick room, this large, benevolent, white-aproned woman. "The woman with the satchel" the children called her, and "mother sunshine" she was called by many of her patients. For years she endeared herself to the women of Utah and also in Juab county where she often labored.

One Saturday night after a hard week's toil in which she had confined two women, she went home and gave birth to a beautiful baby boy, Lester Stephen. As soon as she was up and around she was answering calls. Mothering was the big word in her life. She became the mother of twelve healthy babies besides ushering hundreds of others into the world. Each Mother's Day when the lilacs bloom in the dooryard, it seems as though she has come back to us. She herself was like a lilac emanating fragrance and solace and good cheer.

Grandma Iverson's diploma! There it hangs in the old gray house, the paper under the glass yellowing with age. What a wealth of faith and pluck it represents to those who know the details of her life. Grandma Iverson's diploma! Let it be framed in the gold of hallowed esteem and enshrined in the museum of fadeless memory. To live in hearts we leave behind is not to die.

—Minnie I. Hodapp

WILDERNESS

Marguerite Silburn

*The fluttering fire leaped and glowed,
 Even as our hearts, as flowed
 The hurrying stream of tumbling words
 That told of plains and mighty herds—
 Beyond the farthest mountain rim
 Beyond the purple haze so dim—
 Which hid the last frontier we knew,
 Which hid the desert plains from view
 Of us, who dared to come this far,
 Of us, who feared to fight this war
 With Wilderness*

*The tired old scout looked up, and out
 Across the plains he'd told about.
 And we with bated hearts that waited
 On every word, that fell—and bated
 Every pause, for fear he'd stop, and never
 Tell of all the gold. (More than ever
 Man had told of heretofore.) Gold!
 Beyond those mountains dim; told
 Of valleys all hemmed in, by desert cruel;
 Told of springs to wash pay dirt,
 Or slake the thirst of any fool
 Who'd gone too far to seek this treasure,
 And never taken full the measure
 Of wilderness.*

*Listened we and pined to go; hoped to know
 The rugged beauty, of hills where grow
 Tall pines that reach to where the snow
 Lays year on year, and melts to flow
 Down to the valleys that lie below;
 Those monarchs of the plains, whose majesty
 When men behold, became deep mystery;
 Of God, who knew and planned and spanned,
 This continent with bands of granite grey,
 And crowned with clouds, for kings are they
 Of Wilderness.*

*Listened we and wished that he would never,
 Stop, or cease to tell of plains, that ever
 Marched, to where the sun sank in the west,
 Marched! and now our hearts could never rest,
 But marched, beside his words that test
 Our strength to stay, and let the rest
 Go to this treasure that lies West
 Of all we've ever called our own—
 Our home and all that we have known,
 And loved, But oh! the lure that gold—
 That barren plains and glittering dust can hold
 In Wilderness*

*The lure of thundering herds that run
 Straight into the western sun;
 The lure of savage and crack of guns,
 Used to protect the weaker ones
 Who'd dared, to brave with us the fight*

*Who'd dared, to leave with us the light
Of home and comfort they had known,
And brave the trails, with blizzards blown
Across the prairie, or the heat of midday,
When winters hide, and summers play
Between the drenching showers clean,
That bring the flowers, and the green
Grass, that feeds our faithful critters—
Sun that warms, 'til we forget the winters
In Wilderness*

*The wheels begin their ceaseless roll,
And we are doomed to pay the toll,
But we take the trail that leads us West—
We cannot stay we cannot rest
Until we know and conquer, lest
We should fail our heart's own quest;
And failing, never know the best;
And failing, know we failed the test
Which came to us when first we heard
The scout who gave that thrilling word.
Of "Wilderness."*

*The wheels rolled on 'mid screech and groan
And some looked back and pined for home.
The mountains rose blue shapes before—
And faded behind; to hold no more
The wagons back, that strove to pass
Between her peaks of upheaved mass
Of granite grey; blue white with snow.
The prairie lay grey green below;
Lest distance change that grey to gold.
And soon we knew what life could hold.
In Wilderness.*

*The waving grass of the prairie made
A moving study in light and shade.
And many stopped and stayed and whiled—
And then went on where undefiled,
Lay newer lands and newer hopes.
And ever nearer the rising slopes
Of the Rockies; drew our dwindling band.
The Rockies richest in all the land
Of Gold. The Rockies whose silence ever keeps
In her great heart the mystery deep
Of Wilderness.*

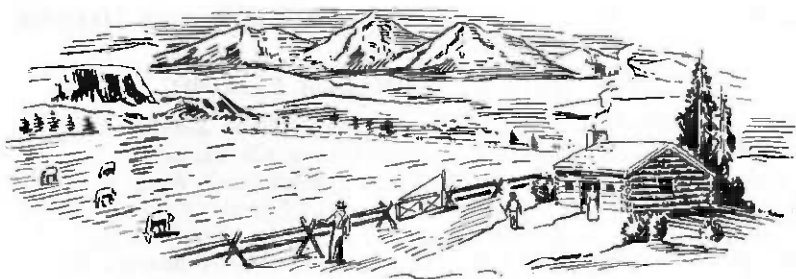
*At last we came to a deep ravine,
'Tween mountains covered with evergreen;
With a creek, that singing, carried a load
Of riches—straight from the mother lode.
We stop and pan with feverish haste—
And thank the God, Who, through the waste,
Had brought us safely here, to find
The prize that had made us almost blind,
To the love of home and the ones behind:
And we bless the God who had been kind
In Wilderness.*

*But gold was not enough for some,
 'Twas not for gold that we all had come,
 So far to find; some had braved it to stake
 Their all in all a home to make:
 A home set back among the trees;
 A home mid fields, swept by the breeze
 Which ruffled, and wafted a new perfume
 To mix with sage and make immune
 Forever safe—a land of home,
 To never again be a waste unknown:
 A Wilderness.*

*So the lines are dropped, the oxen stopped;
 The plows dig deep, in the shimmering heat
 The cabins go up, and the crops come in,
 The gold of a harvest lays deep in a bin.
 And who can say which is the best,
 The gold in a creek or the gold in cress
 Of waving grain, that has made the plain
 No longer a desert, lost, unclaimed
 No longer a rampant land, unchained
 Wilderness.*

*The fluttering fire leaps and glows;
 And over our hearts a wonder flows,
 A wonder now at the words grown dim
 A wonder at that old man, of him
 We oft have thought; "Had he ever dreamed
 Of all the gold not in a stream?"
 The gold we found in a field of grain?
 The gold of light streaming over the plain,
 From windows set in our cabin home?
 Cabins and lands we've made our own
 From Wilderness*

Copyrighted



Excerpts from
the Diary of William F. Rigby

Thou shalt keep the commandments of the Lord thy God to walk in his ways . . . For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills. Deut. 8:6-7.



THIS year we have selected the diary of William Frederick Rigby, pioneer of 1853, and for whom the town of Rigby, Idaho was named. Through the cooperation of three of his children, Emma Rigby Williams, Ella Rigby Durant, Williard E. Rigby and other descendants who have furnished us material to go with part of his diary presented to the Daughter by Lorenzo Rigby, deceased, we are proud to publish the record of a pioneer who contributed so much to the colonization of western United States. The pictures were given to us by Edith Cooley of Newton, Utah.

William F. Rigby was born in England where he accepted the gospel as taught by Mormon missionaries. After his arrival in Utah he pioneered first in Salt Lake Valley, then went to Lehi, Utah county, thence to Cache Valley, and, in 1884, moved part of his family to Rexburg, Idaho, later establishing a home in Aline Ward, Teton Valley, Wyoming. He was experienced in agriculture, stock raising and milling as well as irrigation and transportation projects. Mr. Rigby also played an important part in the political and educational affairs of both Utah and Idaho. Always a deeply religious man, Mr. Rigby held closely to the ideals and concepts of the Church of his choice. He served as bishop of Clarkston and Newton, Utah and in the Stake presidency of Fremont county, Idaho for twenty-six years.

THE WIVES OF WILLIAM F. RIGBY

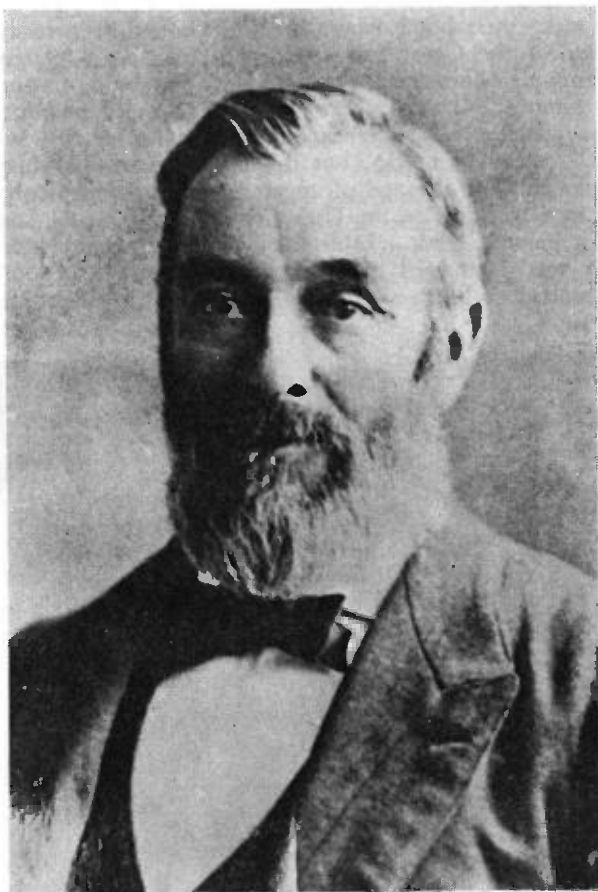
Mary Clarke was born September 18, 1833 in Rainow, England. During her girlhood years she worked in a silk factory and it was while thus employed that she met her future husband, William F. Rigby. He had recently become a member of the Church of Jesus Christ of Latter-day Saints and while attending meetings with him Mary also accepted its principles and was baptized. They were married August 9, 1852 at Hatfield, England and immediately the two young people began making plans to emigrate to America with Utah their ultimate destination. Through their combined efforts they were able to put a little aside from each pay check until they had accumulated enough for their passage. The young husband drove an oxteam across the plains and five months from the time they left their homeland they arrived in Salt Lake City where William's aunt, Jane Rigby, resided.

Much of the first winter was spent in a covered wagon and during those first hard months in the valley Mary gave birth to a child but it did not survive. The father made a crude coffin for the infant, carried it to the cemetery where he dug a grave and laid their firstborn to rest. The following spring Mary and her husband moved to Lehi and here two children were born, William F. and Mary Jane. From homemade adobes they built a one-room house which was still standing in 1937. It was often necessary for the young mother to glean wheat with William tied on her back and to take in washing to obtain the bare necessities of life.

Seeking better opportunities for a livelihood, the Rigbys moved to Wellsville and in time three more children were born, George, Maggie and Lavina. Almost everyone had a small farm, the little community was expanding, and for the first time since their arrival in the valley they were beginning to prosper. There was a feeling of unity among those firsts in Wellsville and they helped each other accomplish the tasks necessary in the building of an infant settlement. Mary was adept at making soap and sold or traded her surplus to other settlers. She also possessed considerable ability as an actress and she and William were active in organizing a dramatic company.



Mary Clarke



William F. Rigby

It was a great trial for Mary to leave the little place she loved so much to pioneer the new town of Clarkston when her husband was called to preside over it as bishop. As soon as possible a log house with an attic was built and here Martin was born, the mother nearly losing her own life to bring another life into the world. Again, they were called by Church authorities to move—this time to Newton. On July 27, 1871, Mary passed away giving birth to a daughter, Sarah. She was the first person to be buried in the Newton cemetery.

Louisa Bacon, second wife of William F. Rigby, was born August 24, 1841 in Derbyshire, England, the daughter of John Bacon and Elizabeth Hudson. The family accepted the teachings of the Mormon missionaries in their native land, and after the death of Mr. Bacon, Louisa and her mother sailed for America in 1855 with other con-

verts to make their home where the Church had been established in the Valley of the Great Salt Lake. On the ship Mrs. Bacon met George Brough whom she later married. They settled in Spring City, Sanpete county and here Mrs. Brough became a well-known midwife.

Shortly before her fifteenth birthday Louisa married William F. Rigby, December 24, 1855, but the marriage proved unhappy and they separated. At the age of nineteen she married George Austin a young man working on the Utah Central railroad, and Louisa went to live in Payson, Utah. Later they moved to Lehi where another ceremony was performed by Abel Evans January 3, 1860. Louisa was the mother of fourteen children by Mr. Austin. She passed away June 3, 1898.



Louisa Bacon



Sarah Haslam

Sarah Haslam was born June 14, 1835 at Little Heaton, Lancashire, England, the daughter of John Haslam and Alice Hulme. After the death of her father, while the children were very young, her mother married Joseph Eckersley and to them were born six girls, Emma, Sophia, Martha, Elizabeth, Mary Ann and Alice. Being the eldest child in the family, Sarah went to work at an early age weaving cloth and later assisting in the tailoring business. When she was twenty years old her brother William, then sixteen, emigrated to Utah and it was mainly through his efforts that the entire family were able to come in the year 1863. Soon after her arrival in Wellsville, Utah Sarah went to work for William F. Rigby whose plural wife she became March 3, 1863, in Salt Lake City, Heber C. Kimball officiating.

After her marriage, she continued to live in the same house with Mary Clarke Rigby, the first wife and her three children. Three years later she went to Clarkston, and, about 1872, moved to Newton. Although Sarah had no children of her own, she was loved and respected by every one of the thirty-nine children of the Rigby family, second only to their own mother. After the death of Mary Clarke Rigby, and the fifth wife, Mary Ann, she became the mother of their children in every sense of the word. To all others she was known and remembered as "Aunt Sarah." Her life span of eighty-one years was filled with service to others, for Sarah Haslam Rigby was indeed one of God's noble pioneer women. She died September 29, 1916 and was buried in the Newton cemetery.

Sophia Elizabeth, daughter of Joseph and Alice Hulme Eckersley, was born June 8, 1848 in Lancashire, England where she lived until she was fifteen years of age. Since both her mother and father were silk weavers, Sophia also worked in the mill winding bobbins. The family joined the Latter-day Saint Church a few years prior to leaving for America and many times she walked four or five miles to attend their meetings. Two of her older half-brothers, William and Henry Haslam, had emigrated to Utah in order to provide means for the rest of the family to come on to the valley.

On April 30, 1863 the Eckersleys left Liverpool on the ship *John J. Boyd*. Arriving in New York harbor they proceeded at once to Florence, Nebraska. At this time teamsters were sent from Utah

for the purpose of bringing converts to the valley and the family joined a party under the captaincy of *John R. Murdock*. Sophia and her younger sister Emma washed the tin dishes of the captain and the teamsters to help pay their way. On August 29, 1863 they entered the valley and made camp on City Creek until William Haslam came from Wellsville with a team and wagon. Upon their arrival in Wellsville they were reunited with Henry.

The men built two walls between two other log houses in the fort and here the family of nine lived all winter. In the spring of 1864 they moved out of the fort and built a small cabin. The children all contributed to the support of the



Sophia Eckersley

family and Sophia went to work quite frequently for William F. Rigby and his first wife, Mary Clarke. On June, 1865 she became his fourth wife.

After Sophia's first child was born, Mr. Rigby was called to Clarkston and later to Newton. He took up a ranch two and one-half miles west of Newton where he built a two-room house. Her younger sister, Mary Ann, who later married Mr. Rigby, lived with Sophia. After her death Sophia returned to Newton where she presided over the Relief Society for several years. While her husband was on a mission to England Sophia helped her sons manage the farm. When Mr. Rigby returned he served six months in the penitentiary on a polygamy charge and during this time Sophia gave birth to twin girls.

In 1889 she, with her family, moved to Rexburg where they lived two years before going to the Teton Basin in Wyoming. When Teton Valley was organized into a stake, Sophia was chosen president of the Relief Society. Having an excellent voice she sang in the choir and also at many public gatherings. About 1918 Sophia returned to Utah settling in Logan where she took an active part in church work and temple work until her death May 3, 1928.

Fourteen children were born to Sophia, viz., Joseph, Henry, Alice, Martha, Samuel, Zina, David, James, Elmer, Willard, Moroni, Eva, Ella, and Leatha.

Ann Yates, daughter of Richard and Betty Hulme Yates, was born at Simister Lane, Middleton, England October 3, 1842. She was the fifth child in a family of nine, five sons and four daughters. Opportunities for education were limited and at an early age Ann worked in the silk mills of that section. Her grandfather, George Hulme, joined the Mormon church soon after the gospel was introduced into England, and her mother was baptized in 1844; but it was not until 1862 that Ann became affiliated with the Latter-day Saints.

In the early part of 1864 Ann left her homeland to join with other Saints in Utah and upon her arrival settled in Fort Wells-ville in Cache Valley. Here she became acquainted with her fu-



Ann Yates

ture husband, William F. Rigby, to whom she was married November 23, 1867 in the Endowment House by Wilford Woodruff. She was his fifth wife. For three years Clarkston was her home then she moved to Newton. With the exception of a few summer months when she went to the ranch, Ann and her children lived in Newton, until late in October 1883 when Joseph, son of Sophia, then sixteen years of age, moved Ann and her three younger children to Rexburg. On the tenth day of their journey they were met at Eagle Rock (Idaho Falls) by Louis, son of Thomas E. Ricks, who took Ann and her family on to Rexburg, while Joseph, and other drivers with loaded wagons, went by way of Market Lake crossing the north fork of the Snake River on a ferry boat.

Ann and the children arrived a day ahead of Joseph and immediately made ready the cabin for their furniture and provisions. She soon became acquainted with the settlers and took a leading part in the social and religious life of the community. The summer of 1884 was spent in Beaver Canyon with her husband and during her absence a frame addition was built to the log house. The Rigby home was always open to newcomers and Ann was affectionately known as "Aunt Ann" to all. On April 5, 1885 the first Relief Society of the Rexburg Ward was organized and Ann was sustained as president, remaining in that position for six years.

While Mr. Rigby was serving in the British mission, Ann assisted with the management of the farm as well as performing her many home and church duties. During this time her eldest daughter Elizabeth was of great assistance. She obtained employment in the store which was jointly owned with the flour, saw and shingle mills by her father; but unfortunately these interests were taken over by a receiver because of certain obligations not known to the stockholders. Thus no revenue from this source was available for the family and missionary husband until receipts of the business reimbursed the creditors, at which time it was returned to the owners. The upkeep of the home and the needs of the children were therefore reduced to a minimum, but discipline and management were maintained on a high standard. Family prayers and proper observance of the Sabbath were strictly complied with at all times.

In April, 1888, a disastrous fire destroyed the flour mill, the sheds covering the saw, shingle and lath mills and large amounts of material. The loss was estimated at \$12,000 most of which was sustained by Mr. Rigby.

Early in 1890, Ann suffered a partial stroke which impaired her activities for some time. In December, 1898, she moved into a five room frame house with a shingled roof. This she appreciated very much after having lived in a dirt-roofed, log home for fifteen years. Soon after Mr. Rigby's death, her son-in-law, James Hansen, died and Elizabeth and her family moved into the home to take care of her mother, which she did until Ann's death December 12, 1916. Her remains were taken to Newton, Utah for burial.

Ann Yates Rigby was the mother of six children; Thomas, Edwin, Elizabeth, Lorenzo, Hyrum and Frances.—*D.U.P. Files*

Mary Ann, third daughter of Joseph and Alice Hulme Eckersley, was born March 14, 1850 in Lark Hill, Lancashire, England. When she was thirteen years of age her family having become members of the Church of Jesus Christ of Latter-day Saints, emigrated to America. When they arrived in Utah they established a home in Wellsville. Mrs. Eckersley did weaving as a means of livelihood and Mary Ann helped care for the home and also worked for other people, earning fifty cents a day for her labors.

On the 5th of November, 1871 Mary Ann became the sixth wife of William F. Rigby and went to live on the ranch where her sister, Sophia, who had previously married Mr. Rigby, made her home. In August, 1872, a daughter was born to Mary Ann whom they named Emma. When the little girl was seventeen months old Mary Ann gave birth to a son, Uri. Both the mother and child died and were buried in Newton, Utah. Emma was reared by her grandmother and aunts. Sophia and Mary Ann had shared their joys and sorrows through the years and the untimely death of her beloved younger sister on March 28, 1874 was one of the greatest trials of Sophia's life.

—*Emma R. Williams*

Elizabeth, daughter of Joseph Eckersley and Alice Hulme, was born July 12, 1854 in the family home at Lark Hill, Lancashire, England. As a child she worked in the silk mills with her parents and sisters. When she had reached the age of eight years she was baptized a member of the Latter-day Saint Church and the following year embarked for America with her parents and sisters. On the trek across the plains, because of her age, Elizabeth was permitted to ride with one of the teamsters who was bringing a piano to the valley. After a winter spent in the fort at Wellsville, the family moved to a log room on Main Street built with the help of John Stoddard and Henry Haslam from material salvaged from their home in the fort and additional logs secured in the canyon.

While living in the fort, Mr. Eckersley made his wife a loom



Elizabeth Eckersley

and with her weaving Mrs. Eckersley was able to contribute much to the support of the family. It was the task of the younger children to wind the bobbins, help with the housework, and tend the garden. In spite of the sacrifices made theirs was a happy childhood. Although the children had little formal education all the members of the family faithfully attended Sunday School, afternoon meetings and conference. Dancing and dramatics were popular forms of entertainment in Wellsville and the two Haslam brothers, William and Henry, played in the band. Henry later ran a carding mill and Elizabeth helped him for three summers.

Elizabeth's first acquaintance with William F. Rigby occurred shortly after arriving in Wellsville. Often she visited in the home of Sarah Haslam and in the homes of her sisters, Sophia and Mary Ann Eckersley, who also were wives of Mr. Rigby. Two years after the death of Mary Ann, on April 2, 1876, Elizabeth was united in marriage to Mr. Rigby in the Endowment House in Salt Lake City, Daniel H. Wells officiating. She was his seventh and last wife. Her first child, Heber was born in Wellsville while visiting her mother. The ranch was her home for a number of years. It was situated on the main highway between Salt Lake and the mining towns of western Idaho and Montana over which was hauled, by way of Hampton bridge over the Bear River, most of the provisions and equipment for the mining camps.

Because of her loneliness, for she was left alone much of the time in this isolated place, little Heber filled a great need for love and companionship. Her second son, Daniel, was born in Wellsville in July, 1879 but died a few days after his birth. When Heber was taken by death six months later, December 10, 1879, the loss was almost beyond her power to endure.

Other children came to fill the void in Elizabeth's life and there were other great sorrows. Laura was born in the spring of 1881 but died at birth; Jessie, born October 2, 1882, was reared to maturity; Maud and May, twins, were born January 20, 1884. May died when she was two years old; then Junius was born May 12, 1888. All these children were born in Wellsville. Shortly after the birth of Junius, Elizabeth moved to Newton where she spent the remainder of her life in the old Rigby home with Sarah Haslam Rigby. On March 20, 1893 her last child, Parley, was born. Elizabeth Eckersley Rigby died in 1918.—*D.U.P. Files*

HIS STORY

About the ancestors of my father, I know very little. He had a brother, John Rigby, who lived in Stockport, Lancashire, England, who was a merchant tailor and was very wealthy and was a member of the Stockport city council for a number of years. I never saw my father that I was aware of until I was past fifteen years old and then only for a few minutes upon three different occasions. I was told he was

a Methodist minister and his brother was a Wesleyan Methodist preacher.

My mother's parents were John Littlewood and Frances Martin. My grandfather was born at Sheffield, Yorkshire, in 1794. My grandmother was born in Whitehaven, Cumberland, in 1793. She died January 6, 1852, at Saddleshworth. Grandfather was a local Methodist preacher and worked at a woolen factory as a wool sorter. My mother, Margaret Littlewood, was born May 28, 1810, on the Isle of Man and she lived there until she was about ten years old. My grandfather and his family moved to Heaton Mersey near Stockport where my mother and the rest of the family worked in a cotton mill owned by a Mr. Stockes. My mother became acquainted with my father, Joseph Rigby who was born in 1802 and died December 6, 1865 at Brington, Cheshire, and was buried at Tival Dall Chapel, Stockport, England.

My grandfather and family moved back to Saddleshworth where I was born January 29, 1833. I lived with my grandparents until I was past two years of age then my mother married William Atkin Harworth. I went with them to Stockport where we lived for a number of years. I went to school for a short time but was regular in my attendance at Sunday School and progressed rapidly in my reading lessons. My mother took great pains to have me learn to read the New Testament and commit verses and chapters to memory. This was a great help in developing religious sentiments in my childhood. She taught me to pray and about Christ and His apostles. I also had some very good Sunday School teachers in the Edgely Sunday School. A Mr. Barrow took a great interest in me. I was in his Bible class and became a good reader when I was nine years old. I remember being in a Sunday School procession when Queen Victoria was crowned in 1837 and when she was married to Prince Albert in 1838. I wore a roseate in my jacket on both occasions. I recollect when the Manchester and Liverpool railroad was completed and seeing the first train come into Stockport. My stepfather held me on his shoulder.

We lived for awhile at a village called Lark Hill near Stockport. My stepfather spun at McFerry Hill in Brinksway, and I commenced to work at a Calico hand black paint works at that they called "teasing" when between seven and eight years old, getting 9 pence or 18 cents a week. About 1840 we moved again to Edgely living in front of a small Methodist Church and under their Sunday School. My mother gave birth to a pair of twins. I began to work at the same factory as my stepfather after I passed my ninth birthday and received at first one shilling (24 cents) a week. On May Day, 1842, the factory where we worked burned. I was the first to see it after it took fire; one of the neighbors came and told mother that my stepfather was killed. She came nearly dying as the twins were only four days old. As a result, she was very sick for several months. The report was erroneous, but a number of people were killed during the burning. We were out of work for several weeks then stepfather

obtained work at Newton Heath between Oldham and Manchester where we moved that year.

On October 12, 1846, my mother died of childbirth leaving eight children by my stepfather. In July 1848, I left my stepfather's home at Newton Heath and went to Stockport where I lived with my mother's sister, Sarah Wilson and her husband, Thomas Wilson. I worked in the cotton spinning business. Aunt Sarah being a member of the Latter-day Saint Church, I began at the age of fifteen to attend their meetings. After listening to the Elders explain the principles of the Gospel, I was very soon convinced that they were the men of God and were teaching the truth. I was very desirous of receiving a testimony that my sins would be forgiven and that I would receive the Holy Ghost by the laying on of hands by the Elders. I bear record that I did receive this holy influence and the Scriptures that I had read from childhood were as a new book and I rejoiced to think that in my youth I had found the Gospel of Jesus Christ. I was baptized on Saturday evening, September 8, 1848 by Elder Samuel Charlton in the river Mersey at Stockport, Lancashire, England. Father Hawkins witnessed the baptism and Elder Richard Rashran confirmed me as a member of the Church. I continued to live with my Uncle Thomas and Aunt Sarah Wilson for over two years. I read the Bible and then became a great admirer of Orson Pratt's works which made me more anxious to hear the Elders and, though young, I left most of my companions and became a constant attendant at meetings. On December 5, 1849, I was ordained a teacher by Elder James Bradshaw and the following Thursday evening was accepted as acting teacher in the Heaton Norris district.

I feel greatly obligated to Brother James Shelmerdine for his counsel which saved me from many of the pitfalls of youth. That evening I bore my testimony to the truthfulness of the Gospel for the first time, and I expressed a desire to labor in the work of the Lord. A faithful sister in the branch, Mary Ann Pass, predicted that I would become a very active minister of the Gospel and that I would gather to Zion and have wives and children, houses and land, flocks and herds. This gave me a great desire to be faithful and diligent in the works of the Lord. I accompanied the Elders to the different villages. The Lord answered my prayers and loosened my tongue and I stood up before strangers and bore testimony that "an angel had flown in the midst of heaven and brought the everlasting Gospel to the children of men and that God had established His work for the last time with the Prophets and Apostles and all the promised gifts and blessings which existed in the Church in the days of the Savior."

The brethren selected me to hold the office of priest and I was ordained by Elder George Day on June 5, 1851. I was then assigned to accompany the Elders each Sunday to the towns and villages in the different branches near Stockport in the Manchester Conference under the supervision of district president, James Shelmerdine, and Brothers Robert Dunn and William Constantine.

On May 18, 1852, I became acquainted with Mary Clarke, a young lady in the Stockport Branch, a member of the choir, a Sunday School teacher, a very good Latter-day Saint and the daughter of John Clarke and Elizabeth Bradbury. She had five brothers, none of whom joined the Church. We were married on August 9, 1852 by a Church of England minister at Hatfield near Glossop, Lancashire, England. Her folks were very much opposed to the marriage. They were afraid that I would keep her in the Church and take her to America. I had formerly been a cotton spinner, but was now working at a stone quarry at Whaley Bridge near Derbyshire, and continued preaching nights and Sundays. We lived with Brother and Sister Waterhouse and boarded ourselves for several months. Then we moved to Stockport and lived with my wife's brother, William, with whom she had formerly lived since the death of her mother which occurred when she was a child. We went to work at our old trade at the factory, me at spinning, and she at weaving. On New Year's Day we put the first money away to emigrate to Zion, the gathering place of the Saints.

Brother Robert Dunn, our local president, furnished one hundred pounds, permitting my wife and I and twenty-six others to leave our native land on the sailing ship *Camillus* on April 6, 1853. Curtis E. Bolton was president of the company and an American captain named Day was in charge of the ship. We landed in New Orleans in eight weeks and four days. Brother Bolton took charge of our company and chartered a steamboat, *Alex Scott*, on the Mississippi river. We obtained an outfit at Keokuk to go overland on the same route as the first pioneers traveled. I was selected to drive two yoke of oxen and a yoke of cows. It was quite a task for me as I did not know how to select my team from the herd or what to say to start or stop them, but we had a good, kind man, John Brown, for our captain as ever crossed the plains.

An incident occurred the first day which at least taught me to be more careful. We drove on a turnpike road built of 2-inch plank for five miles with a ditch on either side. Brothers James Newton of Manchester and Lees of Stockport should have been on the off-side watching the teams until I became used to driving, but they left and the team ran off the road into the ditch and upset the wagon. My wife, Sister Newton, and some of their children were in the wagon and their screaming almost paralyzed me. A Mr. Haight, being a short distance ahead, rode back and seeing me standing there scared out of my wits, said, "You d—— green, English cotton spinner, weaver, or whatever you are, come and help these folks out of this wagon!" I had never heard a Mormon Elder use such language before and it just paralyzed me to the spot. He repeated it again with greater emphasis. Still I stood there until Captain Brown came and put his hand on my shoulder and said, "Brother William, let's go and assist to unload the wagon." This aroused me from my stupor. As luck would have it no one was hurt and only the off-front standard was broken.

We arrived at Kanesville in three weeks and two days where we obtained our supplies for the trip over the plains. I drove the second wagon and got along quite well considering my inexperience until we arrived at Green River when Captains Brown and Harmon (Appleton M.), whose trains were traveling together and being out of provisions, called for volunteers to go to Salt Lake City with letters to Brigham Young for teams and supplies to help our company as our teams were poor, it being the last of September. Ten of us volunteered. We carried bedding, guns, and letters and walked a distance of 179 miles in five days. We arrived at President Young's office and shook hands with him at 20 minutes past four on October 5, 1853. This was the happiest day of my life and the dawning of a new era.

A HOME IN THE ROCKY MOUNTAINS

The morning of October 6th, the opening of conference, President Young called for teams and food which were donated by the people in the congregation the very first thing. Men left the meeting to get their teams and supplies and they set out at once to meet the company. On the 13th, my wife arrived with the company. I obtained employment on the 9th of October on President Young's Bee Hive House. I started as they were laying the first adobes and worked there seventy-two days for \$1.50 per day, taking for my pay flour at \$6.00 a cwt.; onions \$2.00 per bushel; beef 8¢ per lb., potatoes 75¢; and pork at 16¢. I worked for John Hawkins in his blacksmith shop for 15¢ an hour, working three to four hours each night, cutting and drawing out wagon tires into horse and ox shoes. I worked on the city wall part of the time during the winter and sawed firewood for people.

For the times I did very well. My wife and I slept out-of-doors in a wagon box not having much bedding. When January of 1854 came in, and there was 20 inches of snow, we nearly perished with the cold every night. Finally, in the middle of one night in February, in the clothing we had on, we gathered our bedding and were obliged to go to Aunt Jane Rigby's house although she had only a one-room cabin. We slept on the floor for a few weeks. I worked for a home-made bedstead, 3 chairs, and a few other pieces of furniture and rented a house from Wiley Norton in the 15th Ward for four dollars a month. That winter and spring (1853-54) I worked around at anything I could get to do until the middle of May. I then rented a piece of ground from Levi Richards for \$15.00 for the season and made adobes all that summer until late October. I sold them for 50 per hundred cash or 75¢ in trade. After the close of my work in the adobe yard, I dug cellars and a number of wells in different parts of the city.

On the 24th of November, 1854, my wife, gave birth to her first child, a boy. She had a very difficult time. The midwife, Mother Ratcliffe also from Stockport, had to take the child to save its mother's life. We named it John Littlewood and I carried its body in a coffin three miles to the Salt Lake City graveyard and buried him

myself early in the morning of November 26, 1854. We then took a baby belonging to a brother in the Tenth Ward whose wife died the same day that we lost our baby. We named it William after myself. Mary had quite a time nursing this baby as both her breasts gathered and broke. She suffered severely.

In the spring of 1855, we left Salt Lake City and went to Lehi in Utah county. I made adobes and farmed all that summer and continued for several years. When the baby was twenty months old, his father married and they sent for him. This was to us one of the hardest trials of our lives for we loved it as dearly as if it had been our own. Three weeks after, the baby died. Many of the people of Lehi, including my wife and I, lived in dugouts which we built in the spring of 1855. We felt so proud of it because it was our own and we did not have to pay rent. The people of Lehi were living in a fort at that time. It was decided to build a wall of mud 12 feet high around sixteen 5-acre blocks with four large gates facing north, south, east and west, with four large bastions facing each way with port holes in all directions for the purpose of protecting us from Indians raids which at that time were very common in all our southern settlements.

About this time, two young men, the Hunsaker brothers, were herding cattle on the south side of Utah Lake and were killed by the Indians. Captain Sidney W. Willes with a company of men was sent after the bodies of the boys. When returning, they camped a little north of Pelican Point at the foot of the cedars, west of Utah Lake. *Sylvanus Collett, Brother Cozzens, George Winn and John Catlin* went up the side of the mountain to obtain wood for their campfires. As they were returning, they were fired upon by some Indians in ambush. Mr. Collett called for them to drop their wood and run. He jumped over a rock precipice to safety. The other three were killed by the Indians who then attempted to kill the brethren who were at the camp but they were driven away. A bullet from the gun of an Indian struck a small stone which struck William Clark's lower lip and caused it to bleed quite freely. He called out, "I am shot, boys, I am shot." This for many years was a by-word in Lehi. The bodies of the brethren were brought to Lehi and placed in the tithing office. I had just returned from Salt Lake City, otherwise I would have been with this group. Father Cozzens was an elderly man with a family, an Englishman by birth, and highly respected. George Winn was a young man of promise in the bloom of youth and loved by all. He had many relatives and was an American by birth. John Catlin was a Canadian and a man with a family. These three brethren had been called to perform this work and while performing their duty met death.

My wife and I were members of the choir and the home dramatic group, and notwithstanding our many difficulties we had many hours of joy and pleasure as Latter-day Saints in our association together. On June 28, 1857, our second child, a daughter, was born. We named her Mary Jane. About this time a reformation was started by the authorities of the Church. I was appointed to preside over two

blocks and hold meetings on Thursday and Sunday evenings. President Jedediah M. Grant took an active part among the people, trying to get them to see the error of their ways and forsake their sins; as a result of which he died of overwork which was a great loss to Israel for he was certainly an energetic man of God.

I became acquainted with Louisa Bacon, a young woman in Lehi, who I married on December 24, 1855. The following June my wives, Mary and Louisa, and I had our endowments and were sealed for time and eternity by President Brigham Young. He married Louisa and me in the upper room over his office. She left me and later married a young English member of the Church who had recently emigrated to Lehi by the name of George Austin. I did not see her again for thirty-eight years. In April, 1897, I called on her at Payson, Utah.

Lehi was visited with the grasshopper scourge and for two years, almost all of our crops were destroyed. During this period, I was making adobes and food was so scarce that we could obtain but very little to eat. We lived on bran bread and during the summer we would gather weeds of different kinds and ate mushrooms and sego bulbs. In the spring of 1857, I bought seven bushels of corn on the cob from a man in American Fork for which I paid him \$1.00 a bushel. This was before I owned a team. I shelled it and had it taken to a mill. It was three weeks before we received it, and by then it was so damp it stood up like a sack of wet salt and was a solid mass of moldy corn meal. We broke it into pieces and spread it out on sheets to dry. We sifted the moldy pieces out, but hunger compelled us to use all of it. The last was so coarse that when it was cooked it fell apart. We were sorry when it was gone as we did not know what we could find to eat until the next scanty harvest. During the summer of 1856 and 1857, at times the sun would be darkened when the grasshoppers would pass over like a cloud. I saw them drop down on ten or twenty acres of beautiful wheat which was all headed out and in a few hours there would not be a spear of it left. My wife and I ate so many weeds during the summer that our skin became tinted with green. I was compelled to make five hundred adobes a day, and I would become so weak that when I mixed the mud I would tremble like an aspen leaf and cold sweat would run from my body.

Many of our neighbors were worse off than we were. Some were without bread for a month. One family, Hudson, his wife and five children, grew several hundred pumpkins and squash and lived on them entirely. When harvest came, I worked all day for a bushel of barley, and my wife strapped her baby on her back and went into the fields and gleaned wheat. We threshed it with a stick and put it in with the barley. I carried it for nearly three miles and had it ground. We made our first bread from this ground barley after months of suffering from hunger. Yet, we thanked God daily for a knowledge of the everlasting Gospel and for bringing us to these peaceful valleys.

During these times of extreme suffering the government of the United States massed thousands of soldiers, arms and ammunition, and sent it against our people. I was adjutant of fifty in Major Brown's battalion. I was detailed to stay at home and gather clothing and food to supply the men who were sent to Green River and Echo Canyon. Early in the spring of 1858 the people from the north began to move south. Scores of families stayed in and around Lehi. Among them were John Wyall, his wife and seven children, John Mayers, who had married my aunt, Jane Rigby, and his three wives and six children, a hired man, John Wylie, also a widow, Sister Turner and her six children stayed with us. I had built a nice two-room adobe house two years previous and also a dugout. This episode in Utah's history came to a close when on the 12th of June a peace commission from Washington consisting of L. W. Powell and Benjamin McCulloch met with Brigham Young and other Church leaders and ironed out the difficulties existing between the government and the people of Utah. In June, 1858 Brigadier General Albert Sydney Johnston led his soldiers to a small settlement called Fairfield, south of Lehi where they established a garrison (Camp Floyd). The soldiers being out in the mountains for nearly a year and a half living on rations of bread, crackers and baked beans were anxious to trade anything they had in the shape of clothing for our milk, butter, vegetables or anything green grown in our gardens and fields. It also helped those of us who were living within one hundred miles of their camp to exchange produce for their sugar, soap, beans, rice, bacon and money.

I was privileged to be at their camp in Cedar Valley a few weeks after they came when their paymaster, with a guard of several hundred soldiers, brought about a quarter of million dollars to pay the soldiers. It was their first pay day in eighteen months. I have never seen men so wasteful with money. We had what they wanted and they would pay any price for it.

The building of the garrison at Fairfield gave employment to thousands of mechanics and laborers of all kinds at high wages. I was able to make \$5.00 a day, being paid one dollar per hundred for adobes. The next summer I commenced trading butter, eggs, fresh pork, chickens and all kinds of vegetables for several months at their camp and made considerable money. It enabled me to buy oxen and a wagon to plow and harrow and clothing and many other things that we so needed.

ONCE MORE A PIONEER

About this time President Young sent Peter Maughan and family with a number from Tooele Valley to a valley called Cache in the northern part of the state. Lehi being overcrowded with people a number of families determined to move to this valley which is some one hundred miles north. On the 9th of October, 1859, our son William F. Rigby was born. In company with several families I

left Lehi the 1st of April, 1860, for Cache Valley. I paid Mr. Maughan \$40.00 for twenty bushels of seed wheat I was to get in Wellsville as we traveled along the road with our ox teams—there being but very few horse teams at that time. It cost us considerable money for provisions and feed for our animals. Three of my oxen took sick and had ring worm on their feet. I had to hire an old ox to finish the journey. We arrived at Fort Wellsville on April 17, 1860. William Hyde, Robert Fishburn, Thomas Winn, George Barber, Samuel Taylor and others were in the company. We camped on the river bottom and in the evening attended our first meeting in Cache Valley in a small house where William Maughan had been presiding for some six months. We had an excellent meeting. It was then I made my first speech in Cache Valley.

The next day, April 18th, Bishop Maughan extended every kindness, and showed us all the vacant land and we spent the day traveling. The next morning, the 19th, I bid goodbye to the brethren and turned back but resolved to make Wellsville my future home. I took up 10 acres of land in the last field and joined teams with Robert Medford. We broke up and planted 15 acres of land, five for him and ten for me. That summer I built a log house and did my share of getting out the water and fencing the field. I boarded with Brother William Hankinson. I bought two yoke of oxen and a two year old steer. I bought a garden spot in Wellsville field and put in a crop of vegetables and supported myself by selling the clothes, small wares, and groceries that I had brought with me from Camp Floyd. During the summer I joined the Minute Men and at the Indian outbreak at Smithfield went with Peter Maughan and Thomas E. Ricks and saw the bodies of the two men, John Reed and Ira William Merrill, who were killed on July 2, 1860 by the Indians and several others wounded.

Soon after this a young man with whom I was well acquainted in Lehi, David Skeens, came to Smithfield and was forming a company with a few others to steal horses. It was determined that they be prevented from annoying us. Many of the Minute Men of whom I was a member were called out to guard the road and take him dead or alive as he was the leader of the gang. James Haslam and I with our rifles guarded the ford of the creek below Wellsville for two days and nights. During this time, he with others of the gang were surrounded in a dugout at Smithfield by acting Sheriff Thomas E. Ricks and a posse of men. They took him to Logan where he was held prisoner in a school house. A number of his friends undertook to assist him to escape. He was shot and killed by the guards.

We completed our canal and were able to commence watering by the 2nd of July. Brother Skelton and I camped by our farm that night so we could commence watering early the next morning. Behold, when we awoke, there was ice on our ditch and every step we took broke the ice. This discouraged Brother Skelton and he rolled up his blankets, sold his farm and started back to Tooele saying, "You will

never raise wheat in Cache Valley in my opinion." Notwithstanding this frost and not having planted the grain until June 15th, I commenced harvesting in October and raised 330 bushels of grain and 36 bushels of potatoes, finished my house, threshed and put the grain and potatoes in the house, fixed it up for winter and locked the door. I sold my cattle for 10 acres of land in Hawbush Field and 20 acres of land on the river bottom near Hill mill. Being without a team, I was obliged to walk home. On November 3, 1860, I started for Lehi. The first day I walked 40 miles to Ogden, arriving there after dark. Being a stranger, I found a straw stack and made a hole in it and without a blanket or quilt pulled the straw in the hole after me and slept there all night. The next day I walked to Salt Lake City, having the same experience of sleeping in a straw stack near the bath house, so tired I was unable to walk to my Aunt Jane Rigby's home in the 13th Ward until the next morning. I received such a cool reception that I continued my journey the third day, arriving at my home in Lehi at eleven o'clock in the night. I was tired and footsore having walked one hundred miles in three successive days.

I found my wife and two children well. My farm in Lehi raised over one hundred bushels of wheat. I bought a yoke of four-year-old cattle from Brother Vedeborg that he had used to bring his family across the plains. I sold my house and lot to Brother George Clayton and my farm to William Gurney. We left Lehi on March 5, 1861, in company with Brother and Sister Daniel Thomas in a wagon with all our household goods, my wife, and two children, two yoke of oxen, two cows and three two year-old heifers. The snow was all off at Lehi and they were beginning to put in their crops. We traveled north until we arrived at Balls Fort, 20 miles north of Brigham City, where one of the oxen I had bought and which had crossed the plains the year before, died. I had to put one of my cows in its place which made it very awkward as it had never worked in the yoke before. We encountered considerable snow from there on. Fortunately, I had written William Hankinson to meet us there with another team and sleigh. Although the snow road was very bad, we managed to arrive in Wellsville in two days. Not having any feed I was obliged to drive my stock to the mountain until the snow went off and then there was an abundance of food at or near Wellsville. We moved in our new log house in what we called the New Fort. We all lived in an enclosure shaped like a fort to be protected from Indian raids. I put grain in all the land that I had broken up the year before in my three farms and raised 600 bushels. Grain was \$1.25 a bushel and store goods was very high.

In 1862, I went in partners with John Maughan and David Stoddard. We built a water-wheel on what is called the left hand fork of Wellsville. The crest wheel was 16 feet high and four feet long. We ground sugar cane and made molasses, then we sawed shingles, lath and made furniture.

In the fall of 1867, Ezra T. Benson and Brother Maughan called me to be bishop of Clarkston. I arrived there on the 14th of October. There were four log houses with roofs on and about twenty in different stages of construction. The people had been living in Smithfield most of the time the past four years on account of the trouble with the Indians. But the times had changed, the Indians had become more peaceable, hence it was now considered safe to build there. I immediately took charge and was ordained a bishop without counselors. I went back to Wellsville and sold part of my property and wintered in Clarkston. At a meeting held November 27, 1867, I organized the members of the ward into quorums. There were no high priests, but eight seventies and 17 elders. Henry Stoker was appointed president of the Elder's Quorum. In the spring of 1868, I bought a farm of Ezra T. Benson and that summer I put in a small crop and built a house.

In the spring of 1869, I bought some more land up Clarkston Creek. Previous to this I took a contract on the Southern Pacific R.R. at a place called Duff Creek in connection with Brother Andrew Quigley and Milton D. Hammond which came to about \$25,000.00, being a fill 42 feet high, 39 feet wide at the bottom, and 8 feet wide at the top. This job lasted from September until Christmas day. I took my wife, Sophia (Eckersley) and her sister, Mary Ann, to cook for the men. I employed men and teams principally from Clarkston paying them from five to seven dollars a day. I bought an outfit of three span of mules, wagon, scrapers, and other equipment from Martin Taylor, giving him my note for \$900.00 drawing 2 per cent interest a month compounded every three months. Before I got it paid, because of the loss I sustained on the railroad through Aaron Farr only paying me 38 cents a yard when he should have paid me 54 cents, it took all my five teams of mules and horses, 32 head of cows and young stock, 80 head of sheep and several hundred dollars in cash and store pay.

SETTLEMENT OF NEWTON, UTAH

Newton had its beginning from Clarkston where considerable agitation had been in progress in regard to moving the town further down on the Clarkston creek onto a sunny gentle slope which commands a view of the entire southern part of Cache Valley. On February 28, 1869, the men of Clarkston held a meeting on the present site of Newton. I presided at the meeting and the question of moving was discussed and put to a vote. Twenty-nine voted in favor and three against moving the town to the new location. Those in favor pointed out that usually in the spring there was 29 inches of snow on the level in Clarkston Fort, while the place proposed was bare and green.

Another meeting was held March 9, 1869, on the same proposed townsite, and attended by a great many of the Clarkston people who agreed to make Newton their future home. It was intended to move

the entire Clarkston settlement on to the new site and reserve the meadow lands in the immediate neighborhood of Clarkston for pasture and raise fall grain, also to try dry farming. The several individual water rights were to be diverted to the land lying in and about the new townsite. I was then instructed to lay out a townsite to consist of sixteen 10-acre blocks, each to contain eight lots of $1\frac{1}{4}$ acres in each lot. The following Monday, James H. Martineau commenced surveying. In the course of three weeks he surveyed the townsite and a number of five-acre lots on the north and another field of ten-acre lots on the south of the townsite. The meadow land on Bear River was surveyed in five-acre lots. A number of families settled on the newly surveyed townsite. Among them was Amos Clark who built a home in 1869 and soon after opened up the first blacksmith shop; Oscar and Joseph Myler, William Bell, Swen Jacobs, Hyrum Curtis, Hans Sorensen, John Jenkins and James Myler spent the winter of 1868-70 in the new townsite. The houses were built of logs with dirt roofs and floors. Meetings were held in the home of William Bell under the direction of the Clarkston authorities.

During the summer of 1870, President Brigham Young visited Newton and Clarkston. He suggested that both settlements be maintained, believing there were facilities for two settlements in this particular part of Cache Valley. I was released as Bishop of Clarkston by President Peter Maughan on July 10, 1870 and set apart as Bishop of Newton in November, 1870, by him. I took up a homestead two miles west of Newton and built a two-room log house and later built a rock house. One of my families lived there each summer. I preached Martin Harris' funeral sermon at Clarkston and laid a Book of Mormon on his chest.

I had almost completed a six room shingle-roofed home built from lumber and logs sawed by what was called an upright sawmill, the iron and other material for which I had brought from Wellsville. It was run as a cooperative by William Bell and Jonas Beck. My family was ready to move in the new house when it burned to the ground on Friday, the 25th of September, 1870. The following Monday we hauled the first rock toward building a new home. When finished it was large enough to accommodate the whole family, the living room being 20 x 20 feet. Within it's spacious walls were held dances, socials, and meetings when the general Church authorities came on their visits. Until 1871, travel between the east and west sides of the valley was handicapped because of the difficulty in crossing Bear River. An appropriation for the construction of a bridge was made by Cache county across Bear River in a direct line between Logan and Newton. In December, 1870, a committee was appointed by the people of Newton and Clarkston district consisting of Peter Maughan, Samuel Roskelley, Simson Molen and myself, the balance of the expense being sustained by the local community. Work commenced on January 3, 1871 and by February 15th, it was completed so teams could cross. It was called the Newton bridge and was 109 feet long.

Because of the pressing need for more water, a meeting was held March 30, 1871 at which the people voted in favor of building a reservoir in the creek bed north of Newton. It was agreed that the farmers should draw water in proportion to their work on the reservoir. The following brethren were appointed to supervise the construction of the dam: Franklin W. Young, Stephen Catlin, Swen Jacobs, John Jenkins and myself. This undertaking became necessary because the majority of the people would not move from Clarkston and kept their water rights with their old farms. The construction of this reservoir would permit the Newton people to store the run-off water from the Clarkston creek. Great hardship was encountered in the building of the dam and during the several years it was under construction it broke three times, causing enormous loss to the builders. As the crops failed year after year for want of water during the building period, some of the settlers got discouraged and left; but when the reservoir was finished at an estimated cost of \$10,000, Newton gained the reputation of raising as good grain as any part of northern Utah. Another early community project was the new rock school house built in 1873 with the people taxing themselves \$37.00 for three years to raise the necessary construction funds.

I obtained a quantity of various tree seeds and cuttings in Salt Lake City and started a nursery in Newton and grew honey locust, black locust, boxelder, silver maple, Lombardy poplar and other varieties. From this nursery trees were supplied for the whole of Cache Valley. I donated trees for the Logan temple and tabernacle grounds and gave everyone in Newton all the trees they could plant.

In 1878 I was a member of the Utah Constitutional Convention which helped to lay the ground work for statehood.

COLONIZING IN IDAHO

The following year, 1879, I went to Beaver Canyon, Idaho, now Spencer, with David Stoddard to do his logging. He was operating a sawmill and furnished timber and ties for the construction of the Utah Northern R.R., which was being built to Butte, Montana—Beaver Canyon being the terminal at that time. In 1880 Samuel Roskelley, William I. VanNoy and myself formed a partnership and bought and operated a sawmill. The third year, 1882, Mr. VanNoy rode an engine down the canyon, it derailed and tipped over. In the accident, Mr. VanNoy lost one of his legs; as a result of which he filed a suit against the railroad company. They refused to buy any more of our lumber or furnish us cars to ship it in which resulted in our going bankrupt. At this time the Snake River country was an unsettled wilderness, a haven for trappers and Indians. It was among the last undeveloped areas in the west. During this period many Latter-day Saint members from northern Utah helped construct the railroad through this section, some of whom began to file on land and build homes. Among these were John R. Poole, Alex N. Stephens, Spencer Raymond and others who settled on Poole's Island (now Menan). I frequently

visited and attended meetings with them in their homes and later in a dirt-roof log meetinghouse which they had built. These people were experimenting and discovered that grain and different kinds of produce could be successfully grown there.

The first thoroughly organized effort to colonize this upper Snake River country was made by President William B. Preston of the Cache Valley Stake, which included all members of the Church in this region. He came here in October, 1882 and visited John R. Poole and others who were establishing homes on Poole's Island, also Wyman Parker, William Rawson, John Powell, and others at Egin or Parker. On his return he reported his findings to the Church authorities. As a result, President John Taylor called Thomas E. Ricks, Sr., as Bishop of Bannock Ward in the Cache Stake and set him apart at Logan, Utah on December 18, 1882, with Henry Flamm first and Francis C. Gunnell as second counselor.

I was invited to accompany President Preston and Bishop Ricks on a preliminary survey, having been over considerable of that country at different times and expected to assist in its colonization. We left Logan on the evening of January 4th, 1883, arriving at Wyman Parker's at Egin the next evening. We held a meeting with that group on January 7th and discussed the feasibility of selecting and fencing a cooperative or community field and working together in securing water for irrigation purposes. On the 9th we visited the small colony on Poole Island, sometimes called Cedar Buttes, meeting in a small log cabin owned by John R. Poole which was being used as the school and meetinghouse. On the 10th we crossed the south fork of the Snake River on the ice and visited the residence of Theodore Lyman who was located on Lyman creek and from whom the stream received its name. The next morning we made a survey of that part of the country and selected the site as a place for a central settlement and headquarters for the colonizing of this upper valley. President Preston suggested that the townsite be named Rexburg in honor of Bishop Ricks, whose English name was "Rex." On January 12, 1883 we returned to Cedar Butte and stayed at the home of J. D. Fisher and the next day we returned home by way of Eagle Rock. Soon after a group of young men with teams, sleighs and provisions was organized consisting of Francis C. Gunnell, Thomas E. Ricks, Jr., Brigham, Heber and Willard Ricks, Fred Smith, Daniel Walters, Lorenzo Thorpe, Leonard Jones, James M. Cook and Andrew S. Anderson, a surveyor. They left Logan, Utah January 25, 1883 to help with the new settlement.

On February the 8th, Bishop Ricks and I took the train to Eagle Rock. We waited at Cedar Buttes until the 11th when this group arrived. They wended their way to a grove of cottonwood trees on the east side of the south fork of Snake River just west of the present site of Lyman. I went to Beaver Canyon to briefly oversee my sawmill interests. I joined them again on Sunday the 15th. Bishop Ricks and I held the first meeting that was ever held on the forks of the Snake River with the group that day. The young men continued getting out

house logs. Bishop Ricks and I explored the country and visited the Saints in Egin and Cedar Buttes, returning to where the boys were located February 26th and helped break the road through eighteen inches of snow with the first five loads of house logs to where Rexburg now stands. We returned to Cache Valley and they continued getting out building material. We came back March 11th. On March 12th, 1888, Andrew W. Anderson had completed surveying the Rexburg townsite. It was divided into ten blocks with four lots to the block, two and one-half acres to the lot. By March 15th the city canal was surveyed, the head of which was established where the Moody creek empties into the South Teton River. On the 16th of March, we called a meeting of those present. After the opening prayer, I formally dedicated the ground and named the new settlement, Rexburg. The first log house was completed by Bishop Ricks, March 15, 1883.

The first ferry boat was launched on the North Fork of Snake River six miles due west of Rexburg, March 26th. It was bnilt by Thomas E. Ricks, Henry Flamm, myself and others. I filed on 160 acres on the southeast corner of the townsite—the northeast quarter of section 29, township 6, range 40, under the timber culture act. This tract is now known as the Rigby addition to Rexburg. I purchased Lot 2 in block 1 with a cottonwood house partly constructed on it from W. A. Shepherd, for which I paid him \$35.00 in cash and grain. I completed this house with a dirt roof and built an additional two rooms of lumber, lined with adobes, and a shingled roof, which was the home of my wife, Ann for a number of years. I also secured lots 1 and 4 in block 17 and lot 2 in block 18 for a millsite where later was built a saw, lath and shingle mill and a three story frame flour mill. The townsite belonged to the public and the deeds of these lots were acquired after the townsite had been proved up on for \$1.25 per acre.

During the summer I operated a sawmill in Beaver Canyon for W. N. Thomas. My wife, Sarah, and daughter, Lizzie, from Newton cooked for the mill hands. I took over the sawmill of VanNoy and Company, they having gone bankrupt. The Logan branch of the Z.C.M.I. held a mortgage against it for \$2,000.00, and being a member of that company I paid the mortgage and took over the mill. My sons, George C. and Martin C., James P. Hanson and William Bell took the mill to Rexburg in August, 1883, by oxtteam.

Bishop Ricks, Edwin Paul, and myself took a trip to the Teton Basin, a distance of fifty miles east of Rexburg. It was a beautiful valley, thirty miles long and fourteen miles wide and opened out to our view as we descended the rolling hills to the crystal Teton river.

The latter part of November we closed the mill and brought our oxen and logging outfits to Rexburg. My wife, Ann, and her three children, Francis, Lorenzo and Hyrum had come from Newton a few weeks previously, and our daughter Lizzie came with me to join her mother, having spent the summer in Beaver Canyon helping my wife, Sarah, cook for the mill hands. We hauled a number of saw

logs from the Moody slope and Lyman creek, operated the sawmill until winter set in and we sawed 18,000 feet of lumber.

On February 4, 1884, what had been heretofore known as the Bannock Ward of the Cache Stake was organized as the Bannock Stake at Logan, Utah. Bishop Thomas E. Ricks Sr. was set apart as president by President Taylor. I was set apart April 11th as first counselor by Moses Thatcher and Francis C. Gunnell was set apart by Joseph F. Smith as second counselor May 18th, the Bannock Stake of Zion embracing all that part of the country north of Portneuf Canyon (McCammon) and east and west as far in each direction as there are any members of the Church of Jesus Christ of Latter-day Saints.

I left Rexburg to go to Newton in March 1884. Joseph, Martin, Henry and I put in the crops. We raised 1500 bushels of grain and 150 tons of hay that season. I was released as bishop of Newton Ward by Apostle Moses Thatcher. He blessed me and said I would be a wise counselor and a great defender of the Gospel, and I would have great influence with the people.

April 14, 1884. President John Taylor loaned the people 500 bushels of wheat. For my own use I loaded 200 bushels of wheat, 200 bushels of potatoes, grain and peas furnished by other brethren and shipped them to Market Lake. I gave some of this to the brethren who were out of seed and thanked the Lord for the opportunity of helping to develop this wonderful country for the Latter-day Saints.

My son, George, Brother P. Tempest and John Farnes, an engineer, and I left Rexburg to start operating my sawmill. We sawed a few thousand feet of lumber. I hired two German brethren (Gorman brothers) to fence our home lots which I had bought from W. A. Shepherd. My sons William, George and Martin plowed with ox teams these lots. We planted 4000 cuttings of shade trees and small fruits. President Ricks, his sons Thomas E. Jr., Joseph, Brigham and Heber, all bought trees from me. They grew well and I feel proud of this contribution toward beautifying the new city of Rexburg. I also planted a large vegetable garden and it did well. I raised over 500 bushels which proved a great blessing to us the following winter. My sons and hired men, James P. Hansen, William and Eli Bell, plowed and planted grain on the northeast corner of the south school section, section 16, township 6, range 40, north and east of Rexburg along with other brethren. My son, Martin, and R. N. Jeppeson with two yoke of oxen each and Hans C. Jensen with two span of horses, made a small ditch to water our grain. This was the beginning of what is now known as the Teton Island canal.

The first conference was held in Bannock Stake on April 26 and 27, 1884, at Rexburg, Oneida county. At 10 a.m. on April 26th, the meeting was called to order by President Thomas E. Ricks. After the choir sang, Elder John Donaldson offered a prayer dedicating the Rexburg meetinghouse to the worship of God. Reports of several districts were listened to and the various M.I.A.'s, and Relief Societies

were reported in good condition. The brethren instructed the Saints to work for each other's interests by way of cooperation, boards of trade, and buyers and sellers on small profits.

On May 4, 1884 I attended the dedication of the Logan Temple. It was an experience long to be remembered. The general authorities of the Church as well as thousands of other Church authorities and members were in attendance. President John Taylor offered the dedicatory prayer. I, personally, had quite a lengthy interview with President Taylor and Patriarch Smith pertaining to our people.

A business meeting was held in the Rexburg meetinghouse, May 11th. President Ricks was in the chair. I advised the water ditch committee to incorporate as soon as practicable. On May 2nd I rented my sawmill at Rexburg to Brother P. Tempest, the husband of my cousin, Sarah Jane Wilson Tempest. He was to operate it all summer and give me half he made.

August 8th. For the past week there had been considerable stir in this far-off stake on account of a visit from President Taylor and George Q. Cannon, Apostle Francis M. Lyman and George Teasdale; and Elders L. J. Nuttal and J. Irvine. The party arrived at the Market Lake station on the Utah and Northern R.R. on August 13th, 1884. They were met by President T. E. Ricks, Francis Gunnell and myself and others with suitable vehicles, also a company of horsemen acting as escorts. We drove some 25 miles to Parker, sometimes known as Egin. The next day a meeting was held in a neat little bowery. After dinner the company proceeded to Teton and another meeting was held in a bowery. After meeting they returned to Rexburg by a different route which gave them a good view of thousands of acres of fertile land covered with rich grass yet to be brought under cultivation. On observing specimens of vegetables, grain and fruit grown here on virgin soil, admiration changed to absolute wonder. Sundown found the party at Rexburg again. At 10 a.m. on August 16th, conference of the Bannock Stake assembled in the commodious bowery erected on the north side of the Rexburg meetinghouse. The arrangement of seats and stand was complete with a carpeted platform. At an early hour, wagons and carriages began to arrive from the various settlements and by meeting time the bowery was well filled.

A VISIT TO UTAH

I had bought, during the summer of 1884, five yoke of oxen costing me \$580.00; also I bought one very good pair of horses for \$200. I had a very good ox die that I had bought from my son William. I paid interest and debts of William F. VanNoy company of which I was part owner of over two thousand dollars. I made in my sawmill operation this summer in Beaver Canyon six thousand dollars.

I left Rexburg December 18, 1884, to visit my family in Newton. I found them all well and very pleased to see me. I had been absent this time three months and had not been with them but very little the

past three years. I received an invitation to attend the dedication of the Brigham Young College. My wife, Sarah, and I attended. It was a beautiful building. Logan and all Cache Valley should be proud of such an institution of learning. President Wilford Woodruff offered the dedicatory prayer. In the evening we attended the college ball held in Reese Opera House. All the leading brethren in the valley were in attendance. I do not recall ever enjoying such a pleasant New Year's day.

I suffered considerably with neuralgia in my face, but I took a great deal of pleasure tending my wife, Elizabeth's, twin babies, May and Maude, who were born January 1, 1884, two days after my fifty-second birthday. My wife, Sophia, had a son, Elmer, six months old which made me thirty-one children. My wife, Mary Clarke, had four sons and four daughters. She died at the birth of her youngest daughter, Sarah, on July 27, 1871, in Newton.

My wife, Sarah, had not had any children which caused her much sorrow through life. She was very fond of children and had been a good mother to all of our children and as good a wife as a man could ask for. In fact, the Lord has favored me very much in the selection of my wives. I know that if ever a man had cause to be thankful, it is me for being blest with kind, frugal wives and who are good Latter-day Saints and good mothers to all of our children. Sophia, my fourth wife, had six sons and three daughters. My wife, Ann, had four sons and two daughters. My wife, Mary Ann, had one daughter and one fine son. The mother and child both died at his birth, March 28, 1874. My wife, Elizabeth, had two sons and four daughters.

While at home, I allowed my body to rest and took great pleasure in talking with that branch of my family at Newton about retaining our faith in God and His servants and discussed with them the present political and religious conditions and the problems we might expect to be confronted with in the future. I endeavored to strengthen their faith in God and His Latter-day Saint work. I hoped to help them establish confidence in their husband and father and give such counsel and advice as the spirit of God dictated both for our temporal and spiritual welfare. I impressed them with the fact that my duties in the near future may necessitate my leaving on a mission or that other conditions may arise in these peculiar times. I do not know of any better place than the family circle to express thoughts and render aid to each other, especially if the family has been properly trained to counsel and hold sacred mutual interest in each other's well being. My wives have all been willing to counsel with the family group and tell of my joys and sorrows without any regrets as they have shared them with me. I have found that by reposing confidence in them, as I have done, I have had their good wishes and cooperation in all matters pertaining to the welfare of my family. When disaster has befallen, which has happened many times in my married life, I have had good counselors and co-laborers, each striving to comfort me,

which in my opinion, none can do better than a true wife or wives, and mine have relieved my sorrows many times by reasoning with me and reminding me of the goodness of our Father in Heaven and showing me that after passing through the dark hours the sun would shine brighter in my pathway. And by me and them bowing in humility in prayer before God which we have so often done. I have no regrets in making my family my confidants in all matters and feel that it has been one of the main secrets of our happiness and success as a family.

THE RETURN TO IDAHO

January 13, 1885, Bingham county was created out of the northern part of Oneida county. Blackfoot was made the county seat. This was the home of Fred T. Dubois and headquarters for the U. S. judge and marshal who arrested and convicted all Latter-day Saint members charged with unlawful cohabitation in Idaho. The laws which brought about this persecution in connection with certain federal laws were passed by the same Idaho legislature that created Bingham county. On May 10, 1885, William J. Pratt and Wilford and John L. Roberts of Rexburg were arrested and charged with unlawful cohabitation and taken to Blackfoot. They both pleaded guilty and were sentenced May 1st to six months in the Boise penitentiary. These were the first arrests made under the federal Edmunds-Tucker law in Idaho.

I returned to Rexburg on February 10, 1885, and we held several counsel meetings in relation to some local and political problems previous to our February, 1885, Priesthood meetings. On April 5th, a petition was drawn up for a road district supervisor and a petition for precinct officers, two justices of the peace and one constable. The first Relief Society of the Rexburg Ward was organized with Ann Y. Rigby, president, set apart by Thomas E. Ricks, and Ellen Ricks as first counselor and Addie Roberts as second counselor. In August, 1885, I, William F. Rigby, first counselor in the Bannock Stake presidency, received a tribute for my work as a leader of the colonists in the Snake River Valley; at a community meeting held in the D. S. Robbins cabin, the Rigby Branch, later the Lewisville Ward, was organized, D. S. Robbins was appointed presiding priest. When the ward was organized, George A. Cardon was sustained as the first bishop.

Quarterly conference was held in the new tithing barn at Rexburg on August 15 and 16, 1885. This barn, including a large corral, sheds, and pens was constructed to care for the different kinds of animals. One tenth of all vegetables, fruits, eggs, butter, cheese and everything raised, grown, or made by the members of the Church is paid in as tithing in its kind. Granaries for the storing of grain, stack yards for stacking hay, in fact the whole of the 2½ acre lot was utilized for the receiving, disbursing and taking care of the tithes of the people. A tithing office was built consisting of a room for the stake presidency and high counsel, a room for receiving and disbursing of meats, butter,



James, Junius, Hyrum, Parley, Elmer, David, Willard, Joseph, Martin, George, Lorenzo, Henry—Sons of Mr. Rigby

eggs, fruit and vegetables, and an office for the stake clerk who is the titling clerk and keeps an account of all receipts and disbursement for the whole stake.

Apostle Moses Thatcher, Bishop W. B. Preston and R. T. Burton were present. Having been sustained as acting president, I felt delicate entering upon the duties as President of the Bannock Stake since President Ricks left, until a recent visit to Salt Lake City where I was instructed that the responsibility devolved upon me.

At a meeting of the bishops held August 16, 1885 Bishop William B. Preston and R. T. Burton were present. I suggested that in considering the acquiring of supplemental water for the Teton river, it was practicable to construct a canal from Fall River to the head of Hog Hollow which would empty in the Teton river and when completed would prove a great benefit to Wilford, Teton, Salem and Rexburg. The people of Wilford had already taken steps to record a 50 foot canal for their own interests. Thought it advisable to wait and let all the settlements interested work unitedly for their mutual interests. Letters to that effect were sent to all wards concerned.

"On November 17, 1885 a Bishops' trial was held in the titling office at Rexburg. Those present were Bishop T. E. Ricks, Jr., first counselor, John L. Roberts, Walter Paul, Edmond Paul and P. Tempest and myself. John L. Roberts opened the meeting with prayer. As acting president, I preferred a charge against Martin Rigby, Joseph Taylor, Charles Edlefsen, John Ricks, Charles Taylor,

Garrett Dalle, Joseph Dalle, and Abner Harris for a breach of peace in the Rexburg Ward for rolling and kicking a can or coal oil tank on the public streets and shouting in an uproarious manner. They all asked forgiveness and promised to be better in the future. They were forgiven on condition that they refrain from doing it again. John McCullough, Jule Wahlen, Joseph Jensen, Alex McCulloch and George Gunnell were charged with kicking open the door of the harness shop of Frank Lutz and company on Main Street. They pleaded guilty and were forgiven on motion of Bishop T. E. Ricks, Jr., and John L. Roberts after promising to pay the damage amounting to six dollars."

ARREST OF WILLIAM F. RIGBY

Related by his son, Lorenzo

"During the night of September 23, 1885, I was sleeping in our living room and was awakened and saw two men, hats in hand, seated near the table. Mother was putting a celluloid collar and a black bow and attaching cuffs to father's white shirt and helping him to dress ready to leave. This was a common occurrence at our home. Father frequently left early in the morning on his visits with president Ricks to the settlements of the Saints, organizing wards and branches and advising in general the new settlers with respect to filing on land, surveying and building canals, ditches, etc. In the morning, I learned the two men were deputy marshals and had forced entrance into our home and placed father under arrest on the charge of unlawful cohabitation, and they were taking him to Blackfoot, county seat of Bingham county, to stand trial. One of the deputy marshals was a Brother of C. J. Bassett, who was a very good friend of father's, they having had business dealings in Beaver Canyon, and, in 1901 he became secretary of state under Governor F. W. Hunt. Father was so friendly and congenial on the way to Blackfoot, Mr. Bassett said he was sorry that he had taken part in his arrest. When court convened, C. J. Bassett and others succeeded in having father acquitted. Dubois and his associates made Blackfoot their headquarters and from 1885 to 1892, it was the hub of anti-Mormon activity.

"After dark, Martin took us through the Teton settlement and we forded the Teton river to the home of one of the high counselors at Wilford, George D. Black, where we remained until we received word of Father's acquittal and release.

"Father had been made acting president in the stake. But his troubles with Dubois and his bounty seeking deputies were not over despite his release after the first arrest. It was not long before a second warrant was issued, and, as he traveled around the large stake performing his Church duties, often he was just a jump ahead of a pursuing deputy marshal. Frequently, while attending different ward meetings and sometimes even while preaching, word would come that the deputies were catching up and he would be whisked away into hiding by some of his friends. When he was at home he didn't dare sleep

in the house, but instead would spend the night hidden away in the barn or in some other out-of-the-way place. After months of this hide-and-seek it became very evident that he would either have to leave the country or go to prison."

DIARY OF A MISSION

On the 18th day of November, 1885, I left my home and family in Rexburg. Brother Edwin Paul shaved and cut my hair. Brothers James E. Fogg, Henry Flamm, John T. Smellie and Bishop T. E. Ricks assisted me to disguise and Brother Arza Hinckley took me to Market Lake. I took the train at 5 a.m. November 19, and soon discovered that a deputy marshal was following me and felt that I must use caution if I were to get to England to fulfill my mission. I explained the situation to Bishop Ricks who was accompanying me and we arranged that he would take care of my baggage and I got off the train at Smithfield. I stayed under cover at Brother Farrell's until nightfall. He gave me three dollars and Brother James Mack gave me five dollars. Brother Farrell's hired man took me to Newton where I found my family in good health.

On December 1st, I left Salt Lake City on the Utah Central for Lehi. I spent two hours visiting with my old friends, Brother Standing, William Taylor and their wives. I forgot my walking stick, leaving it at Brother Standing's and boarded the Denver and Rio Grande at 12 o'clock noon. We passed over some of the finest scenery I ever saw. I arrived at Kansas City December 4th and transferred to the Chicago and Alton line to Chicago; then took the Pennsylvania and Fort Wayne line to New York where I arrived at ten o'clock Saturday night, December 5th. I put up at the Stephen House—room 19—and Sunday, the 6th, I found Brother Fred Clawson who was studying dentistry.

We went to the Grouse steam line and learned that the *Arizona* had sailed December 5th, twelve hours before I arrived in New York. We decided to sail on the *Celtic* steamer of the White Star Line on December 10th at 7 a.m. I visited at intervals during the four days with Brother Fransen and enjoyed talking with him on the Gospel and about old friends that we were acquainted with in Lehi years ago. We did some sight seeing but the weather was very cold. We went on board the *Celtic*, December 9, and took steerage passage, sailing the next morning, and we enjoyed the sea with some three hundred and forty other passengers aboard. We made from 251 to 374 miles per day, taking ten days for the crossing. Five of those days I was very seasick. Sea sickness is about the worst sickness a person can have. It makes one feel as though he might just as well die as live. My stomach turned against food of every kind until I was quite weak.

My strength returned and I began to converse with the passengers on Mormonism and our Utah practices and customs. I felt I was the means of allaying a great deal of prejudice and bitter feelings. I gave

away quite a number of our books to the people who promised to read them and take them to their homes.

On Sunday morning, December 20, we docked at Liverpool, England, and it was with a peculiar feeling that I stepped on the shores of my native land after an absence of nearly thirty-four years. It wasn't that I felt any great pride in arriving, but rather that my ocean voyage was over and I was on English soil to fill a mission which I hoped and prayed would be profitable to myself and others. I did not experience the joy I anticipated on returning to my native land. I very much preferred the land of my adoption, Utah and Idaho, where my wives and children are and will rejoice when I am privileged to meet them again and join with them and my fellow churchmen in redeeming and establishing Zion.

I went to Daniel H. Wells' place and met President Wells, Brother George Osmond of Bear Lake, who was assistant editor of the *Millennial Star*, and Brother Robert Campbell of Logan who was bookkeeper at the mission office. That afternoon I went to meeting and preached to the Liverpool conference. In short order I received my appointment to go to the Manchester conference; so after spending 18 shillings for shirts, gloves and neckties, I went to Manchester. I was glad to find the Saints and the conference house where conference president Slight lives. It was wet and I bought an umbrella for 5 shillings and a pair of pants for 13 shillings, 6 pence; and then on the day before Christmas, 1885, I went to Oldham and Rochdale, traveling through Newton Heath where I had lived and where my mother, a brother and two sisters had lived.



Samuel Rigby

I spent Christmas Eve, until 3 o'clock Christmas morning, with Brothers Slight, Omicks Woolley and Schofield from Utah. I found Thomas E. Ricks with some of the Saints. We spent a week visiting and writing letters home. Sunday night I preached to Saints and strangers with great freedom. Later that night and Monday night we had a tea party with the Saints. Then we wrote two long letters, one to the brethren in prison in Boise and one to the Saints in Bannock Stake. I bought a coat in Sheffield with money I got from Thomas Ricks which I had sent him from home the month before. I received letters from Elizabeth, and daughter Lavinia at Newton and one from Ann and my daughter, Lizzie, at Rexburg. I was delighted to receive them. They were the first letters from home and both families were well.

That Sunday afternoon, December 1st, I took a train for Stockport, my native town. As I came in sight of the town many familiar places presented themselves to me. They brought back memories of my boyhood days—the roads, places where I courted my amiable wife, Mary Clarke, etc. I was fortunate in finding my stepfather in fair health for a man of 70 years. He was still able to do his own work

on the Midland R.R. He was a plate layer on the road for twenty-eight years, but within the last few months they had placed him at the depot to keep the yards clean. It was a nice job and not hard work. It was a reward for his faithfulness and they gave him 18 shillings a week for as long as he could be there nine hours per day. He did not know me but when I quoted a motto that hung on the walls of our home finally he said, "It is our Will from America." He was very pleased to see me, welcoming me to his house and to a meal whenever I came that way. He had married again, his third wife, a daughter of Henry Massey, who was a brother of Ann Clegg, a member of our Church who had gone to Utah with two boys and three girls.

I was very sorry to hear that in my absence my sisters, Sarah Jane and Lavinia had died. I was quite distressed because I had built up the idea of baptizing them before I went back. Two other sisters, Frances and Emma, were living in France with a wealthy old maid. I also found my Uncle Cappelond's children, one named William Frederick after me, who was an overlooker at a mill, and his sister, Mary, who was a weaver in Stockport.

On January 4, 1886, I visited Mathew Clarke in Heaton Norris. I was well received and introduced to the family. I am getting the genealogy of these relatives. I also visited John and George Clarke, my wife Mary's brothers, and some of the sons and daughters of my relatives, collecting names, birth and death dates as I went. On the 12th of January, I visited Sister Wych, the lady who was bridesmaid at my first marriage and who was at that time a firm Latter-day Saint; but through tithing and polygamy and other matters, she and her husband quit going to meetings and lost the spirit of the gospel. In reading the Manchester News, I noticed and read of the law just passed by the U.S. Senate which would empower the president of the United States to appoint three trustees to take charge of the property of the Mormon Church. It also sought to put polygamy down with renewed energy and to disfranchise the women in Utah.

15th, I found a blind sister in No. 3 Hume Court, West King Street, Stockport, who was in the Church when I left England. Sister Lizzie Hapwood had promised to help her gather to Zion to the extent of 5 pounds, and she could furnish the balance herself. She wished to go with Brother Woolley that year and I promised to write to William Hapwood's widow about the matter. I walked to Manchester, buying two small cakes and a bit of cheese for my dinner which I ate as I walked. I found at 83 Brookbar, Hulme, my old traveling companion of thirty-five years ago, William Constantine. He is now keeping a silk hat shop and repairing silk hats and umbrellas. During the first month of my mission I spent four pounds for clothes, railroad fare, postage stamps and food. Back at the conference house, I found letters from Frank Gunnell and from my wife, Ann, and daughter, Elizabeth.

I boarded the train at Victoria station for Middleton, then went to Birch Bowle, found my wife Ann's folks who were glad to see me.

Her father is in poor health. I slept with him in the same bed as did John Stoddard, Sam Mitton and Ashael Woodruff. Gave him four shillings which he was very glad to get. Saw all our people in those parts, and many places where my wives had lived. Visited with George Yates, afterwards with Ann's father and had a good dinner with George and family. He is a nice man and has a good wife and daughter. They are primitive Methodists, but, if labored with, might be brought into the Church. I saw William and family, Alice and John Keates. Got a very bad cold on my lungs through having damp feet.

20th, I was called by President Wells to labor in Sheffield. On January 27th I spent a shilling for spectacles and visited John Clarke, my brother-in-law and had tea with them. They liked their beer. John, Mathew and George Clarke also smoke. John seems to have the best idea of religion. He has heard our Elders preach and often feels they are the best people to quote the scriptures he ever heard.

January 28th, I bid my relatives goodbye and took the train to Sheffield, the fare was two shillings and two pence. Arriving, I found Thomas E. Ricks ill with a cold, but very pleased to see me. The next day, January 29th, was my birthday. I was now 53 years old. I gave Sister Hadwick six shillings to get us a good dinner which she did. All enjoyed it very much. The brethren were very kind and wished me many happy returns of the day. We met in counsel and agreed to tithe ourselves as the conference was in debt for food and rent, although the Elders paid six pence for each meal they ate and 6 pence each for a bed next door when they were in. Rent, coal, and food was 2 pounds, 12 shillings for December, and only 8 shillings were paid by the Saints of the conference. This was done to show the Saints of this conference that we were willing to pay our tithing on every shilling we received whether it came from home or was given to us here. We commenced by tithing the amounts we had on hand. I paid 2/2 (2 shillings, 2 pence); Brother Ricks 6s; Brother Reuben 1s., Collett 6s.; Brother Sam Francis 10/2; Brother R. R. Fry 5s, making one pound, three shillings, ten pence. We gave and urged the Saints to do likewise.

February 2nd, I took my first mission tour out into the country with Reuben Collett with whom I had been appointed to labor. We went to Rathesam where we ate dinner with a Mr. and Mrs. Buck. Six miles further on brought us to the home of Brother Smith whose wife made us comfortable for the night. They had a son named Thomas Smith who lived in American Fork. Then we visited two other sons, Charles and John Smith, staying at night with the latter; then we returned to Father Smith's the following night. Mother Smith was very kind to us although she was not a Mormon.

On the 15th I received six letters, one from my wife, Elizabeth, one from Lavinia, one each from Joseph and Martin at Newton, one from Ann in Rexburg and one from Jim Hanson. I called them my valentines. They brought good news from home that all was well. Also

received a poem from Sister Lula G. Richards, printed in the Woman's Exponent. Many of our brethren are absent in prison. The poem was comforting to me as one of those in exile. I felt the weight of it many times but trusted as the poem said, "it will brighten some day and bring its reward."

20th, I walked 21 miles to Anslow and had dinner with Mr. and Mrs. Hand who have relatives living in Payson, Utah where my uncle, Martin Littlewood lived. The Saints were very kind but times were dull. Thousands were out of work and begging for bread in this town where Brother William Hill of Snake River used to live. They were only working two or three days a week and there was talk of strike.

Wednesday we left and walked to Kingston Park and stayed at Sister Deacon's. The Elders have done so for a long time back. Work at the Kingston collieries was slower than it had been for years. Mrs. Deacon's husband, not a Church member, was killed some months ago in the pits, and under the circumstances I felt that I was taking the bread out of their mouths, so I slept there but would not eat their bread.

Next day we visited High Top Moor and talked with Sister Robinson who has ten children. Her husband is not in the Church. Then we walked to Woodhouse and held a meeting at Sister Chesters. There were about eight persons present. Brother Collett spoke 30 minutes and I fifty. Moving on, we spent 8 pence for food, then we visited James Williamson and his brother. They are brothers of Mrs. William Hill of Rexburg. They were not very sociable, never asking us to eat although the dinner was cooking. We also called on Frank Wheelhouse's mother, then walked back to Sheffield where letters were waiting for me from Brother Wright at Coalville, Utah, my wife, Ann, Brother Smellie, Brother Fogg and from Brother Blackburn and the brethren at Boise. The letters contained news but most of it unpleasant to me. The Logan branch (of Z.C.M.I.) has mortgaged the mill property belonging to me and Brother Ricks for debts which Brother Ricks owned. My wife, Ann, and family are all well but feel badly over the way things are going. Brother Parker's letter is newsy also. He sent a dollar greenback. All of the letters and papers breathe out the feeling that everything is being done that our enemies can think of to take advantage of our people at home. The outlook is dark indeed. The marshals have searched Brother George Q. Cannon's house for him; also the Guard's House, Historian's office, in fact all the Church offices and buildings for President John Taylor and Cannon, offering \$500 reward for their arrest or capture. Tonight, I paid a shilling for tea. A young lady from Ratham was here with us. We hope to baptize her. She is from a good family named Buck. Brother Collect went with Miss Buck to the pantomime. I stayed and read papers and wrote up my journal.

27th. Wrote to my wives in relation to my ranch and concerning paying the debt I owe for the VanNoy company. If they sold the ranch, which I hope they have—for I am heartsick of the business of

Brother Ricks and myself. I also wrote to Brother Fogg as to how he and I stand as partners with Brother Ricks. I want to let the matter rest and pray God will rule over our affairs for the best.

29th. I had a very plain talk with Brother Ricks in relation to our partnership business at home. I talked plainer than ever before on our



Martha
1873



Margaret
1864-1918



Elizabeth
1868-1921



Leatha
1892



Zina
1878-1940



Eva
1888-1904



Frances
1875-1939



Lavina
1866-1960



Emma
1872

affairs, for whenever I have tried before he seemed to avoid the issue of our real condition, but this time we talked business to the point. I suggested we take our letters from Z.C.M.I. and those from Brother Fogg and Smellie and go down to Liverpool and consult President Daniel H. Wells about our affairs, for we were in a bad fix in our business at home, with Z.C.M.I. closing down on Brother Ricks' store. After a good dinner with Sister Jones, who served us real English potato pie, we boarded the train for Liverpool, arriving March 1st. We read our letters, acquainted them with our affairs and heard their counsel. Unless conditions changed, it was thought that I had better sail for home on the first ship which was expected to depart about April 17th. Then we went back to Sheffield. I wrote my family at Newton and John Stoddard, paid out for the railroad fare the last three days a total of 14 shillings, and went to bed without supper.

March 3rd, I had quite a talk with Brother Ricks about expenses at the conference house and how better to economize. I paid for oil, 2 pence; coal 7 pence; milk 4 pence. I bought one of the pictures of all our missionaries in Britain in 1885, Brother Wells and the rest. It is a splendid picture—cost two shillings. I will take it home with me. Today we got word of President George Q. Cannon being arrested in Nevada by Marshal Ireland.

The next day I started with Brother Collett. I bought stamps and paid 2 pence for apples which are good for my health. I went to a testimony meeting. Brother B. Wheelwright from Ogden, who is on the underground, spoke as did Brother Parkin, President of the Sheffield branch and Brother Collett. Brother Ricks explained some of the business to me which will enable me to look after his affairs when I get home. Then we all left to hear H. R. B. Wells' lecture on phrenology at Albert Hall, Sheffield. We were well pleased and well paid for our trouble. It was the most sensible lecture on health I ever heard, Mormonism throughout. He suggested six pence worth of sulphur and a small brush to push it up in the nose for catarrh or down the throat for diphtheria. He also illustrated the evil effects of tea and coffee, pork eating, and too much eating at meals, and drinking too much, illustrating by showing the inside of the stomach and intestines. I shall try to profit by living nearer to his advice in the future.

The four of us, Collett, Francis, Wheelwright and myself held a meeting at Hollingsworth. After the meeting we walked three miles to Brother Hall's in Grass Moor where we slept that night. We visited several Saints there and held a meeting at Malanthey. I spoke 45 minutes. We returned to Sheffield and here we found a letter from Z.C.M.I. attorneys advising they had put Brother Ricks, Sophia Nielson, Brother Fogg and myself in an action at law, and Judge Powers had issued an attachment on our property, all of which made me feel very bad indeed. They had sold 13 head of oxen, wagon, two sets of harness, double trees, five good work horses, and three 3-year old colts. A letter from my son, William, also told me

he had sold the ranch for \$2,000 to a Brother Curtis of Payson, Utah. William Haslam received \$1,000 of this amount down and we get one per cent a month on the remaining \$1,000 until it is paid, with the ranch title to remain in my name until fully paid. The letter from my son, George, breathed a very good feeling to me and good sentiments toward his religion. I was very glad to get these letters from my boys and I know they are humble and mindful of their teachings.

I wrote a letter to Brother Sanders of the Logan Z.C.M.I. branch giving him a statement of my partnership with Brother Ricks. I also wrote Brother Fogg and my wife Ann giving her advice about my farming at Rexburg. I find there is quite a difference in being a president of conference and just a traveling Elder. The president handles the cash for tithing and books, etc., stays at the conference house and has time to write letters and money to travel on trains, while the Elders have to walk, have very little money and have all the risks of bed and board. I paid 5 pence out for stamps and six pence for cheese and bread for Brother Ricks, Collett and myself, then walked to Pelley and had tea with a nice man and his wife named Friend.

20th, we got to Kiveton Park where I found 7 letters, one each from John L. Roberts, John T. Smellie, William Hill, Thomas E. Ricks, Jr., and C. O. Card which had \$5.00 enclosed, \$3.00 from him and \$2.00 from Spencer Raymond of Menan; one letter each from my wife, Ann, and wife Elizabeth, one from Martha, Emma and cousin Sophia.

21st, walked a few miles and had tea with Sister Bergen. Later we went to Workstop and visited Sister Ashley at Notts, then walked seven miles farther on to visit with Elder Bronson from Huntsville, Utah, who had just arrived in England with five other brethren. He informs me that conditions are much worse in Utah than the papers state as they just narrate the arrests and convictions. There are many raids and harassing conditions with hair-breath escapes which are unknown and never will be known except by the parties and their families.

That night Brother Graham came to the Ashley house, making four of us Elders there; but Sister Ashley and her kind husband fixed two good beds for us. We parted Tuesday, the 23rd, Graham taking Bronson to his field of labor. On March 24th we started for Woodhouse after a good night's sleep. Spring is coming now and the farmers are plowing and harrowing, gardens are being planted. The meadows are green and the hedge rows long and artistically trimmed. At Sister Chester's we helped her paper her house and then were good and ready for the supper and clean bed she provided. Next day after breakfast we walked eight miles to dine with Sister Jones and then returned to the conference house.

29th. I visited Samuel Littlewood to learn if he was a relative of my mother's family. He resembled my grandfather. I obtained as much genealogy as I could.

31st. Walked seven miles to Sheffield where I found letters from T. E. Hicks, George Barber and Alfred L. Blackburn who is in the Boise prison. Brother Blackburn expects to be released from prison without having to pay a fine of \$300 as do Brothers Phelps, Leatham, Peck and Byron. It seems the judge omitted to state in the sentence that they must remain in prison until the fines were paid.

A VISIT WITH HIS PEOPLE

Shortly after the meeting, I bid all those in the conference house goodbye and took the train for Manchester. Paid six shillings for cleaning and repairing my watch. I received a letter from Bishop Jardine of Lewisville, Bannock Stake, enclosing \$2.00. He had read my last letter in meeting and they were all pleased to hear from me.

My brother-in-law, John Stoddard, and I had a long talk about our private affairs. My personal property and money were being taken for debts of other brethren with whom I am partners, through VanNoy and Company, and T. E. Ricks. My family informed me that Fred Turner of Logan, Utah, has entered suit against me in the Ogden court and William Haslam has paid \$880.00 rather than have to go to trial. I do not owe him a single dollar, so it must be in connection with a business I am in with Brother Ricks of the Bannock Stake Board of Trade. Some of my family were not well. I am pleased with my wife, Elizabeth, who always manifests a kind and affectionate spirit and encourages me during these times of trouble. It comforts me to know that my wives and children love me though poverty is staring me and them in the face and I am exiled from them, and to know that they are willing to acknowledge the hand of God in these experiences.

Brother Stoddard and I journeyed to Middleton to visit the family of our wives, Ann Rigby, and Sarah and Lizzie Stoddard. We went to Herkeths tailor shop where the Elders have their clothes made. John bought a suit for 3 pounds and 10 shillings and loaned me the money to buy one of the same kind. We found Father Yates at his son George's home, he having walked that day from the home of his daughter Alice. We talked with him about the Gospel and family affairs for some time, not knowing whether we would see him alive again as his health was not good. We gave him and George Yates some money. Stoddard and I spent the evening at the home of Alice Yates Thorpe, our sister-in-law. We returned to George Yates' home and slept at a neighbor's, Mr. Bennett. At breakfast George's daughter, Elizabeth Warren, gave me her photo to take home. We also visited William Yates, another brother-in-law, but he treated us very cool and did not ask us to stay. We went to Alice's for dinner and visited John Yates' family but he was not at home. We learned from a letter to Brother Woolley that George Q. Cannon had forfeited his bonds of \$25,000 on March 17th and could not be found. We

felt thankful that he was safe and felt to ask the Lord to save him from his enemies.

After breakfast, Brother Stoddard and I found my Uncle Joseph and Aunt Mary Sanderson's family, and I arranged with my cousin Sarah to meet with all the family living in Rochdale on Saturday. My Uncle Joseph had died April 3, 1885 at the age of 90.

I saw a great many scenes familiar to my boyhood days. I visited the house where my mother, my brother Edward and two sisters, Elizabeth and Margaret, died, as well as the graveyard where they were buried. During my absence I have learned many principles of the Gospel pertaining to both the living and the dead. I have done the temple work for my mother. She has been baptized and through Aunt Jane she had had her endowments and has been sealed to Aunt Jane's husband, James Rigby.

I paid 6 pence and took the train to the conference house in Manchester. On April 7, I visited my sister's grave at Christ Church and then walked through Stockport and visited Tival Dall chapel. My uncle John Rigby, my own father's brother, is buried there. His tablet is in the side of the chapel and it is a very nice marble stone, sculptured with beautiful letters giving an account of his labors. I had the privilege of looking through the death register of our Rigby family and found thirteen of our death records.

April 12th. Brother Ricks and I went to visit the farm of Mr. Cook, father of James M. Cook of Rexburg, Idaho. Returning to the Conference house, I found letters from my family at Newton and Rexburg, and from Brother J. E. Fogg. They advised me to stay in England, saying that if I came home I will surely go to prison. Although it appears that I will lose my property to pay the debts of VanNoy and company and Thomas E. Ricks, I feel that I had better stay in England and fill my mission at the sacrifice of my property rather than go back, Brother Stoddard and the other brethren tell me the same thing. It does not seem right after we have worked and sacrificed as a family for us to have to pay other men's debts. As far as I can learn, William Thomas has not paid the Z.C.M.I. the \$750 that he should have paid in February, 1885, on my account for the sawmill at Rexburg. But I will have to let all these matters stand until it is safe for me to return home. Brother Stoddard and I visited the Peel Park section of Manchester. The village where Brother and Sister Cook and Sister Carrie Smith of Rexburg and Brother Downs of Logan came from is the prettiest place I have seen in England. I felt that the spirit of the Gospel must have been well rooted in these brethren and sisters to cause them to leave such prospects, to live a rough pioneer life in the far west and struggle against the wilderness and our enemies to settle a new country. We left by train for Sheffield. I sent a postal order to John Stoddard in return for what he had let me have.

I received a letter from one of my sisters in France who lives with a sister-in-law of the late first president of the Republic of

France, named Thiers. I was very much pleased to learn of the love manifested toward me, her brother. She invited me to visit her and said that if I did not have the money, she would help me and would give me a home with her as long as I wanted to stay.

25th. Obtained 500 handbills to advertise a meeting at Withington Moor to counteract statements made by apostate Jarman at Chesterfield two week ago. I ate dinner at Sister King's, a cousin of Louisa Bacon whom I had married at Lehi in 1855. My wife, Elizabeth, writes that Apostles Moses Thatcher had spoken in Wellsville the Sunday before and said he had not been to a sacrament meeting for five months. He had been in hiding.

28th. Brother Francis read a letter advising that Brother Reuben S. Collett was to be released in time to sail home, May 22nd. This was a great surprise to us who were sorry to have to part with him. He had been one of my best companions, an able defender of the Gospel, and a bulwark of strength to us all. Walked to Undore, visited the Saints, and selected a nice pool of water to do some baptizing.

May 6th. I slept and had breakfast at Brother Yate's and we held a meeting with the Saints regarding the collection of some money for Brothers Collett and Fry to help them on their way home. Brother Fry left for Liverpool and home but it was decided that Brother Collett would stay until June.

17th. I went with Brother Ricks to meet Brothers Bodel and Nichols who had been transferred from the London to the Sheffield conference. We met them at Victoria station and were impressed with their fine appearance and attitude. We held a meeting at the conference house and the newcomers and I occupied the time. Paid 5 pence to go to Brother Chester's at Woodhouse to persuade him to let his five year old child go to Utah. Borrowed 5 shillings from Brother Francis, making 5 shillings and 11 pence I owe him. Received a letter from home with 4 pounds, 2 shillings and 1 pence in it which I was pleased to receive. Brother Ricks received 5 pounds from Bishop Smith of the Logan Fifth Ward. I received a letter from John Stoddard stating that he had sent my folks some shoe protectors via Brother Stringer. Brother Ricks sent them some needles and lace.

Thursday, I fasted. Started at 6 o'clock and walked the 12 miles to the conference house, arriving at 10 o'clock. There I found all well and letters with \$5.00 from Rexburg. My family advised me that they had sold my share of the Ricks and Robertson hay ranch on the south fork. I received a letter from my sisters in France urging me to visit them and informing me that they would pay my fare. I also received a letter from Brother Stoddard and Brother Schofield reporting that they were going to London and France and asking me to go along at the same time.

A VISIT WITH HIS SISTERS

I bid the brethren goodbye, took the train to Manchester, and on arrival went straight to Brother Renshaw's where Brothers Stoddard

and Wilson were staying. Had dinner with them, then went to the conference house where I visited with the Elders before leaving for Stockport. There I called on my stepfather. He had been sick for some time. He seems to understand the truth but does not remember very well. I am very much impressed with his wife; she seems to be an honest and a good woman.



Jessie
1882-1919



Ella
1888



Mary Jane
1857-1949



Maude
1884-1911

Brothers Slight, Stoddard, Nephi Schofield and I took the train for Liverpool, enroute to London, saving a little money by going through Liverpool. During the stopover we visited with the brethren, read the Utah news, and I wrote a letter to my family in Newton. After dinner we left for London, our tickets cost 12 schillings and 6 pence each. We enjoyed the ride very much. The rainy season was over and the most beautiful time of the year in England was at hand. All nature was in bloom—green grain fields and meadows, single rows of trees and well kept hedges, making an almost forest appearance on every slope of the hills and giving a charming and gay appearance to the whole landscape. Our train went through this beautiful

country at a speed better than a mile a minute. Arriving at 6 p.m. we went to the London conference house.

June 7th. Today I received a letter from my sister Emma telling me what course to take in going to France. We went sight-seeing in London, visiting the art museum, which was grand; the Tussard wax works, where were the finest sights I ever expect to see—the chamber of horrors, etc. Tuesday we went to Epping forest and had a good day with the Saints of London, they having provided tickets and food for all the Elders. It was their fifth annual outing. Wednesday, we visited the river Thames and took a boat ride for a penny. We visited the House of Parliament, saw the statute of King "Dick" on a fine horse, went over the London bridge and saw the vast amount of travel it carries—three lanes of teams going in a steady stream all day. They say that there is no time of day that there is not a gray horse on the bridge. We went to Westminster Abbey to see the statues and graves of England's noted statesmen, warriors, scientists. We visited St. Paul's Cathedral and rode on many of the buses to see the beautiful streets and many nice buildings. We viewed Hyde Park with all its fine flowers, beautiful trees, driveways, carriage ways, and rows of horseback riding and we inspected the immense monument to Prince Albert. It is all beyond my ability to describe.

10th. It rained for the first time since we came to London. We visited with the brethren at the conference house and bought third class tickets to Paris costing us 32 shillings each. We left at 5 o'clock for the London station taking in all the sights we could on the way. There we exchanged a pound each for French money and left for Newhaven where we had three hours sleep before boarding a fine steamer for Dieppe, France, which we reached at about 7 a.m. and left an hour later for Paris. I got off the train at Rouen at 10:30 a.m. and took another train for Montos where my sisters were. I viewed the town some and the scenery of the whole country, as much as I could from the car window. I must say that it was pretty indeed. The crops looked good and seemed to be well cared for and much more advanced than in England. And then Paris, grand, noble Paris, with its streets, avenues, boulevards, its parks, magnificent fountains, castles and her fashionable citizens who seek pleasure at the risk of all else.

I was received by my sisters with every manifestation of kindness and respect that a brother could ask for. To me it was a joyous meeting. I had not seen them for 37 years, and now to meet them when we are growing gray with years and to be privileged to grasp their hands in love and friendship in a foreign land made me feel very peculiar indeed. I thank God that he has spared our lives to see each other in the flesh once more. My sister, Emma, made me a present of 50 francs. My sister Frances, and Mademoiselle Derne, for whom my sister is a companion, have treated Brothers Stoddard and Schofield and me with every act of kindness anyone could wish. Mlle. Derne sent her servants with us to show us many places of note

throughout Paris. We visited the market places Sunday at 8 a.m. and what a sight they were. Thousands of peasants in from the country selling their vegetables and fruits. We inspected the embankment that had been built around Paris—it was 40 feet high, 50 feet thick and 21 miles long.

Monday, I stayed with my sister Emma and had a long talk with her about home, family and friends. I learned that her father, my step-father, had been a bad, drunken man to my mother and her family. My sisters had all been very much abused and had little comfort at home. They had lived at other people's home most of the time for years, and had a very bad time working in factories while half-starved, and at times, beaten. Finally, they were obliged to seek a home among strangers, which they had done for years. This abuse of their father had a tendency to destroy their health and also kept them single. Emma finally worked out and got into service in France; learned to speak, read and write French fluently, and being of an intelligent and genial nature, soon found acquaintances with society finally being engaged by Mlle. Derne, a French aristocrat of the old stock. On the fourth day the brethren planned to return to England so my sister, Emma, put me up at the Palace of St. George. She left that evening for Ephona to send my sister Frances to visit me. I paid the brethren 4 francs and 6 sous for lodging I had with them, and paid John Stoddard 14 shillings I owed him because he was getting short of money. Then I saw them off on the train en route for London.

Tuesday, I wrote an eight page letter to my family and one or two pages to Brother Ricks in answer to his letter. Brother Ricks had enclosed a printed slip giving the news from home. Brothers Jolley, Jensen and ten others were being sent to Detroit prison for 12 months, and Isaac Duffin, D. Jensen and M. Wright were going to the Boise prison for 6 months, all sentenced for unlawful cohabitation by Judge Hays of Blackfoot. They were indicted by the "packed and picked" grand jury of which U. S. Marshal Fred T. Dubois said: "Now I've got a jury which would convict Jesus Christ if he was on trial, guilty or not guilty."

Sunday, my sister Frances arrived. We visited her friends and went to a panorama of the Battle of Champaign, the siege of Paris and Constantinople. She paid 4 francs for each of us and some for tips; for whatever you do with a Frenchman he wants to be tipped. The custom is so well established that waiters at hotels and salesmen pay the proprietors to be hired and then depend on tips for their wages.

Wednesday, we took the train for Versailles; hired a carriage and driver to go through the park and back to the railroad station. We visited the Josephine palace where we saw some of the grandest apartments, most costly furniture, paintings, carriages, etc., anyone can imagine. The park itself covers more than 25,000 acres. Frances paid all the expenses for the trip.

July 10th. After a stay of three weeks in France, I thanked my sisters, bade them goodbye and took the train for Rouen, then to

Dieppe, and sailed for London arriving at 12 noon. July 1st, I arrived back in Sheffield with one pound, plus the clothes my sisters gave me which were worth four or five pounds. The trip had cost a total of 7 pounds and 14 shillings, all of which my sisters had paid except for about 10 shillings. I sent gloves, handkerchiefs and other presents home to my family in the amount of 7 shillings, and 6 pence. At night we went to the colonial exhibition and saw the vast amount of products of the British colonies and discovered that many of their products were far ahead of those in England. It seems to me that their resources from the colonies should, if properly manipulated, be able to support all of her empire's great population of some 305,000,000 people. Surely England should be more liberal with its capital in helping to develop the vast colonial resources and more liberal in allowing the colonies more freedom in their local government. If I can remember and take advantage of the things I have learned in my travels in France and England, it will be of great benefit to me on my return home.

Sunday morning I wrote to my sisters in France, then walked 11 miles to Pelley where I met Brothers Bramwell and Francis. We held a sacrament meeting at Sister Elliot's and had a good visit with them.

Back at Sheffield, I found in the July 26 No. 30 copy of the "Star" my appointment to preside over the Newcastle conference with headquarters at No. 43 St. Leonard St., New Hendon, Sunderland, succeeding President McFarland of Ogden, Utah, who had been transferred to Glasgow, Scotland. I was very much surprised and disappointed. I had just become nicely acquainted with the Saints of the Sheffield conference and am laboring at this time with Brother Frank S. Bramwell who I like very much.

On August 4th I gave my farewell address at the conference house after blessing Sister Charlesworth's child at her husband's request. They gave me 2 shillings. Brother Parkins, president of the Sheffield branch, gave me 1 shilling and 15 shillings in branch money but Brother Ricks took it back.

August 5th. We fasted and held our report meeting. After dinner, I bade them goodbye and Brothers Bramwell and Francis helped carry my three satchels to the station and loaned me a sovereign as I was out of money. I paid 10 shillings and 6 pence for a ticket and left for Sunderland. Brother McFarland met me on arrival. I paid a boy 3 pence to carry one of my satchels. I ate supper at Brother Richard West's. Brother and Sister Henry West take care of the conference house. On August 6th, Brother McFarland and I visited a number of the Saints and went to the sea coast. As a first job we started to visit the Saints who are scattered in Chester, Dapton, Stanley and other villages. Brother Butterfield and I walked to Pappelon then to Fence district. We walked on to the home of a brother Mordue, arriving there at 10 o'clock after having walked 16 miles. August 8th, Brothers Butterfield, Beatty, Robinson, Mordue and I took some tracts and went to a village called Moore Pits where we met Brothers Clawson

and Wakefield. There we held the first meeting ever held there and distributed a number of tracts. We held sacrament meeting at Brother Beatty's and some of the Saints came four to eight miles to attend. One was Sister Simpson whose husband is in Clarkston, Utah. She and her daughter came seven miles to the meeting. She has kept herself and four children since her husband left eighteen months ago. For the evening meeting, Brother Robinson went around the village with a bell, ringing it and notifying the people. It was held in the chapel for which we had paid 3 shillings and 6 pence. We had a good turnout but there were only four strangers present. That night we all slept in one bed at Mordue's.

On August 14th, I wrote a long letter to Brother William N. Thomas asking him for money he was owing me so that I could use it to assist me on my mission. The next morning, Sunday, I fasted and wrote a long letter to Brother Ricks at Sheffield and another to Bishop George L. Farrell of Smithfield, Utah, in answer to his account of President Charles O. Card's arrest by Ben Garr. Brother Card escaped from Garr by jumping from the train. I was very thankful and had to shout "Hurrah" for Brother Card. A letter from my wife, Ann, at Rexburg tells me they had to cut the rye and oats for feed and the boys had taken all the currants even though I had put a high fence around the lot. Brother Stoddard wrote to tell me that he was going home soon.

I paid 3 shillings and 8 pence on my rent and board and received a letter from my family in Newton telling me that we would have only a half crop because of drought and grasshoppers. They sent me Elmer's photo and my sisters, Emma and Frances, sent me three photos of each of them and three of my sister, Lavinia, for which I was thankful. Brother R. L. Bybee wrote me of conditions in Bannock Stake, and I received a letter from Sister Gunnell with \$5.00 in it for Brother Ricks and \$1.00 from the Female Relief Society of Rexburg for which I was very thankful as I was living on borrowed money. May the Lord bless them for their kindness.

Received a letter from Newton with David's and James' photo but was sorry we were only harvesting one-half a crop. Paid 3/9 for return fare to Stockton and 4 pence to the barber for cutting my hair. Brother Goaslind, Sister Thatcher and I went to Stockton to attend the monthly district meetings. There were 15 strangers attending the afternoon session and 5 at night. The Saints treated us as well as they could in their poverty. We rode in a river steamer to Middleboro visiting the Saints and the town park.

September 8th. Wrapped, addressed and posted the "Star," then went to a shop that was selling out and bought a dozen linen handkerchiefs, aprons, ribbons and many other little presents for my family for Sister Thatcher to take when she returns home. It all amounted to 2 pounds and 3 shillings. I received a letter from Brother J. W. Taylor and his wife who had just arrived in Utah. They were at North UMBERLAND and had been appointed to labor in Newcastle conference. Received a letter from Ann and daughter Lizzie at Rex-

burg giving me news from home. I also got a letter from Brother Ricks enclosing one from Sister Sarah Ann Barnes of Rexburg who had sent us each \$5.00. I paid it to Brother Francis of whom I had borrowed a pound and he was very much in need of it.

14th. I received letters from Brother Bramwell from Lancaster and from Brother Ricks enclosing a letter from his son, Thomas E. Ricks, Jr., written by the Saints in Eagle Rock (Idaho Falls) with \$20.00 for the missionaries but not mentioning any names. Brother Ricks was keeping it himself but my wife Ann had informed me that it was for both of us. Brother Ricks gave Brother Bramwell \$5.00 that I owed him and sent me \$5.00, but I wrote and told him that if it was not meant for me I would send it back to him. I also received a letter from his brother Joel Ricks, giving an account of what they were doing with what he owed me which I consider a shame . . . Bought a pound of pears, the first I had seen since coming to England, gave some of them to Sister Thatcher.

15th. I have been considering the condition my property is in at home. I have concluded to write the following letter to Brother Charles O. Card, J. Samuel Roskelley and William D. VanNoy to see what can be done and at least make an appeal to them for justice:

Dear Brethren:

Some months ago I wrote to Brother W. T. VanNoy at Idaho Falls postoffice near Franklin, Oneida county, Idaho, telling him of my condition and the situation of my family and property and kindly asking him to arrange with his son and see if they would not try at least to pay the interest on Mrs. Millie McKean's note which I have been paying the past two years as well as part of the principal. I have not received an answer as yet. My family informs me they are making monthly payments much to their distress. I want to have a statement of facts as I see them and understand them with the best of feelings. I shall keep a copy of this letter and send a copy to President Card and to each of you. To do any where near justice to me and my family I shall have to bring it before my brethren when I come back. I want to be honest and do right with all men, and on the other hand, all I want is right and no more.

In the three years I was with VanNoy & Company with my 12 yoke of oxen and my own wage and board and the work done by my family, not including Willie and George, we earned nearly \$7,000 more than we received. Besides, I have paid nearly \$5,000 of the company's bills they owed for labor and I assumed a mortgage of \$1,000 on our home payable to Mrs. Millie McKean. I have sold, since the company dissolved, my ranch and grain, 1000 sheep and \$800 stock in the store; and money I had earned when working for Brother W. N. Thomas. I have also signed a note to David James for \$811.81. This I have not heard from since I arrived in England. I only owned stock in

the VanNoy & Company. I can give an account of these payments and to whom they were paid: Brothers John Griffin, Frank Madison, James Odell, William Haslam, David James, Millie McKean and the Newton Co-op store. These payments represented cash and goods we had accumulated before VanNoy & Company went broke. I, personally, was the heaviest loser of any member of the firm.

I do not consider that I have been treated justly in this matter and appeal to you brethren to confer with Brothers Wm. T. and J. N. VanNoy and see what can be done. I have also received a letter from the Z.C.M.I. asking how the payments of VanNoy & Company debits were progressing and when their turn would come. No, brethren, in the interest of my family and from the fact that I was only one of six members of that firm, I refuse to make any more payments. I will not permit my family to be turned out of their home. I ask you to get together and arrange some way until I am permitted to return home and oblige.

Yours,

Wm. F. Rigby

September 23rd, Brother Clawson and I went to the station to see Sister Hannah Thatcher leave for home. She had been on a visit for nearly six weeks and to think that she was going to within 14 miles of my family and home, made me feel like I would very much appreciate seeing them again. Took my first bath in a public bath house since coming to Sunderland. I always take a tub bath at the conference house.

Received a letter from J. Leishman which did me a great amount of good. He told me about being with my family at Newton and how orderly they were and that my wife, Sarah, and the rest were equal to the situation. John Stoddard and Brother Butterfield sailed. Received 7 pound and 10 shillings tithing for the Sunderland branch from Brother Parrish. Brother Rineflesh had paid 3 pounds tithing and 2 pounds 5 shillings on the emigration fund; Charles Flaxen paid 2/6. Many of the Saints pay their tithing very well considering their poverty. There are some who do not do anything. Brother Samuel Barnes and I went to Southwick to administer to Sister Robert Middleton. We also blessed young Sister Middleton.

Sunday, held a report meeting with four Elders followed by an outdoor meeting. We then walked three miles in the rain to Sister Carver's. Her mother and two brothers live in Ogden and have sent a 15 pound check to pay the expenses to Ogden for her and her two children; but the amount was a pound short until one of her sisters, who was not in the Church, gave her a sovereign. We left Gatehead on the boat for Tyne dock, leaving Brother Taylor at Newcastle. Then Brother Clawson and I walked 8 miles to Sunderland in bad weather. We were wet and tired having walked 20 miles that day.

October 5th. It was thirty-three years last night since I arrived in Salt Lake City and shook hands with Brigham Young. I have many reflections relative to Zion and my family and friends. Oh, what changes have taken place and what growth and development has been made by our people. I could fill my journal with interesting personal and family experiences as well as with the history and growth of the Church. I wonder what is going to take place in the next few years. I think it will be more momentous and thrilling than ever.

I received a letter from Brother Thomas Elliott, regarding his faith and reporting conditions in Yorkshire. Sister Robinson, a sister of William Hill of Rexburg, is supplying beds for the Elders. I also received a letter from my wives and daughter, Emma, at Newton with considerable news. They have planted 15 acres in fall wheat and have enough wood for the winter. Wm. Haslam had spoken to Brother Joseph Smith who was managing our business at Rexburg and they had made a profit of \$2000. They enclosed \$5 in the letter. Brother Ricks wrote that 303 Saints had left for Utah on October 15th.

24th. Brother Goasland and I fasted until noon, then had dinner and went to meeting with Sister Crisfield. I spoke for an hour and a half on the principles of the Gospel. I received a long letter from Brother Wm. N. Thomas of Beaver Canyon, Idaho, in which he stated that he considers that he does not owe me anything; but he sent me a bank check for 5 pounds and gave me a great amount of lumber and political news and told me of buying the Ricks farm.

We visited Sister Robinson and had dinner with her. She is very kind to the Elders. Then we inspected some of the large markets. Though it is only 50 years old, this is the largest city in the north of England, thanks to the discovery of iron and the resulting growth of an iron and steel industry. We took the train back to Stockton and Brothers Clawson, Goasland and I slept in the same bed.

Monday, we went to Grangetown, five miles from Sunderland, to visit Saints in that district. There we found a family named Willett, members for over thirty years, but now in abject poverty. For a number of years he was an active member in the branch and was earning 5 pounds a week. Then he began to drink and this coupled with the fact that his wife is a poor manager reduced them to poverty.

November 5th. Received a letter from home. The news included word that Ann had stopped at Newton for a get-together and jubilee when she went from Rexburg to Ogden for two weeks. The boys had killed four pigs, taking one to Stoddard's, and had five more to kill. They also sold a yoke of beef oxen for \$78.00, paid George Barber \$45.00 for implements and had moved into the new house. A letter from my daughter, Lavinia, told of the marshal coming to Newton after Bishop Funk and Peter Benson and James Christensen. But he didn't get them. Also received a long letter from Sister Thatcher giving an account of her trip home and relating

how Ed Curtis and Wm. Watson had got out of the way of the deputies and that George W. Thatcher, Wm. Bassett and Aaron Farr had got in trouble for furnishing a horse for President Charles O. Card to escape from the marshal.

I wrote my wife Ann and Sister Ellen Ricks at Rexburg and sent some remnants of silk to my family at Newton. I wrote a letter to Brother Cook in Utah advising him to go to the Utah mines instead of working in the Sandy smelters.

19th. Brother Goaslind and Seldon Clawson and I left for Scotland, paying 10 shillings 4 pence to Edinburgh and 4 shillings 4 pence to Glasgow. Many parts of Glasgow and other cities in Scotland are quaint and old fashioned with narrow, crooked streets and old buildings. Sections which have been built recently are more modern in architecture and make a very distinct contrast between the old and the new. We located two of Brother Taylor's uncles, a Mr. Wade who was his mother's brother, and a Mr. Young, the husband of his mother's sister . . . I enjoyed myself very much and had some interesting conversation with the different members of the Taylor family and feel that a good impression was made. The Youngs, Knapps, Mitchells, Adams and Wades lived in Bowsden, near Berwick, Northumberland. They are a kind, primitive lot of people. If Brother Taylor would be wise and preach to them by example as well as precept, I feel a good work could be done. Leaving the Bowsden area we walked 12 miles to Bedford, a pretty little town on the seacoast, and went to the farm owned by a Mr. Belford where Richard Redpath lives. He married one of Brother Taylor's mother's sisters. After visiting in Scotland for twelve days, I took the train to Sunderland. I expect to go to Northumberland again as it is in our conference. In all the trip cost 26 shillings.

BACK IN ENGLAND

December 11th. I went to Pelton riding 5 miles and walking 10. Wrote to Thomas Williams, president of the Stockton branch, giving him instructions relative to the work in that branch and received the baptism of Henry Green, Mrs. Frost, Mrs. Hilbert and Mr. Deakin.

Sunday I fasted until noon and then attended meeting at Sunderland and spoke on tithing and the duties of the Saints. Had dinner with John Parrish, spoke at the evening meeting and ordained Oluf Nicholas Peterson and Richard Allen a teacher.

12th. I was surprised to receive American mail—three letters from Rexburg and one from Ogden. I cannot describe my feelings when I opened John Stoddard's letter and learned that he had been arrested and sentenced to one year in prison. He had planned to leave for Oregon the night he was arrested to manage a sawmill for David Eccles on the Powder river. His wife, Lizzie, wrote a very intelligent letter detailing to me not only their situation but referring

to the feeling of indifference manifested by others who said, "it serves him right."

A letter from my family in Rexburg states that James Hanson had plowed 30 acres of land, that they had paid their tithing in grain, vegetables, meat, butter and chickens. They had also paid \$40.00 on the money I had borrowed from Frank Gunnell in August, 1885. I also received a good letter from R. L. Bybee giving an account of the political conditions in Idaho and the conditions in Bannock Stake with reference to saloons and the way some of our young men, teachers, missionaries and high counselors are doing. John Smellie also wrote giving me an account of our Board of Trade report and who owed us money. I shall keep the letters for reference when I return home.

Tuesday, I mended some of my clothes—they needed it badly. On the way to Brother Charles Flaxon's in High Street, I saw a large American cheese which weighed 4,624 pounds, was the product of 3,150 cows, and was made by 345 dairy maids. Thousands of people came to see it. We Elders do not get many vegetables to eat so Sister Flaxon cooked us a nice vegetable dinner with boiled mutton which I enjoyed very much.

18th. Received a letter from my wife, Elizabeth, at Newton, saying they had received six pieces of silk cloth that I had sent and that they had a foot of snow. The boys had got out plenty of wood and the feed would last all winter. I was pleased to learn that the boys had done their work so well. I also received letters from Willie, George, Joseph, Martin and Emma with Joseph's photo. George, Mary and Willie told me about Charles O. Card going to Canada to find a place of refuge for the exiled polygamists. I read in the Deseret News of November 30 that Lorin Farr had been acquitted; that Angus M. Cannon had been arrested again, and that G. T. Curtis had appealed to Lamar, Secretary of State.

19th. It is just one year today since I arrived in England. The time has seemed to pass quickly and much more pleasantly than I had expected. I have enjoyed my work very much and have had good health.

23rd. We walked eleven miles to Dragonville, stayed at Brother Samuel Smith's where we are always welcome and receive good food and a good bed. Brother Etherington and I then walked to Durham where we parted, he going to Spennymoor and I to Brother James H. Warren's house. I got on the wrong road and had to walk 10 miles, arriving at my destination about 5 o'clock Christmas Eve. Brother Goaslind and Clawson came on the train, the three of us having been invited to spend Christmas with the Warren family. We stayed up until 3 a.m. singing, reading, reciting and eating all we wanted of good food and drinking homemade ginger and currant wine. It was the loveliest Christmas I have seen in England. I gave each of the children a penny and loaned Brother Etherington 5 shillings. We walked through this beautiful village surrounded by hills and groves of

trees and were joined by Mr. and Mrs. Jobetz Cook and Mrs. Coxon. They had killed a rabbit and a rooster and made pies, cakes and pudding. We spent the day pleasantly.

29th. I took the train to Fence House and walked to Brother Wakefields where we had agreed to meet a number of the Saints to spend New Year's holiday. I bought some candy for the children and then we spent the evening talking to Mr. Furness. New Year's Eve we were at Brother Beatty's and sang and talked until 2 a.m. on New Year's day, 1887. Brother Barren, the Beatty's, Sister Stafford, Brother Goaslind and others prepared a grand breakfast and dinner of roast chicken, roast beef, pudding and plenty of everything which is an English custom even though they have to go short before and after. I enjoyed it all the best I could although I was wishing that I could be with my loved ones at home. I sincerely wish them a happy New Year. We spent the evening playing games, singing and dancing a little with Brother Goaslind playing the fiddle.

Brother Clawson and I went to Ryhope and had tea and dinner with the Rutledges. They were very pleased to see us and said they were sorry they had left Utah and quit the Church, even though they are well off and making considerable money.

January 6th, 1887. I wrote letters to C. O. Card and Jas. E. Fogg, giving the latter power of attorney to attend to some legal matters pertaining to our saw and flour mill in Rexburg. It cost me about two shillings a week for stamps and paper as I do a great deal of writing.

Monday was the coldest day since I arrived in England. Brothers Thompson and I visited Brother Thomas Bell at the Billymill waterworks. He is the father of Ann Ball who went to Utah with John Stoddard when he returned in 1881 from his first mission. We walked to Sister Stonebury's and her husband came in the Church. A previous president of the conference cut them off because they did not pay as much tithing as he thought they should. It makes my heart ache when I hear of the way some of the Elders from Utah acted in the past. I am convinced that hundreds have left the Church because of unwise policies.

8th. I made up a list showing how much tithing each individual in the conference had paid during the past six months, and sorted and compiled all the old "Stars" I had collected. I also bought some herbs from the herbist for Sister Eastwood who was very sick. After meeting Sisters Crisfield and West prepared a very nice supper of mashed potatoes, beef steak and onions which we relished very much. I was not feeling well the following day and stayed in reading and writing. That night I took a heavy dose of composition before going to bed.

On Friday, Brother Thompson and I went to South Shields and visited Sister Wardell, advising her daughter not to marry a man of the world. But I do not expect her to heed our advice. We spoke of the Gospel to them and to a neighbor who was a spiritualist and

primitive Methodist. Not feeling well, I returned to the conference house and found a letter from my wives giving a satisfactory explanation of home and money affairs. I was pleased with the spirit and sentiment they showed toward me and with the fact that they were keeping up the payments and interest on the money we owe cousin Millie.

29th. This is my 54th birthday and the second I have spent on my mission here in England. It makes me think of home and my wives and family and I wonder if they are thinking of me. Paid 2 pence for a cake and another 2 pence for a ticket to Stockton. Bought 4 pence worth of herbs and oranges and walked to Brother William's home where I stayed all night. He is president of the Stockton branch. I explained to him that they had not been paying anything on the emigration fund or any tithing.

31st. I visited Brother and Sister Jordan who had been baptized recently. They were out of work, having been discharged by her brother who was manager of the large iron works at Middleboro because they had joined the Church. This happens in too many cases. I gave them one shilling to buy them something to eat. They had just received a letter from another brother offering to send them a pass to come to Pennsylvania. I advised them to go by all means feeling that it was the hand of God and would permit them to preach the Gospel to that branch of their family. Brother Williams and I visited a brother, John F. Robinson, who was a widower and wanted to marry a widow who was not a member of the Church. I advised him to wait until he went to Zion and marry someone in the Church, but I fear he is struck and is not willing to accept my advice.

February 23rd. I finished a 14-page letter to Brother Fogg, giving my views in relation to the Ricks & Company business in Rexburg. I mailed the "Star" and attended the Wednesday evening meeting, speaking for an hour on Utah and her people.

26th. I was well pleased with a letter I received from my family at Newton and the photo of my daughter, Martha. I also received a letter from Charles O. Card containing the news that President Lorenzo Snow had won his court appeal and many of the Saints had escorted him from prison. I was stricken with a violent pain in my kidneys. The brethren worked with me for four hours before I felt relieved.

March 1st. I took a walk up the sea coast and gathered a few nice shells to take home. Received a letter from Brother Thomas Williams who told me of a strange thing that transpired when Elder S. I. Clawson was baptizing two ladies, one forty and the other seventeen years old. While at the water's edge, as soon as Elder Clawson had offered a short prayer, they all saw a long streak of light in the heavens. After that, they saw four more to the right then again three more, making in all eight streaks—the exact number there was witnessing the baptisms.

Bought 12 remnants paying 4s/11p. Sent my wife Ann one. Received a letter from my sister-in-law, Martha Eckersley, giving me

news from Wellsville. She sent me some money to purchase things for her, telling me to keep two dollars for my own use which came just in time as I was out of money.

8th. Brother Clawson and I took the bus for Croxdale and then to Sunderland via Durham where we arrived at 12 o'clock. When we arrived at the office I found a letter from my daughter, Lizzie, at Rexburg. They had held a celebration in honor of the brethren who first landed in the Snake River country which was then part of Oneida county on February 11, 1883. I also landed there on Sunday and spent the week holding meetings on Poole's Island and Egin, exploring the country in connection with Bishop T. E. Ricks and helped to break the road to where Rexburg now stands with the first five loads of logs through 15 to 18 inches of snow.

19th. Took notes and prepared my lecture on priesthood to be delivered Sunday at Sunderland under the auspices of the young men's mutual and also a lecture on Utah and her people to be delivered at Spennymoor March 27th and 28th.

24th. Received a letter signed by the sisters who formed the committee who put on the pioneer celebration at Rexburg enclosing \$5.00 which I very much appreciated.

25th. Received a letter from Thos. E. Ricks at Rexburg. Brother Clawson and I called on the John Paris family and bade them goodbye. They were leaving for Utah. We took the train to Leamside, walked three miles to Dragonville where we were kindly received, as always, by Samuel Smith, wife and children.

Wrote a long letter to Brother T. E. Ricks and sent papers and the last of my velvet remnants to Newton and Rexburg. Bought gloves, collars, and lace to send home to my family by Brother Goaslind.

April 2nd. Mailed the last issue of the "Star" and then took an excursion train to Stockton and West Hartlepool. Held a priesthood meeting at Stockton to adjust some trouble existing between some of the local brethren. We spent over three hours trying to adjust their differences. We, the Elders from Utah and the president of the branch, were of one mind. Brothers James Williams, David Catchpole and William Anderson were very unwilling to give in. I am afraid James Williams is going to leave the Church if he is not careful. He seems to want everyone including the Elders from Utah to live up to a standard which he himself does not live.

8th. Made out the March report. Sent 3 pounds 11 shillings and 9 pence tithing to Liverpool. Wrote a letter to my stepfather at Stockport. Went to the railroad station to see C. D. Goaslind off. He is leaving 10 days before he sails for home to visit friends in Manchester. Took the train to Fences Houses and walked to Pelton Fell. When we arrived at Chester, met Brother Mordue and William Beatty. We learned that Brother Mordue had received a pass from Edwin Cox for his daughter, Jane, to go to Tintic, Utah. Brother Mordue, being out of work and having no prospects, asked my advice

whether he should go to Utah instead of his daughter. We wrote to Liverpool to see if that change could be made.

14th. Spent three hours at the Sunderland Exhibition and purchased five glass tumblers with our five names and Newton, Cache county, Utah, 1887, engraved on them. I learned from the last issue of the Deseret News that Ralph Smith and others had been arrested in Logan.

19th. After visiting the Saints, Brother Clawson and I took the train to Redcar, Yorkshire. After dinner we took a 5 or 6 mile walk on the sea coast right on the hard beach where the incoming surf came right to our feet. I enjoyed very much seeing the steamers, sailing vessels, and various kinds of crafts at a near distance which looked beautiful.

Took the train for Brotton, a small village and for miles around it reminded me of Cache valley. This is where Mr. Vaughn found the iron ore 60 or 70 years ago. Mines were discovered and small villages sprung up all over this section. Railroads in all directions were tapping the mines and freighting the ore to Middleboro which previous to the discovery of iron ore was an open field of farms and gardens. It is now a large well-built city dotted all over with huge, lurid, fire-burning furnaces, day and night, year in and year out. Here can be seen pig iron by the millions of tons, steel and iron rails and steel ties by the thousands which are used instead of timber, and I suppose because timber is becoming scarce will be ties of the future. We walked to Lufters and I enjoyed the homelike scenery.

22nd. Received a letter from T. E. Ricks. It was registered and contained a \$10.00 bill and \$5.00 given by the Primary Association and \$5.00 by the Young Ladies Mutual Association of Rexburg. Sent three silk handkerchiefs to my folks at home. Went to the Royal Theater to witness Shakespeare's "As You Like It." The leading character was the great American actress Mary Anderson. She played well and was brought before the curtain.

May 6th. Up early again working on the "Star" and the "Journal" for binding and waiting for the U.S. mail to arrive. Was rewarded with a good newsy letter from my Newton family. I was pleased to learn they were all well and had received my letter telling them that I was coming home. They sent me ten pounds in one order and five pounds and ten pence in another. This will help me very much to get ready to go home. Also received a very good letter from Brother Amos Clark which was the first he had sent me and the "Salt Lake Herald." Received a letter from T. F. H. Morton with the welcome news that Dickinson, the Utah prosecuting attorney, was removed on April 16, 1887. I am sure all Israel will shout for joy and say the "Lord be praised." I pray that more of his ill kind may soon follow after him. I copied Brother Norton's letter so I could read it to the Saints. Sent the names of those who wanted to go on the May 16th ship to President Teasdale at Liverpool and sent for four hymn books. I received a book and some cards from the juvenile

office at Salt Lake City for which I had sent one dollar. I could have obtained a gross of the cards they sent for one-half the price they charged, and the "Social Problems" was by Henry George, the Socialist. The one I sent for was the "Social Problems on the Mormon Question." Paid Richard West two shillings and 1 pence for washing my coat and vest. Took them to the tailor to have new braid and buttons on.

Sunday morning, we had a good breakfast and dinner at Brother Smith's. Brother Clawson and I and Brother Smith and his daughters walked to Spennymoor. Brother Etherington had advertised that I was going to deliver my farewell address: there was a large number of strangers as well as Saints attended the meeting. I spoke for an hour and twenty minutes.

Sunday morning we took a good rest. Brother Lowe and I had dinner at Sister Crisfield's, we then attended the funeral of Sister West. There were six coaches and the hearse in the procession. The neighbors seemed very much impressed with our singing. We sang, "Oh My Father" and "There is Sweet Rest in Heaven." Scores were out in the street and many joined in the singing. Brother Lowe and I were the speakers.

Monday, wrote to all the heads of the families who were leaving for Utah on the May ship sending them the contract for their tickets so they could obtain a reduced fare to Liverpool. Bought cloth for three shirts and had them made English style. Went to the Post Office to see if the money had arrived my folks sent me.

17th. I baptized in the ocean for the first time, Ralph Newby's son, Charles, who was 8 years old May 14 and Lily Bosomworth who was 12 years old.

19th. Wrote to Brother and Sister Thomas and Eliza King of Whingtonmoor near Chesterfield, Derbyshire, my former wife Louisa's cousin.

22nd. Went to the station with Sister Stonebanks of North Shields and counseled her about emigrating. Brother H. West and I talked to Brother Boden about emigrating. He advised him to take the next ship to Utah.

Had 150 bills printed to advertise the conference and paid 6 pence for them. It is now 18 days since I received my money orders. I have been to three post offices and have not been able to cash them. I ask them to write the Postmaster General at London.

29th. We all went to the hall at Newcastle and a large number of the Saints and some strangers from all parts of the district attended the conference. Every branch except Spennymoor was represented. After meeting, I took a farewell parting from the Saints as I was leaving the conference and after a short visit in Manchester was going home. I received many tokens of remembrance from the Saints. Many of them have been bidding goodbye to Elders who have been leaving for forty years. Our conference report showed one High Priest, 3 Seventies, and a total of 292 officers and members; 54

had been baptized; 53 emigrate this season. Our financial report shows that since the last conference was held March 21, 1885 to May 29, 1887, the tithing receipts were 96p/2/ sent to Liverpool 19f 2/5/p; paid book money 25f 10/; emigration deposit 43f/3p; conference house expense for 14 months 23f/16/. By comparison our expenses had been less than other years.

Monday morning Polly Newby gave me some cups and saucers with the Jubilee 1887 marked on them. President Teasdale and I bid them goodbye and left for Newcastle. On arriving there we met the brethren and sisters at the entrance of the exhibition. We paid 1 shilling each and went in and enjoyed the exhibits very much. I paid all President Teasdale's food and traveling expenses while here and gave him one pound toward paying his Liverpool expenses. I also paid some of Brother Clawson's expenses. We held a council meeting and it was decided that I be released to labor in the Manchester conference until I go home and that Brother Sheldon I. Clawson preside over the conference. It was our wish as a whole for we all liked him very much and we feel that the Saints will be pleased with the choice.

June 1st. I wrote to Brother Charles Boden at Silkworth and asked him to be at meeting tonight. I want him to go on the next ship and furnish the balance of the money needed for Brother Barnes and West as they are both colliers and am sure they would do better together. Attended Wednesday night meeting with the Saints and some strangers. Spoke for an hour and a half. Delivered my farewell sermon. Brother Clawson who succeeds me in the presidency of the Sunderland conference spoke very feelingly in behalf of myself, Brothers John W. Taylor and Brother Etherington and presented me with a beautiful album with my name and "England—1887" engraved on the back and a tribute on the fly leaf of the good will of the donors and esteem in which I was held by them as my brethren and fellow workers, presiding over and laboring with them. The presentation of this beautiful gift was a great surprise as I had no idea that anything like this was going to occur. I also received a very kind letter from Brother and Sister Samuel Smith of Dragonville expressing the wish that I call on them before leaving.

Packed my trunks and checked over the conference accounts and turned them over to Brother Clawson. Received word from my family that Brother C. O. Card and Ricks were settling and laying out a town on Lees Creek in Canada.

2nd. Bid all the Saints in Sunderland goodbye. Sent some of my boxes by freight. Paid 11/6 for express train fare leaving at 6 minutes of 8 and going through Stockton, Thrisk, Leeds, Huddersfield and Staleybridge. Arrived at the old Victoria Station in Manchester just after 1 o'clock.

Sunday morning Brother Quigley and I walked to Eccles and then to a meeting at Moorside. President George Teasdale, B. H. Roberts, James Unsworth, Bros. Foster and Quayles were present. Returned to Manchester on the train with a number of Saints.

Wrote to S. I. Clawson and sent my money orders to him to be cashed. Went to my stepfather's and showed him the photos of my family and gave him one of mine. I then visited Mathew Clarke and talked with his wife and daughter-in-law on gospel principles for over an hour. I went to my stepfather's and talked to them again. None of them want to be told anything by a Latter-day Saint. Then I went to see John Joseph Brown. He is as conceited as when he was young. He is still in the Church but is very poor. I overtook John Clarke, my wife Mary's brother, on top of Hollingswood. I went home with him but had a poor reception. His wife seems to dictate all they do and John seems willing to submit. I then visited Sarah Jane Kemp. She always seems the best I have met. They are poor still I am pleased to see the fair spirit she manifested. I then went to Joseph's and had a kind reception from him and his wife and daughter. They are good people but have fell from the faith because they could not stand the actions of men who had a little authority and misused it. I explained to them about gathering to Zion.

8th. I had an opportunity of preaching many a sermon to my cousins and their neighbors after showing them my family's photos. I then went to my stepfather's again and had a long talk with them. I sat in my mother's chair where all her children had sat and I had cleaned scores of times and spoke of her as the good woman which I know she was. It brought the early scenes of my boyhood days back to me. I took the 7:30 train to Manchester. On arriving at the conference house, I found a letter from Robert Campbell containing \$6.00 from Brother Mordue which I had loaned him when he left for Utah and one from S. I. Clawson telling me my money had come.

9th. I went to Frendy and Sons to see Mr. Beardsley whom William Clarke told me might give me some information about my father. He told me that father had a son at the Stockport gas works and that my father's brother, John, had a son in Parker street behind the infirmary who was a large dealer in mattresses. I went to see him, but he was so aristocratic that when I told him who I was he turned away with seeming disgust. I left, especially as I felt that I was as good as he was.

10th. Wrote a letter to my wife Ann at Rexburg telling her that I was coming home and sent her my large photo. Went with Sister Clarke and bought shirt fronts, ties, bows, handkerchiefs, a silk mantel and 9 cloaks and other items to the amount of 2f 10s to take home to the family. I then left for Stockport. Took the train to Macclesfield and walked two miles to William Clarke's. I spent the evening talking to them. Bore my testimony to them as I always do and obtained some genealogy.

Saturday went to Macclesfield with William Clarke and viewed their beautiful market place where the farmers' wives and daughters sell butter and eggs. I walked back to Rainow, bought a tea cake and some fruit as I was quite hungry. During the evening I sang for William, Mary Ann and the folks *Oh, My Father, Do They Miss Me*

at Home, Hard Times Come Again No More and others. I feel that my visit has done some good in removing prejudice with respect to me and my family and our people.

Sunday morning. They got me up early, had breakfast and we parted with God's blessings wished to each other. There was a much better feeling prevailed than when we parted 34 years ago. Then they never as much as got up to bid me and their only sister goodbye. I walked to the station and took the train to my stepfather's at Heaton Norris. On my arrival found that his daughter Eliza had returned from an eight day visit to the Isle of Man. I had a good dinner with them and my stepfather told me that once when my uncle James Rigby and Parley P. Pratt came to his home about 1839 or 1840, Parley P. Pratt told him the curse of God should rest upon him and he left the house. I then went to Joseph Kemp's and John Clarke's and bid them goodbye. Then went to Joseph's. They were very kind to me. I gave them several photos of my family. They made me a present of the 1849 "Star" for which I was very thankful.

Wanted for my family at Newton 2 razors, 2 scarf shawls for Emma and Martha, 4 good shawls for women, different kinds of ribbon, 6 pair lace curtains, 2 linen tablecloths, 4 large silk handkerchiefs, a suit of brown corduroys for 3 big boys, 5 for less boys, 20 yards of black lace, 4 inches wide, 30 yards like sample, a good pair of spectacles for Sarah, Martha Eckersley wants a shawl for her mother. Two yards of linen tablecloth, a pair of No. 8 gloves, a white silk tie and a white silk handkerchief for Lavinia. George wants \$5.00 or one pound spent for him.

18th. I went to the office at 42 Islington again and had a long talk with B. H. Roberts. Elder Roberts gave me a black silk cap to wear on board ship and on the train.

There were 105 Saints and 6 Elders in our company. Elder Quincy Nichols was sustained as president and Elder James Quigley counselor with Elder Phillip Foster, chaplain. We held four meetings during the voyage and arrived at New York June 26, 1887, and at Logan, Utah July 7th. (End of missionary journal)

A SON'S STORY

"The first we knew of his return from England was when James, Albert and Thomas Elliott came to Rexburg. One Sunday morning in July three strangers whom we observed were foreigners passed our home on their way to the river. We children were leaving for Sunday School. They had come the day before from Market Lake with Brigham Ricks and Fred Smith and had slept in a straw stack during the night. On their return from the river they stopped at our home and asked mother for something to eat. Mother hesitated before inviting them in as strangers were not always friends. While she was preparing their breakfast Thomas picked up the Deseret News and noticed that it was addressed to Wm. F. Rigby. After questioning

Mother very cautiously and learning that she was Father's wife, they then informed her that they had just recently arrived from England and that Father had left them in Wyoming and was then somewhere in Utah. But in keeping with the prearranged plans the children and others were not to know of his coming and when he did come he would be in disguise.

"Father had previously planned on moving Aunt Sophia and her family to Idaho. She and her oldest son, Joseph E. had filed on one-half section (160 acres) in the west part of the Teton Island then in Salem Ward district, now Hibbard. Henry E. came from Newton to get out house logs and make other preparations for the building of homes on these two places. He drove up to our home in a covered wagon with James E. Fogg and a stranger. They got out of the wagon and I went to the barn with Henry to help unhitch the horses. I asked him who that stranger was and he said you will find out when we go back to the house. Later in the day Father went to see President Ricks who was in hiding in the house of his wife, Aunt Tamar. Father knocked on the door and started to open it when the son of President Ricks said, 'You come another step and I will hit you.' Father answered, 'You would not hit a friend, would you?' President Ricks had been home from his mission for several months, but had been in Utah and in Canada with Charles O. Card, president of the Cache Valley Stake, selecting a place in Alberta province for members of the Latter-day Saint Church to colonize.

"Their first public appearance was on August 20-21, 1887, at a quarterly conference held at Rexburg. Apostle Lorenzo Snow was in attendance. Robert L. Bybee and James E. Fogg were honorably released as the acting presidency of Bannock Stake. President Thomas E. Ricks and father had returned from their mission in England. The following stake officers were sustained: Thomas E. Ricks, president; Wm. F. Rigby, first counselor, and Francis G. Gunnell, second counselor, Arza E. Hinckley and Thomas E. Smith, patriarchs.

"Father was constantly in hiding. It became known that he had returned from Europe and new warrants for his arrests were issued and he was given very few liberties to appear in public. His flour mill and sawmill and mercantile interests with other members of the company had been taken over the greater part of his absence by the Z.C.M.I. who had been reimbursed for the amount due them by the net profit they had received during the time of their operation of the business.

"The crusade against polygamy had not been withdrawn. When he came home from the mission field, he wore a disguise to throw off the sheriffs who might be hunting him. So effective was his disguise that even his own children did not know him. He hid out in a dugout on his farm about a half mile from the house where the children carried his meals. He seemed to find no solution to his problem. One day in April when it was snowing heavily, he decided he was safe for a time so he came home in the morning. He had been in the house about an hour sitting in the rocking chair with one of the children

(Willard) on his lap, rocking and singing to him, when a white top buggy bearing three deputy marshals drove up to the door. It was too late to try to get away so he was taken to Logan where he was placed under bond and permitted to return home until his trial. His trial was held at Ogden and he was sentenced to six months in the State penitentiary by Judge Henderson. Eleven men were sentenced the same day and six others from the south sentenced by Judge Boreman. From the time he came out of prison he was on the underground."

The following is part of a letter written by Father to his wife Ann while he was in the penitentiary:

I received a letter from P. Tempest with five dollars enclosed from a few sisters of my acquaintance in Rexburg for which, Ann, I hope you will thank them kindly for me, for it shows that I am not forgotten even though I am a prisoner in the U.S. prison. There are brethren going out every day or two and others coming in which makes a little variety and an opportunity for new acquaintances.

Thanks for the letter I received today... Yes, I remember your brockle faced cow—you are fortunate for her having two heifer calves... You may get rich some day yet, who knows. George paid me a little visit while down to conference. Was pleased my Willie found his three horses he lost last spring... John Jenkins left here three days ago. If I obey the rules I will be out in a month and two days (May 23, 1888). The "copper" takes a month off of six for good behavior and I am the only one here who was not given a fine by the judge.

I am receiving all of your letters. My last were from Lavinia, Emma and Joseph and Lizzie at Rexburg. But why not fill all the paper with items of interest around home? It means a great deal for me to get all the news.

We have four men teaching various subjects. It is pleasing to me to see men who have had no leisure time to study since coming to Utah, going with books and slates to their classes. I took a month's rest, which I thought I needed to catch up with my reading. I am now taking a course in bookkeeping and a class in arithmetic. I will need ten dollars to pay the teacher and expect to take care of my business interests.

I have enjoyed visits from Aunt Zina Young, David James, my aunt, Jane Rigby, David Eccles and Sister Hannah Thatcher of Logan and Sister M. A. Andrews and her two sons and a daughter. These visits are very much appreciated by us prisoners. Ann, I received a very nice letter from your Sister Lizzie Stoddard telling of the death of your mother. I was afraid she would not live through the winter when I bade her goodbye in Ogden on my way to the penitentiary. It brings sorrow to us when we have to part with our loved ones, but she will be greatly relieved because of her suffering.

I received a letter from Thomas Elliott but have not heard from my sisters in France or any of the folks in England. Joseph Howell, John Carlisle and others were here last Sunday. The warden kindly let us speak to them for a few minutes. I sent my regards by them to all the folks in Wellsville. Received a letter today from D. C. Goaslind. John Stoddard informs me that he is much better in health and is well satisfied with his new enterprise in Oregon and expects to call to see me before he returns . . .

"The following spring in April, 1888 Aunt Sophia's family consisting of Henry, Martha, Samuel, Zina, David, and James and Emma who were living with Aunt Sophia, left Newton with milk cows, teams, wagons, provisions and household goods and came to Rexburg. Aunt Sophia, Elmer, Willard and the twins, Eva and Ella, came on the train by way of Market Lake a few weeks later.

"After Father's release from the Utah penitentiary, he constructed a large two-story single roof home built of hewn logs by the Ashbocker brothers and Gottlieb Berrie, on Joseph's homestead. It was the first shingle roof house in that section. A small one-room home was built on Aunt Sophia's claim. Some of the land was cleared of sagebrush and greasewood and plowed ditches were made and fences built. Some garden and grain was planted. Aunt Sophia's family moved in for the summer and lived in Rexburg during the winter. Father worked on the farms with the family when not attending to his church duties, but was always in hiding from the U.S. marshals for a warrant for his arrest again had been issued in Idaho."—Lorenzo.

IN WYOMING

It should be understood at this time that I, Wm. F. Rigby, with a large number of my brethren, became fugitives from the courts. The Edmunds-Tucker act of Congress had been a law upon the statute books for a long time, but by the agitation of certain groups within the union individuals of my religious persuasion were outcasts and criminals before the law and that law was being enforced. Spotters were present everywhere. Therefore, I accepted with gratitude this call to a haven of peace. Wyoming was not prosecuting the polygamist.

September 12, 1890, in company with Francis M. Lyman, Heber J. Grant and President Thomas E. Ricks, I left Rexburg for the Teton Basin. On the 13th and 14th, we held the first Latter-day Saint conference in that valley and dedicated their new log, dirt-roof meeting house which had been built by Bishop M. W. Pratt and a few brethren who had settled in different parts of the valley. The people were advised to fence some of their land and commence farming as well as stock raising which by unanimous consent they agreed to do in the spring of 1891. *They were promised the elements would be controlled to their benefit.*

On our return to Rexburg, Apostle John W. Taylor asked me to sleep with him at the home of Tamar Ricks, the wife of Thomas E.

Ricks. Apostle Taylor, after asking me a number of questions relative to my family and plural wives and learning that my wife, Sophia, was with child, said that he and Apostle Thatcher had decided to call me with my wife, Sophia, and seven of her children to help colonize and settle in the Wyoming part of the Teton Basin. This was a very unexpected call but when I talked it over, I told them I was willing to honor this appointment and accept their counsel.

Samuel and Lorenzo, with a team each, loaded 750 feet of lumber, 1000 lbs. of oats, 800 lbs. of flour, 7 bushels of vegetables, two doors, two 2x12 windows, a tent and poles and supplies of different kinds, making two very heavy loads for our teams. We arrived at Bishop M. W. Pratt's store, the "Star Commercial", (in Aline Ward) the afternoon of the second day, October 24, 1890. Thomas Wilson accompanied us to the Wyoming line where we found the stake when we had located —when the Apostles were here. We pulled our wagons a few rods east of the stake in Wyoming and camped and unloaded our wagons. The next morning, October 25, Samuel returned to Rexburg for more provisions and to attend to some work. Lorenzo and I crossed to the south side of Teton Creek and went east up the mountain and obtained the first 14 house logs. Not being able to find a suitable crossing, we followed down the creek to the home of Don Driggs then followed the creek to our camp arriving there about 9 o'clock at night.

Monday the 27th, we went over to the Dry Creek meadows and decided to homestead and pre-empt a mile square of that country. I hired Frank Parsons and his team to help haul our building material. Tuesday we hauled four logs on each quarter section and placed the names of my sons Wm. Jr., Martin, Joseph and Henry on each. This section was located three miles north from where we settled on Teton Creek. We moved our camp to Brother Little's sawmill up the canyon. He kindly gave us the privilege of using one of his cabins and a shovel while we got out our logs and poles.

October 28th. Hired Joseph Gale to do the chopping. I felt that I was not strong enough to do that job. In three weeks we got out 167 good house logs, 105 pine poles, and built a good log house 12 logs to the square with 7 ribs on the lumber roof, the floor, and the petition. It was 22x16 feet inside, 2 rooms furnished in good shape with 8x10 j. 12 lights and two doors; also a barn 20x24, 17 logs to the square putting a slab floor at ten logs high making a hay loft 7 logs high and a steep roof with 11 ribs and a double slab for a door. Bought 5 tons of hay to be delivered for \$7.00 a ton. I also bought 1½ tons and hauled it from Brother George Little's, it being his tithing, the brethren agreed to give me or pay for 10 tons of hay. We hired Brother Chris Ashbocker and Gottlieb Berrie to help us build and paid them \$16.50 each, Frank Parsons \$25.00, Joseph Gale \$15.00 and George Little \$22.15 for lumber and slabs. We accomplished all this in three weeks making a very good, warm, log house and barn and outhouse. We chinked and daubed the house on

the inside. Henry and Samuel helped us ten days. They and Lorenzo and the two German brethren returned to Rexburg taking with them 50 pine poles. I left for Rexburg with Frank Parsons and Ira Blanchard arriving there at the close of the first of conference November 16, 1890. Remained one week repairing corrals and getting wood for my wife, Ann, and doing a number of other things before leaving for the Basin.

My son Joseph had arrived from Utah with his wife whom he had married on October 29, 1890, he having married Mary, daughter of our esteemed neighbors, Jonas and Martha Beck, of Newton, Utah. I also paid my tithing for 1890—\$78.40 for myself and \$15.00 for Henry. Brother Ricks paid me \$54.15 on the store and \$488.85 on the mill on what he was owing me. We bought our supplies and took the rest of our flour and vegetables and started for the Basin, Tuesday, November 25th. We arrived at Brother and Sister Little's one hour after dark that night. The next day we arrived at our new home about 1 o'clock. Joseph and Samuel arrived with two heavy loads of furniture and provisions and the cow with a new calf that Brother Nelson Ricks had let us have.

December 3rd. My sons George and Martin arrived from Cache Valley bringing with them Brother Charles O. Card's shingle mill from Logan.

25th. Christmas Day we met at the meeting house with Bishop Pratt and family, Brother Wilson, Appollis and Don and Parley Driggs and Henry Todd, Samuel Woods and their families. Sister Rice, young George Little and his four sisters, two of Jane Elliott's children, four of Brother Johnson's, two of Mr. Osborn's and Mr. ——— who played the music. We had a very nice picnic party and children's dance. Abundance to eat and plenty left; a fine Christmas tree loaded with presents, thirty-eight in number given to as many children with fruit and a sack of candy each.

January 7, 1891. Went to Bishop Pratt's and borrowed a washing machine and came home and helped with a large washing. While at the store, I learned that our son Joseph was on his way with a load of goods for Bishop Pratt. That evening he arrived home accompanied by Charles O. Card of Canada. We were pleased to see them both and they brought the remaining parts of the shingle mill; also new washing machine for us which we were very glad to receive as my wife Sophia was not in a condition to do her washing.

13th. Helped the folks do the washing with our new Great Western washing machine which was a great help. David and James went to the sawmill and got thirty slabs and another sleigh. We learned there were 24 inches of snow in the mountains.

27th. Continued snowing becoming very deep in the mountains. Received a long letter from F. S. Bramwell, my daughter, Maggie, and from my granddaughters, Sarah and Libby Roskelley. They informed me that my son, Martin, was going to be married Thursday, January 15, 1891; and that Sarah, Uncle Martin Littlewood's wife whom he

had married in England but they had been parted since 1852 or 1853, had died within an hour's sickness on January 5, 1891.

Received a letter from my daughters, Lavinia and Emma. Both were very newsy letters telling about the family and other items of interest in Rexburg. They told of the Z.C.M.I. of Eagle Rock, through their agent J. A. Smith of Rexburg, foreclosing the Paul and Houtz store and placed their debts for collection in William Dye's hands and took a mortgage on Brother Henry Flamm's property. These conditions were brought about due to the lack of a market for wheat and flour.

February 3rd. Our cow took sick and we doctored her with boiled flaxseed, cayenne pepper and sweet nitre. There was 20 inches of snow.

8th. David and I are going as far as Don Drigg's on our way to Trail Creek for Sister Eynon, a midwife, who is to take care of Sophia. When we arrived at Bishop Pratt's he and his good wife, Libbie Sheets Pratt, would not permit us going. They secured a four-horse team and Appollis Driggs volunteered to go. I was truly thankful to them for their kindness and returned home as it was not safe to leave Sophia alone. She was very pleased when we returned.

10th. Went down to Bishop Pratt's store and bought oatmeal 50¢, bottle of oil 75¢, 2 gallons coal oil, bottle of turpentine, sweet nitre 10¢, nutmeg 10¢, cayenne pepper 10¢, 2 lbs. ground flaxseed 1 package condition powder and a horsehip. Sister Eynon was there.

14th and 15th. Snowing and blowing both days. Took our vegetables out of the pit—about half of them were frozen. Our cow is better and giving us all the milk and butter we need for the family. Our chickens are laying 1 to 2 dozen eggs a week. We have got out 100 posts and 300 jacks. Storm continues completely covering all the roads.

21st. My daughter Zina's 13th birthday. It is eleven days since Sister Eynon and I left Bishop Pratt's. She keeps busy knitting and sewing quilts. She has made a very pretty log cabin quilt which has taken a great deal of sewing.

25th and 26th. It snowed both days. Evening of the 26th, Sophia gave birth to a large, fine baby boy. It being a transverse birth, we worked with it a long time but could not bring life into it much to our sorrow, it being a beautiful babe. We would prefer to lose it rather than run too much risk with its mother. It was the eighth boy and the thirteenth child of my wife Sophia.

March 4th. Three weeks today since I have been to the store. It is impossible for me to break the road with the team yet.

6th. Wrote a letter to President T. E. Ricks and one to Thomas Elliott making arrangements for Brother Elliott to supervise our store if Brother Ricks is willing.

7th. David went with Brother Wilson to the store and bought 6 lbs. of bacon 75¢; 4 lbs. of sugar 50¢; 2 lbs. of butter 40¢, 5 spools of cotton 25¢; a package of envelopes 10¢ and brought a letter from

Bishop Pratt telling us it was not safe for us to come down because so many of them had the lagrippe.

15th. Went to Pratt's to meeting for the first time in five weeks and also to shake hands with many of the Saints, which manifests the pleasure we have in meeting with each other again. Bishop Pratt and I occupied the time. Sister Eynon went with us on her way home. Gave Sister Eynon a \$4.00 order on Pratt's store and a \$4.00 order on the Rexburg store and paid a \$10.00 debt with interest for her to Brother Henry Flamm at Rexburg which amounts in all to about \$20.00 for her services during Sophia's confinement.

21st. The Curtis boys returned and stayed with us last night. They and Henry left on snowshoes for Pratt's. David took two horses down so Henry could help Bishop Pratt take Sister Eynon and her daughter Effie as far as Murphy's. The road was broke to Darby creek. Then Effie Eynon had to put on snowshoes and they put her mother on a toboggan and pulled her to Murphy's.

23rd, 24th, and 25th. Put up a pattern of a panel of fence with four poles, one on top of the jack. Henry fixed up the machine and began boring 7 holes in each post.

28th. Wrote a letter to Brother J. A. Marchant of Peoa telling of the resources of the valley. Zina and David volunteered to take the letters to Bishop Pratt's and get our mail on snowshoes. This was their first trip on snowshoes. It was eight miles to the store and back.

April 5th. We all stayed home reading the Deseret News and Juvenile Instructor. Sophia and the children went to the creek on snowshoes.

10th. Very warm. Zina and David went down to Pratt's store on snowshoes. Brought up 50 lbs. of flour, 2 lbs. of sugar, 3 spools of thread and postage stamps. Came back in good time bringing it on a hand sleigh. Brother Wilson let them have the sleigh.

17th, 18th, and 19th. Built a chicken coop. The snow is going very fast. David and I went to Pratt's store for a few things. We sent \$5.00 to Brother Pratt that Sarah sent us from Newton. It was the only money we had had since Martin and George gave us a dollar each before Christmas when they were here.

20th. Cut up two front quarters of our elk and finished our smoke house and commenced our meat.

23rd. This is our twins birthday. They are 3 years old and very fine girls they are for their age. None of our folks have come and we are getting quite uneasy.

25th. It was snowing. Our folks will find it quite unpleasant coming. This evening about 8 o'clock Henry, Martha, and James arrived with a team of supplies.

May 3rd. Went to a meeting which was held at Brother Wilson's house. We began to discuss the building of roads, canals, and the fencing of our land. President Harrison issued a proclamation en-

larging the Yellowstone National Park. We decided that it would not come as far south as our land on Dry Creek by several miles.

4th. Plowed some land to plant oats. Hauled fence material for our Dry Creek farm. Harrowed some of the ground and sowed \$15.00 worth of timothy and lucerne seed then covered it with a brush harrow.

8th. We put up 20 rods of fences. Samuel came from Rexburg on horseback. Brought me letters from Brother F. S. Bramwell and Swen Jacobs telling me that the officers were coming to the Basin and from what they heard they were after me.

During this season I have traveled to Rexburg and back twenty-four times, 3 times to Salt Lake City and on December 1, 1891, Bishop Pratt, my son and I went to Evanston, Wyoming. I entered 320 acres of desert land for which I paid \$80.00 and paid \$5.00 on filing for two canals to be taken out, one on Teton Creek in Wyoming to be 7 miles long, 15 feet at the top, 12 at the bottom and two feet deep with water, to be completed in four years at a cost of \$4,000. Bishop M. W. Pratt took 9 bear skins and received a \$54.00 warrant from Uintah county for a bounty. We returned to the basin Sunday, December 13, having been on the road three days. I was taken ill with a cold on my return home. This summer we put up 32 tons of hay, raised 25 bushels of potatoes, 120 bushels of mangels, 15 bushels of carrots, 10 of beets and a few tomatoes and cabbage. We had 6 colts and 8 calves. We got out 144 house logs to build a two story house; also as many more for barn, shed, pig pen and chicken coop. We also broke up ten acres of ground and put in fall wheat which came up in September and when the snow came in October it was nice and green. The frost came the 24th of September and killed our garden. In Rexburg, we raised 750 bushel of grain and 250 bushels of different kinds of vegetables.

I borrowed \$300.00 from Brother Jensen at 11½ per cent interest to pay for the entering of our land and Wm. Haslam's and the tuition and other expenses of the children at college. While in Rexburg I was confined in the house for several days with a cold. We got 100 bushels of wheat from President Ricks on what he owed me and 30 bushels out of our granary and sold it at Market Lake for \$1.23 per cwt. Paid Jim Hibbard \$20.00 on our land and our property and water taxes. Bought a suit of clothes each for Lorenzo and Hyrum.

The week of Christmas Alfred and Wilford Ward helped break the road to the Little sawmill. We hauled sawdust, slabs and lumber. It was 22 degrees below zero Christmas morning. Brother Green and son, Robert, with four horses on their sleigh came. They had been three days coming from Menan.

THE YEAR OF 1892

January 1, 1892. This being New Year's Day we rested and visited a few hours with Brother and Sister Green and their son.

15th. Samuel and the Ward boys went to Pratt's on snowshoes for the mail. They brought a letter from President T. E. Ricks with my railway permit for 1892 on all Union Pacific divisions. I returned a signed receipt for permit 1287.

20th. Samuel and Wilford Ward went to Bishop Pratt's with me. I took a saddle horse. The next day Bishop Pratt and I left on horseback to the north end of the valley to make a house to house canvas of all members of the Church. I took a record of the families. We visited Brother Samuel Woods' family and stayed all night with Brother and Sister John Leatham. The Barney family have 5 children, two of them young ladies. We learned that he was an Elder. He said he had seen so many bishops who had used and wasted tithing that he did not want to have anything to do with the Church. The Moffitts and Joseph Gale's parents were L.D.S. and they were baptized when 8 years old but were not interested in the Church. We went to the Postoffice and got a fur coat that my son-in-law, Charles O. Card, bought and sent to me from Canada for which I was very thankful. We visited the George and Eddie Little families. Brother and Sister Shaw have a very nice family of boys and girls. They have not been to Sunday School or meeting for over three years. We visited the Noah and Edlefson and McPherson families and arranged for a meeting at the home of Brother George Little at 2 p.m., Sunday January 24, 1892.

Friday morning, we left for home with our team and a span of Ward's horses and sixteen of us in one sleigh. Sister Ward and the Green family took dinner with us. We received letters from Emma, Henry, Joseph and one from George Young asking for our consent to marry our daughter Martha. He wanted us to write and let him know. Emma wrote and told us about the presents Uncle William Haslam and Aunt Martha had given to Aunt Sarah and Aunt Lizzie and the children and they were all well. Henry said Brother Card could not pay the money for entering the desert land. I had borrowed a hundred dollars from my son, George, and expected to get that amount to pay him back. Henry said Brother Card was willing to bring his saw and lath mill up here and set it up above our house on the creek.

31st. Held Sunday School and meeting at our home. Our family and the Wards were in attendance. We administered the sacrament.

February 2nd. Nice day. Samuel and Appollis Driggs changed horses and put them on better feed. They were all looking good. Bishop Pratt and Brother Wilson came up with a team to go hunting. They had dinner with us, then loaded their bedding, guns, axes, and food on a good toboggan drawing it on their snowshoes and left for Dry Creek country. Our son Joseph and Rolla Harris came from Rexburg on horseback with George Little. They left their horses at Noah Edlefson's and came here on snowshoes. They reported that Jesse Brandon had filed a contest on the Rexburg townsite and that we may lose our four lots and that Thomas Brandon had contested

our timber culture entry on the quarter section southeast of Rexburg townsite. The well at the old mill had been fixed for watering stock.

7th. Brother Pratt and Wilson followed an elk out of the canyon and killed and dressed it about 2 miles below our home. Nahum Curtis and an outsider had killed twelve deer, one for each family.

9th. Snowing and blowing. Samuel and Appollis changed the horses to another ridge. Bishop Pratt and I arranged to go to Rexburg and attend quarterly conference which was to be held at Lewisville. I helped Brother Wilson make a toboggan with a pair of heavy snowshoes with a 6 inch block on top and 3 inch on each side and a rail and board on top 3 feet 8 inches across and a pair of hay rake shafts attached. We had a saddle horse on lead, another horse with a harness, and a horse with a harness in the shafts. This is winter staging in the early settling of Teton Basin. I furnished the saddle horse and the other two were Bishop Pratt's horses. Brother Don Driggs went as far as Eddie Little's with us where we stayed all night. About 14 miles on our way we struck a huge snowdrift and a very severe blizzard. We tried for several hours to carry our outfit through the snow. We were compelled to stay there all night sleeping in our toboggan. Our horses stood out in the storm and nearly perished. The storm continued the next morning. We could scarcely stand and were compelled to return to Brother George Little's arriving there at 2 o'clock p.m. We had meeting the next day (Sunday) at their home. The next morning we left an hour ahead of the mail carrier. When we arrived at the place where we turned back, we broke a new road over the drift and cut a number of willows and staked out the worst part of the road. We arrived at Buffalo Canyon creek and found plenty of wood and a good place to camp and stayed there all night. When we arrived at Rexburg I went home to see my family. I found that Lorenzo and Hyrum had taken splendid care of our stock and that we would have plenty of feed to last through the winter but would have to buy a ton of hay to feed the horses while we were putting in our crop. I then went in hiding until I learned what Mr. Swaner was doing. Bishop Pratt and I slept at my daughter, Lavinia Card's, where my son Joseph and his wife, Mary, were living for the winter. The next morning President Ricks came and we decided to arrange for me to be arrested. We then went to the tithing office and learned that the presidency of the Church and all the Apostles had got a petition endorsed and signed by the governor, judges, four of the commissioners, and a number of prominent men of Utah to be submitted to the president of the United States asking for a pardon or amnesty for all Mormon polygamists, and a return of our franchise which had been taken under the Edmunds-Tucker law, as well as all other penalties that had been placed upon our people. I felt so confident that this pardon would be granted that I told President Ricks and the brethren in the office that settled my mind in regards to giving myself up. I decided to not permit Mr. Swaner to arrest me and to get back to Wyoming as soon as possible.

I went to Thomas Elliott's and stayed there until evening when Bishop Pratt and I left after dark. We arrived at Mr. Baker's on Moody Creek about 10 o'clock and stayed with him overnight. Arrived at Canyon Creek and stayed over there the next night. We had about 500 lbs. of merchandise for Bishop Pratt which we took on top of the hill across the Canyon Creek and turned our horses on the edge of the canyon.

March 17th. This is the jubilee of the Relief Society, it being fifty years since it was organized in Nauvoo by the Prophet Joseph Smith. A meeting was held and I was asked to preside. Sister Rigby offered the opening and closing prayer. Bishop Pratt, Sister Little, Wilson and Lue Driggs each spoke of their appreciation of the society and the good that had been accomplished since its organization.

19th. Received a letter from Henry and my wife Lizzie. She moved to Logan the last of February in order to have the services of Dr. Ormsby during her confinement.

June 10th. Have not been able to write any in my journal until now. I found my family in Cache Valley all well when I arrived the last day of March. My wife Lizzie had a fine two weeks' old baby born in Logan. This is the eighth child. We named him Parley after Parley P. Pratt, the late Apostle. (End of Journal.)

According to Willard E. Rigby, the journal kept by William F. Rigby from 1892 to 1900 was lost. Mr. Rigby continued making his home in Teton Valley, Wyoming where Sophia and her family lived. At the same time Ann Yates Rigby kept the family home in Rexburg and Sarah and Elizabeth remained in Newton surrounded by their families.

HIS LAST DAYS

From the writings of Lorenzo Rigby we quote:

"The last time I saw Father was on the morning of July 9, 1900 as he was leaving with the Church authorities to go to Teton Valley. He bade me goodbye and gave me a twenty dollar gold piece and suggested that whenever I needed help to let him know. I left July 16th for a mission to the Netherlands. Martin C. was then laboring in the British mission.

"In the latter part of 1900 his health began to fail and he went back to Utah to spend his last days. He made his last visit to Rexburg to attend the November presidential election which was almost more than his strength would allow. He returned to Utah and was confined to his room in the space of a few weeks. The latter part of February, President Ricks received word from his family that Father's condition was becoming worse. He called March 3, 1901 as a day of fasting and prayer for the Saints to observe in Fremont Stake in behalf of President Rigby.

"On March 16, 1901 at Logan, Utah the spirit of this remarkable man left its earthly tenement and southeastern Idaho lost one of its

best citizens. He was the beloved husband of the following wives: Mary Clarke, Sarah Haslam, Sophia Eckersley, Ann Yates, Mary Ann Eckersley and Elizabeth Eckersley. His surviving wives were Sarah, Sophia, Ann and Elizabeth.

"At the time of his death, to show their esteem and appreciation, officials of the Oregon Short Line R.R. sent passes to all members of the family in Idaho and Wyoming to attend the funeral service at Newton, Utah. Interment in Newton cemetery."

Memorial services were held in all the wards of Fremont county, Idaho, March 17, 1901 in honor of William F. Rigby, late counselor to President T. E. Ricks of that Stake. All the speakers eulogized the deceased for his many virtues, as a pioneer, statesman, citizen and servant of God.

From 1879, much of Mr. Rigby's interest concerned developing the Upper Snake River Valley. His diversified energies were fully employed in the bringing in of pioneers and helping them establish many of the settlements in that section of the country. It is universally conceded that much of the successful accomplishment of this great undertaking was due to the wisdom and sagacity of Mr. Rigby. In association with President Ricks, he established the first saw, shingle, lath and grist mills of the region on the forks of the Snake River, building there the first "buhr" grist mill within a radius of 170 miles in 1884. He aided and encouraged the colonists in the fencing of their fields, in building irrigation ditches and canals, in the development of towns, the maintenance of religious services and the building of schools. As a member of the Idaho state legislature in its fourth session, Mr. Rigby served with ability.

Through his association with S. W. Eccles of the Oregon Short Line Railroad, he was later able to secure a free right-of-way for the building of the railroad from Idaho Falls to St. Anthony. He was persistent, assiduous and triumphant in his earnest efforts to secure the establishment of the Fremont Stake Academy.

WILLIAM FREDERICK RIGBY, JR.

A great sorrow came to the Rigby family when, in January, 1907, William F. Rigby, Jr., nearing his forty-eighth birthday, was killed by a train at Cache Junction. He had been closely associated with his father in business ventures for many years.



William Frederick Rigby, Jr.

Mr. Rigby performed a mission to the southern states and was active in church and civic affairs in Cache valley. For a number of years prior to his death he was the man responsible for digging most of the wells in the valley. He was returning from a trip east where he had purchased the latest machinery needed for this work when the accident occurred. As he stepped from the train he met a relative. Several engines were switching at this point, and as the men stopped to converse with each other on one of the tracks they saw a train approaching. They moved to the next track not realizing that another train was speeding toward them. The other person escaped injury but William was killed. He left a wife, the former Sarah A. Clarke, and eleven children besides numerous relatives and and friends to mourn his untimely death.

NEWTON RESERVOIR

(Marker Inscription)

Located three and one-half miles north of this marker, the first storage reservoir in Utah was begun in 1871, and completed in enlarged form after going out three times. Length of dam, 127 ft., height, 28 ft., made of earth and rocks. Cost, \$10,000. Reservoir length one and a half miles. Capacity 1,566 acre feet. Original building committee, Bishop William F. Rigby, Franklin W. Young, Stephen Catt, Swen Jacobs and John Jenkins. First caretakers and watermasters, John Griffin, A. P. Welshman and Jonas N. Beck.



Newton Reservoir Marker
Daughters of Utah Pioneers

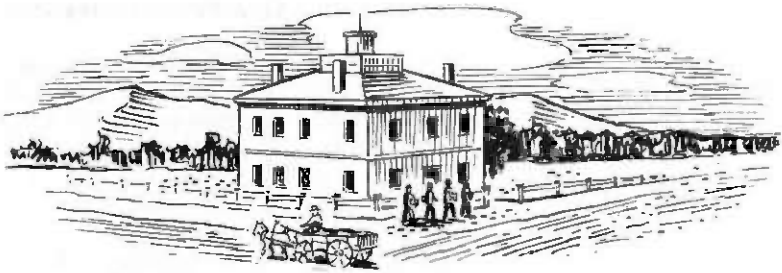
The first settlers of Newton, Cache Valley, constructed a ditch to carry their share of water from Clarkston creek to their homes, but before the summer was

well advanced seepage and evaporation dissipated the supply and their crops perished. They were less than two miles distant from Bear River, but the river level was much lower than their lands and the slope in the wrong direction for help to be secured from that source. To the east of Clarkston, about three miles, was a

natural depression which made an ideal site for a storage reservoir. By making a dam across the narrow neck at the south end of this depression the spring run off from the watershed to the northwest could be impounded and stored for irrigating the fields of Newton. It is true that other pioneers had dammed streams and built canals in order to convey water to their lands, or they had built dams and diverted streams to turn water wheels, also a dam had been built across Cottonwood creek and a canal started with the idea of floating the granite blocks on rafts from the canyon to the temple site in Salt Lake City; but the idea of impounding and storing water from an entire watershed for irrigation purposes had not occurred to any of these people up to this time.

On the 30th of March, 1871 work on the Newton reservoir was commenced under the supervision of Bishop William F. Rigby. It was agreed that the farmers draw water from the reservoir in proportion to the amount of labor each performed. A small dam of earth and rock was first constructed, but it was repeatedly washed out by spring freshets. After several unsuccessful attempts to hold the dam, it was decided a more substantial one must be built and that the reservoir should be enlarged. In 1877, the spring run off was too great to be released through the flume. It found outlet over a swail west of the dam and soon cut an opening large enough in it to release the water. This necessitated putting in another dam with a larger flume and a wooden spillway. The following year a defective plank on the inside of the new flume gave way and the water was lost again. It was soon repaired.

Nothing gives a man the spirit of the soil so much as the activity of irrigating it and cultivating wheat and corn; nothing gives a man so much faith in himself and his Maker. The man who clears the land of sagebrush; builds canals and water ditches; constructs bridges and headgates, is the man who is able to solve life's problems, for his heart and soul are given over to creative and constructive work. The result of his activity is food for the human race. It is bread and meat without which civilization would soon perish. Such a man was William F. Rigby—*Heart Throbs of the West*, Vol. 6.



Pioneer City Ordinances

The law is good, if a man use it lawfully.

I Tim. 1:8.



FOLLOWING the way of life of the Utah pioneers, which was one of law and order, it was characteristic of them that they set up a civil government. They organized the Provisional government of the State of Deseret on March 19, 1849; and early in January, 1851, an ordinance was passed to incorporate Great Salt Lake City. The first City Council followed these rules according to the law:

"The City Council shall consist of a mayor, four aldermen, and nine councilors, who shall have the qualifications of electors, of said city, and shall be chosen by the qualified voters thereof, and shall hold their office for two years, and until their successors shall be elected and qualified. The City Council shall judge of the qualifications, elections and returns of their own members, and the majority of them shall form a quorum to do business; but a smaller number may adjourn from day to day, and compel the attendance of absent members, under such penalties as may be prescribed by ordinance.

"The mayor, aldermen and councilors, before entering upon the duties of their office, shall take and subscribe an oath or affirmation, that they will support the constitution of the United States and of this State, and that they will well and truly perform the duties of their office to the best of their skill and abilities."

Under the Provisional government charters were also given to Ogden, Provo, Manti and Parowan. Powers were granted to levy and collect taxes; to establish a system of common schools; to provide a water supply; to open streets, keep them in repair, and light them; to organize a police force and to regulate the sale of spirituous and fermented liquors, etc.

In 1851, when Congress created the Territory of Utah, the government of the State of Deseret was dissolved. Under the laws passed between 1852-1855 the following cities were incorporated: Cedar City, Lehi, Fillmore, Nephi, Springville, Payson, Tooele, Palmyra, Lake City, Pleasant Grove, Spanish Fork, Alpine, and E. T. City. The ordinance to incorporate these cities gave similar privileges as those granted to Salt Lake City.

Remembering that the majority of the people dwelling in Great Salt Lake City and adjacent towns had lived in Nauvoo and other Mormon cities in the east it was natural that the lawmakers pattern after the laws that governed their former homes.

At a public meeting held October 1, 1848, more than two years before Great Salt Lake City was incorporated, it was voted to build a Council House. Daniel H. Wells was chosen to superintend its construction. A site was selected on the corner of Main and South Temple Streets and work was commenced on February 26, 1849. The building was forty-five feet square, two stories high, and made of stone and adobe. By 1850, it was completed and used for both ecclesiastical and legislative purposes. It was here that the first meeting of the general assembly was held December 2, 1850, and in this building were held the first meetings of the Great Salt Lake City council.

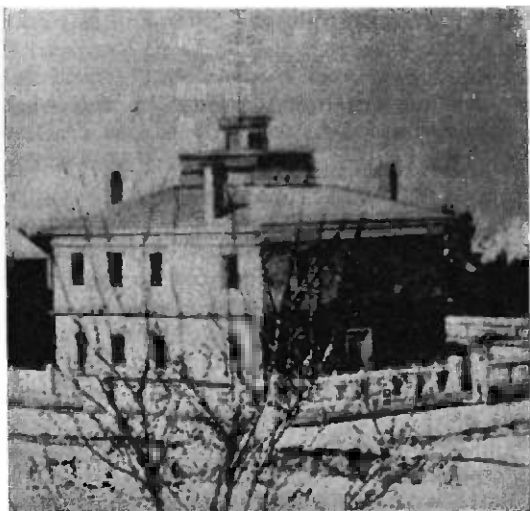
In the first minutes of the City Council it is referred to as the State House, and was so used until 1865 when the City Hall was built.

THE FIRST CITY COUNCIL MEETS

State House, G.S.L. City, Jan. 11, 1851

An Ordinance having been passed by the General Assembly of the State of Deseret, January 9th, 1851 "Incorporating Great Salt Lake City;" which received the sanction of his Excellency Governor Brigham Young; When Jedediah M. Grant, Mayor, Nathaniel H. Felt, William Snow, Jesse T. Harman and Nathaniel V. Jones, Aldermen, and Vincent Shurtliff, Benjamin L. Clapp, Zera Pulsipher, William G. Perkins, Harrison Burgess, Jeter Clinton, John S. Dunion and Samuel W. Richards, Councilors, met pursuant to notice from the Clerk of G.S.L. County Court, in the State House and having been severally sworn, to observe the Constitution of the U. S. and this State, they organized in due form.

The Ordinance incorporating Great Salt Lake City was then read by the Clerk of the County, when the Mayor informed the Council that it would be necessary to appoint a Recorder, Treasurer and Marshal for the City. Motioned that Robert Campbell be the Recorder of G. S. L. City, seconded and carried. Motioned that Elam Luddington be the Marshal and Assessor and Collector of G. S. L. City, seconded and carried. They being notified of their appointment, appeared, and accepted their offices.



Council House

His Excellency, the Governor, addressed the Council, and said, "you have now been sworn to fulfill the duties of your office; the next thing will be to file your bonds, then attend to such business as shall be for the welfare of the city. You will have to regulate markets, keep streets clear, remove nuisances, you will want a City Police, City Inspectors and you will appoint the different officers, who will see to the cleanliness of the City. The Municipal Council will meet in every month and the City Council as often as is necessary."

Gen'l. D. H. Wells addressed the Council and said, "I am very glad that the City is now organized. I hope to see the officers proceed in seeing that the original design of beautifying the city by planting trees in the streets is carried out; and that the water is carried into its proper channel and not run down the middle of the streets."

The Governor suggested to the City Council to appoint a Supervisor of Streets in the City and levy a tax forthwith, and said "you will attend to the duties of your office in this time and receive your pay in the next time; but as aldermen and magistrates they will receive the fees." *He wished them to counsel the Saints not to go to law one with the other.*

The Mayor wished it understood, "I am on hand to do what good I can, and the Council has similar feelings, in my opinion it should be the pride of this City Council to be men of piety and men that will do their duty and have a pride in it. We should work for the welfare of the people, as we have the license to do all the good we can and remove what nuisances there may be in the City, be constantly awake to the interests of the City, have as little law as

possible and attend to peace and good order, and as we know what is right have the firmness to do it." The Clerk then read the *Rules of the City Council* of Nauvoo, which have been approved by the Prophet Joseph Smith, defining their duties which are somewhat similar to the Rules of Congress and those of the Legislature of Deseret.

½ past 12. On motion adjourned to 2 P.M.

Thos. Bullock,
Clerk of G. S. L. Co. Court

2 p.m.: City Council met. Roll called. Majority present. *Robert Campbell* sworn in as City Recorder, *Thomas Rhodes*, Treasurer and *Elam Luddington* as Marshal by the Clerk of County Court. The Mayor stated that this Council, having taken the Oath of Office, have full power to act prior to their giving bonds. Spoke of the necessity of a proper form of *Rules and Regulations* to govern this Council.

Motioned and carried that a committee be appointed to select from the *Rules of the City Council of Nauvoo and other Cities*, such Rules and Regulations as will be suitable in their judgment for present use in regulating the proceedings of the Board of City Officers. Motioned and carried that the Mayor have the privilege of appointing Committees on Rules and Regulations.

Inquiry was made of his Excellency, the Governor, as to the present disposition of the taxes. The Governor stated that the State Taxes will be applied as formerly, 2 years agreeable to an ordinance of the State, for State purposes and that a city tax of ½ percent be levied for city purposes.



Jedediah M. Grant

A petition was presented from the Grand Jury to the city praying for the removal of the Old Fort as a nuisance to the City, and that the same be abolished on or before the 1st day of April next. Motioned that the petition be referred to a Committee on Municipal Laws to draft an Ordinance to suit the case. Alderman *William Snow*, Councilors *Jeter Clinton* and *Samuel Richards*, were appointed said committee. Cr. *Benjamin L. Clapp* spoke of the Old Fort as an accommodation for the poor. Governor *Young* considered it a filthy place and an unhealthy spot; that an Ordinance should be passed by

the Council requiring that it should be broken up and that the property in the Fort and the adjoining streets, remaining after that time be forfeited to the City Corporation. Mayor stated that from observation those who remained in their wagons were more healthy than those living in the Fort. The motion was carried and the petition was referred to the committee.

Mayor introduced to the council the necessity of a Committee of Improvements and appointed Alderman Jesse P. Harman, Counselors J. S. Dunyon and Vincent Shurtliff said committee.

Mayor brought forward the subject of a division of the City into wards for city purposes. Cr. Dunyon wished to see the City divided into eight wards, with a Constable to each ward to take names of all persons living in each ward. Aldm. Snow thought that the council ought to attend to but one thing at a time and not go into too many things at the start, the appointing of constables would be attended with considerable trouble. Mayor stated that the Governor has recommended the city divided into four wards that the only thing to be attended to is the boundary lines, it would require an Alderman in each ward. Cr. Clapp recommended that East Temple Street be the dividing line for the eastern and western wards so that Emigration St. and South Temple St. would form the boundaries of the Wards.

The Co. Clerk then laid a City Plat before the Council and at the suggestions of the Governor the following wards were laid out from the map and their proper boundaries designated in the following manner at the jurisdiction of the City Alderman:

Jesse P. Harman 1st Ward	Bounded on the North by South Third St., West by East Temple St., South by Southern Limits, East by Eastern Limits.
Nathaniel V. Jones 2nd Ward	Bounded on the East by East Temple St., South by Southern Limits, West by Jordan River, North by South Temple St.
Nathaniel H. Felt 3rd Ward	Bounded on the East by East Temple St., South by South Temple St., West by Jordan River, North by Northern Limits.
William Snow 4th Ward	Bounded on the East by Eastern Limits, South, Third South St., West by East Temple St., North, Northern Limits.

Mayor instructed the Marshal as Assessor and Collector to proceed to assessing property and levying a tax. Mayor appointed Aldm. Nathaniel V. Jones, Cr. Harrison Burgess, Vincent Shurtliff and Samuel W. Richards, a Committee on Finance.

On motion Council adjourned to meet at the State House on Monday at 10 A.M. Prayer by Alderman Felt.

Robert Campbell, Recorder

REMOVAL OF THE OLD FORT

Great Salt Lake City, State House, Jan. 13, 1851

The Recorder called the Roll. Benjamin L. Clapp and Lewis Robinson not present. Council opened with prayer by Zera Pulsipher. Recorder read the minutes of previous meeting.

It was motioned that the Recorder have the privilege with the Mayor to alter and revise the minutes. The Chairman of the Committee on Rules and Regulations states that the committee had examined those of the City of Nauvoo when Aldm. Felt moved that the same rules that once governed the City Council of Nauvoo, be adopted as the Rules of this Council, carried.

The Committee on Municipal Laws presented an ordinance for the removal of the Old Fort. Secretary of State said that the Old Fort had been declared a nuisance 2 years ago by the Council and the Grand Jury had referred it to the highest Court. Governor Young spoke of the right that this city council had in determining that it should be removed, as for making provisions for property sacrificed by its removal it does not come under the purview of this city council. If a man has bought property there, he can refer the matter to the Bishops, to adjust all difficulties that may arise therefrom.

Cr. Dunyon brought before the council an ordinance to appoint other officers as Supervisors of Street, Constables, Market Masters, etc. Mayor thought that as there were names mentioned in the charter we have adopted, an Ordinance was unnecessary as this council is the law-appointing power. Gen'l. Wells stated that when there were other officers not mentioned in the charter, it became necessary in such cases for this council to draft an ordinance, setting forth the duties that shall or may devolve upon the following officers to be hereafter elected, moved and seconded that the Committee on Municipal Laws draft an ordinance setting forth the duties, City Constable (one from each Ward), 1 Fence Viewer—4 Assistant Fence Viewers (one from each Ward), carried.

The Committee on Municipal Laws presented a Bill for an Ordinance requiring the Public Ground on which the Old Fort now stands to be vacated by the 1st of April next. Report accepted. Read three times and passed the Council. Council adjourned until 2 P.M.

State House, Great Salt Lake City,

January 13, 1851

Council convened. Roll called. Majority present.

An Ordinance was presented to the council by Aldm. Felt requiring holders of lots to set out trees for the improvement of the city in front of their lots within a reasonable time. A discussion ensued by the Mayor, Cr. Publisher, Burgess and Clinton recommending the Balm of Gilcad, Cottonwood and such trees as would tend to beautify and for usefulness. Mayor said the citizens are too dormant in setting of trees—suggested that certain men should be appointed to this purpose who understood it, if neglected, the men appointed may

do it at the expense of those holding them. As the Almighty in His works of creation has made a pleasing variety, it should be our duty to go in for variety in planting trees of every kind of seed.

Secretary of State gave his views and that the trees should be set outside of the sidewalk. Cr. Dunyon said that in Springfield and other cities they are set outside the sidewalk and should be guarded by a kind of boxwork to preserve them. He had commonly set them 18 ft. apart. He should be favorable to enforce that every person owning a lot, commence putting them in immediately or this spring whether they are occupied or not, rather than delay it until fall.

Aldm. Felt queried whether it would not be better to make some regulations with regard to the water courses, many deep ravines would make it difficult to set out trees regularly. Mayor thought that before an ordinance of this kind could be carried much would have to be done—an estimate made of its costs. The citizens have their school and state taxes and now one-half per cent for city tax. This council should act prudently. He knew that this could be done within one year.

Aldm. Felt remarked it was the object of the ordinance to have the trees set up, something no doubt would be affected by it. As the ordinance specifies a reasonable time, it is discretionary with this council as to the adequate time of getting the whole accomplished. Mayor thought that this council should qualify the time now or we should have to do it hereafter.

Aldm. Snow said it would be his feelings we should specify the time whether it should be one year or otherwise. There should also be a uniformity. Supposing that the walk should be 20 feet wide, the trees should be 18 inches from the watercourses; that when the tree assumed its growth, would make it 18 ft. from the fence. Cr. Shurtliff thought 3 feet would be more advantageous and that it would be better to adjourn this council, to take this matter in further consideration.

On motion the council adjourned to meet at the Council House on Thursday early candlelight.

1851: Be it ordained by the City Council of Great Salt Lake City, that every person having a *dog*, or *dogs*, who shall permit or suffer the same to enter the bowery on public days, or any other place of public meeting within this city, shall be liable to pay a fine of five dollars for every offense and the same may be collected forthwith by any city officer. Any person keeping a dog or dogs within the limits of the city shall pay a tax of one dollar per annum for each dog and the assessor and collector shall collect the said tax as other taxes of said city. All fines, or taxes, so collected shall be paid into the city treasury; and this ordinance shall be in force after its publication.

In November, Mayor Grant left the city for the eastern states and the council appointed William Snow president pro tem in his

absence. Other ordinances passed: An Ordinance in relation to *removing obstructions from the side walks and streets.*

An Ordinance in relation to *tearing down ordinances* posted.

An Ordinance in relation to *butchering and meat markets.*

An Ordinance for the *removal of filth* from the water courses.

An Ordinance *regulating auctioneers and commission merchants.*

1852: An Ordinance defining the duties of the *fence viewers.*

In July Mayor Grant returned from the states. In the October following, the City Council adopted measures to organize *fire brigades* throughout the city. A resolution was passed authorizing the bishops in their several wards to organize a fire company for each, to elect their own officers, furnish their own apparatus and report to the council.

1853: This year the *Municipal election* resulted as follows:

Mayor, J. M. Grant; Aldermen: N. H. Felt, William Snow, Abraham Hoagland, Jesse P. Harman; councilors, Zera Pulsipher, Wm. G. Perkins, Lewis Robinson; Harrison Burgess, Jeter Clinton, Enoch Reese, Seth Taft, Elijah Sheets, Joseph Horne; recorder, Robert Campbell; marshal, assessor and collector, Jesse C. Little; treasurer, Hiram B. Clawson; supervisor of streets, A. P. Rockwood. Later Bryant Stringham was appointed to fill the vacancy of Mr. Reese.

An Ordinance was passed October 1st in relation to *target shooting and discharge of firearms.*

A resolution was passed October 28th in relation to the organization of *fire companies* in several bishop's wards of Great Salt Lake City.

An Ordinance creating the office of *city water master and defining* the duties thereof.

THE CITY WALL

To the Honorable Mayor and City Council,
Great Salt Lake City.

Gentlemen:

We the undersigned committee, appointed at your last sitting on the 23rd inst. to determine the *line for the contemplated wall around the city*, respectfully submit the following report:

We recommend that the inner line of the wall commence at a point eight rods south of the southeast corner of lot 3, in block 1, of plot B, thence due north 536 rods, including two blocks, and two streets north of the present survey, thence due west about 408 rods to the east line of the 1st East Temple Street, thence north westerly about 287 rods to a point near the northeast corner of the block upon which the public bath house is located, thence due west about 472 rods to the river Jordan, thence up the east bank of said river to a point where said line

would intersect the west prolongation of the north line of the five acre lots, thence due east, about 1,028 rods to the point of beginning; making in all about 2,731 rods, exclusive of the west or Jordan river.

Albert Carrington
Parley P. Pratt
Franklin D. Richards

Great Salt Lake City, August 27, 1853

THE YEARS 1854-1860

1854: A. H. Raleigh and S. W. Richards were added to the *committee* on finance and A. O. Smoot, S. W. Richards and A. H. Raleigh were added to the committee on municipal laws.

At its session October 21st, a resolution was passed instructing the committee on revision to examine, revise and prepare the ordinances and resolution of the City Council for publication; and another resolution was passed instructing the recorder to get them published in book form and furnish the members of the council and the officers of the city each with a copy of the same. This was the *first book of municipal laws* published.

An Ordinance in relation to *assessing and collecting city taxes*.

An Ordinance in relation to *animals running at large*.

A Resolution relating to *animals running over Jordan Bridge*.

An Ordinance in reference to *vagrants*.

An Ordinance regulating the *measurement of stone and mason work*.

1855: The *city election* was held in the Council House on Monday March 5th when the following city officers were elected:

Board of examination of teachers, Orson Hyde, Albert Carrington, W. W. Phelps; Captain of Police, L. W. Hardy; Watermaster, Phineas W. Cook; sexton, Jacob Gibson; Surveyor, J. W. Fox; sealer of weights and measures, inspector of spirituous and malt liquors, Robert Campbell.

On the morning of June 29th the *Hon. Judge Shaver* was found dead in his bed in Salt Lake City. The council paid due honor to his memory and Jedediah M. Grant preached the funeral sermon.

An Ordinance in relation to *water ditches and side walks*.

An Ordinance in relation to *discharging firearms* in the city.

An Ordinance prohibiting *the riding and driving* of horses, mules or teams on the *side walks*.

An Ordinance in relation to *common schools* in Great Salt Lake City.

An Ordinance defining the *duties of water masters* on ditch No. 1 leading from Big Canyon Creek.

An Ordinance relating to *enticing minors* and others from their homes.

Ordinance relating to the *food of swine*.

An Ordinance relating to *cleansing chimneys*.

1856: Be it ordained by the City Council of Great Salt Lake City, that any person who shall take down a fence, and expose any enclosure, or ride, drive, or walk across the *premises of another*, without permission of the owner or occupant thereof, shall be liable to pay all damages, and a fine in any sum not less than one, nor more than one hundred dollars for each offense. This ordinance to be in force from and after its publication.

An Ordinance in relation to *removing and burying the dead*.

An Ordinance in reference to *swearing and threatening*.

Resolution authorizing J. C. Little to sign *deeds of lots in Great Salt Lake City burying ground*.

An Ordinance relating to *physicians*, and another in relation to *drugs and medicines*.

On the 1st of December, *Mayor Jedediah M. Grant* died at his residence in the city at 20 min. past 10 p.m. and on the following day at 1 p.m., the City Council held a special session relative to the city's bereavement. Alderman Snow was called to the chair. . . . The council took into consideration the suggestions made by the committee and adopted the following resolution:

"Be it resolved by the City Council of G.S.L. City, That we deeply lament the loss by death of our late president and mayor, Jedediah M. Grant, and that the marshal, J. C. Little, and deputy marshal, L. W. Hardy, be instructed to make such arrangements for his burial as in their wisdom may be deemed most suited to the importance of the occasion.

"It was motioned and carried that the city appropriate two lots to be selected by the sexton for the burial of the dead and use of the family of the deceased."

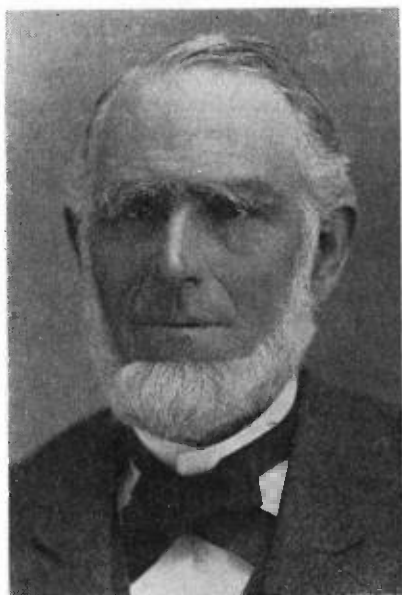
"Resolved, That we in a body attend the funeral ceremonies to be held at the Tabernacle at 10 a.m. on the 4th, and that each member and officer of the council wear a badge of crepe thirty days on the left arm, significant of our heart felt sympathy and respect for the departed."

1857: At its session January 2nd, the City Council deliberated on the subject of *filling the vacancy* caused by the death of the late mayor (Jedediah M. Grant) and A. O. Smoot was appointed to fill the vacancy. On the first of April, the regular election was confirmed by this selection by the popular vote:

Mayor, A. O. Smoot; Aldermen, J. P. Harman, Abraham Hoagland, A. H. Raleigh, William Snow and Edmund Ellsworth. Councilors, Zera Pulsipher, Harrison Burgess, Joseph Horne, W. G. Perkins, Seth Taft, E. F. Sheets, Samuel W. Richards, Nathan Davis and Nathaniel V. Jones.

The mayor was in charge of the city during the war period when the citizens arose to arms and went to Echo Canyon to prevent the

entrance of the army that year. In the spring the people moved south but a strong detail of the police force was left in the city.



A. O. Smoot

1858: After the return of the people from the south and the resumption of the municipal rule, the condition of society rendered it necessary for the organization of a powerful *police force*. At a meeting of the City Council held September 16th, it was moved that the police force be increased to two hundred. The names of the persons chosen for this force were presented and accepted by the council, and they were afterwards enrolled by the marshal of the city and his deputies, who were: A. Cunningham, N. V. Jones, Robert Burton, John Sharp, R. J. Golding, John Kay, James Barlow, Lewis Robinson, Seth M. Blair, Alexander McRae and W. G. Mills. Andrew Cunningham was captain of the police and Robert T. Burton his lieutenant. This

police force, by severe discipline, at length restored the city to its former order and suppressed the lawlessness of desperadoes, which for awhile reigned, terrorizing the citizens and impeding public affairs.

Taxpayers in G.S.L. were notified that their *taxes* must be paid before the 1st day of November or they would be collected with costs. The condition of the finances of the city and the greatly increased expenses for police service demanded immediate payment. Unless otherwise paid the collection of city taxes due would be done by the sale of property without distinction. "Taxes due are in cash but if paid immediately, grain and flour and thirty cords of wood will be received."

An Ordinance relating to *wards and the alderman* thereof.

An Ordinance relating to *supervisor of streets*.

An Ordinance creating the office of *inspector of provisions*.

An Ordinance in relation to *lost property*.

An Ordinance regulating the manufacture and sale of *spirituous liquors*.

An Ordinance in relation to *writs of Habeas Corpus*.

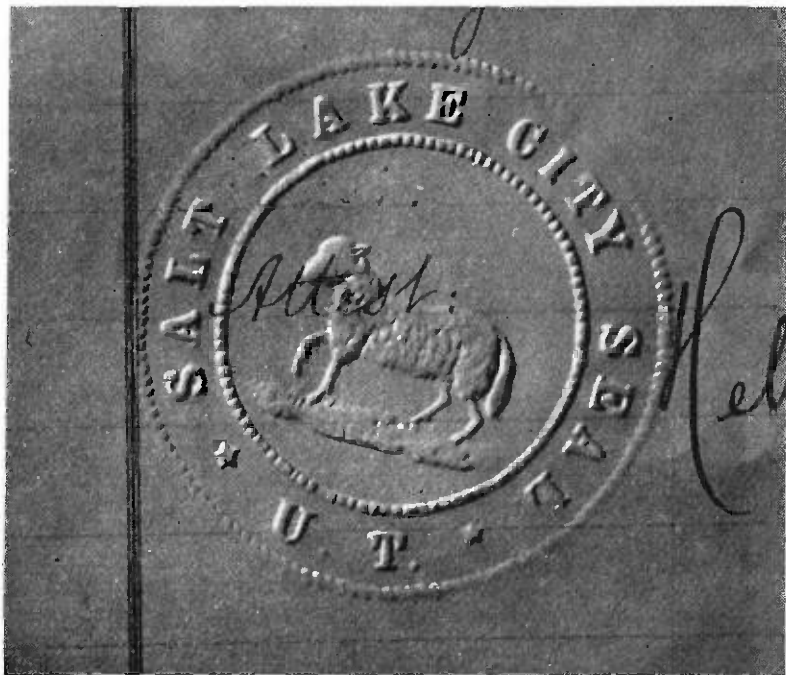
1859: April 4th, the city election occurred when the following were elected to the council:

Mayor, Abraham O. Smoot; Aldermen, Elijah Sheets, Nathaniel V. Jones, Alonzo H. Raleigh, Jeter Clinton and Nathan Davis; Councilors, Samuel W. Richards, Harrison Burgess, James W. Cummings, Robert T. Burton, Leonard W. Hardy, Wm. H. Hooper, Isaac Groo, Wm. C. Staines and Samuel Malin.

The city officers now stood as follows:

Recorder, Robert Campbell; treasurer, Hiram B. Clawson; assessor and collector, Jeter Clinton; marshal, Jesse C. Little; auditor of public accounts, Robert Campbell; captain of the police, Andrew Cunningham; watermaster, Elijah F. Sheets; surveyor, Jesse W. Fox; superintendent of cemetery, Jesse C. Little; inspector of spirituous liquors, Robert Campbell; inspector of provisions, Andrew Cunningham.

There was a grand celebration of the Fourth of July in the city in the year 1859, made possible by the city fathers.



Early Salt Lake City Seal

Be it ordained by the City Council of Salt Lake City, that the seal heretofore provided and used by and for Salt Lake City, 1 and 15/16 inches in diameter, the impression on which is a representation of a lamb in the center, with the inscription—*Salt Lake City Seal, U.T.* around the edge thereof, shall be and is hereby established and declared to have been, now is, and hereafter to be, the Seal of Salt Lake City.

NAMING SALT LAKE CITY STREETS

Be it ordained, by the City Council of Salt Lake City, that all the *streets* as plotted in the several surveys of Salt Lake City shall be known by names as follows: The street running on the south side of what is known by the name of South Temple Street, and the next one south as First South Street, and so on in regular order of number to the southern limits of said city. That the street running on the west side of said Temple Block be known by the name of West Temple Street, and the next one west as First West Street, and so on in regular order of number to the western limits of said city. That the street running on the north side of said Temple Block be known by the name of North Temple Street, and the next one north as first North Street, and so on in regular order of number to the northern limits of said city. That the street running on the east side of the Temple Block be known by the name of East Temple Street, and the next one east as First East Street, and so on in regular order of number to the eastern limits of said city.

That the first street north of and running parallel with, South Temple Street, east of First East Street be called Fruit Street; that the second street north, running parallel, be called Garden Street; that the third street north, running parallel, be called Bluff Street; that the fourth street north, running parallel, be called Wall Street; that the fifth street north, running parallel be called Prospect Street; that the sixth street north, running parallel, be called High Street; that the seventh street north, running parallel, be called Mountain Street; that the eighth street north running parallel, be called Summit Street. That the first street east of Second East Street running north from South Temple Street be called Walnut Street; that the next street east, running parallel, be called Chestnut Street; that the next street east, running parallel, be called Pine Street; that the next street east, running parallel, be called Spruce Street; that the next street east, running parallel be called Fir Street; that the next street east, running parallel, be called Oak Street; that the next street east, running parallel, be called Elm Street; that the next street running parallel, be called Maple Street; that the next street east, running parallel, be called Locust Street; that the next street east, running parallel, be called Ash Street; that the next street east, running parallel, be called Beach Street; that the next street east, running parallel, be called Cherry Street; that the next street east, running parallel, be called Cedar Street; that the next street east, running parallel, be called Birch Street; that the next street east running parallel, be called Hickory Street; that the next street east, running parallel, be called Arch Street; that the next street east, running parallel, be called Box Elder Street; that the next street east, running parallel, be called Cottonwood Street; that the next street east, running parallel, be called Quakingasp Street; that the next street east running parallel, be called Poplar Street; that the next street east, running parallel, and being

the extreme east street of Plot G. running north from South Temple Street, be called Willow Street.

That the street beginning at the north end of East Temple Street, running north to Arsenal Block, be called Arsenal Street; that the street commencing near the south end of Arsenal Street, running in a northwesterly direction, terminating on First West Street, be called Centre Street; that the next street east running parallel with Centre Street, be called Beet Street; that the next street east, running parallel with Beet Street, joining the city wall, be called Back Street; that the street commencing at the eastern terminus of Third North Street, running directly north to Centre Street be called Quince Street.

That the street running on the east side of the Arsenal Block, be called Strawberry Street; that the street running on the north line of said Arsenal Block be called Currant Street; that the street running on the west line of said Arsenal Block be called Pea Street; that the street running on the south line of said Arsenal Block be called Grove Street.

That the street commencing at First North Street and to the northern terminus of West Temple Street, running directly north, be called Carrot Street; that the street commencing at the northern terminus of Carrot Street, running west, be called Apple Street; that the street commencing at the western terminus of Apple Street, running north, intersecting Carrot Street, be called Melon Street; that the street commencing at the western terminus of Currant Street, running north, to Quince Street, be called Citron Street.

That the street running from Arsenal Street, in a zig-zag course, to Grove Street, be called Crooked Street; that the street commencing at First North Street and terminating at the junction of Crooked and Strawberry Streets, be called Curve Street; that the street running from Centre to Currant Street be called Vine Street; that the street running from Centre to Vine Street be called Branch Street; that the street running from First North Street to Currant Street, nearly parallel with Vine Street, be called Grape Street; that the second street north of the Arsenal, running from First West to Back Street, be called Apricot Street; that the next street north, running from First West to Back Street be called Plum Street; that the next street north running from First West to Back Street be called Peach Street; that the next street north, running from First West to Back Street, be called Pear Street; that the next street north, running from Centre to Back Street, be called Cane Street.

That the next street north, running from First West to Back Street be called Short Street; and that the street running from Currant to Apricot Street be called Almond Street, and that the aforementioned streets be and are hereby declared public streets of Salt Lake City—
July 7, 1859.

ORDINANCES 1860 — 1865

1860: Be it ordained by the City Council of Great Salt Lake City, that said city be, and is hereby divided into *school districts*, corresponding in number and boundary with the several bishop's wards.

The bishops of several school districts are hereby authorized to call a meeting of the members of their respective districts, at which meeting there shall be elected three trustees for each district, whose term of office shall be during the pleasure of the people; said trustees may appoint their own clerk; and they are hereby authorized and required to call meetings of all legal voters to determine the nature and extent of the improvements for school purposes, and the amount of tax to be assessed and collected, which shall be governed by the votes of the majority, and either of said trustees are empowered to call a meeting for the purpose of filling any vacancy that may occur in their number by removal or resignation.

It shall be the duty of the trustees to employ teachers and superintend the schools in their respective districts; and they shall take and subscribe an oath for the faithful performance of their duty, to be filed in the office of the city recorder.

The trustees of the several districts shall make an annual report to the City Council of the average number of scholars who have attended school during the past year, the amount of improvements, building and repairs for said school, and the tax collected and expended thereon; and in case either of said trustees fail to perform their official duties, the taxpayers of said district may enter a complaint to the City Council against said trustees.

Be it further ordained, that there shall be a Board of Inspectors appointed by the City Council for the several districts of the city, consisting of three competent persons, whose duty it shall be to hear and determine the qualifications of school teachers. All applicants of good moral character that are considered competent shall receive a certificate to that effect.

Be it ordained by the City Council of Great Salt Lake City, that all persons owning or occupying lots within the limits of said city, are hereby required to make a good and *lawful fence* on the street line of their lots and keep the same in good repair. Any person failing to comply with the requirements of this ordinance shall be liable to pay all damages that may accrue from such neglect, together with the Fence Viewers fees, and shall have no right to impound any citizen's animal for any damage it may do in such lot or enclosure. And any animal found in any lot or enclosure doing damage and having broken through a lawful fence, shall be taken to the owner, if known by brand or otherwise, who shall be liable to pay all damages which shall be appraised by three competent persons; and if the owner cannot be found, such animal or animals may be impounded and held for the amount of damage, until redeemed by the owner thereof.

A lawful fence shall not be less than four and one-half feet high, properly proportioned, and may be composed of any kind of

good fencing materials, put together in such a manner as to form a good substantial fence.

Be it ordained by the City Council of Great Salt Lake City, that there shall be and hereby is created the office of *Water Master*, who before entering upon the duties of his office shall take and subscribe an oath for the faithful performance of the duties thereof. It shall be his duty to see to the erection and repairs of such gates, locks, or sluices as may be necessary to admit into the city the waters rising and flowing therein, and divide the same through the city as shall best serve the public interest for irrigation, domestic and other purposes.

Any person or persons who shall remove, break or otherwise injure or destroy any dam, gate or sluiceway, shall be liable to pay a fine of not less than one nor more than one hundred dollars and pay all damages. Any person or persons who shall alter the course of the water intended for irrigation or other purposes, without the consent of the watermaster, or the person then holding the right of said water, shall be liable to a fine of not less than one, nor more than \$5.00 for every such offense.

It shall be the duty of the inhabitants of each bishop's ward to make and keep in repair such dams, gates or sluiceways as may be necessary to admit an equal and fair distribution of water to their several wards.

It shall also be the duty of the city watermaster to make a report of his proceedings on or before the first day of June next, and quarterly thereafter, to the City Council, and lay before them such designs for improvement as may be necessary for their action.

Be it ordained by the City Council of Great Salt Lake City, that said city, and all that district of country embraced within 12 miles of the limits thereof, be and are hereby subject to the following *quarantine regulations*:

The City Council shall appoint one or more physicians who, before entering upon the duties of their office, shall take an oath, and give bonds in the penal sum of five thousand dollars; conditioned for the faithful performance thereof, and whose duty it shall be to enforce quarantine regulations upon all residents or emigrants, or others passing through or coming into the above described quarantine limits.

Be it further ordained, that it shall be the duty of said physician or physicians to see that no emigrants nor any of their effects pass the quarantine grounds until they have been examined and declared to be in a healthy condition.

Be it further ordained, that all persons refusing to comply with the above requirements, shall pay a fine of not less than five nor more than one hundred dollars, or be imprisoned not to exceed six months, or by both fine and imprisonment, at the discretion of the court.

1861: Be it ordained by the City Council of Great Salt Lake City, that no person or persons shall be allowed to *ride or drive animals* faster

than a walk *across the bridge over Jordan river*, on North Temple street; nor to drive upon said bridge more than thirty head of cattle, horses or mules at the same time; nor more than two loaded wagons at the same time; nor to drive cattle, horses, or mules upon said bridge for the purpose of corralling or catching the same. Any person not observing this ordinance shall be liable for each offense to a fine of not less than one nor more than one hundred dollars, and pay all damages. One half of such fine shall go to the complainant and the other half into the city treasury.

The following Preamble and Resolutions were passed by the City Council of Salt Lake City, June 28th, 1862.

Whereas, While we lament the deplorable condition of our once happy country, the independence of which was purchased by the best blood of our sires, we hail with pleasure the approaching anniversary of the birthday of the nation, and in view of perpetuating our free and liberal institutions which have for so long a time inspired the patriotism of every true American citizen, and the strangers of other climes, who have sought asylum under the protecting aegis of our glorious Constitution; therefore,

Resolved, That we will celebrate the eighty-sixth anniversary of our National independence.

Resolved, That a committee of five be appointed, in behalf of the City Council, to arrange the programme and order of celebration.

Resolved, That Lieutenant-General Wells and staff be respectfully solicited to co-operate in the celebration of the day, with such of the military of the district and the several bands, as may be deemed proper.

Resolved, That the State, Federal, Territorial and county officers be invited to take part in the celebration and join in the procession, and that the invitation be extended to strangers and citizens generally, to participate in the ceremonies at the Bowery.

The following appointments for the occasion were then made, viz:

Committee of Arrangements: Messrs. Wm. Clayton, J. C. Little, Theodore McKean, Enoch Reese and Nathaniel H. Felt.

Furnishing Committee: Alonzo H. Raleigh, Elijah F. Sheets, and Isaac Groo.

Marshals of the Day: Col. Robert T. Burton and Majors John Sharp and Andrew Cunningham.

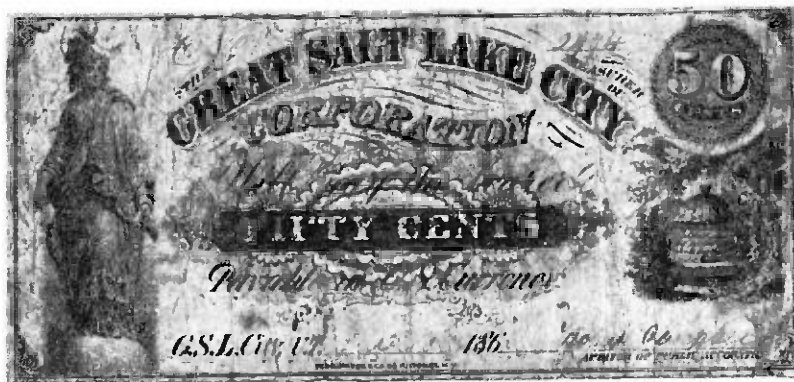
1863: It shall not be lawful for any licensed *vehicle*, when not actually employed, to be kept standing in any other part of the public highways of the city than those designated and set apart as stands for public vehicles, nor in front of any hotel, place of public business, or private residence without the express permission of the owners or occupants thereof.

It shall not be lawful for any carriage, hack, cab, wagon, dray, truck, or other vehicle to be driven through any of the streets of Salt Lake City, at a greater speed than eight miles an hour, nor

around the corners of any streets of said city at a gait that will endanger pedestrians. And all vehicles, when passing through or along any of the streets of said city shall, when meeting another vehicle, be driven to the right hand side of the way so as to pass clear of each other.

Any person violating any of the provisions of this ordinance shall, on conviction thereof, be liable to a fine in any sum not exceeding fifty dollars for each offense.

1864: Be it ordained by the City Council of Great Salt Lake City, that Sec. 22, of "An Ordinance in relation to crimes and punishments" passed March 16th, 1860, be amended by striking out the whole of said section and inserting in lieu thereof the following to wit: Any person or persons (except those lawfully authorized) *tearing down, mutilating or otherwise defacing any Ordinances, Bills, Poster, Advertisement, or other paper of a business of legitimate character, posted up within the limits of the city by any public officer or any other person or persons whomsoever, shall be liable to a fine of not less than one, nor more than fifty dollars for every such offense; one half to go to the person or persons giving information of such breach of Ordinance, or the offender may be punished by imprisonment for a term not to exceed twenty days.*



Money issued by Great Salt Lake City

This certifies that the foregoing is a true copy of the ordinance passed June 23, 1864.—Robert Campbell, Clerk.

1865: Bills were presented and allowed for the expense attending the *entertainment* of Hon. Schuyler Colfax and party, amounting to \$467.05.

The Council decided to place the *public bath* at the Warm Springs under roof, to furnish towels for bathers and to charge 25 cents for men and 10 cents for boys.

The mayor introduced the necessity of having an ordinance passed establishing a general *stock market* on the 8th Ward Square

and making it a penal offense to sell any kind of stock within the city except through the gates of that corral.

The Council decided, at the suggestion of the mayor, to issue \$8,000 of its own currency to meet an existing shortage of *small change* within the city.

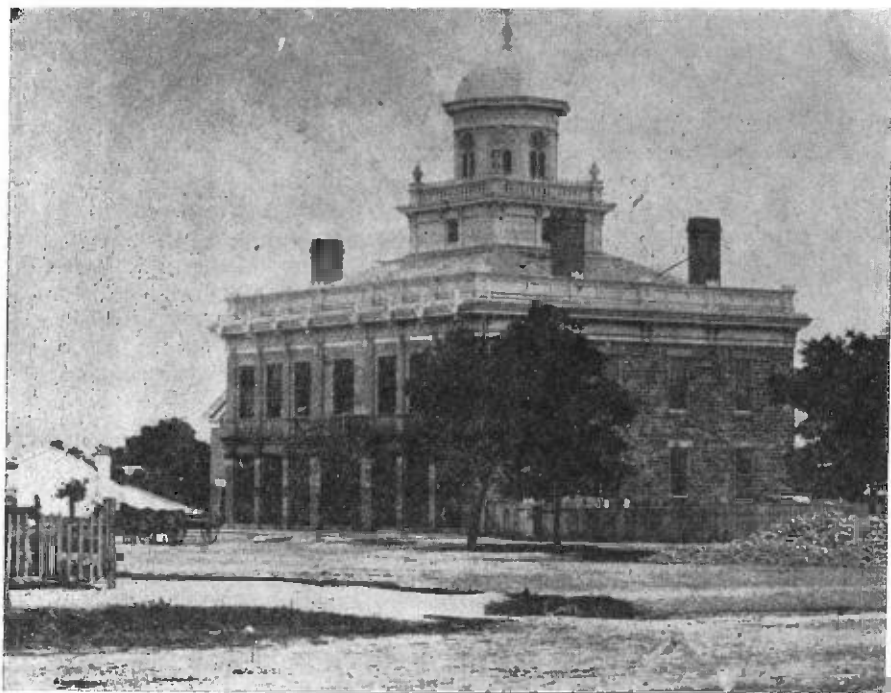


Mayor Smoot called the attention of the council to the need of a *proper location for standing teams* having for sale wood, coal, hay, poles, posts and grain; also the establishing of a *general stock market*. East Temple street, he said, was much too crowded with wagons bringing such articles to market and he felt that the time had come when proper places must be secured for such purpose. He said a certain corner had been tendered for the use of the corporation and he thought this might be made available for the sale of coal, hay and wood. The matter was left with the mayor and he was authorized to lease any sites thought proper for this purpose. President Young, who was present, endorsed the movement and advised the council in its future policy and, as it had the ability, to buy such lands as would be suitable for public purposes.

J. C. Little, former city sexton, rendered a report of *sales and collections for lots in the City Cemetery* amounting to \$1,954. He also reported there had been lots and single graves sold which remained unpaid amounting to \$281.00. Some of these, he said, were charged to the wards and bishops on account of the poor, while the cost of other single graves stood against poor people and some who were now dead. In these cases he recommended that the charges be remitted, while some other full lots not paid for and with a single grave could be sold and used for single graves. The report was referred to the committee on cemetery. A communication was received from Joseph Taylor, city sexton, setting forth the difficulty he experienced in making collections in money and asking if the city would take in lieu thereof any kind of produce. On motion of Alderman

Sheets the sexton was instructed to receive merchandise and all kinds of grain at market price where money could not be obtained.

The committee on public grounds presented the following petition to F. Auerbach and others asking a grant of a strip of land adjacent to the City Cemetery for a *burying ground for the exclusive purpose of such as belong to the Mosaic faith*. The report said: "We would respectfully recommend that said petitioners have a grant of such a piece of land on the east of the City Cemetery as they may think sufficient for the purpose above named, where they observe the Jewish laws and ceremonies in the burial of the dead; and your committee would further recommend that said piece of ground be surveyed by the city surveyor at the expense of the petitioners." The report was received and adopted.



CITY HALL

The last of the pioneer public buildings still standing in Salt Lake City is the City Hall located at 120 East First South Street, which was completed in 1865. William Harrison Folsom was the architect and builder. This imposing structure is made of red sandstone brought from Red Butte canyon east of Fort Douglas, the estimated cost of its

construction being \$70,000. The building housed all the municipal offices until the City and County building was completed in 1894.

The dimensions of the building are 60 ft. square with six spacious rooms on the first floor. This included the court room 22 ft. x 27 ft. The second floor had a council hall which was 23 ft. x 25 ft. and another court room 33 ft. x 44 ft. This room was decorated with highly enriched cornices and centerpieces. Pilaster architraves adorned the windows and doors. The building was surmounted by a domed octagon tower rising out of the center of the building on a square base. Around the tower was a promenade from which the visitors could obtain an excellent view of the city. On January 8, 1866, the building which represented so much time, labor and expense, was dedicated by George Q. Cannon and Mormons and non-Mormons, many of them coming long distances in covered wagons drawn by ox teams and other modes of transportation, witnessed the ceremonies.

In 1867, the city fathers purchased a clock to be installed in the tower of City Hall. It was brought across the plains and placed in position under the direction of W. Y. Silver and George Bywater. Weight approximately 400 pounds, pendulum weight and compensator 60 pounds. The diameter of the four dials was three feet and the weight of the bell and mounting 875 pounds. The clock bell was also used for calling the volunteer fire department. Years later the bell was discarded and carted away.

Many important events were held in this pioneer building. The territorial legislature assemblies held their sessions there. Here the constitutional convention was held adopting measures for admission of Utah into the union. Foreign dignitaries have been entertained under the roof of this historic building and many men have been nominated and elected to office there.

The following is taken from the record concerning the dedication of City Hall:

Present among the invited guests were President Brigham Young, Heber C. Kimball, Daniel H. Wells, Joseph Young, Sr., Governor Charles Durkee, Amos Reed, Secretary of the Territory, Hon. George A. Smith, president and members of the Council, the Honorable Speaker and members of the House of Representatives of the Legislative Assembly of the Territory of Utah, the Honorable Elias Smith, Judge of Probate, and county and city officers.

George Q. Cannon offered the dedicatory prayer which was followed by a speech from Governor Charles Durkee who concluded thus:

"You have before you an interesting event—the dedication of this building. You have been here long—you settled here early—you have endured privations and hardships and for the scenes of progress and perfection that now surround you, you have reason to be proud and to thank God for such blessings; hence you should feel a degree of gratitude and I do not doubt that you do so, and that you are doing your best to serve this community, to elevate the people, to set a good example, and to officiate for the good of the Territory, the

country and the people at large. You certainly deserve a great deal of credit; those who have provided the means for the erection of such a beautiful building, and have exhibited such a fine specimen of architectural genius have reason to be proud. It is creditable to the people, to the artists and the community, and I can only say I wish that the council here may be as perfect and harmonious as this architecture. I doubt not that it will be so, and hope it may be, for we all know the purer we can be the more truth we can have—the higher we can rise, the more harmony with God, the more happy we are here and hereafter. You have my prayers and my efforts that this building may be dedicated really, as you have prayed today, to the cause of humanity, progress, religion, to the welfare of the territory and the welfare of the world."

In the evening a grand banquet and ball were held and, according to the minutes, the party occupied the entire second floor of the building. The large west room was utilized for the ballroom. The orchestra was seated on an elevated position in the south end of the room, with the Stars and Stripes and several banners adding much to the appearance of the room. The council chamber was beautifully furnished as a drawing room and on several tables were cloths of richest hue. One hundred pictures and a superb looking glass adorned the walls. There was also a fine piano in the room and a full length picture of Brigham Young painted by artist Perry. Leading to these rooms were two dressing rooms for the convenience of the ladies. In the evening a banquet was served at artistically arranged tables in the mayor's office and the police court rooms under the direction of William Eddington, Esq.

IMPORTANT YEARS 1866 — 1880

1866: E. W. Perry's bill for painting a full size *portrait of President Young* was presented and allowed.

At its meeting held January 23rd the City Council had before it a bill from James Bird for \$42.00 for making a *picture frame*. The committee to whom it was referred recommended that it be paid and made the following comment: "That hereafter if that individual should be employed by the corporation, a specific contract be made." At a council meeting held February 9th the following appropriations were made:

The sum of \$2000 to P. A. Schettler as clerk and treasurer from Nov. 14, 1864 to Feb. 14, 1866.

The sum of \$300 to E. Smith for compiling and revising city ordinances, etc.

The sum of \$1500 to Robert Campbell, city recorder, for services rendered from Feb. 24, 1865-Feb. 12, 1866.

The sum of \$350 to J. C. Little as city marshal.

The sum of \$125 to Jeter Clinton for 1 year's service as quarantine physician.

The sum of \$200 to A. Burt, captain of police, for extra services during the past four years.

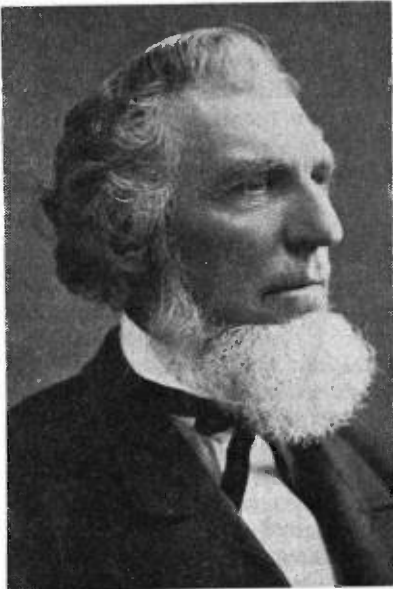
The sum of \$200 to A. O. Smoot for superintending public works and \$1000 for superintending distillery.

The sum of \$12 each to members of the council for attendance at extra meetings.

The sum of \$75 to Theodore McKean for service as clerk. Robert T. Burton was appointed assessor and collector for 1866.

The *old Fort Block* was sold to A. O. Smoot and the recorder was authorized to execute a deed therefor.

At a meeting held Feb. 13th *Mayor A. O. Smoot* stated that he had been identified with the council for nearly ten years, the greater portion of the time as mayor. He was now about to retire and he said he would always feel an interest in the affairs of the city.



Daniel H. Wells

On Feb. 16th, *Mayor-elect Daniel H. Wells* addressed the council. He felt a sense of responsibility and obligation devolving on him and hoped in discharging his duties to serve the interests of the city and the general welfare of the people.

William H. Folsom presented a bill for *carpenter work* on the new city building amounting to \$7,419.65. This and a bill from C. S. Cram for work on the same building were referred to the committee on claims.

At a subsequent meeting the council appropriated to A. Taylor the sum of \$4,976 for *plastering the new City Hall*, whitewashing and plastering the city liquor store and plastering the small house on Washington Square.

S. D. Serrine and Stephen Taylor were granted the privilege of *leasing the "old corral"* section of Washington Square for the purpose of selling hay, grain and provisions at a rental of \$100 per month.

The *committee on claims* to which were referred certain bills for carpentry work on the new city building, recommended that the bill of C. S. Cram be allowed, but that the bill of W. H. Folsom be referred to the committee of practical carpenters as the committee did not feel competent to determine the value of the work done and there was no contract.

On a committee report the council decided to erect a building suitable for a hotel at the *Warm Springs* with facilities for a restaurant, kitchen, etc., the building to be a cheap, temporary affair to be located between the bath house and the plunge bath and to be built of lumber at an estimated cost of \$2,000.

Mark Lindsey had petitioned the council for a *grant of land* northwest of the City Cemetery for the purpose of cultivating grapes. The committee to which the petition was referred reported that the land in question was of little value, but if the petitioner thought he could use it, he should have the exclusive right of occupying said land for a period of five years. The report was adopted.

The *City Auditor's* report showed the city to be financially embarrassed with obligations of \$14,275 and the current assets of only \$4,000. To meet the situation the committee on finance recommended negotiating a loan for a period of two months at 3 per cent per month. The same committee recommended that the price of home made liquors be reduced as follows: Retail, \$5.00 per gallon; by the barrel \$4.00 per gallon; five gallons and less than one barrel, \$4.50. The committee also recommended that the operation of the distillery be restricted for a period of two months so as to require only the services of one man, stating that no inconvenience could possibly arise as the city is now well supplied with home-made and U.S. liquors.

Perhaps the first job *wagon license* issued in Salt Lake was granted to Jacob Hammer July 17, 1866, at \$12 per year.

Sarah Ann Jones, probably the first woman to receive such recognition in Salt Lake, was allowed to *peddle fruit* for one month at one dollar per month.

A large *dairy* and *hennery* in the city was proposed by B. F. Snyder, who requested a lease of ten acres of land east of the 20th Bishop's Ward for a term of three years for such a purpose. The matter was referred to the committee on public lands and later the application was granted.

The Special committee to which was referred the matter of the sale of liquors at bars and billiard halls reported as follows:

That the extensive traffic in liquor now carried on in this city, contrary to the spirit and intent of the laws, has become so general as to demand the immediate adoption of measures that will arrest the evil and uphold the honor and authority of the city.

That existing ordinances are from their own provisions to a great extent inoperative and cannot in their administration be productive of desired results.

That the courts will not sustain the city in removing or abating bars, dramshops, groggeries and tippling shops as nuisances, while it is sustaining like places by its own provisions and under its own management.

That the process of assessing fines for *violation of city ordinances* or selling liquors and waiting on the tardy and uncertain

operation of appeals to higher courts, only affords a legal shelter under which the unlawful traffic is fostered.

That consequently it becomes expedient to abandon the present policy and prohibit the retailing of intoxicating liquors altogether in dram and tipping shops.

That it is more consistent with the expressed wish of the people not to grant licenses by which the keeping of bars, etc., are encouraged and that it is a policy which should be closely adhered to under existing circumstances.

Your committee is of the opinion that the moral tendency of this policy would be most salutary, not only in restraining the evils arising from the sale of intoxicating liquors, but in causing the removal from our midst of many who are here determined to pursue this traffic as means of debasing and corrupting society. And that such prohibition in this city by municipal authority would have a very great tendency to prevent its becoming a place of resort for drunkards and gamblers and other classes of evil, and consequently a very great means of securing peace and quiet law-abiding citizens.

Your committee would therefore recommend that all bars, dram shops, etc., now under the patronage of the city be abolished by municipal authority. And that one first-class wholesale and retail liquor store be kept by the city for the sale of liquors not to be drunk on the premises, which would be sufficient to meet the wants and necessities of the public.

The report was signed by Councilors Richards, Burton, Lawrence Spencer and Groo, and was received and adopted.

1867: A letter was received from John T. Caine advertising that he had purchased for the city, at its request, a *clock and bell* costing \$1,842.95. The report was received and the amount allowed.

There existed a difference of opinion as to how *stalls in the city market* should be disposed of and the committee having the matter in charge recommended that they be auctioned to the highest bidder rather than sold at private sale. Most of the stalls, it was believed, would be leased by butchers for the sale of meats, butter, cheese, etc. The report brought forth a motion by Alderman Richards that the committee on municipal laws be instructed to draft a bill establishing and regulating *meat markets* within the city.

At a meeting held Nov. 20th the Council passed an ordinance relating to the city market and another creating the office of *Market Inspector*.

The city appropriated the sum of \$300 to assist in the *purchase of uniforms* for Huntington's Martial Band.

Taxes remitted for the years 1864 to 1866 in the various Bishop's ward, amounted to \$615.71.

The *city treasurer* in his annual report showed the receipts of \$197,943.21, and disbursements of \$189,284.34, leaving a balance on hand of \$8,658.87.

At the meeting held on Dec. 18th, J. M. Hammer presented a bill of \$2.00 "for removing Negro Tom's corpse to the city hall." At the same meeting Naylor Bros. was allowed \$27.00 for putting balls and chains on prisoners.

Sarah Ann Cook addressed a letter to the council in grateful acknowledgment for an appropriation of \$2,000 to assist in purchasing a home.

The committee on finance presented a memorial addressed to the Legislative Assembly of the Territory asking an appropriation of \$20,000 for the building and maintenance of the *State Road* extending from Big Cottonwood on the south to the Hot Springs on the north. The memorial was approved.

The committee on public grounds to whom was referred the matter of land left vacant after being used as an adobe yard, made the following report:

"Your committee would suggest the propriety of the city fencing and holding said lands in reserve for a *city park and pleasure grounds*, which at an early day will be needed by the residents of the city. In the meantime part of the grounds can be leveled off and sown down to grass, which will yield a small income to the city, and the balance of the land can be graded for a public skating pond, which can be done at a comparatively small expense."

The tract referred to consisted of about 30 acres, part of which was ordered sold to the best advantage.

The committee to which was referred the matter of locating *quarantine grounds* reported, having surveyed the following tract for this purpose:

Beginning 528 rods east and 88 rods north from the southeast corner of Block 1, Plat B, of Great Salt Lake City, thence south 361 rods to the southwest corner, thence east 640 rods to the southeast corner, thence north 361 rods to the northeast corner, thence west 640 rods to the place of beginning, containing 1444 acres.

The committee proposed the erection of a suitable building to be occupied by some suitable persons as a protection to said grounds. The *distillery report* filed March 20, 1867, showed receipts of \$26,040.95 and the disbursement of \$23,714.49, or a cash balance of \$2,326.46. Property on hand had a value of \$10,106.64.

President Brigham Young attended the council meeting held on April 16th and gave his views in relation to the waters of *Emigration Creek*. He said if he were the City Council he would abandon the idea of having anything to do with the waters running through the 5-acre lots. He advised them to spend their means keeping the streets in repair. He said that when the water came on and flooded his lot and the mill dam filled up, it cost him \$7,000 to repair the damage. He did not call upon the City Council nor anyone else for indemni-

fication. He would say to the council to repeal the ordinances pertaining to the waters running on these lands and notify the bishops and let their regulation be left with them as they had done for some time before.

The council concurred in the suggestions made and rescinded all former action diverting said waters from their original channels.

The first mention of an *ice cream parlor* is contained in the minutes of June 7, 1867, when S. G. A. Duggins petitioned for a license for an ice cream "saloon" at the Paris restaurant on 2nd South Street. At the next meeting Lucinda Clawson asked for a similiar license.

The committee to whom was referred the matter of a new *city prison* reported the probable cost at \$15,000 and submitted plans on which the estimate was based. The matter was held in abeyance for future consideration.

At the meeting held June 28th, Almena Farr presented a bill for taking *care of Indian Mary* in the sum of \$80 and a bill from Drs. Ormsby and Roberts for medical attention for Indian Mary in the sum of \$75.00. Both bills were referred to the committee on claims. Later they were reduced and allowed.

August 6th, Wells-Fargo & Co. was granted a *bankers' and brokers' license* at \$150 for a term of one year.

Numerous bids were received for the erection of the *city prison* and the contract was finally awarded to Sharp & Cram, who agreed to complete the building with the exception of "finding the iron balls," for \$30,310.

The meeting of Dec. 3rd was attended by President Brigham Young, his son Brigham and Hon. George Q. Cannon. President Young asked for and was granted the use of the room west over the city hall for a class of the *School of Prophets*, to which he invited officers and members of the City Council. On motion of Councilor Lawrence the invitation was accepted with thanks.

1868: At a meeting held April 3rd, Charles Davey appeared before the council and stated that he had assumed the *exclusive right to sell hay* to all parties coming on the Washington Square. After some discussion he was told that the square was free for camping purposes and that persons coming on the ground had the right to purchase hay wherever they thought proper. At the following meeting, Mr. Davey asked for a reduction of his rent on Washington Square or cancellation of his lease.

Jeter Clinton, quarantine physician, reported an *epidemic of smallpox* in California and asked that steps be taken to safeguard the health of the people of Salt Lake. It was ordered that handbills be printed and distributed on the road running west and that hotels and boarding houses be thoroughly checked against the disease.

A committee was appointed to study the matter of *lighting* the principal streets of the city, the same consisting of Councilman Raleigh, Godbe and Groo.

The first *gunsmith's* license was issued to Freund & Brother for a shop on East Temple Street between Ross & Barratt's and F. D. Brown & Sons, for a term of three months at \$18.00.

Probably the first *city census* was that authorized October 13, 1868, when a resolution was adopted appointing Paul A. Schettler census agent for Salt Lake who, with others appointed, was empowered to conduct the census and report to the city council without delay.

1869. A. T. Delano was granted a license to exhibit *The Great Pacific Railroad Circus*.

Petitions were presented by H. B. Clawson, superintendent for licenses covering the various departments of *Zion's Cooperative Mercantile Institution*, to do business on East Temple Street in various buildings indicated in the petitions.

At a meeting Nov. 9, 1869, William S. Godbe, William McKean and R. T. Burton tendered their *resignations* as members of the council. The resignations were accepted and thanks expressed for service rendered. To fill two of the vacancies the mayor nominated John Clark and Nathan Davis and both were confirmed by unanimous vote. At a meeting held Dec. 22nd, Alderman S. W. Richards resigned and expressed his high appreciation of the privileges enjoyed as a member of that body.

As a site for the *new market place* the committee was authorized to purchase the Folsom property at the corner of 2nd South and West Temple streets, or be free to purchase any other property deemed suitable for this purpose.

1870: At a meeting held January 4th, a committee was appointed to arrange a celebration commemorative of the laying of the last rail of the *Utah Central Railroad*. The following resolution was unanimously adopted:

"Be it resolved by the City Council of Salt Lake City that we express our congratulations on the completion of the Utah Central Railroad, which secures to this, the capitol of our territory, direct connection with both the Atlantic and Pacific oceans.

"Resolved, That as Monday, January 10, 1870, has been designated as the day for the celebration of the completion of the road, we recommend a general suspension of business, that every individual who wishes may have an opportunity of participating in the ceremonies of the day.

"Resolved, That we hereby appoint a committee of arrangements consisting of Jeter Clinton, A. C. Pyper, John Clark, Heber P. Kimball and Henry Groo to adopt measures as shall enable our citizens to worthily celebrate so important an event in our local history.

"Resolved, That we appreciate the labors and difficulties encountered by the president and directors of 'our road' and trust that their triumph will be remembered in all time to come and

that their example may stimulate our people to still greater efforts for the development of our territory and for the giving of facilities for travel and commerce to our remotest settlements.

"Resolved, That as the Overland Telegraph was the pioneer of the great overland roads, so may our territorial telegraph be the pioneer of the railroad communication with all the settlements of our mountain home, and so may we extend and increase from year to year until our works shall be counted abundantly worthy of national recognition and Deseret become 'though last—not least' in the great confederation of states.

"Resolved, That telegraph communication be made with all our local offices that this celebration may be general, that old and young may participate therein.

"Resolved, That we present our special compliments to the officers of the Union Pacific and Central Railroads and invite them to be present at our celebration so pregnant with results which will be created and fostered by connection with the roads they represent."

1871: Hon Wilford Woodruff, acting in behalf of the Parent Society for the *cultivation of stock bees, fish, etc.*, was granted a tract of land 20 rods square on 13th East Street, a little south of 10th South for a term of years or during the pleasure of the council, for ponds for the propagation and culture of fish. The society was also given \$100 in cash.

H. J. Faust presented a petition for payment of *race track* amounting to \$2,069. The petition was referred to the same special committee appointed to purchase land.

Joseph A. Young, John W. Young, Brigham Young, Jr. and Briant Stringham petitioned for the right to lay *gas pipes* in the city for a term of 30 years. Later the committee on improvements recommended that the petition be granted, which report was adopted. Under a motion by Councilor Clark, the city street supervisor was directed to see that the *streets and ditches were kept clean* within the following radius: Commencing at the lamp post west of the southwest corner of Temple Block, thence east two blocks and three streets, thence south three blocks and four streets, thence west two blocks and three streets, thence north to place of beginning.

On May 1st, C. R. Savage was granted a license to carry on the business of *photographer* for six months at \$20.00.

A bill for "*ironing*" *prisoners* was received from Naylor Bros. and the amount, \$20.30, was allowed.

A number of patients afflicted with smallpox, among them Judge Strickland, had been removed to the *quarantine grounds* entailing an expense of \$410.00 which was ordered paid.

1872: Rev. Mr. Brown, a *Baptist* minister, asked for and was granted the use of the large west room of the City Hall on Sundays for *religious worship*.

At a meeting held April 19th, President Brigham Young and forty-two others petitioned the council to establish *waterworks* in the city. This brought forth a motion by Councilor Hills that the mayor be authorized to employ immediately a competent engineer to survey the proposed location of waterworks and to entertain proposals for a loan of funds to cover the cost thereof. The motion was adopted. A. Milton Musser, superintendent of the *Utah Telegraph*, petitioned the council for the exclusive privilege of putting down redwood *telegraph poles* in the center of certain streets. The committee on streets was instructed to draw up a resolution granting this privilege during the pleasure of the council.

On motion of Alderman Groo, the mayor was authorized to *borrow money* on the best possible terms to carry on the business of the city. At a later meeting the mayor was authorized by resolution to borrow \$10,000 from Nicholas Groesbeck, payable on or before May 15, 1873, with interest at a rate not to exceed $1\frac{1}{4}$ per cent per month.

The city had passed an ordinance requiring cigar dealers, livery stable keepers and other such *businesses to close on Sundays*. This precipitated a storm of opposition and many petitions for amendments to the ordinance were filed, charging discrimination. The committee on municipal laws, to which these petitions were referred, consistently recommended that they be tabled and included in a report the statement that certain city officers had given privileges to open at 5 o'clock contrary to the letter and spirit of the ordinance.

Good *rock crossings* were ordered placed at the intersections of East Temple and First and Second South Streets.

On April 4th a petition of Brigham Young, president of the *Utah Southern R.R. Company*, was brought before the council asking a grant to said company of the right-of-way through the corporate limits of the following portion of the city, viz: Beginning at the terminus of the Utah Central Railroad, thence south on Third West Street to Ninth South Street; thence east on Ninth South Street to Third East Street; thence south on an open street through the five acre plat A to the southern line of the corporation. On motion of Alderman Clinton the right-of-way was granted.

At a meeting held September 4th, the Jewish congregation was granted the use of the west room of the City Hall on Fridays, Saturdays and Sundays for *religious services*. It was stated that the Germans were using the east room of the building two Sundays of the month.

John R. Clawson was granted the privilege of erecting an *ice house* and cutting ice on Second South street near the slough and adjacent to the Jordan river.

The convention for drafting a constitution for the *admission of Utah as a state*, was tendered the use of the upper room of the City Hall for this purpose.

J. B. Newman had petitioned for the privilege of laying a two-inch *water main* from the Eagle Gate to the Palace Baths on Com-

mercial Street, and the committee on improvements recommended that the petition be granted during the pleasure of the council, provided the pipes be laid under direction of the street supervisor and the use of water be under the control of the city water master.

A communication was received from Father Walsh of the *Catholic Church* asking for a plot of ground in the cemetery to be set aside for members of that faith.

1873: Conrad & Popper were granted a site for the *manufacture of soap* on the premises known as the Pugsley tannery.

At its meeting September 9th, the mayor called attention of the council to certain *false statements* made in the Salt Lake Tribune in regard to himself and the council to which his attention had been called and some of which he read. The article in question reflected upon himself, Councilor Young, and other members of the council and concerned the disposition of city funds, etc. He asked if it was right and proper that such a paper should be represented by its reporter in the council. Remarks condemning such attacks were made by Councilor Smith, Alderman Felt, Alderman Clinton and others, after which Councilor Smith offered a motion, which was adopted, denying the paper the right to have a reporter at the council meetings.

The *Deseret Agricultural & Manufacturing Society*, by Wilford Woodruff president, asked for and was granted an appropriation of \$500 for its coming annual exhibition.

1874: *Vandals* had broken into the smallpox hospital incurring a risk of spreading the disease. Accordingly, the quarantine physician was authorized to dispose of beds, bedding and other furnishings to the best possible advantage.

The council adopted a resolution authorizing the mayor to convey by deed to the *Deseret Agricultural & Manufacturing Society* for \$3.25 per acre, the following described tract of land: All of Blocks 65, 66, 67 and 68 and all that fractional part of Lots 1 and 2 in Sec. 35, lying west of adjoining Blocks 66 and 67 and bounded on the West by the River Jordan as plotted in Plat C Salt Lake City Survey. (This property is now known as the State Fair Grounds).

Andrew Harvey petitioned the council to allow him \$100 per annum for future services in winding up and regulating the *City Hall clock* otherwise he would have to be under the necessity of resigning. The matter was referred to Mr. Bywater, superintendent of the City Hall clock.

The committee on improvements to whom was referred the petition of E. M. Barnum relative to a *system of numbering* by and through which stores, dwellings and other buildings might be more easily designated, recommended that measures be adopted to secure uniformity in numbering throughout the city, and that all numbering be governed by ordinance. The committee was in favor of adopting the Philadelphia plan recommended by the petitioner and further recommended that the committee on municipal laws be instructed to

draft an ordinance governing the matter and report to the council. The report was adopted.

The committee on the *city prison* recommended that an addition be erected forthwith consisting of dining room, cook room, *jailer's* office, etc., and that improved ventilation be provided.

On motion of Councilor McKenzie the *Deseret Baseball Club* was granted the privilege of playing on Washington Square subject to the direction of the council.

A petition received from Ann Willes and more than 4,000 other women deplored the growing evil of *intemperance* and asked that no more liquor licenses be issued to the end that the demoralizing influence of intemperance be banished from our midst. On motion of Council Young the prayer of the petitioners was granted, "as far as the law will allow."

Charles W. Nunn, old time veterinarian, petitioned the council for cooperation in establishing a *society for the prevention of cruelty to animals*.

Mrs. Josephine Ursenbach, an invalid, complained of the incessant *barking of dogs* in the vicinity of her home and asked that the nuisance be abated. The matter was referred to the city marshal with instructions to enforce the law. Later the marshal reported that the offending dogs had been killed.

A *grand jubilee* was to be held in the Tabernacle July 24th and provisions were made for visitors to stand their teams at convenient places during their sojourn. Thousands of children were expected to participate in the festivities.

1875: Residents of the 11th and 12th wards complained of having been deprived of much of the *water allotted* them in former years and were informed that this was due to Fort Douglas using the waters flowing from Red Butte. However, the water master stated that adjoining wards had agreed to share their quota with those affected, thus furnishing them with a supply to make up the deficiency. Water pipe had begun to arrive from Louisville, Kentucky for the city water system, 20 carloads out of 37 having been received.

Bishop Leach (Second Ward) and others complained of *stray cattle* roaming the streets and doing much damage. The matter was referred to the committee on municipal laws.

Bound volumes of the *city ordinances* were made available to the public, the more expensive binding to be sold at \$2.50 per copy. By resolution and deed the city conveyed to Brigham Young a certain *tract of land* in Block 139, Plat A of which he had held undisputed possession for a number of years. In exchange therefor President Young conveyed certain property in the same block and plat to Salt Lake City. Having learned that the Chief Executive of the nation, *President Ulysses S. Grant*, was about to visit Salt Lake City, the council adopted a resolution providing for his entertainment and appointed a committee of arrangements consisting of Alderman Pyper,

Alderman Raleigh, Hon. George Q. Cannon and the city marshal to take the necessary steps. It was decided to invite the governor, federal and territorial and military officers and other distinguished citizens to the proposed reception. Richard Brimley had petitioned the council to place *street lamps* along the line of the Utah Southern Railroad on 3rd West St., but the council thought it inexpedient at this time. However, the committee suggested if there was real danger the matter should be called to the attention of the railroad.

Acting on a letter from Miss Georgia Snow, librarian of the *Ladies Library Association*, in which an appeal was made for financial assistance, the committee on ways and means suggested a consolidation of existing libraries and possible aid from private sources, admitting, however, that as the movement advanced it might become necessary for the city to enact such legislation as would render possible a regular appropriation. Brigham Young, president, and H. B. Clawson, superintendent of the Z.C.M.I. requested the privilege of laying a *wooden crossing* eight feet wide, for pedestrians, from the front of the store then in course of erection, to the opposite side of East Temple Street; also to put a *plank sidewalk* in front of the store and make such other improvements as will be an advantage to travelers. The request was granted. Similar privileges were later granted to various firms in other parts of the business district.

The city sexton reported 391 local *deaths* during 1875, with an additional 105 from outside points and six transients, making a total of 502. This was a decrease of 46 as compared with 1874.

Dr. Seymour B. Young proposed to the council that he would take over the *superintendency of the asylum and hospital* and furnish necessary bonds, for the sum of \$6300 per annum to be paid in monthly installments; he would furnish all food, clothing, lights, fuel, medicine and medical attention. The proposal was referred to the committee on asylum which later brought in a report recommending that the property be sold to the Territory on reasonable terms. The report was adopted.

A resolution was adopted setting forth that the appropriation made by Congress for the use of the *legislative assembly*, amounting to \$23,400 had been expended by the United States marshal, George B. Maxwell, for the maintenance of the *United States courts*, and there were no funds left for the purpose for which the appropriation was made. As a part of the resolution the city tendered the use of the council chamber and other rooms with furniture therein, including lights and heating, free of all charge and expense. A copy of the resolution was ordered transmitted to each branch of the legislative assembly.

That if any person or persons shall be found in an unhealthy condition from any contagious disease, within the aforesaid limits, that shall, if in the judgment of the *Board of Quarantine*, the safety of the person so infected, or the public, shall render such action necessary, be required to remove forthwith to such place, within said limits as said Board may direct; and if any such person shall neglect or refuse to

comply therewith, it shall be the duty of said Board to have it done at the expense of said person; and if in the judgment of said Board it shall be deemed advisable for the person so infected to remain in his usual place of abode for care and treatment, the said Board shall compel the strict quarantine of said place of abode, by causing to be kept displaying conspicuously during the period of danger a yellow flag upon such premises, as well as by establishing a guard at, or near the same; by giving notice in the most public manner practicable that said premises are infected; and, further, by regulating and prohibiting ingress and egress to and from said premises, until all danger from infection therein shall be ceased, and the most thorough measures for disinfecting said premises shall have been taken. And if the effects of any person be found in a condition liable to engender contagious disease, the same shall, at the discretion of the quarantine physician, be removed or destroyed at the expense of the owner thereof; and in the event of the removal of any person so infected, the premises from which he is removed, and the household thus exposed, shall be strictly quarantined until all danger of infection shall have passed; and such measures for the purification of said premises shall be taken as in the judgment of the quarantine physicians shall be necessary.

1876: Following the election, the *City Council* was organized as follows: Feramorz Little, mayor; Adam Speirs, Henry Dinwoodey, A. H. Raleigh, John Sharp and Alexander C. Pyper, aldermen; Brigham Young, John Henry Smith, Nicholas Groesbeck, John R. Winder, David O. Calder, George Reynolds, Elias Morris, Elijah F. Sheets and Harrison Sperry, councilors; John T. Caine, city recorder; Andrew Burt, city marshal. All qualified as of February 15, 1876.



Feramorz Little

The *city asylum and hospital* had long been a source of great expense and anxiety to city officials and an effort had been made to have the legislative assembly assume jurisdiction for the territory. This having failed, the regular and special committee of the council, to which the matter was referred, brought in a report, having arrived at the following conclusions:

"That it is clearly made the duty by legislative enactment of the several county courts to provide for such persons as are

now inmates of the city asylum and hospital, and that there is no doubt that the respective counties could do so on a more satisfactory and economical plan than is being done at present. The committee therefore recommends that the inmates of the asylum and hospital be returned to the respective counties from which they came, and that the city recorder be instructed to notify the proper officer of such counties to come and receive the patients belonging to them respectively on or before the first day of April next or the same will be sent to them at their expense."

The committee further recommended that the property of the asylum not needed for such purposes, be disposed of to the best possible advantage. The report was received and the recommendations adopted.

At a special meeting held June 9, 1876, the council remitted the *taxes of aged and indigent persons* in the total amount of \$5,153.00.

A petition was received from James Lawson and others asking the city to *reimburse Albert Lyon* in the sum of \$350 for losses sustained when his horses fell into a stream due to a loose plank becoming dislodged while driving over a culvert. The petition was laid on the table.

Residents of Second East Street represented to the council that street car drivers unhitched their teams on 3rd South and drove along Second East riding on the car tongues, endangering their lives and stirring up dust to such an extent as to cause a distinct *nuisance*. They asked that it be abated and the city marshal was instructed to give the matter his attention.

Councilor Calder said complaints had been made by several citizens of annoyance caused by hooting, shouting and other disagreeable noises on the streets at night in the eastern part of the city. On motion of Councilor Dinwoodey, the city marshal was instructed to inquire into and suppress the evil complained of; also to suppress the nuisance at the railroad depot caused by the boisterous solicitations of hackmen, omnibus and street car runners.

In the matter of the communication of Walker Bros. asking to whom to pay taxes on their *powder magazine* north of the Hot Springs, they were advised that, although said magazine was in Salt Lake City, it was not in Salt Lake County, all that portion of the city limits north of the Hot Springs being in Davis county, to whom the tax should be paid.

A petition from Henry Wagener, Jacob Alt, John Kremer and A. Levy represented that they conducted business under a *license for the sale of beer* and had never violated the letter or spirit of the city ordinance by selling or giving away spirituous liquors. The petitioners further set forth that they desired to continue the same business in like law-abiding manner and respectfully asked no change in existing ordinances be made which would have the effect of punishing them for offenses committed by others, and not wishing to engage

in the sale of liquors, submitted that they should not be required to pay increased license tax without corresponding benefit.

The matter was laid on the table pending report of license committee to which had been referred a petition from certain liquor saloon keepers who alleged that dealers in beer were "horning" in on their business. As a result of the controversy between liquor dealers and those licensed to sell beer only, the committee on municipal laws presented an ordinance "licensing and regulating the sale of spirituous and fermented liquors" and fixing the license fee of all such dealers at \$1,000.00 per annum, payable quarterly. The ordinance was read by sections, then by title and became law.

Thomas Fenton, nurseryman, asked the council to consider the propriety of introducing the *English sparrow* for the purpose of exterminating insects destructive to fruit. The petition was referred to the committee on improvements.

The committee on streets and alleys, to whom was referred the matter of the construction of *cellarways*, reported that they had investigated the matter and found on East Temple street eleven openings to cellars, none of which was constructed in accordance with the ordinance; that about one-third of said openings have iron gates and the balance are without them; that six entrances are constructed in accordance with the ordinance, with the exception of gates which are needed to complete them. The committee recommended that the street supervisor be instructed to see that the ordinance is enforced. The report was adopted.

The mayor in behalf of the special committee on improvements, reported that agreeable to instructions they had purchased of Charles Popper 120 acres of land adjoining the *city cemetery*, a portion of which was enclosed in the cemetery, for which they agreed to pay at the rate of \$10 per acre. The report was adopted and \$1,200 appropriated.

Under recommendation made by a committee on claims, the council appropriated to former mayor, Daniel H. Wells, the sum of \$2500 as compensation for extra services rendered during the entering of the *Salt Lake City townsite*.

1877: The Atlantic & Pacific Telegraph Company was granted permission to erect *telegraph poles* through the streets of the city in accordance with the provisions of city ordinances.

At a meeting held March 6th a communication was presented from O. H. Riggs, territorial superintendent of district schools, setting forth the inadequate accommodations which the present school houses afforded the children of this city for attending school, and suggesting as a remedy that the city be made one *school district* and that four or more school houses of six rooms each be erected by means of a direct levy, as provided in the territorial school law, which, with schools established on the graded system, would furnish school facilities for all the children of the city.

Louis Cohn, doing business on East Temple street, represented that he was *bankrupt* and asked the council to accept \$75 in full payment of taxes amounting to \$300. The petition was referred to the committee on claims.

A petition was presented by Messrs. Walker Bros., setting forth that they had imported 100 pairs of *English sparrows* which they had liberated in the city, as the introduction of these birds could not fail to be of benefit to the community, and pending the convening of the legislature, they asked the council to create *an ordinance for the special protection of said birds*, with such penalties for non-observance as they might deem advisable. The petition was referred to the committee on municipal laws with instructions to draft an ordinance in accordance with the prayer of the petitioner.

In the minutes of Thursday, August 30, 1877, announcement is made of the *death of President Brigham Young*, which occurred Wednesday, August 29th. The following resolutions were adopted:

"Whereas, President Brigham Young, our most distinguished and illustrious fellow citizen, and a member of this council, in the providence of Almighty God, has departed this life, and

"Whereas, the death of so eminent and so good a citizen, leader and member of our community, is a calamity so great that the mind seems inadequate to grasp, or language to express the extent of the loss that this lamentable event has brought so suddenly upon us, therefore.

"Resolved, That while we mingle our tears and condole with each other in this sad bereavement, we tender this token of respect and love to the one we mourn, and express our deep sympathy with his family and friends in the overwhelming affliction which has befallen us all."

On motion of Councilor Reynolds it was agreed that the mayor and the council attend the funeral in a body.

The people of the north bench, it seems, had become unduly excited over the granting of a petition by William H. Hooper and others, asking that *trees be set out in the city cemetery and watered from a ditch running through the property*. Petitioners, headed by Thomas Latimer, assumed that the water used would affect the already inadequate supply causing them to suffer in health, comfort and convenience, which they vigorously protested, 500 strong. On motion of Councilor Calder the petition was received and laid on the table, there being no cause of complaint, as the Hooper petition had not asked for water from their ditch.

The committee on improvements reporting on the petition of W. B. Hibbard and 50 others asking that *houses and places of business be numbered*, recommended that the improvements be made as it was needed and would require an ordinance to make it effective; that the signs be placed at the corners indicating the names of the streets, and that the following plan for the numbering of the houses be adopted:

"That there be 100 numbers to each block, 50 on a side, odd numbers on the left hand side and even on the right; commence numbering on the west end of the longest street running east so that the numbers will be the same on each street at the intersection of the streets running north and south. Then commence on the south end of the streets running north and south and number them in the same manner, also commence numbering on the west and south of the streets in Plats D and E and number in the same manner with the exception that as the blocks are only half the length, there be only 50 numbers to a block, 25 on each side."

On motion of Councilor Winder the report was accepted and the recommendations adopted, and the subject matter thereof referred to the committee on municipal laws with instructions to report on ordinance for the numbering of houses as contemplated in the report; also to consider the propriety of having only 50 numbers on a block instead of 100.

1878: At a special meeting held March 18th, *salaries of city officers* for the year were considered. The mayor's salary as superintendent of public works and superintendent of water works had been fixed by the committee at \$3,000, but there was some objection and an effort was made to reduce it to \$2,500. The vote on the proposition was a tie, seven to seven, whereupon the mayor, who had the deciding vote, said he would give his services to the city free of charge if members of the council would do likewise. As there was no response to the proposition the mayor voted in his own favor and his salary was fixed at \$3,000.

Other salaries approved by the council were as follows: Recorder and auditor, \$2,400; treasurer, reduced from \$1,800 to \$1,500; assistant clerk, \$600; city marshal and captain of police, \$2,000; street supervisor and watermaster, \$1,800; chief engineer of fire department, \$600; police per day, \$4.00.

At a meeting held March 26th W. H. Hooper and William Jennings appeared as a committee appointed by a mass meeting held in the "Liberal Institute" at which it was agreed to ask the federal government to establish a *branch mint* in Salt Lake City. The visitors asked for an expression from members of the council and many responded favoring the proposition. Finally the following motion was unanimously adopted:

"That we, the City Council of Salt Lake City, view with favor the effort being made by our citizens to induce the general government to establish a mint in this city, and as far as we have the power and authority, shall consider with liberality the proposition to furnish a suitable piece of ground upon which to erect the necessary building for such mint."

Residents of 5th South between 1st and 2nd East petitioned the council to abate a nuisance caused by the *dumping of garbage* in and around Washington Square, detrimental to the health and well being of

the people living in that vicinity. The nuisance was ordered abated and the city marshal instructed to see that the law is enforced.

The *Deseret Baseball Club* petitioned for a lease of the west half of Washington Square on which to conduct ball games and charge a nominal admission fee; but several other clubs had protested such action. In view of the circumstances the committee on public grounds recommended that the petition be denied, which was done. Later the dissenting parties got together and under a mutual agreement the premises were leased for \$500 per year, the other clubs to be permitted to hold practice games when it was not otherwise occupied.

The council appropriated the sum of \$100 to assist the Tenth Ward *brass band* in the purchase of *uniforms*.

Thomas V. Williams complained of a *frog pond* opposite his residence in the 12th Ward, corner 2nd South and 5th East street, and asked that it be filled up. The petition went to the committee on streets and alleys.

The reckless *handling of powder* at the magazine near the Hot Springs was referred to in a communication from William Varley, who asked that something be done to prevent a possible tragedy. The matter was handed to the city marshal.

Ducks and geese which were abundant in certain parts of the city were charged with befouling the waters and destroying garden stuff in a petition filed by James Burgess and 23 others. They asked that an ordinance be passed to regulate the nuisance and the matter was referred to the committee on municipal laws.

The committee on streets and alleys presented the following report:

"Your committee to whom was referred the motion of Councilor John Henry Smith 'that it be the sense of this council that no member of this council, officer or regular employee of the city, be permitted to place teams on the public works of the corporation at the public expense' having fully inquired into the matter and find by inspection of the supervisor's account, that no cash has been paid for team work on the public works of the city to any member of the City Council, officer or regular employee of the city since February, 1876, nor has any cash been paid for team work to any person since July, 1877. All the teams engaged by the corporation on the public works outside of the teams owned by the city, have been engaged in working out taxes.

Inasmuch as it has been, and still is, the rule of the present administration of the city to pay no cash from the treasury for team work on the public works, your committee is of the opinion that further action in the premises is unnecessary. The report was signed by John Sharp, Elias Morris, John Henry Smith, Isaac Brockbank and Francis Armstrong, and was received and adopted.

A special committee to which was referred the subject of the cost of meals supplied to the *city prisoners*, reported that after thorough investigation and from the fact that the existing price of provisions is

very low, they had arrived at the conclusion that prisoners could be amply fed for 30 cents per day or ten cents per meal, and recommended that this be the price fixed for such service. The report was received and adopted.

1879: On the 5th of May, ex-mayor Wells having been sent to the penitentiary by Judge Emerson, for refusing to describe the ceremonial dresses of the endowment house, the city council ordered a grand procession at the release of its former magistrate.

1880: John S. Barnes and other residents of 3rd, 4th, 7th and 8th wards petitioned for an extension of water mains to 6th South and East Temple streets to make it possible for them to connect their residences with the mains and thus secure pure water for domestic purposes. They alleged that the well water was unfit for use and was the cause of much disease, particularly *diphtheria*. The petition went to the committee on waterworks. In an effort to check the spread of diphtheria, which was quite prevalent, the committee on quarantine recommended the passage of an ordinance controlling the building and operation of vaults and cesspools. The report was received and consideration deferred for one week.

John Shelmerdine was appointed *city weighmaster* on Washington Square and allowed to retain all fees collected for himself. He was also allowed to erect sheds at his own expense and have the privilege of doing a stabling and feed business.

Having learned that *President Rutherford B. Hayes* and party would visit Salt Lake in September, the mayor asked the pleasure of the council in receiving and entertaining these distinguished visitors. The mayor reported that 100 *city bonds*, each for \$500, making a total of \$50,000 had been issued and signed and offered for sale. All bonds had been duly sold at par and accrued interest, bringing in a total of \$50,175.65.

William H. Hooper and one hundred and fifty-five other prominent business men and firms petitioned the council to adopt the proposed *electric lighting system* for the city, as it would be a substantial improvement over gas lights and add much to the appearance of the city. An extended petition from Wilford Woodruff and others against the adoption of the proposed electric light plan for Salt Lake City was received, petitioners insisting it would be an unwise policy for the city to adopt electricity and thus cripple the gas company, in which the city had an investment of \$78,700. The petition went to the committee on improvements. At the meeting held October 26th, the committee made its report recommending that the matter be held in abeyance for one year to enable the council to gather desired information on the adaptability of electricity for street lighting, and also instructing that the mayor be instructed to ascertain and report to the council whether the present cost of lighting the city cannot be reduced.

The election of February, 1880 returned:

Mayor, Feramorz Little; Aldermen, Elijah F. Sheets, Henry Dinwoodey, A. H. Raleigh, D. O. Calder and A. C. Pyper. Councilors, Joseph Booth, Jacob Weiler, John Clark, Thomas E. Taylor, Harrison Sperry, Joseph F. Smith, John Henry Smith, O. F. Whitney and Francis Armstrong. Recorder, John T. Caine, treasurer, Paul A. Schettler; marshal, Andrew Burt; assessor and collector, John R. Winder.

Feramorz Little served Salt Lake City as its mayor three terms, and his administration of municipal affairs was acceptable to all classes of the citizens. Liberty Park was purchased by the city while he was in office; many improvements were made in public works and the financial business of the municipality was well conducted. He retired from office at the election of 1882.



City and County Building

CITY AND COUNTY BUILDING

Washington Square, first permanent camp-site of the Mormon pioneers, was named August 22, 1847 after the first president of the United States. On this historic plot of ground was erected the City and County Building. From the writings of Newell Knight is taken parts of the story of its construction:

In 1890, a contract was let to build a joint City and County Building at First South and State Street. After spending \$22,000 it was

determined that soil conditions would not permit the erection of the building. On March 25, 1891, Mayor George M. Scott called for bids for a City and County Building to be constructed on Washington Square, the ten acre block bounded by State and Second East and Fourth and Fifth South. Architect Mohein, Bird and Proudfoot, submitted plans which were accepted. The building contract was awarded to J. H. Bowman September 22, 1891, and H. M. Willard was appointed superintendent of construction. New honors were added to this birthplace of the Rocky Mountain empire for the first incorporated city and county in the west were building a monument to the faith and perseverance of the Mormon pioneers upon their original camp site.

The City and County Building was the tallest building in downtown Salt Lake City, rising 303 feet from the ground to the top of the tower, 260 feet to the ledge above the clock. To overcome soil conditions, a 31,150 foot steel and cement carpet was laid as a foundation for the building. Steel rails weighing 16 pounds to the foot were criss-crossed every two feet and cement poured between them. The building was patterned and designed after the old City Hall in London, England. The walls are native sandstone. Battlements found at the north and south ends of the building are topped with Moorish roofs, having lancet windows for defense. There are Norman doorways, Ogee mouldings, voluted scrolls, AA shaft impostes, Gothic clustered columns, Roman, Corinthian and French Renaissance architecture incorporated into the pattern. Carvings on the outside of the building by Linde, a Frenchman, depict the history of the west. Mr. Linde carved a likeness of himself at the north end of the building.

Over the front entrance (facing State Street, and above the main doors) are three medallions; carvings in stone of the first mayor of Salt Lake City, top center, Jedediah Morgan Grant, and leader of the last group of pioneers to arrive in the valley in 1847. The medallion on the north side of the main door is J. H. Baskin, first gentile mayor of Salt Lake City, who was elected during the time of the Edmunds-Tucker law, when gentiles (non-Mormons) controlled city politics. No Mormon was permitted to vote or take part in politics under this act of Congress. Mayor Baskin was in office when the building was completed. The medallion south of the door is federal judge, Jacob Blair, who was appointed by President Grover Cleveland. He was the judge who sentenced many of the Mormon church leaders to prison for practicing polygamy.

The Gothic clustered columns of granite at the main entrance are topped by carvings of the faces of the pioneer women who came to Utah in the first company. There are sixteen in number carved in relief at the two main entrances facing either State Street or Second East Street. Among them are the Crow women, Elizabeth Crow, Harriet Crow, Elizabeth Jane Crow, Isa Vinda Exene Crow, Ira Minda Almarene Crow, Matilda Jane Crow Therkill, also Catherine Campbell Steele, mother of the first white child born in the valley, Clara

Decker Young, wife of Brigham Young, Harriet Decker Young, wife of Lorenzo Young, and Ellen Saunders Kimball, wife of Heber C. Kimball.

Above the shaft impost upon which the arches rest, are carved the four Masonic compasses and the heads of two Dinosauria. Directly above these two and at the base of the Roman column are carvings of two Dinotheriums. To the left of the arches, as one enters, above the impost, is carved the Indian Chief Joseph and on the right of the door the Indian Chief Walker.

The frieze at the top front of the building symbolizes the rising sun or the dawn of a new day for the pioneers. In the center of the frieze is the Beehive, symbolizing industry and was selected by the Latter-day Saints from the Book of Mormon. A male figure stands on each side of the beehive with farm tools in his hands, observing the water flow from a dam at the base of the beehive, signifying the beginning of Anglo-Saxon irrigation in America. Marine life is carved on the mouldings above the third floor windows as a reminder of old Lake Bonneville, whose shore line can be seen on the surrounding mountains of the valley.

The carvings in the quatrefoil grass are the owl, symbol of wisdom and equality of justice to be found within the walls of the building; Andres Muniz, an Indian with a party of Spanish explorers who entered Utah in 1776 in search of a shorter route to the Spanish missions in California; Don Bernardo Miera Y. Pancho, mayor of Santa Fe, New Mexico, who was with the party and, between the two faces, is found the "Altar Rose," Spanish rosette, symbol of purity of the Lord, the perfection of the Godhead, the blessings of the Virgin Mother. The face of Simon Lucero, soldier of Mexico, is carved to the right of the north door. He was also a member of the Spanish explorers of 1776.

The north door is arched within arches, having a Moorish arch, Egyptian arch and Corinthian arch. The south door is arched in the same manner. To the left of the north door is found the face of Juan de Aquilas, the Lion of Judah, and Don Cosneros, Spanish Knight from Mexico, and the Cross of Malta.

The Cross of Malta is an emblem that comes from the days of the Crusades. The emblem is symbolic of Justice, Liberty, Truth, Unity, Perfection, the love of Christ, love of mankind, Freedom or Eternity. Radiating out from the center, equal distance to the points, are the Rays of Living, the mercy of God toward all who believe. This emblem is found on buildings where through faith and works one is pledged to uphold the teachings of our Lord and Savior and obey the Ten Commandments. Above the Altar Rose and the Cross of Malta, is the Fleur-de-lis, the royal emblem of France. Just above are two gargoyles, water spouts, found in carvings on this building.

At the base of the towers of defense at the north end are the faces of Peter Skene Ogden, an early Hudson Bay company trapper, and for whom Ogden was named, and Miles Goodyear who built the

first log cabin in Utah and who sold Weber Valley to Captain James Brown of the Mormon Battalion.

Over the east entrance, or rear of the building, facing Second East, again is found the beehive. Above the beehive and at the base of the column that formerly held the statue of Commerce is the Eastern Star, or star of Judah, meaning exaltation not attained. There is also carved at each entrance the six pointed star meaning exaltation attained.

Above the clustered column where the faces of the pioneer women are carved are the American eagle and the sea horse. To the north of the arch is Francisco Atanacio Dominguez and directly at the top of the shaft is carved Chief Washakie, the Indian buried at Fort Washakie, Wyoming with full military honors.

South of the east door arch is carved Sylvester Velez de Escalante who came to Utah in 1776, and above the shaft, Jim Bridger, the first white man to see the Great Salt Lake in 1824. At the side of the doors of the east entrance are the Masonic symbols of the Rams Head, links of chain, the block "I" symbol of Alpha and Omega now and forever, eternity to eternity.

East of the south door is carved Father de Smet, a Jesuit Priest, who, in the early 1840's, was sent from St. Louis to the Rocky Mountains to organize the Indians into missions. He is credited with having much to do with the final decision of the Mormon leaders to settle here. At this end of the building is also found the group sent by Coronado, Governor of Mexico, in the year 1540, under the command of Captain Garcia Lopez de Cardenas, in search of the fabulous cities of gold of Indian legend. Around the balconies are carved many lintels and arched lintels which are typical of the early American architectural styles of the 1800's.

The City and County Building actually was the first State Capitol of Utah. The pioneers started to build a State Capitol at Fillmore, Utah in 1853, but it was never completed. The lack of modern transportation and the unsettled condition among the Indians at the time caused the return of the territorial capitol to Salt Lake City in the year 1856. In 1896, the Territory of Utah was granted Statehood. The first elected governor was Heber M. Wells and his successors were officed there until the State Capitol Building was completed in 1915. All state officials, State Senate, House of Representatives, Secretary of State, Supreme Court, Judges, Superintendent of Schools, the Land and Water Boards, Indian Affairs, etc., had their offices in the City and County Building until 1915.

Entering this first State Capitol from either the east or the west main entrances are thirteen steps to the second floor, symbolizing the thirteen original colonies. The wainscoting is of native onyx which was mined at Pelican Point on Utah Lake. Tiling on the floors is of Indian design, depicting the creation of earth, division of mountains and waters, the blood cross of brotherhood and the compass of the earth.

On the third and fourth floors on the city side of the building are hung paintings of Salt Lake City mayors, dating from 1851 until the present. On the third floor, where Utah's first Legislature met in joint session to hear the governor deliver his program for the new 45th state of Utah, is the life size painting of the first territorial governor, Brigham Young. This picture was painted in 1866 by artist E. W. Perry. The artist painted Brigham Young standing upon the Golden Plates, from which Joseph Smith translated the Book of Mormon, holding a Book of Mormon in his hand, with a completed picture of the Mormon Temple in Salt Lake City in the background. The temple was not completed until 27 years after the painting was completed. The world is at Brigham's feet as the symbol of the gospel reaching all parts of the earth. The hand carved frame of the picture by Cummings, shows the staff of life in the corn and wheat, and the tools used by the pioneers to cultivate the soil. At the top of the frame are the beehive and bees. On the two sides of the beehive is a cornucopia held in the hands of cherubs. When Adam and Eve were driven from the Garden of Eden, the Lord placed two cherubs to guard the tree of life with flaming swords. The value of this painting is estimated at one million dollars.

Financial conditions in Salt Lake City were unstable during the time of the construction of the City and County Building and the cost exceeded the bid. J. H. Bowman forfeited his bond and the city took over and completed the structure, finishing the job in 1894 at a cost of \$950,000. It was dedicated December 28, 1894 with President Wilford Woodruff of the Church of Jesus Christ of Latter-day Saints offering the dedicatory prayer.

Many "firsts" have taken place upon this original camp site of the Mormon pioneers. It has been called Emigration Square, Eighth Ward Square, and City and County Building Square, but it is Washington Square, the birth place of the Rocky Mountain states.

PIONEER FIRE DEPARTMENT

In 1852-53 an ordinance was passed by the City Council and signed by Jedediah M. Grant, then mayor of Salt Lake City, providing for the organization of a fire brigade. Three dozen leather buckets were purchased, twenty one ladders constructed and bucket companies were organized in each of the Latter-day Saint wards. Previous to this, fire protection had been secured through volunteer brigades scattered throughout the various wards of the city and with no municipal sanctions for their actions.

March 3, 1853: A committee on municipal law was instructed to get up an ordinance with the view of establishing a fire company in the city.

18th: It was voted that the marshal be instructed to obtain use of two ladders and twelve buckets belonging to the police department to aid them in extinguishing fires.

October 28th: Resolved by the City Council of Great Salt Lake City that the bishops in the several wards of said city do hereby authorize to organize a fire company forthwith to consist of ten or more men, elect their own officers in each of the respective wards in said city, furnish buckets, ladders, ropes and other articles necessary to extinguish fires and report to the City Council a list of their officers and men.

September 10, 1856: N. Davis inquired if anything could be done for the prevention of fire liable to occur at the Public Works on the Temple Block. It was motioned and carried that a policeman be stationed nightly on Temple Block from sundown to sunrise.

The following resolutions passed the council: Be it resolved by the City Council of Great Salt Lake City that there be and hereby is appropriated out of the city treasury the sum of \$500 out of any monies otherwise appropriated for the purpose of assisting to purchase a fire engine.

From the minutes of the City Council April 2, 1858: Cost of engine house \$1,684.26.

There were very few fires in the city until early in 1871, when several barns and one or two dwellings burned. Ex-territorial Secretary Mann who had left politics to enter the insurance field, urged the reorganization of the fire department. Through his efforts on March 27, 1871, a new fire ordinance was passed, a new fire chief appointed and efforts made to renovate, repair or replace the departmental equipment. It was this equipment, a home-built, hand-pumped engine which was constructed here in 1856, that the volunteers used until 1871. It was such equipment, with but slight additions and only casual improvements, that brought about so much public criticism when the fire losses mounted in 1871. To quiet this complaint the ordinance was amended, fire chiefs were changed and equipment overhauled. But the city still clung to precedent and proceeded to add another hand-pumped engine to its fire-fighting apparatus.

Some of the more progressive citizens petitioned the city to purchase a steam fire engine, but the City Council answered with a plea that it was financially unable to do so and that heretofore hand engines had proved suitable. Because of this attitude, Agent Mann, Henry W. Lawrence and a few other citizens contracted for the purchase of a steam engine but when it arrived they found they had too big a job on their hands. The cost of the engine and the payment of salaries to an engineer and assistant, as well as renting a building or house for its protection, was too much for private enterprise to finance. These citizens finally induced the city fathers to buy the steamer.

In 1879, the City Council commenced paying the volunteers twenty-five cents an hour for the time they were engaged in answering calls. This was continued until 1883, when the volunteer firemen made a united demand for fifty cents an hour. The City Council concluded a paid department would be cheaper and the volunteer

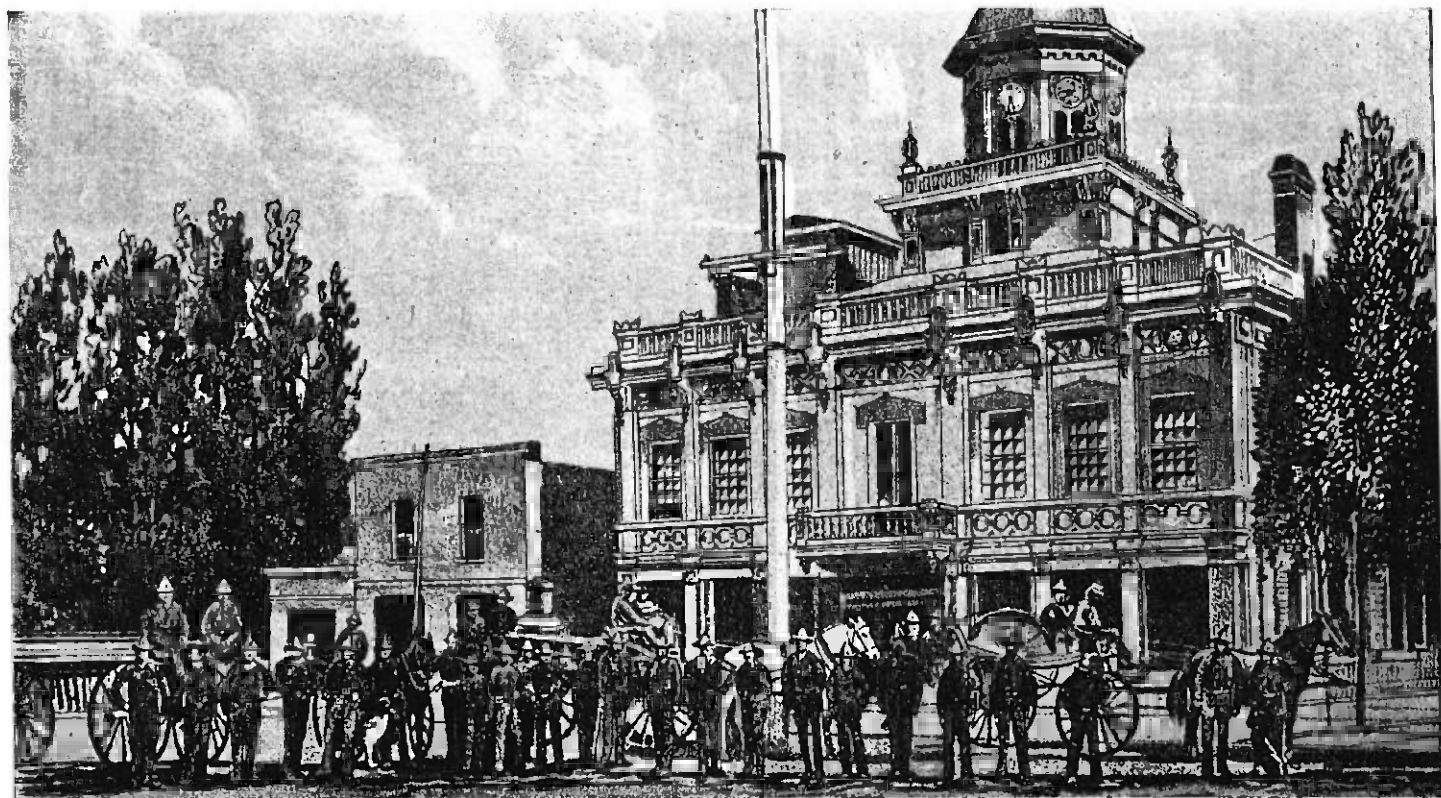
organization was disbanded on the 30th of September, 1883, after thirty years of service.

Salt Lake City's first paid fire department was organized October 1, 1883 with George M. Ottinger, the last of the volunteer fire chiefs, still in charge at a salary of \$300 a year. There were also a first and second assistant chief, four paid stationary men at the hall, and forty call men, who were paid \$50 a year. A horse, old "Nig," which had served the department for nearly fifteen years was purchased. The city had two or three teams employed on the streets. It was the duty of each driver as soon as he heard a fire alarm to unhitch his team and hurry to headquarters, there to hitch it to the apparatus and haul it to the fire. Before the city started to use horses, headquarters had to wait on the arrival of a sufficient number of men before the steamer could be used. According to records it weighed about eight tons and it took one hundred men to handle it. In early days the fire apparatus was kept in the barn of Fire Chief Little, which was in the same block as the present headquarters of the station.

In 1884, the salary of the Fire Chief was increased to \$600 and the force was increased to five additional men. This force was kept intact until 1890 when it was reorganized under the first liberal administration.

In Ottinger Hall, there hangs the picture of Salt Lake City's only woman fireman, Mrs. Thomas Powell, a daughter of Bishop Warburton of the First Ward, who was made an honorary member of the Volunteer Fire Department in 1878, and bore the distinction of being one of the few women in the world ever to belong to a fire department.

The piece of equipment of which the old volunteer veterans are most proud is the old pioneer fire engine, now named "Volunteer," which was built by Jesse C. Little in 1853. It was the first fire engine ever built west of the Missouri River. Mr. Little was an experienced engineer and was placed at the head of the volunteer organization at the time when the equipment consisted merely of the leather buckets and ladders. The old volunteer machine was operated by means of brakes on either side, which were handled by members of the department. As the brake on one side caused the water to be sucked from the irrigation ditch, for there were no water mains at that time, into the engine, the brake on the other side forced it through the hose to the fire. The engine was rebuilt twice before it went out of commission. The method of hauling the engine to the fire was as antique as the apparatus. When an alarm was sounded, the members of the department rushed to the engine house. As soon as there was enough men there to operate it, the men took hold of a long rope that was attached to the front part and towed the vehicle away to the fire. For thirty years it was pulled, hauled, mauled and pumped by the volunteers.—*D.U.P. Files*



Volunteer Fire Department in front of the first City Hall. Located on 1st South between State and 2nd East Streets.

FERAMORZ LITTLE

Feramorz Little, mayor of Salt Lake City three consecutive terms, was born June 14, 1820 in the town of Aurelius Cayuga county, New York. He migrated to Utah in September, 1850. His father, James Little, immigrated to America from Ireland early in the nineteenth century.

The mother of Feramorz was Susan Young, a sister of President Brigham Young. When Feramorz was but four years old his father died, leaving him and two brothers wholly dependent upon their widowed mother. In the early days of Mormonism, Susan Little joined the Church and moved west with her brothers who were all prominent members of the Latter-day Saint community. For a penniless youth the Great West had many attractions and Feramorz Little, at the age of twenty-three, decided to follow his mother and relatives. In 1843 he left his native state and traveled on horseback to St. Louis, Missouri, where he met his brother after a separation of ten years. There, and in Illinois, he engaged in farming, school teaching, and the grocery business. At Nauvoo, in 1846, he married Fannie M. Decker (sister to Lucy and Clara Decker who were the wives of President Brigham Young). In 1850, Feramorz, desiring to see his mother and relatives who had emigrated to Utah, contracted with Livingston and Kincaid, non-Mormon merchants of Salt Lake City, to freight goods to this point from Ft. Kearney, on the Missouri river. At this time he was in business at St. Louis and not yet connected with the Mormons. He arrived in Salt Lake City, September 23, 1850. His objective point was California, but in finding ample scope for his ambition in Utah, he became a Latter-day Saint and subsequently one of the Bishopric of the Thirteenth Ward, in which part of the city he resided.

In 1858 he married Annie E. Little and Julia A. Hampton. Soon after his arrival in Utah, he showed his industrial activity by building a dam, the first across the Jordan river, at a cost of \$12,000, and constructing the first canal that took water from that stream for purposes of irrigation. In the summer of 1851, he contracted with S. H. Woodson to carry the United States mail between Salt Lake City and Fort Laramie, a distance of more than five hundred miles, with no settlement, and but one trading post, Fort Bridger, between. His partners in the contract, which lasted until January 1853, were Charles Decker and Ephraim K. Hanks. During the two winters the mail carriers endured the greatest hardships, scarcity of food, and fuel, blinding snowstorms, and almost impassable mountains being a few of the difficulties encountered, but the trips were successfully made.

In 1856, he contracted to carry the mail between Salt Lake City and Independence, Missouri. The carriers now traveled with mules and a light wagon; formerly pack animals had been used. They encountered the usual obstacles, making at times but eight miles a

day, and subsisting on parched corn and raw buffalo meat. The trip to Independence consumed three months. Arriving here early in 1857, Mr. Little with Mr. Hanks found the inhabitants in a state of excitement over the sensational anti-Mormon reports set in circulation by Judge Drummond, who, with other slanderers of the people of Utah had made the nation believe that the Mormons were in a state of rebellion against the government. These reports Mr. Little denounced as false. Having occasion to go to Washington, D.C. to collect his money for carrying the mails, he went to New York City where he wrote to the *Herald* of that city, refuting the foul calumnies.

Continuing his industrial career, Mr. Little operated a flour mill at the mouth of Parleys Canyon, making his home there in the early days. In his youth he had worked in the leather business, and this doubtless led him to engage in tanning at that place, where he had as partners in this industry, President Young, and John R. Winder. He also carried on the blacksmithing and shoemaking business and established a school for his children and those of his workers. He built five sawmills in the canyons of the Wasatch range, and for years carried on a prosperous lumbering business. He was the builder of the Utah penitentiary on its present site. (Since razed).

In 1859, he brought large quantities of merchandise from Omaha, Nebraska to Salt Lake City and, in 1863, was appointed emigration agent for the Church. Under his supervision five hundred teams were fitted out, carrying three thousand emigrants, and involving an outlay of one hundred thousand dollars. In 1865 he, with President Young, purchased the Salt Lake House, then the leading local hotel. When the railroad came, he engaged as a contractor in building the Union Pacific railroad, and subsequently was superintendent of the Utah Central and Utah Southern lines.

During the last few years of his life, Mr. Little occupied various positions of public trust. He was one of the Board of Regents of the University of Deseret, and a member of the Salt Lake City Council. In 1876, he was elected mayor of Salt Lake City, serving in that capacity as stated, for three consecutive terms. During the period of his mayoralty the Salt Lake and Jordan Canal was constructed under his supervision; the streets improved, the water works extended, and the purchase of Liberty Park and Pioneer Square effected. In the latter part of his life, he gave special attention to banking. He was a director of the Deseret National Bank and virtually one of its founders. At the time of his death he was its vice-president. He was also a director of the Ogden National Bank, and likewise interested in Z.C.M.I.

In June, 1881, Mr. Little sustained a severe loss in the death of his wife, Fannie. As already stated, he had married two other wives, but he was again a single man when he married Rebecca E. Mantle.

While visiting the Blackfoot Ranch, of which he was president, he was stricken with a severe illness, and it was aggravated by the journey home which required three days. Typhoid fever set in terminating his earthly existence August 14, 1887. His death was universally regretted. He was recognized as one of Utah's ablest business men and foremost citizens. As a man of honesty and integrity, he manifested eminent administrative ability, and marked devotion to the public welfare. He was loved by both the rich and poor alike for his keen sense of justice and great kindness of heart. Disliking ostentation, he distributed large sums in benevolence and charity of which only his family and most intimate friends were aware. Among the evidence of his philanthropic spirit is a row of comfortable cottages built by him for the poor of the Thirteenth Ward. Feramorz Little was essentially a self-made man, indebted for his success to a kind Providence and the sterling qualities of his nature.—*Jenson*

CITY COUNCIL—FILLMORE CITY, UTAH

The following ordinances are taken from the minutes of the City Council of Fillmore, Millard county, Utah:

Be it resolved by the City Council of Fillmore city that James C. Owens is hereby authorized and empowered to take the *census* of said city and report thereof to the city recorder. Passed September 25, 1869. Joseph V. Robison, mayor, John Kelly, recorder.

Be it ordained by the City Council of Fillmore city that a *tax of one day's labor for each city lot* be, and is hereby assessed upon all owners of lots within said city, for the year 1871. Said labor to be done under the direction of the water master at any time that he shall require it, provided he shall notify the parties required to labor, two days beforehand.

Any person or persons refusing or neglecting to labor according to the foregoing section shall be liable to a fine of one dollar fifty cents (\$1.50) for each day he may be required to labor, which may be collected with costs by water master before any court having jurisdiction. Passed March 16, 1871. Joseph V. Robison, mayor, John Kelly, recorder.

1877: Be it ordained by the mayor and City Council of Fillmore City that any person receiving a license to sell spirituous, vinous or fermented liquors in Fillmore City shall be required to pay in advance into the city treasury, the sum of \$100.00 for each quarter of a year. This ordinance shall be in force from the time of passage. Passed January 7th.

1881: Be it ordained by the mayor and City Council of Fillmore City that in all cases whereby the court is authorized to assess a fine for any public offence, and on due trial a fine shall be assessed, the court is hereby authorized to order the person convicted to be imprisoned until such fine and costs are paid or secured to be paid

to the satisfaction of the court; provided, such person shall not be detained in prison for a longer period than will be sufficient to pay such fine and costs at the rate of one dollar per day, and the officer having such custody may cause him to be kept at labor during the usual laboring hours of each laboring day. Passed January 18th.

Any person who shall refuse or neglect to labor diligently as above required until the judgment rendered against him or the fine and costs, as the case may be, are paid by said labor at the rate of one dollar per day, shall be taken to the jail in Fillmore city and there kept on bread and water alone, until he shall work as required, or pay the amount of such judgment and costs, provided one dollar of same shall be deducted for each day he is thus confined. Passed June 20th.—*Stella H. Day*

CITY COUNCIL—MOUNT PLEASANT, UTAH

The following excerpts taken from the meetings of the City Council:

May 13, 1884: Suggested by Council A. Madsen to build a rock wall around Mt. Pleasant cemetery. Council Martin Rasmussen proposed a lumber fence instead of a rock wall be built around the cemetery. Carried. Suggested by Councilor Carter to reduce the price of lots to \$4.00. Motion carried.

City Council met May 31st. Mayor C. N. Lund presided; prayer by John Carter. Minutes of previous meeting read and approved. *Rules* selected by committee as before appointed read. Councilor Carter moved they be adopted. Sustained. Following are the rules:

The mayor shall be president of the council and shall take the chair at the hour appointed or to which the council shall have adjourned and shall immediately call the members to order and cause the roll to be called. On appearance of a quorum the council shall be opened by prayer and the journal of the preceding meeting read.

He shall preserve order and decorum; may speak to points of order, and on general questions in preference to other members: and shall decide all questions of order, subject to an appeal of the council.

He may appoint any member to perform the duties of the chair, but such appointed shall not lose the right of voting on any question while so presiding nor shall his power, as such, extend beyond an adjournment.

When any member wishes to speak or deliver any matter to the council he shall rise from his seat and shall respectfully address himself to the president and shall not proceed until he shall have been recognized by him.

While the president is putting the question, or a county is being heard, no member shall speak or leave his seat.

When the motion to adjourn is carried, the members shall keep their places until the president declares the council adjourned.

No member shall speak more than once to the same general question without permission of the council until every member, desiring to speak, shall have spoken.

If any member in speaking transgress any rule of the council, the president shall, or any member may, call to order, in which case the member so called to order shall immediately sit down and shall not rise, unless to explain or proceed in order.

The "yeas" and "nays" may be taken on any question, when required by any two members, and when so taken shall be entered on the journal.

If any member meets more than 20 minutes after the time appointed at any meeting of the council the recorder shall make it appear so on the roll, and one-half shall be deducted of his fees for that session.

June 4th. Moved by Councilor Carter that the city of Mt. Pleasant adopt the mountain standard time to conform with the time as regulated by the Salt Lake meridian. Approved.

August 31st. Andrew Rolph brought in a charge of fifteen dollars damage for not getting the amount of water due to his land. Referred to the water master for settlement.

November 3rd. Appropriated \$5.00 to C. Jensen for services as water master. \$4.00 to S. Dunham for police service. Services to council were appropriated up till the date as follows: Mayor C. N. Lund, \$11.00; Councilor A. Madsen, \$10.00; Councilor J. Carter, \$13.00; Councilor H. Winter, \$10.00; Councilor Soren Jacobsen, \$13.00; Councilor Martin Rasmussen \$13.00; Recorder A. Johnson, \$12.00; Marshall Thos. Price, \$9.00. Two dollars and .75 cents appropriated to John Carter for work done on lockup. Three dollars and .75 cents appropriated to J. Page for postal cards. One hundred dollars and .24 cents to Z.C.M.I. for bridge lumber used by the road supervisor.

November 7th. \$28.00 appropriated to Z.C.M.I. for lumber used for fencing graveyard.

December 18th. \$5.50 appropriated for *one pair of blankets* used in city prison. \$32.50 appropriated to Soren Jacobsen for building fence around graveyard. \$13.00 appropriated for chandeliers used for lighting council room.

January 5, 1885. \$1.25 appropriated to Carpenter Nielsen for *boarding* Mr. Jones while in lockup. On motion the *fee* of the marshal was reduced from \$2.00 to \$1.50 per day and \$1.25 per day the month from date be allowed the police, \$1.00 being given extra for each arrest made. Moved by Councilor Carter that the assessor and collector be authorized to take *wheat* at the going price in payment of city taxes. Approved.

April 15th. The *equalization of taxes* was taken up for consideration. On motion assessor and collector was instructed to call on Supt. of Sanpete Co-op and Z.C.M.I. and put them under oath for

full statement of the stock of goods on hand in their places of business. Sanpete Co-op reported \$4,000 and Z.C.M.I. \$6,000. The report of the city sexton was read and accepted and the sexton instructed to sell no more lots unless paid in advance or parties purchasing sign a note.

May 13th. Councilor Rasmussen corroborated the remarks of Councilor Jacobsen and Madsen and considered the watermaster of the company and city could work in unison on the streams for the good of all parties concerned. Mayor C. N. Lund stated that he was pleased that so calm a spirit had been manifested by the speakers as it was a question that had always given considerable trouble. Stated that he, for one, would be pleased to see the incorporation take the *responsibility for controlling the water*. Thought the city charter would not be violated by permitting this privilege and considered the council would be justified in relieving the city of this matter which had been a continual vexation. Desired to see the question settled definitely as soon as possible.

June 22nd. A petition from the citizens of Mt. Pleasant desiring the City Council to appropriate \$50.00 to assist in erecting a *bowery* for the celebration of the 4th of July was read and on motion of petition was accepted for consideration. Moved by Councilor Carter that \$50.00 be appropriated for the celebration. Approved. On motion of Councilor Madsen, \$50.00 was appropriated for the purpose of purchasing two *instruments for the brass band*.

October 6th. On motion of Councilor Carter, Mayor Lund was instructed to purchase one copy of *Webster's Unabridged Dictionary* for the benefit of the council.

January 4, 1866. A petition from Jonas H. Erickson and seventy-four others asking that a *stairway* be erected on the outside of the Co-op building to afford additional egress from said building in case of a panic or excitement from any accident that might occur. On motion of Councilor Carter the above petition was referred to the committee on ordinances. Mr. Erick Gunderson was instructed to repair the *Liberty Pole* whenever he saw it necessary.

February 2nd. On motion, Councilors Madsen and Carter were appointed a committee to establish the *line of the proposed city limits*.

Hyrum Winter was appointed *Quarantine Physician* and on motion Mayor Lund was appointed an associate with the physician to form a Board of Quarantine.

April 2nd. The *fencing of city square* was considered for some time, after which it was moved by Councilor Lund that \$54 be appropriated to Soren Jacobsen for putting up the fence on the north and south side of said square, one-third to be paid in cash and two-thirds in merchandise or grain. Approved.

June 10th. The time was occupied by drafting an ordinance in relation to licensing *Pleasure Gardens* which was passed on motion of Councilor Allen.

CITY COUNCIL—PAYSON, UTAH

On April 12, 1853 the City Council met and elected the following officers: David Crockett, mayor; aldermen, B. F. Stewart, J. B. Fairbanks, Jas. E. Daniels and Israel Calkin; councilors, David Fairbanks, J. Adair, Henry Nebeker, Elijah Haws, Wm. McClellan, B. Searle, H. Stevens, J. B. Bracken, Samuel Adair; Harrison Pearce, recorder, O. H. Speed, clerk pro tem; Jas. McClellan, treasurer, Levi Nebeker, appraiser and collector, C. B. Hancock, city marshal; N. Haws, Supervisor of Streets; David Fairbanks, Jas. Adair, Breed Searle, committee on dams and ditches; I. B. Fairbanks, Samuel Adair and E. Haws, School committee; N. Nebeker, I. B. Bracken and I. B. Fairbanks, committee on fencing; Wm. C. McClellan, Jas. E. Daniels, H. Stevens, committee on public buildings and public lands, etc.

That evening another meeting was held when an ordinance was passed in relation to *cattle*, the *Big Field fence*, etc.

The following are notations from later meetings:

December 28th. *Herding near Utah Lake*, also a *fishery* was considered. A petition to the county court for these privileges ordered. Notify county surveyors that we want a *herd ground* at the point of the West Mountain.

March 21, 1854: Mayor Crockett stated it was necessary that they have a *code of laws*, and fines were to be kept for the benefit of the city.

24th. Committee reported that they agreed to adopt the territorial laws for the city code—to continue to select suitable laws.

April 8th. Read some ordinances proposed by the committee in relation to *appeals*, *trespass papers*, *profanity and drunkenness*. Men were appointed to assist the trustees in completing the *school house*, arranging seats, etc.

13th. A tax to raise funds to *build bridges over Peteetneet creek* and a *fence around the graveyard* discussed. Bids let for same.

23rd. An ordinance that all people were to set out *shade trees* in front of their lots.

May 13th. It was moved a committee was to propose organizing the work of the *City Wall*. Decided each lot owner fort own lot and plant trees in front. A committee was to lay out the *City Wall*.

January 2, 1857. Moved and seconded that *city scrip* be issued ranging within the sum of \$500—in \$5.00 down to 25 cents.

February 13th. Two *policemen* were appointed for Pond Town, Lycurgus Wilson and William Cloward. It was deemed as necessary that Pond Town needed *ditches and improvements* quite as much as Payson. Voted Chs. B. Hancock is to make necessary dams and ditches. Authorizing three *trees* to be moved to the tithing house square.

April 11th. An *election of city officials* held, offices assigned, etc. A *poll tax* to be imposed.

May 9th. Any member of the council *absenting* himself from council meetings twice in a row be dropped from the council provided he cannot give a satisfactory excuse.

23rd. Spanish Fork has driven their *cattle* into the cooperative pastures of Pond Town. They feel it is a matter to be handled by a trial of the laws of the territory. The matter was discussed and they felt the city had no control over this ground. Subject dismissed.

TO THE HONORABLE COUNCIL AND HOUSE OF REPRESENTATIVES TERRITORY OF UTAH

December 16, 1857.

Sirs: Whereas, the Legislature passed an Act approved January 21, 1853, incorporating the city of Payson giving a strip of territory, two miles from the lake to the mountains. And by an act of the Legislature approved January 19, 1855 incorporating the city of Spanish Fork—giving the strip of territory adjoining to the mountains from Springville running entirely across the corporation of Payson to Maple Canyon, taking some of the improvements belonging to the city of Payson; and further the Legislature passed an Act at its late session, extending the jurisdiction of Spanish Fork city and after describing it south to Maple Canyon, says thence west to Peteetneet Creek, thence down said creek to lake which includes almost the entire city of Payson.

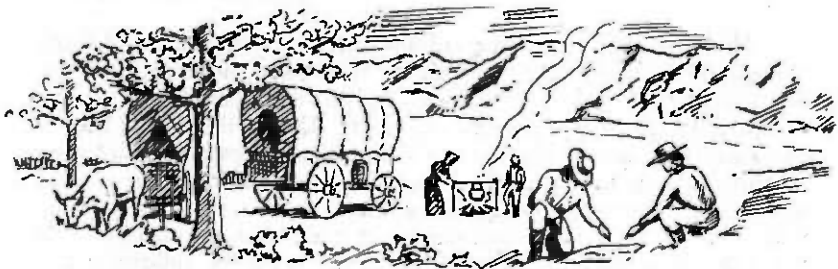
We therefore, the City Council, and citizens of the city of Payson, ask your Honorable Body, to establish the following boundary lines between Payson and Spanish Fork city. Commencing at Flat Canyon thence to the north east corner of the Pond Town Farm thence to Duck Creek at the north end of the mound, thence as described in the Act of Legislature, extending the jurisdiction of the city of Payson. Passed at the session December, 1857.

December 23, 1858. The council acted on recommendation to charge a *poll tax*, payable to supervisor of streets of one day's work or \$2.00 per each white male citizen eighteen years or over.

February, 1859. Council meetings are to commence at early candlelight.

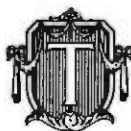
February 26, 1859. New city officials appointed and assignments made. Mayor, I. F. Hardy; Aldermen: D. Crockett, N. Jacobs, L. H. Moore and William F. Dennis; Councilors: B. F. Stewart, D. S. Colvin, D. Fairbanks, D. Bautson, I. Loveless, I. Bingham, D. P. Young and A. M. Hollingshead. Recorder, N. Jacobs.

May 21st. Any council member present at the meetings gets fifty cents, if absent owes one dollar.—*Dora Hancock-Mary McClellan*



The Mormons in San Bernardino

Whatsoever things are true, whatsoever things are honest, whatsoever things are just . . . think on these things. Phil. 4:8



THE history of Mormonism from the time of its inception is a story of people whose leaders successfully founded settlements, but some of these were left for others to enjoy after the Saints had been driven out through persecution. After their colonization of the valleys of Utah, missionary efforts in Europe, Asia, Australia, and the Islands of the Pacific, brought a harvest of thousands of new converts. This growth in Church membership was an important factor in furthering colonization by the Latter-day Saints in western America.

The Manuscript History of San Bernardino, California, states: "On September 22, 1851, Apostles Amasa M. Lyman and Charles C. Rich, and leading brethren of the intended California colony, concluded the purchase of a tract known as the Rancho de San Bernardino, containing between 80,000 and 100,000 acres of land. The soil on this purchase was very rich and water and timber abundant. The site for a settlement was selected with a view to forward the emigration from abroad to the valley of the Great Salt Lake and from Europe, in particular, agreeable to the instructions of the First Presidency in one of their general epistles."

We are indebted to the Daughters of Utah Pioneers of San Bernardino for much of the material presented, especially Florence S. Woodbury, Vera B. Clark, and Laura Mitchell, who have furnished us with valuable books as well as personal histories; but, as usual, most of the material is taken from our library.

The favorable reports regarding settlements in lower California brought about the decision of President Young and the Church authorities, at a meeting held in Brigham Young's office February 23, 1851, to set apart Amasa M. Lyman and Charles C. Rich as the logical men to take a small group of settlers to that state for the purpose of establishing "a stronghold for the gathering of the Saints in California" The meeting place for the company going west was designated as Peteetneet (Payson), Utah Valley, and immediately upon their arrival at this point the organization of three companies was made with the following captains in charge, Jefferson Hunt who was familiar with the route between Utah and California, David Seely, and Andrew Lytle, second lieutenant in Company E. Mormon Battalion.

President Young visited the group upon the eve of their departure to give them his blessings and any further instructions which he felt might be of use to them. He was greeted by four hundred and thirty-seven people, among them members of the Mormon Battalion and their families, several of the Mississippi Saints who wintered in Pueblo, Colorado, and others who had been told of the wonderful possibilities to be found in lower California. President Young was much disturbed at seeing such a large number for the original plan called for less than twenty-five people. The colonists were then divided into tens, fifties and one hundreds. They were well prepared to start their settlement for they had 558 oxen, 336 cows, 21 calves, 52 mules and 107 horses.

At Peteetneet, Apostle Parley P. Pratt joined the caravan which left March 24th. It followed the Spanish Trail, sometimes known as the Mormon-California Trail, which reaches from Salt Lake City to Los Angeles, California. Starting at Salt Lake, the trail goes through Provo, Nephi, on south to Fillmore, Cedar City, St. George, and Las Vegas, Nevada. From Las Vegas the old trail bears to the southwest of Cottonwood Springs and what is now Wilson ranch, and from that point continues southwest to Mountain Springs, a distance of forty-five miles, thence to Kingston Springs, some forty-five miles farther. From Kingston Springs, the trail drops over the mountain and leads down toward the sinks of the Mojave river over the Cajon Pass and goes through San Bernardino on to Los Angeles.

It was natural those chosen to help form the new settlement would include men acquainted with the terrain between Utah and the west coast, and also those capable of supervising a venture of such magnitude. Thus some members of the Mormon Battalion and Mississippi Saints were selected. Among the Mormon Battalion men who resided in San Bernardino (1851-1858) were Elijah Allen, James Bailey, W. E. Beckstead, Gilbert Bickmore, Thomas Bingham, Abner Blackburn, Henry G. Boyle, Montgomery Button, James Clift, Robert Clift, Foster Curtis, Robert C. Egbert, Ebenezer Hanks, Silas Harris, James P. Hirons, Lucas Hoagland, Gilbert Hunt, Jefferson Hunt, Marshall Hunt, Jesse D. Hunter, William Hyde, David H. Jones, Andrew Lytle, Peter J. Mesick, Harley Mowrey, Calvin Reed, John Henry Rol-

lins, Levi Runyon, M. L. Shepherd, William McIntyre, James Stewart, Stephen M. St. John, Rufus Stoddard, Nathan Swarthout, Truman Swarthout, Myron Tanner and Albert Tanner. (See Mormon Battalion DUP publication).

According to the journal of William Decatur Kartchner, a Mississippi Saint, he was called:

"In October of 1848, I went back to Emigration Canyon to meet my father-in-law and family. I met them on the Big Mountain. Soon after their arrival we all moved to Amasa's Survey, built a two-story log house with two apartments for the two families. We hauled my abundant corn crop and shared equally and had some to spare for others. Next season we made a light crop of wheat and some corn.

"Winter of 1849, the settling of Sanpete Valley was agitated and father-in-law wished to go on account of good range for his cattle. Early spring, after a hard winter and deep snow in Sanpete, he came to visit us and during his stay one of his oxen was driven to Salt Lake by some general drive—he never got his ox.

"The winter of 1850, a project was set on foot by some of the Church authorities to plant a colony in southern California and some of the families were chosen by Amasa Lyman and others by Charles C. Rich. Myself and family were chosen by the former. I declined going. When Amasa heard it he said, 'that if I refused to go he would cause me to have a worse mission,' which scared me as I had not received my endowments. I thought I would be excused on that ground but on February 8th, I was notified to be at the Endowment House for that purpose.

"On arriving was ordained into the Quorum of Seventies by Jedediah M. Grant, afterwards placed in the 19th Quorum and received endowments preparatory for the mission south. Met other families of the mission in the Endowment House. The winter was spent preparing to start on the 13th of March, 1851. Started and arrived at Peteetneet, afterwards called Payson. It seemed a great many more than was called was moving with us and President Young and Heber C. Kimball called a meeting at this place and Heber discouraged many from going."

Members of the Mississippi Saints who were residents of San Bernardino included George Sparks, John Roberds, Allen Freeman and William Cox Smithson, Benjamin and William Matthews, William Harvey Lay, William Crosby, Daniel M. Thomas, John Holladay, Francis McKnown and others. They were accompanied by their families.

As reports reached the valley of the Great Salt Lake telling of advantages in southern California, individuals and groups from Utah arrived in San Bernardino. Some had disobeyed counsel. In December, 1852, H. G. Sherwood, one of the original surveyors of Salt Lake Valley, "arrived in camp with his company consisting of twenty-three wagons and forty Saints with a few children and about twenty-one

gentiles. They brought into the new settlement a herd of cattle and horses."

Some of Sam Brannan's Brooklyn Saints traveled on from Yerba Buena to make their homes in San Bernardino as well as a group of Mormons living in San Jose.

San Bernardino continued to grow. Non-Mormons were attracted to the growing city and they purchased land and lots. Mr. Rich said of the San Bernardino group: "Every state in the union is represented except two, also Upper and Lower Canada, England, Wales, Ireland, Austria, New Brunswick, Sweden and France. From Australia and the other islands of the Pacific additional people come to make their homes in this locality, and, recognizing the advantages, are eager to become land owners."

LEADERS

The leaders of this new undertaking were men acquainted with the California area. Each had experienced hardships and each had accepted the new responsibilities that was his. They possessed the character of leadership needed for a successful colonization.

Amasa Lyman born March 30, 1813, in Lyman township, Grafton county, New Hampshire, was the third son of Boswell Lyman and Martha Mason. He was baptized a member of the Church of Jesus Christ of Latter-day Saints April 27, 1832, and from that time on until his departure from Nauvoo, Illinois, with the first company of Saints for the Great Salt Lake Valley in 1847, he took an active part in all the affairs of the Church. He was a member of the first Council of Twelve Apostles. In the fall of 1847, he returned to Winter Quarters and the following year led a large company of Saints to Utah.



Amasa Lyman

From Albert R. Lyman's story of his grandfather's life:

It was on the 8th of April, 1849, that Amasa and O. P. Rockwell received their official appointment to take a consignment of accumulated mail to San Francisco, and they started on the 20th of the month with a company of twenty men. Amasa says they succeeded in

fording or ferrying the Weber River and a fork of the Bear River and headed away on the northern route toward the coast. Sitting in their saddles for long hours at a stretch they made good time across the desert, but they encountered deep snow in the high Sierras. Through four toilsome and hazardous days, with nothing to feed their weary horses, they fought their way up over the lofty summit and down the west side to Sutter's Fort in the fore part of May. Amasa hunted out the Battalion boys, or other members of the Church wherever he could find them, and by the 6th of July he had collected \$4,200.00 in tithing to send to Salt Lake City.

In September, 1849, President Young sent him a long letter of instruction about the movement in which he was to join with General John Wilson, then on his way to California, and induce California to join with Utah and appeal as one state for admission to the Union, with the understanding that later they would divide as two different states. The letter reached him too late for the California convention, and he spent much time contacting the governor and other territorial officials, only to be told that they wanted nothing to do with Utah.

In spite of the mad swirl of money-lust in California, the Church had valuable members there worthy of careful attention. To find them a suitable gathering place somewhat to one side of the influx of greedy humanity from all over the world, Amasa embarked on the 8th of February, 1850, to sail from the Golden Gate to San Pedro, and look around the southern part of the territory. Delayed by a rough sea it was the 20th of the month when he reached the southern port and met there Charles C. Rich, a member of the Quorum of the Twelve, and other brethren from Salt Lake.

Elder Rich brought Amasa's release to return to Salt Lake as soon as he could feel justified in leaving his responsibilities in California, and the message encouraged him to bring with him to Utah as many people as he thought fit. Much as he wanted to relieve the needs of his folks at home, he could not go at once. Prospects of great and sudden wealth had upset the old standards of faith and judgment among some of the members of the Latter-day Saint Church. Samuel Brannan, who had been the leader, temporally and spiritually of the Saints on the coast, had become intoxicated with riches and prospects of more riches, and had severed his connections with the Church. He held important sums of tithing money with which he refused to part, and strong hands were needed to restrain his former followers from being led astray.

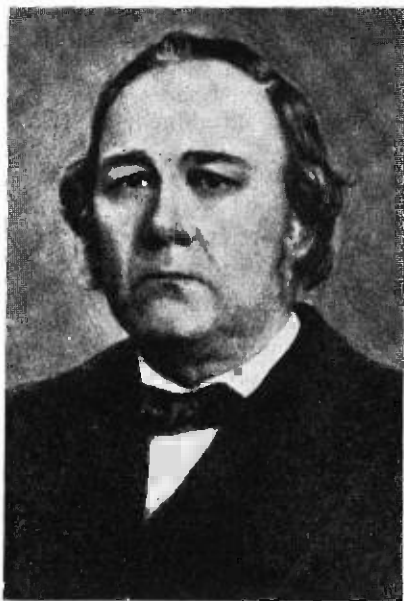
To this situation Amasa and Elder Rich gave their earnest attention until the 17th of August, 1850, when Amasa started with a company of thirty-four men for Salt Lake City. A new source of danger on the desert impelled Elder Rich to accompany him the first one hundred and fifty miles. They had no more than started before they began meeting men on the wild stampede for the gold that had been discovered at Sutter's Mill.

Amasa reached Salt Lake City the last of September. He had been away nearly a year and a half. He found his families very much impoverished. With such opportunities as his church work would permit, he became active in plans to provide for their needs, but he filled speaking appointments and traveled with President Young and was able to do but little for himself.

The need was great for him to make a start in some remunerative business, but he was not destined to drive any permanent stakes in Utah for long years to come. His experience in California so far was but a preliminary to strenuous years in that land and elsewhere. Many members of the Brannan company, who had sailed to California by way of Cape Horn, were still there, and some of the Battalion boys had not left the land of gold. The Church had there an increasing membership whose spiritual welfare could not be overlooked.

Besides that, California was Salt Lake's nearest seaport and many immigrating Saints from foreign countries would land there, making it necessary to establish in California a headquarters, and a string of settlements connecting it with Utah. Many of Utah's supplies would come from that direction and everything considered it seemed necessary that the Church have a permanent station somewhere near the western coast. Amasa was chosen as the co-leader and he fulfilled his mission faithfully.

Charles Coulson Rich was born August 21, 1809 in Campbell county, Kentucky, the son of Joseph Rich and Nancy O. Neal. He was baptized a member of the Church of Jesus Christ of Latter-day Saints in Tazewell county, Illinois in 1832, and ordained an elder in Fountain Green, Indiana while en route to see the Prophet Joseph Smith in Kirtland, Ohio. Elder Rich was ordained a High Priest under the hands of Patriarch Hyrum Smith at Kirtland and shortly thereafter moved with his father to Far West, Missouri. On February 11, 1837, he married Sarah D. Pea near Caldwell county. Taking a prominent part in aiding the persecuted Saints in that state he later was forced to flee for his own life in-



Charles C. Rich

to Illinois. A man of sterling qualities, loyal to the teachings of the Prophet Joseph Smith, which had been tried through years

of bitter persecutions, Rich was ordained a member of the High Council, the City Council, and an officer in the Nauvoo Legion. On February 13, 1846, he left Nauvoo for Mount Pisgah where he presided over that branch of the Church the following winter. On March 20, 1847, he left Mount Pisgah for Winter Quarters, where he was selected as Captain of the Guard in the original company of Saints leaving that point June 17th en route to the Great Basin. They arrived in the Valley of the Great Salt Lake October 2nd.

On February 12, 1849, Mr. Rich was ordained a member of the Quorum of the Twelve Apostles. He was an intimate and trusted friend of Brigham Young and it is known that his power of leadership was great. Soon after his ordination to apostleship, Rich was called by the Church authorities to go to California.

The middle of January, 1850 a large company of Mormon colonists gathered at the Williams ranch, namely, the Rich company of twenty-one missionaries, twelve men with Captain Hunt, and Captain Howard Egan's company of forty men, making seventy-three in all. They were all bound for San Francisco, some to go on missions to the Pacific Islands, some to Sacramento valley to dig gold, while still others had in mind seeking permanent homes for the Saints in northern California.

In Howard Egan's diary he refers to this group of Mormons thus: "Brother Rich is procuring wheat and getting it ground for our company." Again, "Brother Rich and Brother Hunt let me have \$53.00 this morning for the use of my company."

Charles C. Rich had in his possession a letter signed by the presidency of the Church. It designated him to act as a "special agent" for the Church in conjunction with Apostle Lyman. It also concerned matters pertaining to the Saints in California and left to Rich and Lyman the decision as to whether they were to make permanent settlements in California, or if they were to bring those Saints now residing in California on to Salt Lake Valley. Further instructions were "to bring tithings and donations to this place and to receive donations for the perpetual fund for the gathering of Saints."

Early in September of 1850, Rich began to make preparations for the return home which he did by way of Donner's Pass and through Carson City, Nevada. According to the Fifth Epistle, "both Brothers Lyman and Rich joined their families late in the fall of 1850. Each was accompanied by a company of from thirty to fifty of the brethren on their return from the gold mines of the products of which they brought very little with them; some were compelled to borrow money to get home and many who remained at the mines would gladly have returned home if they had procured the means."

Soon Apostle Rich received a letter from Mr. Williams, owner of the Williams rancho, San Bernardino in which he offered to sell the ranch. Probably this letter which he took to the Church authori-

ties was an important factor in sending a group of colonists to California at this particular time:

Chino, December 19, 1850

General Rich:

Dear Sir: I take this opportunity of tendering for the acceptance of your society, if they see fit, the following propositions, viz:

The whole of my land, reserving two and a half leagues, as marked on the accompanying map, which are deeded to my children, my deeds calling for five leagues more or less, although there are about nine leagues within the bounds, exclusive of the reserve; likewise, the tract of land procured from B. Lober in exchange for the Rancho, reserving one-third of the coal in those hills, should there be any—the water privileged on the Rincone Ranch—together with the whole of my stock (reserving what few emigrant stock I have yet, and six hundred head of cattle); all of which I propose to sell you for one hundred and fifty thousand dollars (\$150,000). One half to be paid on the first day of March next, and the remainder on time with interest as we may then agree.

The relative condition of the stock is as follows: Sold since last spring, one thousand ninety-six head, branded two thousand, one hundred killed for the ranch, on an average not quite three a week. Should I sell any between this and the time set, I will deduct the amount from the purchase money paid.

I make this proposition in consequence of ill health, and not being able to manage things, as the country is at the present time, as I would wish.

Respectfully,

Courtesy—Zula R. Cole

Isaac Williams

Apostle Rich is named among the first California Latter-day Saint mission presidents; Samuel Brannan, Amasa Lyman and Charles C. Rich co-presidents, Parley P. Pratt and George Q. Cannon. He was well trained for this great undertaking.

Captain Jefferson Hunt, great Mormon leader and colonizer, was born in Kentucky in 1805. He married Celia Mount, and, in 1835, he and his wife were baptized into the Latter-day Saint Church by Sidney Rigdon. They had removed from Kentucky to Missouri and Jefferson at once took an active part in the church, becoming an elder and being employed by Joseph Smith in the religious and secular affairs of the community. He was a prosperous farmer and business man during his stay in Missouri and when the call came to move westward, he was able to equip his own family comfortably and also to aid many of the less fortunate brethren. When the Mormon Battalion was organized, Hunt and his two sons, Gilbert and Marshall, were among the first to enlist. Hunt was made captain of Company A.

Even before the discharge of the Battalion in California, Captain Hunt was in the vicinity of Los Angeles where he and his men commenced work on the building of a fort. Members of Company C. marched to Cajon Pass to defend the ranchos against the Indians. It is claimed that six men remained at Williams' rancho to help in its protection.

In a letter to Brigham Young written May 4, 1847, Captain Hunt said:

"We are in perfect suspense here. In two months we look for a discharge and know not whither to steer our course. We have a very good offer to purchase a large valley, sufficient to support 50,000 families connected with other excellent country, which might be obtained. The rancho connected with the valley is about thirty miles from this place, and about twenty miles from a good ship landing. We may have the land and stock consisting of eight thousand head of cattle, the increase of which was three thousand last year, and an immense quantity of horses, by paying 500 dollars down, and taking our own time to pay the remainder, if we had only the privilege to buy it. There are excellent water privileges on it."

The letter was also signed by Philemon C. Merrill, D. C. Davis and Lorenzo Clark.

Many of the men of the Mormon Battalion had worked on the Williams Rancho receiving for their pay provisions which would last them on their journey to Utah. During his stay in California Hunt saw a good deal of the country and was favorably impressed with its climate and advantages. When the company was discharged, Hunt and his sons went north to the gold fields of Coloma, where they were successful in securing a considerable amount of gold dust.

Captain Hunt started for Utah in 1847, by way of San Francisco, and arrived in Salt Lake Valley in October of that year. The High Council met on the 13th of November, 1847 and Hunt asked permission to return to California. They gave him a three-fold mission: to explore a southern route to the Pacific coast which would be free from winter blizzards; to purchase and bring back seeds, grain and cattle, and to give an answer to the military authorities in California who were asking for another Mormon Battalion of three hundred men as a standing army at Los Angeles and San Francisco for the duration of the Mexican war.

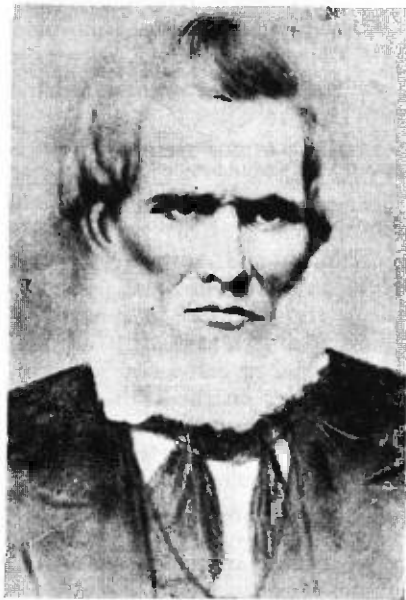
On November 16th the following men under the leadership of Horace K. Lathrop, with Elijah K. Fuller as his lieutenant, left the valley for California; William Peacocks, Orrin P. Rockwell, Joseph M. Davis, Eli Harvey Pierce, Thurston Larsen, James Hirons, Jake Workman, Jackson Workman, James Shaw, John Y. Greene, Elias F. Pearson, William B. Cornogg, Jefferson Hunt, Gilbert Hunt, John Hunt, and Peter Nease, Jefferson's adopted son. No record of the trip was kept but in later years John Hunt said: "We took provisions for

thirty days, which we estimated would be ample time to reach our destination. But we found the directions very hard to follow, and lost the trail so often, and spent so much time hunting it again, that we finally ran out of provisions before we reached the vicinity of Las Vegas. We then did what I think no other party of Mormon emigrants had to do—we killed and ate our horses."

On Christmas eve the destitute party reached the Williams Rancho which was now known as the Chino Rancho. Mr. Williams received the men and offered them the hospitality of his home.

After conferring with Colonel Stevenson regarding the enlistment of a new battalion, getting the necessary food and supplies and seed, and purchasing two hundred cows, pack animals and forty bulls, the Hunt party started for home February 14, 1848. Many of the cattle perished on the return trip. In May, after three months travel, Hunt gave the Church officials an enthusiastic report of San Bernardino, as well as advising them where communities could be established along the southern route.

By the autumn of 1849, there were about five hundred people in Salt Lake Valley en route to the gold fields of California. The Church authorities, sensing there were not enough provisions to feed them during the winter months, arranged for Jefferson Hunt, the great trail maker, to guide them and their heavily loaded wagons to the Pacific coast by way of the southern route. The gold seekers agreed to pay him \$1,000 for his services. On the 2nd of October, 1849, this large wagon train got under way leaving Provo and moved southward. In this group was a missionary party which included Charles C. Rich who was called to preside over the Latter-day Saints in California and other missionaries bound for Society Islands. Another group of missionaries numbering twenty, including George Q. Cannon, was captained by James W. Flake, and later on a third group of twenty on their way to the gold fields of Sacramento and captained by O. K. Smith, joined them. They expected to take the usual route going south as far as Parowan and from then on following the Spanish Trail which would lead them through Cajon Pass in the Sierra Nevada Mountains.



Jefferson Hunt

We include here the George Perkins story of that journey as told in "Heart Throbs of the West."

"By following the southern route the party would strike the old Spanish Trail near Parowan, Utah. Among the group were a number of Mormon missionaries, some bound for the Society Islands and some for other points. At, or near, Minersville, Utah, on the Beaver River, the whole company united and the men debated the best and most feasible method of procedure. Some wanted to branch off here and take what was known as the Walker Cut-off which would be approximately five hundred miles shorter distance to the coast than the route which followed the Old Spanish Trail. Captain Smith, who was in charge of some of the company, was in favor of the Walker Cut-off route. While he had never been over this route, Barney Ward, claimed he had taken it and that it was the shortest and best route. Captain Jefferson Hunt who had been chosen to guide a part of the company through, had been over the Spanish trail three times, but he knew nothing of the Walker Cut-off and refused to be responsible for anyone taking that route.

"On a reconnoitering trip in the Escalante desert, while they were camped near Minersville, Captain Hunt had this experience. After being away for thirty-six hours, he came into camp at night so nearly choked from the lack of water, that his tongue was protruding from his mouth, his eyes were sunken and he could scarcely be recognized. His mule was blind for the want of water and staggered helplessly as he urged him along. After this, Captain Hunt declared against the cut-off and would have nothing to do with it. Captain Smith, nevertheless, was still in favor of taking the Cut-off and the Mormon party of the group, after consulting General Rich, declared in favor of it as it would put them in California so much sooner. General Rich, who was not altogether in favor of the Cut-off route, finally decided to arrange his affairs and go with them. He was impressed with the idea that if he did not do so, all would perish.

"General Rich and Captain Flake, after discussing the trip with Captain Smith in order to get all the information possible on the route, put the matter squarely to the twenty missionaries of the party who were in favor of the Walker Cut-off. General Rich then fitted his company out with animals and provisions and prepared to take the new route, or Walker Cut-off. There is some conjecture as to the particular point at which this group left the Old Spanish Trail. Some claim that it was at Parowan; others at Cedar City, Utah. The writer feels that it may have been at what later became the Holt ranch, a few miles north of Mountain Meadows, the rim of the Great Basin. At Mountain Meadows the water breaks south into the Virgin river country and north into the Escalante desert. The Old Spanish Trail forked at the point where it struck the Santa Clara, after crossing Beaver Dam Summit going east. One fork went by way of St. George, Leeds, Kanarrville and Cedar, and the other following up

the Santa Clara creek by way of what is now Gunlock, Magosta, and Mountain Meadows and through a defile out onto the Escalante desert near Enterprise, Utah.

"On November 1, 1849, the Smith, Rich and Flake group left the Spanish Trail and struck due west across the desert. A heavy downpour of rain made things very disagreeable for them; the weather turned cold and they had to dismount and walk to keep warm. The ground was soft and muddy so that it was almost impossible for them to make any headway. Here they seemed to completely lose their bearings. After wandering for some time, they finally struck the head of the Beaver Dam wash and started to follow it. Henry W. Bigler makes note of having carved his initials, "H.W.B." on the rocks at one point where they camped. This was at the Irving Bauer ranch near the head of the Beaver Dam Wash, and these initials may still be seen, verifying Bigler's journal of 1849.

"They drove down Beaver Dam wash to within about twelve miles of the Old Spanish Trail. Bigler made note of having seen a number of Indians farms along this wash where corn was standing, stripped of ears. They saw no Indians, however, as they had probably hidden out on the approach of the white men. After following Beaver Dam some distance south where the water sunk into the ground, they left the wash and struck due west again, paralleling the Old Spanish Trail as far as Toquop wash, where another camp was made. At this point, they were within about twelve miles of the Old Spanish Trail. As it was early November and the weather was extremely warm at this point, they nearly perished for the want of water. Instead of following the Toquop wash to the Virgin river, they turned north and west. Bigler states that they were thirty-six hours without water and that he and one or two others persuaded the group to go on and leave them behind as their horses were given out and they could not keep up with the party. They were always scanning the horizon and hoping to catch a glimpse of the valley which Barney Ward had told Smith about. Bigler tells of General Rich going on every high peak to look for the valley.

"They crossed through what is now Tule Valley and came onto Meadow Valley wash between what is now Carp and Leith Sidings on the Union Pacific railroad. After following this wash for a short distance, they reached a stream which they called Providence Creek, where they rested awhile and filled their canteens. Then, with shovels, they started back to bury the men they had left behind as they did not want the Indians to mutilate the bodies. However, these men had found some water in a cave, and had rested. They were coming on when they were met by their friends. They then went back to Providence Creek (Meadow Valley Wash) and after resting for a day, started out again, following down the Meadow Valley wash for several miles, then leaving the wash and striking west again. Had it not been for a heavy downpour of rain between Meadow Valley and Phara-naget wash, they would again have come near perishing of thirst.

"They finally struck Coyote Hole or Spring, which lies about three miles west of the present Highway 93 and about forty miles from Moapa. This spring they later called Division Spring. Here they camped while General Rich went on a reconnoitering trip to the top of Sheep Mountain, about fifteen miles distant. Upon returning he reported that as far as he could see, mountain chain after mountain chain rose one after another—for aught he knew they continued for hundreds of miles. He also stated that he had had enough of trying to find the Walker Cut-off. They had nearly perished several times and if they went on they would all perish. He told them he was going to strike out for the Spanish Trail and that all who were of a mind could follow. Captain Smith, very obdurate, insisted he was going on and made the statement that he would continue—if he perished in the attempt. 'And if,' said he, 'you do not hear from me, you may know that I died with my face westward and not before I had eaten some mule meat.'

"At Division Springs, the two companies parted and two of Smith's men joined Rich's party. Bigler tells of the fate of Smith's party. After traveling for a day or two westward without finding water, they killed a mule and drank some of its blood. The men became dissatisfied and a division arose among them. Nine started back for the point at which they had separated from the missionaries, and but two succeeded in reaching California. Bigler got this information from one of these two men. Of the eleven who went on with Smith, nine of them were never heard from again.

"The first thing that General Rich and his missionary group did after Smith and his party left was to take all precautionary measures. He ordered that all canteens be filled with water and that the men go without food whenever there was a threat of thirst. With twenty-three men, Rich left Division Springs (Coyote Hole) and followed Pharanaget wash. He made note of finding water in plenty and sufficient forage for stock. As there had previously been a rain-storm, water often stood in what was known as Double Canyon (also Arrow Canyon) for weeks at a time. Bigler made a very graphic description of Double Canyon with its perpendicular walls over five hundred feet high, where the bursting of a cap would reverberate like the crack of a rifle. He also tells of having camped at a spring on November 18th, which was the source of the Muddy river. A man by the name of Peter Fife, one of the party who had been over the Spanish Trail, recognized the stream. Bigler states that after going downstream about five miles, they came to the junction of the Muddy and the Spanish Trail where they found Captain Hunt and twelve others who had left Salt Lake City with General Rich before the company divided. Hunt had stayed with the Spanish Trail, while Rich had taken the ill-fated trip in search of the Walker Cut-off. After staying on the Muddy for a day or two, resting and getting their horses shod, they again proceeded on their way. But they had lost so much time in wandering around over the desert mountains of

southern Nevada and were so short of provisions that Cannon states: "The men's clothes were so ragged that they threatened to drop off at any minute, and their feet were on the ground—only the uppers of their shoes remaining."

"After going hungry for a day, they shot an owl which they immediately made into soup for the company. At or near Spring Mountain, they killed three deer which, no doubt, saved the lives of the entire party. They finally decided to divide the party near where Barstow now stands. Rich and a few men, together with the stronger animals, were to go ahead to Williams Ranch in San Bernardino Valley, and bring back food and supplies for those left behind. By doing this, they managed to get all the party to the ranch.

"The trip from Salt Lake City to the ranch required exactly sixty-five days. Captain Hunt with a party had covered the distance in the fall of 1847 in forty-five days and Captain Howard Egan, who had left Utah Valley forty days later than the Rich group, made a trip in twenty-five days. The reason for the long time taken by the Rich party lay in the all-but-fatal detour they made between the time they left the Spanish Trail for the Walker Cut-off and the time they struck it again on the Muddy River."

No better man could be found than the experienced Hunt to help in the formation of a new settlement in California.

David Seely, and his older brother, *Justus Wellington*, their wives and children, also their parents, Justus and Mehitable Stuart Seely, and several others of their immediate family came to the Salt Lake Valley in September, 1847. Upon their arrival they lived in the old South Fort, until the spring of 1848, when they moved into a little log house in the Fourteenth Ward.

On the 5th of November, 1849, Justus W. and David Seely with Edwin Pettit started for the gold fields of California by way of the southern route. Arriving in San Pedro they took passage for San Francisco on the first day of April, 1850. After a few days they went to the American river where they engaged in gold mining. Wellington's health soon failed and he was obliged to give up the work. About this time Apostles Rich and Lyman were preparing to return to Zion, and the two brothers, with a little gold in their saddle bags, started for Utah with them. They reached Salt Lake City in September, 1850.

Soon they were to start out again for the "golden state." To do this they had to dispose of everything they owned, but they firmly believed in the gospel the family had accepted in Canada, where Justus Wellington was born, January 15, 1815, and David, October 12, 1819. There was sadness when they bade farewell to their parents, now in their seventies, not knowing if they would ever see them again.

On the 13th of March they started on the long trek. David who was a natural leader was chosen as captain. Justus W. traveled with Jefferson Hunt. Arriving at Sycamore Grove, Justus W. chose

a spreading Sycamore tree under which to make camp. A conference was held July 5th and 6th and an organization of the Church was set up. David Seely had proved his worth as a leader on the trail, so he was chosen the first president of this faraway district of the Church. Sam Wolfe and Simeon Andrews were his counselors. William Crosby became the first branch bishop. It was in this grove that Orange, eight year old son of Justus Wellington and Clarissa Jane Wilcox Seely, was first initiated into school work.

When the call came to move on to San Bernardino Justus W. and David helped build the fort and some of the buildings within it. By the end of 1851, one hundred buildings were completed and the families moved to the protection of its encircling walls. One of the first things they did in the spring of 1852 was to lay out the town site in blocks and lots of one acre each. David purchased one of these lots for \$125.00, but their value increased so fast that before long he had to pay \$200 for the lot next to it. The farming land was also laid out, Justus and David purchased land and soon were putting in their crops. One of the first vineyards in San Bernardino was planted by Justus. Clarissa Jane found a ready market for the baby bonnets she somehow found time to make.

The need of a sawmill to supply lumber was imperative and Justus and David, while scouting in the mountains, found a good site for a mill in the mouth of one of the nearby canyons. Soon they had erected and were operating one of the first sawmills in California. In Seely's Canyon a monument has been erected honoring these brothers for this undertaking.

When San Bernardino was organized in 1853, David Seely, with Henry D. Sherwood and John Brown, was chosen county commissioner. When the votes of the first election were cast the people elected David to the office of county treasurer and thereafter he served the people in several responsible positions.

In 1857 the colonists were called back to Utah. Some did not have the faith needed and they refused to return. David Seely's wife was one of these. He wished to stay but his religion still meant a great deal to him. David decided to return to Utah with the Saints and put his problem before President Young. He loaded his wagon with tea, tobacco, cloth, etc., hoping to make a profit for himself to help defray the expenses of the trip.

Justus and Clarissa Jane received the call with heavy hearts never doubting it was the right thing to do. Preparations for leaving went forward and finally on December 24th, after nearly seven years in San Bernardino, they started on another long trek with their family of eight children. The party arrived at Cajon Pass that night and some four months later arrived in Salt Lake City.

David conferred with President Young concerning his wife and family and Brigham told him to go back to California and take care of them. He told him to try to keep them in the Church. David stayed in Utah two months and was able to sell all the commodities

he had brought with him. He then returned to California where he spent the remainder of his life.

In 1859 Justus W. Seely was called to help colonize the central and southern part of the territory. He died in Mt. Pleasant April 28, 1894.—*Elva S. Guyman*

Andrew Lytle was born December 23, 1812, in Union county, Pennsylvania, the son of Andrew and Sarah Lytle. Having accepted the gospel, as taught by Mormon missionaries, he joined in the migrations of the Saints from place to place. On November 29, 1839, he was among those who presented claims for loss of property in the state of Missouri. The record of December 29, 1843 shows he was one of the forty policemen called by Jonathan Dunham in Nauvoo, Illinois to help guard the city. When the call came for the Mormon Battalion, Andrew joined and served as Second Lieutenant in Company E. His wife, Hannah Hull, who was born June 4, 1816 in Pennsylvania, daughter of Ayner Hull, stayed in Winter Quarters during the winter of 1846-7 while her husband was in the Battalion.

While the Mormon Battalion was stationed at Los Angeles, members of the various quorum of Seventies were organized into a mass quorum with Stephen M. St. John as senior president and Andrew Lytle as one of his counselors. When the Battalion was disbanded Lieutenants Lytle and James Pace were jointly elected, by acclamation, as captains of hundreds to lead those who intended to return to their families who had reached Utah in 1847. Late that fall, Andrew made the journey from Salt Lake to the Missouri, returning to the valley the next year with his family. Mr. Lytle lived in Salt Lake City until 1851.

Having gained considerable experience in exploring new country while serving in the Battalion, Andrew was chosen as one of the captains to lead the colonists to San Bernardino. Shortly after his arrival in California he became interested in mining and Lytle Creek and Lytle Creek Canyon, scene of activity when gold was discovered there in the early 1860's, were named for him. He was also active in the religious and civic affairs of the Mormon colony. Upon his return to Utah, Mr. Lytle settled for a time in Beaver, Utah then moved again to Salt Lake City. In 1860 he returned to San Bernardino where he passed away, December 27, 1870.

THE JOURNEY TO SAN BERNARDINO—1851.

Parley Parker Pratt, scientist and writer of early Mormon history, presided over the northern division of the California mission of the Church of Jesus Christ of Latter-day Saints two terms, the first from 1851 to 1852, while Amasa M. Lyman and Charles C. Rich were directing activities around San Bernardino, and the second from 1854 to 1855. Apostle Pratt was born April 12, 1807, in Burlington, Otsego county, New York, the third son of Jared and Charity Pratt. His education was extremely limited yet he displayed, even in his youth,

an originality of mind seldom exhibited. In Ohio he was privileged to study the Book of Mormon and being convinced of its divine authenticity he requested baptism. Shortly after he was ordained an Elder and his missionary labors took him to the western boundaries of Missouri.



Parley P. Pratt

In the spring of 1831, he returned to the northern part of Ohio where he met Joseph, the Prophet, by whom he was ordained a High Priest. On February 21, 1835, he was chosen and ordained one of the Twelve Apostles. In the autumn of 1847, he arrived in Great Salt Lake Valley where he played an important part in the religious and civic life of the community.

During the winter of 1850-51 he was called to take charge of a general mission to the Pacific and became a member of the Rich and Lyman company. Following are excerpts from his diary:

March 16, 1851. I left Great Salt Lake City for the Pacific. Passing through the various settlements and visiting the brethren,

I arrived at Fort Utah and assisted the presidency to organize a stake of Zion . . .

21st. I took leave of my friends and pursued my journey on horseback to Peteetneet where I overtook my teams and spent Saturday in organizing the company with which we journeyed. Their outfit consisted of about 150 wagons. Most of the company were emigrating with C. C. Rich and A. Lyman to southern California. My own party of missionaries consisted of the following Elders, viz: John Murdock, Rufus Allen, Wm. Perkins, S. Woodbury, F. H. Hammond, P. B. Wood, Mr. Hopkins and Morris Miner. Mr. Perkins, Mr. Woodbury and Mr. Hopkins were accompanied by a wife each, as well as myself.

24th. We commenced our journey from Peteetneet organized in companies of tens, fifties and one hundred—fifty journeying together. Our fifty, commanded by Captain Seely, traveled six miles to Summit Creek.

29th. We passed the ford (Sevier river), three feet deep and one hundred and fifty feet wide—a smooth and sluggish current and encamped on its southern bank.

April 1st. Camp divided for the convenience of travel and General Rich and myself, with twenty-three wagons, traveled thirteen

miles and encamped at a beautiful spring brook . . . Crossing several streams in the same large valley, all bordered by rich lands, we at length left the valley and journeyed over a hilly country, well supplied with cedar and shrub pine for fuel, and bunch grass for feed. Thence a few miles over a worthless country to the Beaver river.

23rd. We traveled twenty miles without water over hills and plains, and among forests of cedar and encamped after dark at a spring, having regained the old road a few miles before encamping . . . After passing a few miles of very hilly road we came down upon a small stream, which heads in numerous spring meadows near the rim of the basin. This little mountain paradise was, by the present road, three hundred and eleven miles from Great Salt Lake City. . . .

May 13th. We encamped at a large spring, usually called Vegas—having traveled nearly two hundred miles since the foregoing was written.

21st. We encamped at a place called Resting Springs where we arrived on the 19th after dark. This is a fine place for rest and recruiting the animals. . . . Since leaving Vegas we have traveled seventy-five miles through a most horrible desert. . . . Twenty miles from the Vegas, our camp was assailed in the evening, about 10 o'clock, by a shower of arrows from the savage mountain robbers; some of which passed near the men's head and fell promiscuously among men, women and children, and cattle, but did no injury. Our men mustered and returned the fire without effect. Afterwards, in the same place, a savage, single handed, made his way among the cattle, in open day, while they were under the care of the armed herdsmen and shot an ox and a mule; one was wounded in the hip, and the other in the leg; but they are both doing well.

23rd. At dark, about fourteen miles from water, *our ten* was behind, and my two wagons were the rear of all; and some of my oxen had already failed. We still rolled slowly, resting every few minutes. We soon found the different portions of the camp ahead, halted, and lost in slumber—every man and beast, by common consent, sunk in profound slumber, and probably dreaming of water and feed ahead. We, *our ten*, with some exceptions, slipped quietly past them, and resting often and a few minutes at a time, continued to roll. The night was cool, and a miraculous strength seemed to inspire the cattle. At sunrise the next morning we arrived at Bitter Springs; the water of which was about as palatable as a dose of salts. The other camps followed us in, except three oxen left by the way, and two wagons with their loads, left twenty miles back.

28th. We arrived on the Mojave river in the evening, in an exhausted condition. . . . At this camp we found plenty of water, timber, and grass. Those appointed to the Pacific mission (with the exception of brother Hopkins, who said he should not fill the mission) now took leave of brother Rich and company, and traveled twelve miles up the Mojave, and encamped in a pleasant place, with water, feed and fuel.

June 1st. . . . Passing on our journey over one hundred miles we came to a fine farm. . . . We also found a member of our society by the name of Crismon, who, with his family resided at this place. We were kindly received, and, after resting a few days, obtained a team, and brother Wood went to Los Angeles, thirty miles, to obtain supplies to send back. We sent a load of supplies to the companies on the Mojave river and then moved our camp to brother Crismon's.

In a few days brother Wood returned from the rear camps where he and brother Allen had been with provisions.

29th. I preached in the court house in Los Angeles.

30th. I sold my last wagon and moved down to the port at San Pedro.

July 7th. We embarked on board the steamship *Ohio* and set sail for San Francisco.—End of Journal.

IN SAN BERNARDINO VALLEY

Two of the companies entered San Bernardino by way of Cajon Pass, setting up temporary quarters at what is known as Sycamore Grove, ten or twelve miles northwest of San Bernardino. These were the companies of Captain Hunt and Captain Seely and the date of their arrival was in June, 1851. Captain Lytle's company crossed the mountains and followed a creek which afterwards was named Lytle Creek. In later days it became a mining center.

Mary Phelps Rich, one of the three wives whom the apostle took with him on this trip, gave this dramatic account of the last part of the journey: "When finally we got to the last desert, we had a good many cattle strung along over it, as they were too weak to travel farther without water. Those that survived did so because the men carried water back to them in kegs and cans and buckets. Finally we arrived at what was called Cajon Pass. From here we went down into the valley beyond. We camped in several different places, about half a mile apart, so as to give our cattle plenty of ground to feed on. Here, too, we held religious services. When we reached the place where it was intended we should settle, we found things ready for us, as Mr. Rich and Mr. Lyman had gone ahead, to arrange for our comfort. They had staked out places for our camps. These were in Sycamore Grove. Then the two men went to Williams ranch. Here they found a great deal of flour and bacon which the soldiers had left there. This they bought at a very low figure and brought to the grove.

"This food, however, did not last long. So, after riding about a week, Mr. Rich and Mr. Lyman decided to go to San Francisco for provisions. At San Pedro they took a boat for the northern town. There they obtained some money which they borrowed from some of the Saints here and with which they bought provisions. We had wagons at San Pedro on their return so as to take the provisions right off the boat."

From Henrietta Taylor Holladay's writing: "On June 9th they reached the south end of Cajon Pass and on June 11, 1851 these Mormon pioneers passed on the edge of San Bernardino valley. Brothers Lyman and Rich set out to examine the country in another direction and to confer with Jesse D. Hunter, former captain of Company B Mormon Battalion. After the arrival of all the wagons the Los Angeles Star reported the arrival of the Mormons—says they were an industrious people and that they would develop the resources of this country. . . . Those at Cajon Pass were without food and clothing and in dire need of assistance. Lyman and Rich purchased supplies while in San Francisco and San Pedro."

It had been the intention of the men in charge to purchase the Chino Rancho, also known as the Williams Ranch, they had been told could be purchased for \$150,000 but Colonel Williams decided not to sell, so the leaders turned their attention to the Lugo Rancho owned by three brothers, Jose Maria, Jose Del Carmen and Vincente. The price agreed upon was \$77,500 with a \$20,000 down payment, the remainder to be paid in bi-yearly installments with interest as the crops were sold. They had about \$800 to be put down on the initial payment. The Saints had to sell their oxen, horses, wagons and other equipment to help meet the agreement. On July 10th Apostle Rich and others boarded a boat in San Pedro harbor bound for San Francisco—their purpose to raise money for a payment on the Lugo ranch and to obtain provisions for the people in Sycamore Grove. Quoting from the Charles Coulson Rich story:

"Sycamore Grove, this first resting place of the San Bernardino colonists in California, is located at the lower end of Cajon Pass. It was not long after reaching the grove that the Mormons under the direction of Lyman and Rich called a conference. Apostle Lyman was chosen presiding officer but Charles C. Rich presided at this first meeting. Richard R. Hopkins was made secretary. A stake was organized with David Seely president, Samuel Rolfe, and Simeon Andrews counselors."

The speakers at this first meeting pled with the Saints to live righteous lives during their sojourn in their new home, cautioning them to settle their differences as individuals, or within the Church, and never go to law one against the other. Apostle Rich offered a resolution which was unanimously adopted, "That this people as a body do covenant that they will not fellowship any that belong to the Church who will go to law brother with brother seeking redress of the laws of the land." The brethren were also counseled against playing cards and gambling.

During the time the Saints waited for a decision on the place they were to settle, school was held for the children, J. H. Rollins, J. P. Lee, and Daniel M. Thomas serving as teachers. Romance entered into the picture when Nathan Swarthout, a member of the Mormon Battalion, and Emma Tanner were united in marriage at

this place August 25, 1851. But there were hardships, too, for by now many were nearly destitute of food and proper clothing.

"On July 10th we find him (Rich) in Sacramento; three days later at what was then known as Mormon Island, and on the 25th again at Sacramento. Not until August 9th did he take the boat for San Pedro carrying the eight thousand dollars that had been raised and with provision enough to last the colony for some time. At San Pedro, says the journal, 'forty-eight teams were ready to receive us.' The 'us' in this case does not apparently include Lyman for the diary states specifically that Lyman stayed in the north to continue raising funds.

Several stories have been told of the journey from San Pedro to Sycamore Grove. From the history of Charles Coulson Rich, we include this version:

"On disembarking, General Rich seems to have gone immediately to Los Angeles with the money, leaving the forty-eight teamsters to load up and go to the Grove with the provisions. It appears also, though we do not know for certain, that he rode in a vehicle brought especially for him by one of the men. That others were with him goes without saying, for Rich carried money, and he was never one to take chances. At Los Angeles he registered at the hotel. He does not appear to have stayed there overnight, for he unexpectedly decided to travel to the Grove in the dark rather than wait until morning. He, himself, says that he did not reach camp 'till after midnight. Emeline informs us why he changed his mind, and this she must have learned from him. 'A mysterious something,' she says, 'told him to rise (he had actually gone to bed for the night) and go on.' General Rich rose at once, took the carriage and started out.

"Now there were two roads leading from Los Angeles to Sycamore Grove. One of these was called the Old Road, and was little traveled; the other went by the name of the New Road, and it was much used. When Rich got to the point where he must choose between these two roads, he decided to take the Old Road. As the party approached within a mile or two of the camp, going rather leisurely, they heard the sound of a gunshot in the distance, to their rear. Increasing their gait, they hastened to the Grove, reaching the place a little after midnight. There a heavy guard was placed over the money.

"Nothing more was thought of the matter 'till a few days later, when a man came into camp for some food. He had been a member of the company at one time, but had for some reason left it. His sister, however, with her husband, was still connected with the group. As he sat at the table eating his dinner, a second man, a stranger, approached him. To the man at the table the stranger said gruffly, 'I want a word with you.' Thereupon, the two went out and over a knoll a short distance away. Soon there came the noise of spitting guns from that direction. Some men hurried from the camp to the hill top to see what was the matter. The two men were in a clinch. On seeing the men on the knoll, the stranger scrambled to his horse, mounted it, and rode away; the other was detained for questioning.

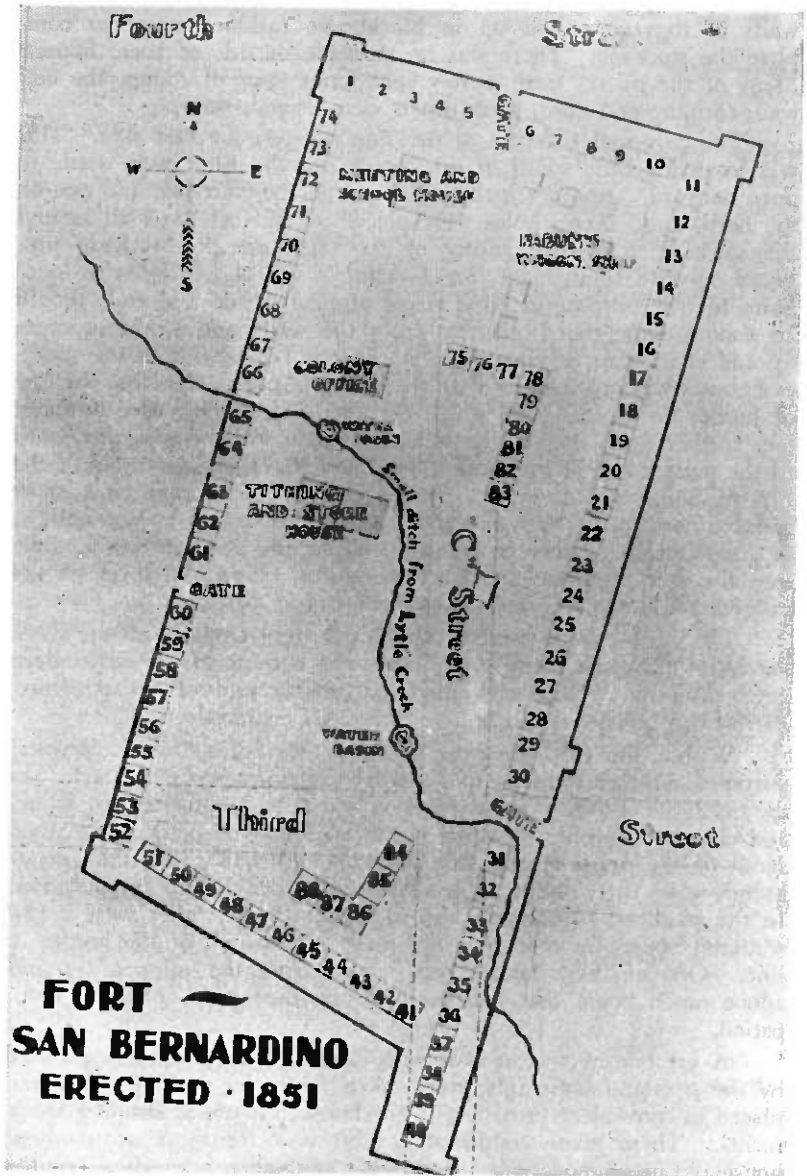
"The story he told astonished and angered every one in the camp. He confessed that he was a member of a thieving gang, who had plotted to rob General Rich on his way from Los Angeles to Sycamore Grove with the twenty thousand dollars, as they supposed, which it was rumored was to be the first payment on the San Bernardino Ranch. The plan of robbery was that the band of thugs should divide into three groups; that these groups should station themselves at three different places on the New Road, and that, if the first group for any reason failed to do the job, the second and third successively were to try. Accordingly the men separated as agreed. But their scheme went awry when the General took the Old Road. The shots he heard as he approached the camp, were from the last group as they went into position close to the eastern fork of the road. The stranger who had just disappeared, had come to have a reckoning with the man who he thought had betrayed the gang. Of course, nothing could be done to the arch traitor; he was dismissed with the contempt he deserved; and presently he, too, disappeared, and was never heard from again by the Mormons.

"The story has been given in detail, not merely because it is interesting in itself, but because so many errors have crept into such versions of it as have appeared in print. It was not twenty thousand dollars that was involved, but only eight thousand dollars; and if there was a sick mule anywhere in the incident, the animal does not find a place in the true version."

It was on September 22nd that negotiations were concluded by Apostles Lyman and Rich for the San Bernardino Rancho. By this time the people camping in Sycamore Grove were eager to move on to the square mile that had been selected for a town. The colonists proceeded in orderly fashion to the new site and soon were engaged in selecting lots, acquiring acreage for farms, and making temporary shelters.

THE FORT

Soon after the Mormons chose the square mile as the site of their town, warnings of an Indian attack caused them to build a stockade for the protection of their families. The Fort built by the San Bernardino colonists in the fall of 1851 was a palisade enclosure, or stockade on the east side and the two ends, made by splitting the trunks of cottonwood and large willow trees in halves, roughly facing them on the split end, straightening the edges so that they would fit closely as they stood upright side by side. These stakes were set some three feet into the ground and stood about twelve feet high—with the split side facing in. This composed the outside stockade and was in the form of a parallelogram about three hundred feet in width by seven hundred feet in length. Small one-story houses of logs and of adobes were built inside in long rows parallel with the stockade, leaving some sixteen or eighteen feet clear space between each. The west side of the en-



closure was made up of houses which had been built in various places before the necessity of fortification was realized, and which were moved and placed with their outside walls adjoining so as to form a tight wall. Where this could not be done, separate barricading

walls of logs were laid up in blockhouse fashion, so as to complete the stockade. There was no stockade outside of these houses. Many of the houses were merely continuous rows of rooms, the end walls forming partitions, while others were separate houses.

The principal entrance to the Fort was on the east side. This was located a little south of the center and the gates were made to open outward. Another gateway opened on the west side and one on the north end. Loop holes were placed a few feet apart all around the stockade. At each corner of the enclosure the stockade projected outward about eight feet, forming a sort of bastion with loop-holes for the purpose of cross firing along the side and ends should an enemy elude the direct fire from the walls and stealthily creep up and attempt to set fire to the stockade. The bastion at the southeast corner was much larger than the others in order to enclose the row of houses on the east side which extended some twenty-five or thirty feet further south on a point of land that can still be seen just south of the present site of the Starke Hotel, and the southeast angle of the row of houses at this end. Another bastion also projected a short distance north of the gate on the east side, as this gate was in a hollow, or gully, that ran from the bench on which the Fort was built, down into the creek bottom, and the gate, being below the level of the ground, could not be protected from the corner bastions.

The south end of the Fort was not at right angles with the sides, but ran northwesterly and southeasterly, on account of the rather deep gulch running in the same direction at that end of the structure. Part of this gulch can still be seen although it is mostly filled.

Within the fort, a stream of water was brought for domestic purposes through a ditch from Garner's Springs or Lytle Creek. In the northeast corner a canvas pavilion was put up and used for school and church purposes. A small house used as a business office stood south of the pavilion, and still further south and within the line of houses was a three-roomed house which was used for storage purposes. In the southeast corner and also in the northeast corner were a few scattered houses, as there was not room to place all of the houses in line. One of these houses was rebuilt from the ruins of an old adobe ranch house that had been erected during the Mexican occupation.

A great many wagon beds with canvas covers, such as were used by the overland emigrants, were taken from the running gears and placed in convenient proximity to the houses for use as sleeping apartments. These made comfortable substitutes for more commodious household accommodations. Somewhat more than a hundred families occupied the Fort, together with a number of men without families and also a number of families that included several grown men. There were at least one hundred and fifty and probably more able-bodied men capable of performing good service in repelling an attack. The military organization was very simple, it being merely a division into

three companies with their respective captains and without other officers.

Jefferson Hunt, as senior captain, was in command of the whole. A colored man was the bugler. Most of the men were well supplied with arms of their own but to supply the deficiency muskets and ammunition were sent to them from a small garrison of regular soldiers then stationed at Chino. The colonists lived in the Fort for a year or more. When they felt that the danger from Indians was passed they began to make improvements on their own holdings, and also to make community improvements for the benefit of the entire colony. Gradually the Fort was taken down and the logs used for other purposes.

Following is the list of heads of families who lived in the Fort:

<i>Aldridge</i>	<i>Grundy, Isaac</i>	<i>Seely, David</i>
<i>Andrews, Simeon</i>	<i>Grouard, Benjamin</i>	<i>Shepherd, Lafayette</i>
<i>Blackburn, Thomas</i>	<i>Hakes, W. V.</i>	<i>Shepard, Samuel</i>
<i>Brown, John Sr.</i>	<i>Harris, John Sr.</i>	<i>Shepard, Carlos</i>
<i>Bybee, Alfred</i>	<i>Harris, Moses</i>	<i>Sherwood, Henry</i>
<i>Burke, Charles</i>	<i>Hoagland, Lucas</i>	<i>Sparks, O. S.</i>
<i>Button, Montgomery</i>	<i>Hofflins, Samuel</i>	<i>Stoddard, Sheldon</i>
<i>Casteel, Jacob</i>	<i>Hopkins, Richard</i>	<i>Stuart, John</i>
<i>Crismon, Charles</i>	<i>Holladay, John</i>	<i>Sullivan, Archie</i>
<i>Crosby, William</i>	<i>Hunt, Jefferson</i>	<i>Swarthout, Truman</i>
<i>Crandall, Charles</i>	<i>Hunter, Jesse</i>	<i>Stout, William</i>
<i>Cox, A. J.</i>	<i>Hyde, William</i>	<i>Smith, Bill</i>
<i>Cox, William</i>	<i>Hyde, Joseph</i>	<i>Summe, Gilbert</i>
<i>Collins, Albert</i>	<i>Jones, David</i>	<i>Stewart, James</i>
<i>Cook, John</i>	<i>Kartchner, William</i>	<i>Taft, Daniel</i>
<i>Cummings, Albert</i>	<i>Lee, Rupert</i>	<i>Tanner, Albert</i>
<i>Carter, Orlando</i>	<i>Lytle, Andrew</i>	<i>Tanner, Joseph</i>
<i>Davidson, J. J.</i>	<i>Mathews, Joseph</i>	<i>Tanner, Freeman</i>
<i>Daley, Edward</i>	<i>Mills, William</i>	<i>Tanner, Sydney</i>
<i>DeLin, Andrew P.</i>	<i>Miner</i>	<i>Tanner, Mrs.</i>
<i>Dixon, David</i>	<i>McIlvane, Jerry</i>	<i>Tenney, Nathan C.</i>
<i>Egbert, Robert</i>	<i>McGee, Henry</i>	<i>Thomas, Daniel</i>
<i>Fabun, Clark</i>	<i>Rich, Charles</i>	<i>Thorpe, Theodore</i>
<i>Flake, Mrs. W.</i>	<i>Rolfe, Samuel</i>	<i>Taylor, U. U.</i>
<i>Garner, George</i>	<i>Rolfe, Gilbert</i>	<i>Turley, Theodore</i>
<i>Glazer, Louis</i>	<i>Rollins, Henry</i>	<i>Whitney</i>
	<i>Rowan, Mrs. L. F.</i>	

A few families resided outside the fort:

<i>Blackwell, Hiram</i>	<i>Hughes, John</i>	<i>Holladay, David</i>
<i>Casteel, Joshua</i>	<i>Jones, Alonzo</i>	<i>Taylor, Norman</i>
<i>Clark, Francis</i>	<i>Phelps, John</i>	<i>Taylor, Elmer</i>
<i>Hanks, George</i>	<i>Smithson, Bartlett</i>	<i>Welsh, Mathew</i>

This story concerning the colored people in the Old Fort at San Bernardino was taken from the writings of Horace C. Rolfe:

"Uncle Grief was one of the number of negro slaves who had come with their owners to San Bernardino. Mormon converts from the southern states had brought their slaves with them when they migrated to Utah. Toby and Grief Embers were brothers belonging to Bishop Crosby, Embers being the name of a former owner. Hannah Smith, the wife of Toby Embers, had belonged to Robert M. Smith. She was the midwife of the colony. An expert horsewoman, she responded to calls day or night. Harriet Embers, wife of Uncle Grief, probably belonged to Bishop Crosby. Lizzy Flake was the slave of Agnes Flake, a widow. Lizzy married Charles Rowan, a free negro who drove a team from Utah, and their children, Byron and Alice, became highly respected residents of San Bernardino. Hart was the name of the slave of William Lay. Robert M. Smith, who later made his home on Jumuba, brought a dozen or more slaves with him. After reaching California, a free state, all these slaves automatically became free, and Smith ran afoul of the law when, in 1856, he attempted to take them away with him. The late Mrs. Martha Beal, daughter of Toby and Hannah Embers and wife of Israel Beal, an esteemed resident of Redlands for half a century, said that she often heard her people laugh in later years over the terror they felt on reaching California and learning that they were no longer slaves. They did not know how they could live and begged their former owners to take them back to a slave state. They found living in California quite different from what they feared, however, and became independent members of the community."

Uncle Grief, while living in the fort, had a large tin horn about six feet long with which he used to make music for his own amusement. He acted as a sort of bugler, blowing his horn to assemble the men for other purposes, according to different signal calls that were adopted and understood by all.

GROWTH OF THE COLONY

San Bernardino, Dec. 10, 1851

President Richards,

Dear Brother:

We improve the present moment to open a correspondence with you from this point, which we have deferred until now in consequence of the press of business connected with settling in a new country.

We arrived here in the month of June last, with about five hundred souls, together with Brother P. P. Pratt and Company for the Pacific Islands. Since our arrival here, we have explored the country some hundreds of miles in different directions; and on the 22nd of September we concluded the purchase of a tract of land, known as the Rancho of San Bernardino, containing some

eighty or one hundred thousand acres of land. The soil is rich; the water and timber abundant. We are situated about one hundred miles from San Diego, seventy miles from the seaport of San Pedro, and fifty miles from Pueblo de los Angeles. Our location here is made in view of forwarding the gathering of the Saints from abroad, and from Europe in particular, by this route, should we be enabled to settle in this country as we wish. You are doubtless ere this apprised of the intentions of the Presidency in relation to this matter, as published in the last General Epistle; and we wish to learn from you, at your earliest convenience, what you may know, or can learn, in relation to the practicability, and probable expense of transporting the Saints from Liverpool to San Diego by any of the present routes across the Isthmus.

We have not heard of the final results of the hostilities that have for a short time existed in that quarter. Our news from the Lake reach no later date than the 1st of September, when universal peace and health prevailed; the subsequent mail from that place having been robbed by the Indians, the carriers barely escaping with their lives.

We have built since our arrival here some one hundred tenements. We are now finishing a stockade Fort, for our defense against the Indians of this country, who have at present assumed a hostile attitude toward the American settlers, in the southern portion of the State, the result of which is yet undetermined. An expedition is now getting up for their subjection, in which we are as usual invited to participate. We hope the war for us may be a bloodless one.

As business urges, we must close by subscribing ourselves your brethren in the new covenant,

Amasa Lyman.
Charles C. Rich.

San Bernardino, June 25, 1852

President F. D. Richards:

Dear Brother—I embrace the present moment, to drop you a few lines in relation to our mission in this land. Your letter of November 11, 1851, was received by brother Rich on 27th of January. At the time of its reception I was in San Francisco, but was gratified with the perusal of it on my return. You will please accept our thanks for the rich intellectual treat that we received on the first of May, viz.: three numbers of the Millennial Star.

Brother C. C. Rich left us on the 24th of March, with a company of fourteen for the valley; since which time we have heard nothing direct from him. We have heard indirect from the Valley up to the middle of March. The winter had been unusually mild, and all was peace and health.

We have received letters from the Sandwich Islands, up to March the first, to which time the cause of truth was moving steadily forward; quite a number of the Elders had mastered the language, and were preaching.

As for ourselves, we have a great deal of the labour attending new settlements in hand. In December we had finished the survey of our big field of near two thousand acres; plowing and planting immediately followed; after which brother Rich, with a small party, started to look out a road from this place to San Diego. He succeeded in finding a good wagon road, with good feed and water all the way.

In April we reared our Bowery, which is an adobe building, sixty feet by thirty; in which we held our Conference on April 6th, which was a happy day with the Saints here. Eighty-one persons came forward and partook of the ordinance of baptism. The Bowery is occupied during the week by our Day School of one hundred and twenty-five scholars, under the direction of two well qualified teachers; and on the Sabbath, after the morning service, by our Sabbath School and Bible class, which are largely attended by old and young. We have in rapid progress a gristmill of two run of stones, which, when completed, will be second to none in the States. For the present we shall use but one run of stone, and in place of the other, substitute a circular saw, which will supply us with lumber until we can take time to build a sawmill, which we shall erect this fall upon one of the mountain streams. One of our citizens has procured an engine and machinery, and contemplates the speedy erection of a steam saw-mill.

We have completed a good wagon road to the dense forests of pine, hemlock, and redwood, that cover the mountains adjacent to this place; so that we shall soon be able to supply this part of the state with lumber of the best quality, at less than gold mine prices.

In March we commenced the survey of our city, and on the 8th day Brother Rich and myself planted the centre stake upon Temple Block. The site of our city resembles very much the site of Salt Lake City; in the rear we have the venerable snow-clad cap of the Sierra Nevada towering to the clouds, at the foot of which gush forth innumerable streams, whose crystal waters can be dispersed throughout the city, thereby affording to our citizens an abundant supply of that delicious beverage. The site is upon an inclined plane, at the foot of which for miles either way, extends a dense growth of willow, cotton-wood, and sycamore, which affords an abundant supply of timber for fuel and fencing purposes. On the left breaks forth a bold mountain stream, called the Rio de San Bernardino, which affords an abundant supply of water for irrigation, as well as excellent sites for mills and manufactories.

Near the river we have our youthful vineyard of forty acres, which we purpose to increase to a more respectable size in time. Near the vineyard in ruins, are evidences of the industry of the Jesuits, who occupied parts of this country when Catholicism swayed its iron sceptre over this lovely, though benighted land.

Within a mile of Temple Block there is a warm spring of pure water, which runs but a few steps until it mingles its waters with a sulphur spring; and another of pure cold water, so that when we have our bathhouse erected, we can enjoy the luxury of the warm and cold bath in the same establishment; and should the invalid visit us, he can test the virtue of our medicinal springs.

Our harvest of wheat has proved an abundant one. I am not prepared to say what the yield has been to the acre. We have also every prospect of an abundant harvest of corn, beans, potatoes, etc. Flour has been selling since our arrival here, from 6½ dols. to 8 dols. per 100 lbs. Beef cattle from 12 dols. to 16 dols.; Milch cows, with calves from 15 to 25 dols.; horses from 30 to 80 dols., and brood mares from 10 to 25 dols.; the brood mares are seldom broke to ride or work; when they are, they demand a high price.

As to the climate it is as pleasant as we could wish. The past winter, which I learn is an average of the winters here, has been extremely mild and pleasant. At no time during the winter was the weather so cold that an overcoat was necessary. The first rain was on November 30, a pleasant shower resembling a May shower rather than an indication of winter. The next was on the 5th of December, after which it rained at intervals until the first of April. It was seldom during the winter that the rain prevented out-door work. The climate approximates nearer to perpetual spring and summer than any country that I have been in. The grass here becomes dry in June and July, but retains its nutriment in December; after the first rains nature is again robed in green. The hills as far as the eye can extend are covered with wild oats and mustard, and the valley with rich grass.

Wheat is generally sown in November, and gathered in June; the soil and climate are well adapted to the culture of the olive, grape, fig, orange, peach, etc. Great attention is given to the culture of the grape, which is raised in great abundance, and of an excellent quality. Large quantities of wine are annually made here, which are consumed by the natives or shipped abroad. We find here in great abundance, a species of cactus, or as it is termed, prickly pear, which grows in many instances to the height of thirty feet, and bears a delicious fruit, resembling in form the common English pear; one kind is a deep scarlet colour, another yellow. It was in lime gone by used for fencing purposes, and even now we find vineyards and orchards enclosed with it.

As there will be a party leave here this winter for the Valley, we should be pleased to have you, and as many of the Elders as may wish, to accompany us. Should you have the opportunity, you will please send us one hundred Hymn Books, one large map of the world, one pair of the busts of Joseph and Hyrum, also twenty-five copies of the Star; the subscription will be paid you here, should you come this way; or sent by the first safe opportunity. Two subscribers wish the back numbers. Such other publications as you may send will be purchased by the Saints here. The Star can come to my address, and will be delivered to subscribers from our office.

*I remain your brother in the cause of Truth,
Amasa Lyman.*

San Bernardino, July 20, 1852.

Editor of the Deseret News:

Dear Sir:

Our community was enlivened a few days ago by the appearance in our midst of a small bundle of the Deseret News. The information of their arrival went from mouth to mouth with the speed of electricity; it was but a few moments until our entire population came together to pay their respects to the distinguished strangers. It was not long until a reader was found, and a crowd, eager to hear of their brethren in the valleys of the mountains, surrounded him. The cheerful influence that at all times characterizes the columns of the News, was soon visible in the countenances of all present. We feel to be encouraged at being able to hear from you once a year.

The package, it appears, came by the Isthmus route. I assure you, from its travel-worn appearance, it has encountered many if not all the hardships incidental to a journey across the plains and around the Horn. As the northern mail has arrived with letters from the valley up to 1st of May, I have concluded that there was a possibility that communications from us might fare better than they did last year, and reach you without making a delay of more than one or two months on the way. Bro. Charles C. Rich, I presume, has given you information of our location and labors up to the time of his departure from here in March.

After the departure of Bro. Rich, we erected our Bower, or Council House, which is an adobe building, with a good shingle roof, 60 feet long by 30 feet wide; in which we held our Conference of April. It is occupied during the week by our day school of 125 scholars, under the supervision of two well qualified teachers; and on Sunday, after the morning service, by our Sabbath school and Bible class. The desire of the Saints here to get knowledge, appears to be as great as that of our neighbors in the north to get gold. One of the fashions that is so prevalent in the valleys of the mountains, has been to a very great extent

adopted here; that is, the fashion of doing right, and attending to our business. The gold fever and dancing fever are diseases only known in isolated cases, and in this climate are not considered contagious.

After the completion of our Bowery, we went to work to build a road to the forests of redwood, pine and hemlock, that adorn the mountains adjacent this place. This was accomplished with about 100 days' labor. The distance from our location to the timber is 11 miles. One of our citizens has an engine and machinery, and expects to have a steam sawmill in operation upon the mountains in ten days; as soon as the hurry of our harvest is over, there will be another erected upon one of our mountain streams. Our grist mill is an adobe building with a good rock foundation. 40 feet by 27 feet with two run of stone; and when completed will be second to none in this State. We expect to have one pair of the stones in operation this week. Alongside the grist-mill we shall erect our Store-House or granary, which will be 100 by 30 feet, and will be finished next month. Our harvest, which commenced in May, and is likely to last until October, is an abundant one. I am not able to say at present, what the yield will be to the acre.

The Indians have not troubled us since our arrival in this land; though they last winter assumed a hostile attitude and committed some depredations between here and the Colorado River. On the 29 of May, a party of mountain Indians drove a large band of horses from the Rancho Lukype, 14 miles from here, at which place there were large bands of cattle and horses, and but three or four men to protect them. We were called upon, and 25 of our men pursued the Indians 75 miles. They having a day's start, and plenty of animals, were not overtaken.

Sunday, the 4th of July, was observed by us in a becoming manner. At an early hour, the Bowery was filled. President Lyman commenced the festivities by reading in an eloquent manner the 6th chapter of the writings of St. Luke, and followed with a very interesting sermon to citizens and strangers. There was quite a number of strangers present; Americans and Californians, it having been erroneously reported that we were to celebrate the day with a feast and fandango. At the close of the morning service it was agreed by a show of hands to celebrate the 5th, in place of the 4th of July, which was done.

The day worthy the occasion was ushered in by the sounding of the Bishop's Horn, at which signal the entire strength of our camp came together at the bars of the Big Field, every man armed for the occasion. After short but patriotic appeal by the orator of the day, it was concluded to commence immediately the festivities of the glorious 5th. With the patriotism of American citizens, and brotherly love of Latter-day Saints burning within their hearts, commenced a furious attack, and the living thous-

ands of heads, that at sunrise bowed gently as a welcome to the zephyrs that floated over us, measured their length upon their mother earth. No accident happened to mar the festivities of the day; and there was scarce a cessation in the somewhat rusty work, until the entire crop of Gen. Rich's wheat was cut, bound, and put up. Thus ended the first holiday, if such it may be called, we have had in San Bernardino.

I have nothing to say about the gold mines, presuming that you hear more about them than we do. There could be a much larger company raised here to go to Salt Lake, than to the gold mines, were their feelings consulted.

In my next, I will give you a description of the surrounding country, climate, productions, etc. We have surveyed and planted in vines 40 acres, but with the Indian war and a multiplicity of other business on hand, we were late in procuring them, consequently they have not done as well as we had anticipated. We shall endeavor to increase the number of vines next spring. There is now some 20,000 growing vines in the vineyard.

HARVEST FEAST

The following description of the Harvest Feast celebrated by the San Bernardino colonist on September 4, 1852 was taken from the *Los Angeles Star*:

"Imagine a building sixty feet by thirty, in which is usually held their public worship, schools and business assemblies, decorated in green shrubbery formed in groups and devices upon the walls, and in arches interwoven with clusters of grapes, heads of wheat, etc., while the fairest specimens of wheat, corn, squashes, cabbages, onions, beets, melons, etc., were tastefully arranged in various parts, within and at the entrance.

"Over the stand was inscribed in large capitals, *Holiness to the Lord*, and beneath this in letters formed of evergreens, was a stalk of Indian corn nine feet nine inches to the first ear, eleven feet four inches to the second ear, and sixteen feet to the top; four onions weighing nine and one-half pounds; with melons, squashes, etc., in proportion In this miniature World's Fair, several hundred people of both sexes assembled at 10 a.m. in their best dress, forming a beautiful representation of an American assembly of every age and condition; and this bright picture shaded in the background with a few specimens of representatives of the Spanish, Indian and African races.

"A song of thanksgiving opened the services; then followed an able and appropriate prayer by their leading man, Mr. Lyman. Then another song, followed by a short speech by P. P. Pratt, who had just returned from his mission to the Pacific Islands and South America, approving of merrymaking, feasting, dancing, and other innocent amusements, provided the whole were conducted in peace,

good will, and with thanksgiving and a lively remembrance of the giver of all good things.

"The violins then commenced a lively tune while the center of the room was cleared, and soon set with couples for the dance. Messrs. Pratt, Lyman, Rich, Captain Hunt, Bishop Crosby, and others of the aged and leading men, led off the dance. After this, old and young, married and single, grandsire and child, mingled in turn in the dance, each taking the floor as their numbers were called, and the others in turn looked on."

SOUND ADVICE

Lyman and Rich made several trips to Salt Lake City to report their progress, as well as to visit the members of their families whom they had left in Salt Lake. As news of the growing settlement in California spread among the people many were desirous of bettering themselves and families by going to "the land of gold." The following letter made plain the stand of these two brethren in not urging others to go to California unless so advised by the Church Presidency.

Great Salt Lake City,
Feb. 27, 1853

Editor of the News,

Dear Sir: As we frequently hear that persons are going to California, and often that they have been counseled to do so by us; we wish to say that we do not preach one thing and practice another. Our sentiments we have avowed publicly and in private, in all the settlements, on the road from San Bernardino to this place, save two, as well as in this city repeatedly; and further, that no person has been advised by us to go east, west, north, or south, since our arrival in the territory.

Our feelings are as expressed in our teachings, that, the place for the Saints is wherever the counsel of the Lord through the Presidency of the Church, may place them, and to go when sent and to come when called; this we believe to be the privilege and duty of all Saints, without thinking for a moment, by any other changes, to serve the interests of the Master's cause; with whom obedience is better than sacrifice and to barken than the fat of rams.

We hope that after the very plain and pointed advice and counsel given by the Presidency, that the Saints, knowing their duty, will be found in the path of obedience. We went to California because we were sent to build up the kingdom of God, and for the same reason we are here, not by pulling down one part to build up another, and if our acts have not proved what we now say, let those who know the facts speak; and if any think to leave here without counsel, and think to be fellowshipped by us, they are mistaken; as we consider that those who love not God sufficiently to serve him in one place, will not do it in another;

so if they would go to California they will confer a favor if they would take the northern route, which will the sooner bring them to the "palace of the Golden god," and spare us the curse of their faithlessness.

We do not feel in our Father's kingdom we have any private interests to serve but as faithful sons, to be ever watchful of the rich patrimony descended from the fathers and assigned to our care in the establishment of this dispensation; to preserve this unspotted is our highest ambition; other interest we have none; in this is the wealth, the honor, and the glory we seek; in this our heaven, our happiness, our all, and to the enjoyment of these we pray our Heavenly Father to preserve us with all the faithful, in the name of Jesus, Amen.

Amasa M. Lyman

Charles C. Rich

ROADS—MILLS

Looking for a means whereby they would be able to establish a paying industry and also supply the needs of the colonists in the building of their homes, the people turned their attention to the heavy growths of timber on the San Bernardino mountains. Passable roads were a necessity to the higher altitudes after the timber sources from the lower levels were depleted. Amasa Lyman, Charles Crismon, and William Crosby selected the route to the top of the mountain range in April, 1852 and reported, "That the mountains would be easy of access through Hot Springs (or Waterman canyon)." A council of the leading brethren was called and it was decided to immediately construct a road. Jefferson Hunt was made supervisor.

The *Church Journal* reported "that on Sunday, May 2, 1852, the entire force of men had been away from home making a road to the timber in the mountains. One week later no meeting was held owing to the fact that the men were still absent in the mountains." The road, sixteen miles long, gave them access to the finest forests in San Bernardino including Seely and Huston Flats. It was open to all settlers and for twenty years large amounts of timber were hauled over it from the mountain area. At one point the grade was so steep teamsters attached logs to the heavily loaded wagons to supplement the brakes. When they reached the end of the grade the logs were taken off forming what was known as the "Drag-yard."

In 1859 a toll road, known as Daley road, was built up Twin Peak canyon. Two years later a franchise was given John Brown, Sr., H. M. Willis and G. L. Tucker to construct a toll road through Cajon Pass. It was used for many years.

When the colonists left for San Bernardino the original plan was to make San Diego harbor the landing point for Mormons coming by sea from the islands of the Pacific; hence Rich was called to head a small party in December, 1851, to lay out a road to con-

nect San Bernardino with San Diego. He found a wagon road had already been made with good feed and water along the route.

Before San Bernardino county was formed there were three roads open—one between San Bernardino and San Gabriel, the Spanish road to New Mexico, and the Colorado road. In 1853 the Los Angeles Board of Directors established a fourth road, one that shortened the route between Los Angeles and the new colony of San Bernardino.

Charles Crismon, prominent pioneer mill builder of Utah and California, was born December 25, 1805, at Christian county, Kentucky. In 1830 he married Mary Hill and moved to Jackson county, Illinois, where he engaged in farming and erecting mills. He came to Utah in 1847, and during the latter part of the year built a small grist mill at the mouth of City Creek canyon. On this same creek, a short distance above, he put up a sawmill, this being one of the first sawmills erected in the valley. In 1848 he sold both mills to Brigham Young who operated them for many years. About the same time he built a home near the site of the old penitentiary and resided there until he moved to California.

The latter part of April, 1849, Mr. Crismon and his family set out for "the land of gold." They took the Humboldt route and arrived in Sacramento on the 3rd of July. He engaged in mining on the north bar of the American river for a few months and during the following winter lived in the Mission Dolores in San Francisco. In July, 1850, he moved to Chino ranch in the southern part of the state and assisted in the founding of San Bernardino. It was to the Crismon home that Apostles Rich and Lyman came when they were negotiating for the purchase of a ranch in California.

Mr. Crismon had previously acquired an engine and boiler from a gold mining prospect near Salt Springs, and he with his son, George, hauled them to San Bernardino. It is said that Crismon operated a portable sawmill in Mill Creek canyon shortly after the arrival of the colonists in San Bernardino. From a history on file in the Daughters of Utah Pioneers' library we are led to believe that this is the sawmill of which Amasa Lyman wrote in July 1852: "One of our citizens has an engine and machinery and expects to have a steam sawmill in operation upon the mountains in ten days." The Church records of San Bernardino state: "They also carried up a steam engine for a sawmill."

Early in 1853 the Deseret News announced that Crismon went up country and bought a steam engine of thirty-horse power and made it ready to carry up the mountains. This was much larger and better working machinery than its predecessor. Mr. Crismon evidently sold a half-interest in the mill to Jefferson Hunt for \$6,000, deed recorded in Book A., page 379, County Recorder's office. Two or three years later Captain Hunt acquired full ownership.

In 1857, when Jefferson Hunt returned to Utah he sold the mill to John Rowland of Puente, California. In 1858 John M. James, a

millwright from Tennessee, installed more machinery and began operating it.

An important sawmill was erected in the summer of 1853 by David and Justus Wellington Seely which stood at the lower end of Seely Flat. It was run by water power, the water taken from a nearby creek and carried to the mill in a flume. A penstock was built into which the water was conveyed. It was approximately fifty feet in height and six feet square inside, with a gate at the bottom through which the water was turned on to an undershot wheel ten feet in diameter. The mill was operated day and night as long as there was water in the penstock. A single saw of the vertical type was used. It was sometimes called a "muley" saw.

It was not until April 1854, that the first lumber from the mill reached San Bernardino. A large proportion of the trees on Seely Flat were sugar pine which made the best lumber. It was a soft, white wood with no pitch, straight grained, and used for finishing work. First grade sugar pine brought \$80 per thousand feet delivered. The cheaper types of lumber brought approximately \$40 per thousand feet. The hauling was done by oxen, six being used for each load. Hauling costs were high, \$15 per thousand over long, rough roads. Because of limited facilities and the scarcity of water the Seely mill could not saw more than twenty-four or twenty-five thousand feet of lumber a day. In spite of the little profit made the mill operated until 1862 when it was demolished by a flood. In 1857 Justus Wellington Seely returned to Utah and David continued to run the mill alone until it was destroyed. It is said that Mr. Seely, in connection with Henry G. Boyle, constructed another mill further up-stream, but it did not function long because of the lack of water for power.

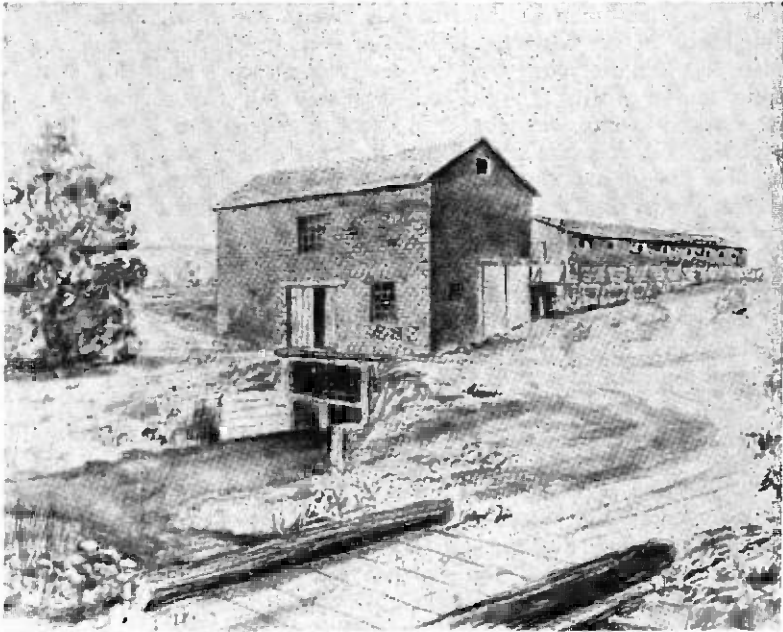
Another mill in the San Bernardino mountains to the north appears on a recorded deed from Andrew J. Cox to Pio Pico and W. W. Noyes. It conveyed one hundred and sixty acres of land together with a water and steam sawmill and equipment therefor. It is said to have been on the same stream as the Seely mill or on Shingle creek, a small stream flowing into the west fork of Seely Creek. The mill was destroyed by fire in 1858.

The Salamander sawmill was built on Huston Creek by Justus Morse, Thomas Bingham and a Mr. Joyce. Lyman and Rich, with others, purchased the interest held in the mill by Mr. Joyce and later acquired a two-fifth interest owned by Mr. Morse. Mr. Bingham sold his interest to Bishop Crosby. It, too, was destroyed by fire. The Church records report, "that in 1855 the sawmill owned by Lyman, Rich and others, situated in the mountains near San Bernardino was destroyed by fire at a loss of \$20,000. The owners of the mill a few days later concluded, by the help of the community, to rebuild."

Several transfers of this sawmill appeared during the years 1857 to 1859 on the record. A half interest was sold to Ellis Eames and David Dickson by Bishop Crosby and Norman Taylor. The transfer included "all the water machinery attached thereto, and also the

steam engine complete purchased for said mill whether said steam engine and machinery are now at said mill or elsewhere." With it were conveyed possessory claims, covering one hundred and sixty acres each, to the lands surrounding it. The claims were held by Lyman, Rich, Taylor, Bingham and David Fredericks. It was destroyed by fire in 1859. Again, it was reconstructed and operated by Daniel T. Huston until all the available timber in the proximity of the mill had been cut.

Grist Mills—The Mormons were an agricultural people and in the middle of December, 1851, land was selected and surveyed for the first large grain field of approximately 1300 acres. It was situated north of the townsite and is said to have been enclosed on three sides by either an irrigation ditch or a pole fence. From the spring sowing a bounteous harvest was reaped, the heads of grain being so heavy they had to be cut by hand. The first wheat harvested was threshed with flails or treading animals.



The Grist Mill

Lyman and Rich, with the aid of George Warren Serrine, located a grist mill site near the intersection of what is now Allen and Mill Streets in San Bernardino. The foundation of the mill was started in May, 1852. This mill was erected by William Oliver Davies. Mr. Serrine, at the age of sixteen, while living in New York state, had been given the full responsibility of running a grist mill. He was a member of the Mormon group who came to Cali-

fornia in 1846 around Cape Horn with Samuel Brannan on the *Ship Brooklyn*, settling first at the present site of San Francisco. After moving with his family to San Bernardino, he was instrumental in helping to raise money for the purchase of the rancho. Having had mill experience it was natural that the leaders would select such men as Sistine and Crismon to operate their mill.

The history of San Bernardino states, "A large flour mill, 25 x 40 feet, with two sets of burr stones and a race one mile in length, had just been completed; a store house of adobe 30 x 70 feet, was nearly full of sacks of grain waiting to be ground. A large quantity of good flour is made here and sent to Los Angeles or to San Pedro for shipment." Wheat sold at four dollars a bushel and flour brought thirty-two dollars a barrel. The first water-powered thresher had a capacity of seven hundred and twelve bushels in twelve hours.

SCHOOLS

Education for their children was always uppermost in the minds and hearts of the Mormon people, so even in their migrations from place to place the young people were given as much schooling as possible under existing conditions. Probably the first school in San Bernardino county was taught in a tent at the foot of Cajon Pass in Sycamore Grove while they waited for their leaders to select the most suitable site for a settlement. After most of the Mormons had located themselves in the Old Fort school was again held in a tent with William Stout as teacher.

In 1852 a school was held in the Old Mission building, for in March of that year Nathan C. Tenney, later Bishop Tenney, assumed charge of the agricultural operations on the mission lands. He took up residence in the mission and shortly thereafter Mrs. Tenney opened a school in one of the rooms for the children of the mission district. Two adobe rooms served as school houses in the town of San Bernardino after the tent school house and were used until the erection of a brick school house, years later.

The first official record is a report of the School Commissioners of San Bernardino dated November 17, 1853, signed by Theodore Turley, James H. Rollins, and David Seely as follows: Children between the ages of four and eighteen years of age in District No. 1 and 2, 263. Boys, 142, girls, 121. Amount raised by subscription and paid teachers, \$1,438.00. Names of teachers employed: District No. 1, William Stout, 8 months, \$60.00 per month; William N. Cook, grade 2, 6 months, \$60.00 per month; Quartus S. Sparks, three months, \$76.00 per month; Sarah Pratt, 3 months, ten days, \$50.00 per month. District No. 2, Ellen S. Pratt, 4 months, \$35.00 per month; Lois Pratt, Assistant Primary grade, one month, \$27.50; M. S. Mathews, 1 month, \$27.50. Number of children taught in first and second districts, 206; daily average attendance, 160; amount expended for school library and apparatus, \$300; amount expended for renting or building and

furnishing school house, \$291.50. Total amounts of all expenditures on account of schools, \$2,029.50. The whole of the above was raised by subscriptions. V. J. Herring was county Superintendent of Schools. F. M. Van Leuven says that he attended school in a room on the west side of the old mission building in 1854, and that about forty children were enrolled. It was the first school on the south side of the Santa Ana River. In that year the settlers "considered the expediency of building a school house, the manner of building and plan of the house." This was the beginning of the adobe school house that stood for many years on Fourth between Arrowhead and D. Streets.

About that year an adobe school house was built near the little church of Agua Mansa. This was later replaced by a frame building located on two acres of land donated by W. A. Conn on the S. W. Corner of San Bernardino rancho. W. R. Wozencraft is mentioned as the teacher in both of these buildings. About 1855 a log room was used as the school house in the Mill district. The walls were chinked with mud and the building was surrounded by a live willow fence. Mr. Robbins and his wife came to San Bernardino in 1858 and took charge of the school. He taught in one room and she in another. The commissioner's report for 1855 states: Oct. 1st. Received school report of Francis Clark, teacher in District 1, 27 pupils, school from June 18th to September 8th. Same school commissioners as in 1853.

On October 1, 1857, a meeting of the school trustees was called by the Board of Supervisors to elect a County Superintendent and to fix the boundaries of the school districts. The trustees met and fixed the boundaries of six districts, 1 to 6, included, but they are now so indefinite they cannot be clearly followed. They evidently were City, Mt. Vernon, Mill, Mission, Warm Springs and Jurupa or San Salvador. R. B. Pierce was named superintendent.

During this time religious teachings were also going forward for in December, 1853, Lyman said: "A meeting of the teachers of the Sabbath School Association was held at the residence of Quartus S. Sparks, who, with Daniel M. Thomas and J. D. Holladay, was elected superintendent of the school."

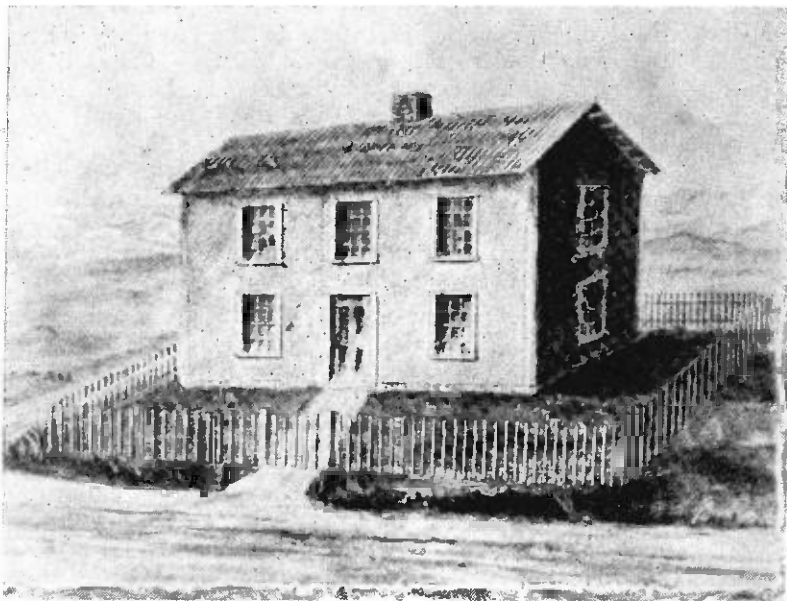
PUBLIC BUILDINGS AND HOMES

The first building erected in San Bernardino county for civic purposes was the Council House, built by Lyman and Rich, and intended as a general office of the Mormon interest, both religious and secular. The building was located on the southeast corner of Third and Grafton (now C) streets and was a two-story adobe building 24 ft. x 16 ft., containing one room below and one room above. It was surrounded by a fence. In settling, the walls of the building cracked badly and braces were set up to prevent their falling out. Curiously enough the rocking motion of the earthquake of 1857 caused these braces to press the walls together so that they were again solid. The walls were

considerably damaged by the heavy rains of 1862, but the building stood until 1867, when it was demolished to make way for brick buildings.

This building also served as the early day Court House for the new county of San Bernardino and was so used for several years. The Court House was then transferred to the residence built by Quartus S. Sparks. In 1862 the supervisors purchased the elaborate residence of Charles Glaser on the present site of the Court House and this was used until 1875.

Among the larger buildings of the settlement owned by individuals was the hotel built for Bishop William Crosby, and the two-story adobe home erected by Amasa M. Lyman for his family which included four wives, Maria Tanner, Caroline Partridge, Priscilla Turley, and Cornelia Leavitt. Priscilla was the mother of the first white child born after the colonists reached San Bernardino Valley. He was named Lorenzo Snow Lyman. Each of the wives with her children had separate apartments. There were a com-



Council House

mon kitchen and dining room but it is said they were seldom used, each woman preferring her own establishment. The house was described as having no windows but was lighted from a skylight and was known as the "steamboat" from some fancied resemblance. It stood next to the Council House on the north but was later destroyed by fire. The home of Charles C. Rich was a long adobe of four or five rooms standing at the corner of the present E and First St.

Mechanics and carpenters were in great demand in the early days of San Bernardino, the wages at that time being \$3.00 per day.

MAIL

During the first two years mail was carried between San Bernardino and Salt Lake City by anyone journeying between those two points. In November, 1853 George Chorpensing, the first mail contractor to operate between Southern California and Utah territory, paid a visit to San Bernardino settlement. Soon after, Church publications recorded the arrival and departure of the mail.

Captain Hunt had a three year contract to carry mail from Los Angeles to Salt Lake City by way of San Bernardino. He did not carry the mail himself but hired riders, among them Gilbert Hunt and Sheldon Stoddard. The riders made the trip on horseback, two men carrying the mail, and often accompanied by other travelers who wished to make the journey.

Sheldon Stoddard, one of the early colonists in San Bernardino, is credited with having made twenty-four trips between these points and return. In August, 1854 the clerk recorded that "mail arrived from Great Salt Lake bringing news that Elders William Hyde and Conger (Leonard S.) were attacked at Resting Springs by Indians. Two men were wounded and the company lost one mule and part of the mail."

The first United States postoffice in San Bernardino was established in 1853, in the old Council House. D. M. Thomas, the first county judge was, at the same time, postmaster and held the office until 1857 when he returned with other Mormon colonists to Utah. The business of the postoffice at this time was very light and the postmaster drew no salary. Judge Thomas owned a house at the southwest corner of C. and Fifth Streets which, on leaving, he sold to A. D. Boren. Mr. Boren succeeded to the county judgeship and seems to have assumed the duties of the postoffice and to have removed the office to his own residence for a time. The second regularly appointed postmaster was Dr. Ben Barton who located the office in his drug store at the corner of C. and Fourth Streets in a small adobe building on the southwest corner. Dr. Barton was a very busy man and the duties of the postmaster were mostly performed by his brother, John P. Barton. When the mail arrived, which was once a week, the larger portion of the community was present to see the stage come in. The mail was opened and names on letters and packages "called off" and they were delivered to the claimants. Such mail matter as was left on hand was dumped into a box on the counter and people looked it over themselves and took whatever they thought belonged to them.

In 1853 a contract was let by the government for carrying the mail between San Bernardino and Salt Lake City. Dr. Copeland was the contractor and he sub-let the route to Captain Jefferson Hunt, Daniel Taft, and Daniel Rathburn. The first mail was carried down

from San Bernardino by James Williams on horseback. Ed Hope was the next to go out. Sheldon Stoddard carried the mail during 1854 and took the last mail through in 1858. The mail was sent once a month, two men starting from each end of the route and meeting in the vicinity of the Muddy. The trip usually occupied about twenty days, although Mr. Hunt and a companion once made the journey in sixteen days—under stress of an attack by Indians.

THE CITY

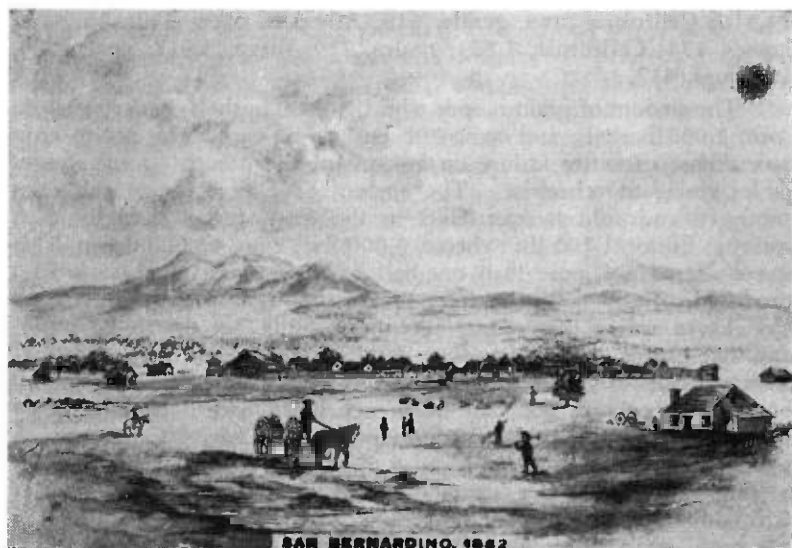
In 1853 the townsite of the city of San Bernardino was laid out—a miniature of Salt Lake City. The town was one mile square, laid out in blocks containing eight acres, with wide streets running at right angles, each one bordered by a zanja, or irrigation ditch. The streets were given Mormon names and these names continued in use for many years. The survey of the town site and of the county was made by H.G. Sherwood, who had made the original survey of Salt Lake City.

On April 13, 1854, the legislature passed a special act incorporating the city of San Bernardino, and another special act of the same legislature authorized the new city to appropriate the waters of Twin Creeks for municipal and domestic purposes. Under this authorization a ditch was dug by direction of the municipal authorities and the waters of both creeks were brought into the town in 1855. It was soon found, however, that in winter the works were washed away by each freshet and in summer the waters were lost in sands before reaching the town limits, and so this ditch was abandoned several years later.

The man chosen as manager of agriculture was Bishop Tenney and it was under his direction that many of the irrigation canals were made which brought water from the Santa Ana River.

The first election of city officers was held June 5, 1854, with Amasa M. Lyman chosen as mayor; council members, C. C. Rich, G. W. Serrine, Daniel Starke, William J. Cox and Q. S. Sparks; marshal, J. D. Holladay; assessor, Theodore Turley; treasurer, J. H. Rollins; attorney Alden M. Jackson. Ordinances were adopted to restrict drinking and gambling. Subsequently the records of the first City of San Bernardino were lost and the only records available are derived from quotations found in other documents, such as Lyman recorded concerning certain conditions in early San Bernardino: "Today presented some cases of drunkenness, mostly among the newcomers, some inquiring for labor at high prices." Some of the diaries give evidence of the way in which differences between the brethren were handled. Since the Mormons adjusted their own claims without taking them into court there is little to be found concerning the application of law at this early date.

The *Western Standard* of December 27, 1856 published the following under the caption *San Bernardino*.



During the past week we paid a visit to the city of San Bernardino. We were glad to find that considerable progress had been made in city improvements since our former visit. Several new stores have been erected and the old ones improved. As yet there is no courthouse, the sessions of court being held in a large room of Bishop Crosby's hotel; neither is there a county jail, nor much need for one. There are two schools well attended, and a third school house is being erected.

The ranch of San Bernardino is laid off in lots of 1, 5, 10, 20 and 40 acres, the extent of the city being one mile square. The property is held by Lyman, Rich and others in trust, we believe, for the benefits of the Church. The conditions of the mortgage on the ranch is such now that a warranty deed is given to the purchaser for his land, which is fully released from all liability, thus giving encouragement to immigration and substantial improvement of the farms. In consequence, a large amount of fencing will be put up the coming year should the mills be able to produce sufficient lumber for the purpose. This will depend on the nature of the season. An abundant rain will make the people prosperous. The population of the ranch has increased considerably during the past six months, amounting at present to about three thousand.

Being desirous of obtaining information regarding the resources of the community we applied to James Henry Rollins Esq., the county assessor, who kindly furnished us with such statistics as were in his possessions. Amount of stock cattle, from one year upward, including American yearlings and two year olds: American cows,

13,510; California cows, gentle, 618; American oxen, 230; American horses, 174; California, 1,383; mules, 229; sheep, 3,917; goats, 500, and hogs, 437.

The amount of grain raised: wheat, 30,000 bushels; barley, 15,000; corn, 7,000 bushels, and some 200 bushels of oats. The potato crop was almost an entire failure on account of the drouth—garden vegetables abundant otherwise. The amount of butter, cheese and eggs produced and sold to merchants in the City of San Bernardino as follows: Butter, 1,700 lbs.; cheese, 3,000 lbs.; eggs, 13,000 dozen. This is considered not more than one-half of the amount of these articles produced.

There are in this county seven saw mills, six driven by water, and one steam mill—thirty-five horsepower engine; one grist mill, with two pairs of French burrs, owned by Lyman, Rich and Hanks; also one at Jurupa, with one pair of French burrs, owned by Don Louis Robidoux; one at San Bernardino owned by Charles Crismon with which is connected a sawmill and a planing and sash machine. Also in the same locality is a steam distillery which is owned by Charles Crismon and is now in operation. Four of the above water mills have not been in operation since June last because of the dry season. In San Bernardino mountains there are two shingle machines which have cut during the season 500,000 shingles.

Extracts from the reports of Arvin M. Stoddard, surveyor of San Bernardino county:

The rancho is subdivided into lots which are sold to any person desiring to settle here, on reasonable terms, by which means it is fast progressing in the scale of agricultural improvements, having some of the finest land in the state upon which to operate. It bids fair to becoming a celebrated fruit growing country; already a large amount of different varieties of trees have been imported from Oregon which, under proper cultivation, thrive remarkably well. The grape also is beginning to be extensively cultivated and at the present time the inhabitants are enjoying the fruits of their labors in some of the largest and best grapes that can be found in the state. For raising vegetables this rancho is well adapted and for grazing is not to be excelled by any.

The kind of timber usually found on the mountains consists of sugar, pitch, spruce and yellow pine, together with balsam fir, black oak and hemlock. In the valleys and canyons are to be found cottonwood, sycamore, maple, black walnut and live oak. It is believed by many that when the resources of the country shall be developed, it will prove one of the richest counties in the state with regard to minerals.

THE FIRST COUNTY ELECTION

The San Bernardino ranch property purchased by the Mormons in 1851 by 1853 had become a thriving and prosperous community. This section of the state at that time was a portion of Los Angeles county

with the county seat at Los Angeles, sixty miles away, where all business pertaining to the courts and transfer of property must be taken. To overcome this difficulty, Captain Jefferson Hunt was elected one of two members to represent Los Angeles County in the State Legislature where he was instructed to present a petition to them asking for a division of Los Angeles county; the portion therefrom to be known as San Bernardino County, taking its name from the Rancho de San Bernardino. Therefore an Act was passed by the legislature, in session at Benecia, April 26, 1853, dividing the County of Los Angeles and making a new county therefrom "to be called San Bernardino County." It provided as follows:

Sec. 2. The eastern part of Los Angeles County, so cut off shall be called San Bernardino County, and the Seat of Justice thereof shall be at such place as the majority of voters shall determine at the first county election hereinafter provided to be held in said county, and shall remain at the place so designated until changed by the people, as provided by law.

Sec. 3. During the fourth week of June next, there shall be an election in said San Bernardino County for the election of the following officers to wit: one County Judge, one County Attorney, one County Clerk, who shall also be Recorder; one County Surveyor, one Sheriff, one Coroner, one Treasurer, and one Assessor.

Sec. 4. The County Judge, chosen under this Act, shall hold office until the first Monday of April, A.D. 1854, and until his successor shall be elected and qualified. The other officers shall hold their offices until the first Monday of October, 1853, and until their successors are elected and qualified. The successors of officers elected under this Act shall be chosen at the general elections established by law, which shall take place next preceding the expiration of their respective terms.

Sec. 5. Isaac Williams, David Seely, H. G. Sherwood and John Brown are hereby appointed and constitute a Board of Commissioners, to designate the election precincts in the County of San Bernardino, for the election of officers at the first election, and to appoint the Inspectors of Election at the several precincts designated, to receive the returns of election, and to issue certificates of election.

Sec. 10. Sealed returns from the offices of election may be delivered to any member of the Board. The Board shall meet in the county within five days subsequent to the election, and the returns shall then be opened and read, and under their direction, and in their presence, a tabular statement shall be made out, showing the vote given in each precinct in the county, or if precincts be not established, at each place where polls were opened as provided by in the preceding section of this Act, for each person, and for each office to be filled at the election, and for the Seat of Justice of the county, and also the entire vote given in the county for each person. The statement thus made out by such Board shall be signed by the President and the Clerk.

Sec. 15. At the first term of the Court Sessions held in San Bernardino County, there shall be appointed two Commissioners, to meet a like number of Commissioners to be appointed by the Board of Supervisors of Los Angeles County, for the purpose of ascertaining proportion of the debt of Los Angeles County that is justly chargeable to San Bernardino County.

On April 2, 1857, a subsequent Act was passed slightly changing the boundaries dividing the counties of Los Angeles and San Bernardino as set forth in the original Act of 1853, as follows:

"Beginning at a point on the boundary line of Los Angeles County, where a due south line, drawn from the highest peak of the Sierra de Santiago intersects the northern boundary of San Diego County; thence running along the summit of said sierra to the Santa Ana River, between the ranch of Sierra and the residence of Bernardo Yorba; thence across the Santa Ana River, along the summit of the range of hills that lie between the Coyotes and Chino (leaving the ranches of Ontiveras and Ybana to the west of the line) to the southwest corner of the ranch of San Jose; thence along the eastern boundaries of said ranch, and of San Antonio, and the western and northern boundaries of Cucamonga Ranch, to the ravine of Cucamonga; thence up said ravine to its source in the Coast Range; thence due north to the northern boundary of Los Angeles County; thence northeast to the State line; thence along the State line to the northern boundary line of San Diego County; thence westerly, along the northern boundary line of San Diego County, to the place of beginning."

The county thus brought into existence was the largest in the state of California and one of the largest ever created in the United States. It contained 23,472 square miles and was one hundred and fifty miles north and south and averaged about two hundred miles from east to west. It was an inland country, having no sea coast but bounded on the east by the Colorado River. Its position, lying between Nevada and Arizona and the Pacific coast and the fact that the two great overland routes to the coast converged in San Bernardino Valley, gave it an especial commercial advantage.

The first election in San Bernardino County was held in January 1853, in accordance with an Enabling Act. Two hundred votes were cast and the following officials were placed in office: Hon. Jefferson Hunt, already a member of the General Assembly representing Los Angeles County, representative from San Bernardino County; D. M. Thomas, county judge; Robert Clift, sheriff, R. R. Hopkins, county clerk; V. J. Herring, county assessor; William Stout, district attorney, H. G. Sherwood, county surveyor; John Brown and Andrew Lytle, justices of the peace who, with the county judge, constituted the Court of Sessions. These officers, with one or two exceptions, were re-elected at the first regular election held in the fall of 1854, and served, almost without change, until the

Mormons left San Bernardino. At the time of their departure the county was entirely free of debt and a small balance was left in the treasury.

"The District Court was held in San Bernardino on Monday last. There were but four cases on the docket, the litigant parties, of course, being 'outsiders' as those not belonging to the Saints are called. The Mormons do not tolerate lawsuits among themselves, adjusting all their differences by arbitration.

"The city continues to flourish. It is known that the Mormons proper of San Bernardino occupy a ranch of eight square leagues, which has been confirmed by the U. S. Land Commission. The title is good beyond doubt. It is certainly of the best, if not the best tract in California; well wooded, with an abundance of water, and soil adapted to every specie of culture. The great body of the land has not been surveyed as yet and divided for the want of time. But many small tracts have been taken up as settlers desired, on which they have planted grape vines, peach and other trees—all to be regulated hereafter, satisfactory to the parties."

TWO FACTIONS

Before the Mormons left Utah for San Bernardino, many had pledged obedience to the counsel of their leaders; but some four years after their arrival in California, dissension became apparent among some of the colonists caused, primarily, by land transfers, elections, assessments levied against the ranch properties, distribution of water, etc. The squatters on land within the boundary of the rancho were embittered when they were dispossessed by the final survey of the ranch property. Then, there were others who had disobeyed the teachings of the Latter-day Saint faith and were disfellowshipped. Soon the people separated into two groups—the Church group, and the independent group or non-Mormons. The tremendous growth of the newly-formed settlement attracted many non-Mormons who, of course, would not be subjected to Mormon rule and therefore joined the independents.

Party rivalry was clearly shown at such times as the occasion of the Fourth of July celebration, when the Church group celebrated Independence Day in what has since become Pioneer Park; and the independent party held their celebration on Third Street. It was the aspiration of each side to fly the American flag on the highest pole obtainable. A cannon was brought in from Visalia by the independents, to properly salute the birthday of the nation.

A short time later Jerome Benson, formerly a Mormon, who trusted he was locating on government land was told to move. Benson, after this initial eviction, had started farming on Hunt's Lane, and the colony leaders again ask him to move, as the survey showed he was located on land belonging to Lyman, Rich, and Company. He refused to comply with their request and immediately built an earthen

enclosure about his log cabin. The cannon used by the independents at the Fourth of July celebration was hauled in, the Stars and Stripes unfurled from a high pole, and many sympathizers to the cause came to his assistance and mounted guard on the ramparts. "Fort Benson" was ready for a siege but none came. Lyman and Rich thought it wiser to ignore the actions of Mr. Benson. From *Heritage of the Valley* we quote:

"It was in the electing of supervisors in the two Mormon districts in 1855, that dissension in the colony first showed itself. Regarding this, Lyman wrote, 'There was some opposition from a faction headed by V. J. Herring, F. M. Van Leuven, and B. F. Grouard. The faction candidates received: Grouard, 13 votes; Van Leuven, 19; Crosby, 100; Starks, 99.' The last two were the Church candidates. This opposition was followed immediately by Church action. At a meeting held the next day, according to Lyman, 'Bro. Grouard made some remarks reflecting blame on the community at being the cause of his misfortune, and also declared his intention to go to the state of New Hampshire to outstrip the influence of his evil genius.'

"At a meeting a week later, 'Bro. B. F. Grouard and F. M. Van Leuven were disfellowshipped for pursuing a factious course of conduct. And still later, Factionists held a meeting at the home of Charles Chapman (another seceder from the Church). The meeting was addressed by Mr. Van Leuven. From that time on, Chapman and Van Leuven appear frequently in the records as opponents of the Church party. Grouard seems to have kept his vow to leave the colony. Being disfellowshipped amounted to suspension. Persons disciplined in this manner could be reinstated in the Church if their conduct became satisfactory.

"The case of B. F. Grouard is illustrative of the way in which too great independence among the settlers was discouraged. He had announced his candidacy for a position on the board of supervisors from one of the two Mormon districts when the board was first authorized, while Van Leuven had come forward from the other district. Later, the Church authorities proposed Bishop Crosby and Daniel Stark for these places, and they were elected by such an overwhelming vote that Lyman reported . . .

"As owners of the rancho, Lyman and Rich may also have had another reason for wishing to control the supervisors. At the first general election, V. J. Herring, familiarly called 'Uncle Rube' had been chosen the assessor. He was a typical Rocky Mountain man, an old hunter, and trapper, and was probably never an ardent churchman. Indeed, one might almost doubt his ever being a Mormon at all, were it not on one occasion the clerk referred to him as an apostate. Herring's relations with Lyman and Rich, in whose names the ranch lands were assessed, became strained. Lyman wrote in his diary, 'Myself and Bro. Rich were called upon by the assessor and responded to his call. We found him scrupulously careful of his county's interest, and as regardless of individuals.'

"The Court of Sessions in October, 1854, rejected Herring's claim for sixty days' service in assessing the county, saying 'there being no evidence of his being faithful in the discharge of his duty that long, and the court deeming more time consumed by him than should have been, allowed him for thirty-five days, at \$8.00 per day.' When Herring's term expired, he did not seek reelection.

"One of the early acts of the board of supervisors was the adopting of a schedule of land values for use in the levying of taxes on lots in the colony. This was a practical announcement to assessors of what could be expected in case of over-valuation. In August, 1855, the clerk wrote regarding matters in the colony, 'The spirit of dissension is becoming more evident; some men who have occupied prominent positions in the Church here are very violent against the authorities. Among them is R. M. Smith, one of the High Council, who is going to leave us and take his family. Another is Benjamin F. Grouard, who for a number of years labored as a missionary in the Society Islands. He had been cut off the Church, and is now violent against the authorities. This spirit is growing more public than formerly, and has many advocates.

"A week later, the clerk wrote, 'Henry G. Sherwood, a man who for years has been in the Church and held several offices of trust, has denied the faith and turned against the authorities. He is violent in his abuse of President Brigham Young, and all others in authority; he threatens destruction against all Saints, and says he will bring a mob against this place.'

"Three months later, the clerk lamented the fact, that, 'The spirit of apostasy is daily becoming more evident; the men who for years apparently have labored zealously in the Church are turning against the brethren, abusing the authorities of the Church and swearing vengeance on all Saints. The local Church was continuing to function, nevertheless.' In October, a member was disciplined for drunkenness and immoral conduct. In November, C. C. Rich was elected mayor of the city; and Horace A. Skinner was elected city attorney, both meeting with but slight opposition. On December 21, 'Charles C. Rich, as mayor of San Bernardino, California, held court for the first time. ——— was tried and convicted of drunkenness and riotous conduct.' This man's continued misbehavior led finally to his excommunication from the Church.

"The Mormons were stern in their attitude toward their recalcitrant brethren, but an example of the impartial justice and toleration they could show in settling their differences between themselves appears in an extract from the Church record of June, 1855. A special conference was convened at San Bernardino to try the case involving the president of the Stake (the local church organization), who had struck a Jewish peddler with a stick, the blow endangering his life. The brother confessed his guilt and begged the forgiveness of the conference. The body then formally forgave him, but dropped him from the presidency of the stake. The records of the Court of Ses-

sions show that a suit for damages that had been brought by the injured man was dismissed, after the court learned that a settlement had been reached outside.

"There was little crime in the colony at first, and no grand jury was impaneled until 1855. In August of that year, however, the clerk wrote, "The order was given by the county judge for impaneling of a grand jury, which is the first grand jury called since our county organization went into effect. There is not the same spirit of union here as formerly, hence the necessity of following after gentile law."

The breaking of the control of the Mormon leaders was a serious thing for the colony. It marked the beginning of the end of the Mormon domination in the San Bernardino Valley.

Conflicts of interest developed, not only in the occupation of land, but also in the use of water for irrigation. The following story of the Tenney Ditch gives one such incident:

In the fall of 1856, Bishop Nathan Tenney, who had moved into the mission building four years before to take charge of the farming operations of the Mormons on the south side of the Santa Ana river, had constructed a ditch to carry water from this river to the old mission lands. It was known as the Tenney Ditch. It tapped the river some five miles above the intake of the ditch built by the people of the Timber and City Creek Settlements. In May, 1856, the people of the Timber City Creek settlements, under authority of the water commissioners, constructed a ditch heading in the Santa Ana river. This ditch was large enough to carry the summer flow of water from the Santa Ana to that point (one and three quarters mile above the present Tippecanoe bridge). It divided half a mile below the intake and one branch, known as the South Fork, or Timber Ditch, served the Timber Settlement. The other, or North Fork, carried water to the City Creek Settlement. Protests were made to the water commissioners concerning the actions of Bishop Tenney, and the board ordered M. L. Shepherd to build a dam across the head of Tenney Ditch. He was also ordered to cease taking water from the river. Bishop Tenney obeyed the order, but such competition between the former settlers and the Mormon colonists, striving to save their crops, could not help but develop into hostility.

The Church leaders had considered building this Tenney Ditch as early as March, 1856, at least two months before the other settlers began their construction work. However, their ditch was shorter and they were able to complete it earlier.

PAYING FOR THE RANCHO

It took nearly three months, or until September 22, 1851, for Lyman and Rich working with the leading men of the colony, to make

arrangements for the purchase of the San Bernardino Rancho. *From Heritage of the Valley we quote:*

"It is generally believed that in making this purchase Lyman and Rich were merely agents for the Church in Utah, but an entirely different light is thrown on the matter by an extract from a letter written by Assistant Church Historian (Andrew Jenson) in Salt Lake City: 'In regard to the relation of Amasa M. Lyman and Charles C. Rich in the purchase of San Bernardino Rancho in 1851, I can say that they, together with others, were personally responsible for the transaction. President Young, from the beginning, was not in favor of locating the Latter-day Saints' settlements in California; but it seems that a number of the Mormon Battalion brethren, who had been to California, were so favorably impressed with its climate and possibilities, that they were desirous of making homes in California, so, at last, President Young permitted the two Apostles mentioned, and others, to locate a settlement with Church sanction. But it appears that the Church, according to the best information on hand, was not backing the enterprise financially.'

"This letter makes it clear why the deed to the San Bernardino Rancho was made to Lyman and Rich as individuals, and why it was they who disposed of the land in parcels to the colonists. It also explains why Lyman and Rich and Company, as a business firm, operated a general merchandise store in San Bernardino, built saw-mills, installed harvesting and milling machinery, contracted to perform services for outside parties, such as building fences on the Chino ranch for Isaac Williams, and had charge of most of the business of the settlement. They were the underwriters of the enterprise and upon them rested the heavy responsibility connected with it."

Leaving the majority of the group at Sycamore Grove, Amasa and Charles C. Rich, and others, left for San Francisco where they held council and gathered provisions needed to sustain the people at the Grove, together with eight thousand dollars in cash for the down payment on the San Bernardino Rancho, the property they had decided to purchase. Apostle Rich was in charge of the return trip and on arriving at San Pedro harbor found forty-eight wagons waiting to haul supplies to the Grove.

Lyman and Rich had sold some of the lots and property to the settlers but they were unable to make payments. At a public meeting, the people were told that a number of drovers were in their midst to buy cattle and advised those who had surplus stock to sell all, or as much as would pay their indebtedness to those who had assumed full responsibility for the purchase. Six thousand dollars was collected. The colonists sold their oxen at good prices, and then purchased wild horses which they soon tamed for their own use.

In September 1854, Mr. Lyman made another trip to San Francisco and word soon reached San Bernardino that Apostle Lyman was in Los Angeles with enough money to meet the payments due

on the ranch and that future payments would be made from the proceeds of the sale of the land.

Richard R. Hopkins wrote in his minutes: "Brother Lyman had informed the brethren that they were now in possession of the Ranch de San Bernardino, they having made the second payment."

About this time President Young sent a circular out to the Saints in Salt Lake Valley:

To the President, Bishops, their Counselors, and all the brethren in the various branches of the Church in the Valley of the Mountains:

Having received information concerning the situation of our brethren, Amasa M. Lyman, and Charles C. Rich, and those who located with them at San Bernardino, in relation to their circumstances as regards paying for, and securing the title to that place, we feel to lay the matter before you and ask your aid therein.

They purchased the ranch when times were considered good, and agreed to pay therefor seventy-seven thousand dollars; some fifty two thousand of which has been paid, including the interest—leaving a balance of thirty-eight thousand which has to be paid the ensuing season, or they will lose the place, together with all they have paid.

Owing to the scarcity of money in that country, and the hardness of the times, our brethren have no prospect of being able to meet this debt in time to save the ranch, we have therefore assumed to help them raise the required amount. It is to this end that we address this circular to you, that we may receive your assistance to accomplish this object.

We propose to drive sufficient cattle to the California market in order to obtain the means which we cannot raise in this Territory, and make up the deficiency which the brethren of the ranch cannot supply; and wish the brethren to let us have money, cows, or oxen as they can spare, either on tithing or as a loan until the property of the ranch can be made available to refund it.

It is required of all the aforesaid authorities to collect and forward to the Trustee in Trust, from their respective locations any amount, either in money or cattle, that can be obtained upon these terms, for that object. You will also see that no cattle, belonging either to the Church or the Perpetual Emigrating Fund Company are disposed of or diverted to any other purpose, but are carefully gathered up and forwarded to us. A great many cattle are lost through carelessness and neglect which belong to the Church and a great many which should be devoted to the Perpetual Emigration Fund Company are retained unjustly by the people. Let all such cattle be turned over and brought to this place, instead of being kept, or sold for half price, as has too generally been the case.

We request the President and Bishop, in their respective locations, to ascertain what amount of means, and kind, whether money, cows, or oxen, can be obtained, and forward the information to us immediately; and all means collected should be delivered here by

the first of May next. Our herd is kept by Bros. Miles and Frank Weaver, on the west side of Jordan, in Utah county near Lehi City, on Dry Creek, where cattle coming in from any place south of this city can be delivered and appraised. All north and west may be delivered and appraised at this place.

Brethren, lend us your aid, and be energetic in assisting us at this time in behalf of our brethren, that the blessings of Heaven may continue with us, and also be extended to others in their necessity.

During this period when the ranch debt was at its highest, and when new enterprises were calling for heavy outlays, the firm of Lyman, Rich and Company was often hard pressed for funds, and borrowed money at varying rates of interest from anyone who would lend. At one time in the year before, they had been in need of cash for grain sacks, and had obtained \$1,000 from John Brown, a non-Mormon. Now, Brown was calling for payment. Lyman displayed considerable annoyance, over this, but met the note within a few days, using, as he says, some of his personal funds for it.

Money was evidently secured from Brown again, however, for Lyman speaks of "completing the payment of the last \$1,000 we received from him (Brown)." He also tells how he "raised \$500 for Mr. James Waters": and on another occasion, "Went with Captain James Waters and let him have thirteen five-acre lots." He also "hired of J. Cade \$1,060 at two per cent per month. Brother William Baxter, however, loaned him \$1,000 at the very moderate rate of one per cent per month." In the same month, Lyman "Went to Mr. Robidoux, of whom we borrowed \$1,000 for one month, at three per cent per month." The Robidoux loan gave temporary relief, but led later to unpleasant consequences. Evidently it was not the first loan that Robidoux made to the Mormons. His assessment sheet for 1854 contains the item, Lyman, Rich, & Hopkins note, \$3,000.

Later Lyman and Rich sent a party to the gold diggings to ask their support. From the diary of David H. Holladay we quote (verbatim).

July 4th 1855. This is a list of the names of Elders who went out in our company from San Bernardino: Theodore Turley, Elder Prisby, Henry G. Boyle, Price Nelson, Henry Jackson, Taylor Jackson, William Hyde, Calvin Reed, Frederick Turley, Aaron Stove, David Phillips and myself. Left San Bernardino in the morning.

27th. We found ourselves about sixty miles from San Francisco. No breeze—the captain ankered until about ten o'clock and then set sail, the bay was very rough so as to make some of us sick. We landed in San Francisco at six o'clock there we found brother Lyman and captin Hunt and brother Canion (Cannon) and brother Norris and brothers Crosby and family. We staid over night with Brother Crosby which we enjoyed well.

28th. We left San Bernardino on board the steamer Sonoma—there was five of us. We had nine dollars and a half. Went down to

see the captin if we could get passage to Sonoma. We asked him what was the cheapest passage on board. Five dollars is the cheapest, sir. We replied that we hadn't but nine dollars and a half. Well, never mind, come to the boat all write. We started at nine and landed at four o'clock at Petaluma. Brother Boyle went to Brother Mayfields and the other boys to brother Martins.

30th. We left Mayfields and went down to the town of Petaluma to take some letters to the post office and see if there was any letters in the office for us. We found none—returning then to Mr. Mayfields we shouldered our carpet sacks and then made our way to Brother Sheltons, threw the hills covered with grass and oak timber. We traveled some six miles where we found Sebert Shelton all well and glad to see us. We stoped over night and was made welcome by the old man and the family. Says they are Mormons yet.

August 22nd. We stayed with Bro. (George) Sparks and conversed with him on assisting us to pay for the ranch of San Bernardino. He says if he can sell out he will move down to San Bernardino and put in what he sells his place for. We enjoyed ourselves well.

26th. We fixed our things and made ready for carrying the next day for Sonoma county in the evening. We went down to the creek to baptize Brother George Sparks and brother William Prouse . . . I led them into the water and baptized them. We then dressed ourselves and went out to a thicket and sat down on a log and confirmed them. No one present but us four.

From the journal of Henry G. Boyle:

March 6, 1855. I am fitting up for the golden expedition. I have little confidence in it, as I have never had the gold fever. We meet gold miners every day, returning from the mines disheartened and disgusted with the great humbug of the Kern river mines.

March 23rd. Our prospecting has been without success. There is nothing discovered that will pay a man 50 cents a day.

The gold digging venture was entirely unsuccessful, and the forty men called to go, returned to San Bernardino within one month.

Beattie calls the period of 1856 *the dark days* because it was the time when the differences between the Mormons and non-Mormons entered into the debt problems. Louis Robidoux, who had made loans to the Mormons, demanded full payment. Rich and Lyman made every effort to collect what was owed them on the land purchased. Some money was raised, but Apostle Rich, and Ebenezer Hanks, who had become a member of the company, went to San Francisco and returned in October with the news that they had obtained an extension on the mortgage.

In April, 1857, the Church Journal contained the following: "Messers. Bayerque and Moss, the gentlemen who held the mortgage on the San Bernardino ranch, visited San Bernardino, being on a tour through Southern California. They express themselves well pleased with the place." Two weeks later, the clerk wrote: "The

long-looked-for release of part of the mortgaged premises of the Ranch of San Bernardino arrived." This was the fourth release that is recorded. The town site, extending from Kirtland Street (the present Sierra Way) to Far West Street (I Street today) and from First Street to Tenth, had been released in October, 1855, making it possible for Lyman and Rich to give clear titles to property within those limits. Two other releases had been given in November and December, 1856. These two, and the one that had just arrived, applied to the farmlands outside of the city."

Then Amasa Lyman and Charles C. Rich were called to take a European mission and the Saints were notified that they would leave that same month. On April 18, 1857, Lyman and Rich left San Bernardino for Great Salt Lake Valley. Several of the leading brethren accompanied them and part of their families. Joseph H. Ridges, who later built the great organ in the Salt Lake Tabernacle, went with the party, bringing to Utah a seven stop organ.

Several of the journals refer to their meeting with eleven English families who preferred no longer to be members of the Mormon Church: "While the Lyman-Rich party was journeying back to Utah, eleven English families, seceders from the Mormon Church there, had been making their way to California. They reached the San Bernardino Valley in May, camped in San Bernardino Valley in May, camped on the Santa Ana River for a time. The heads of these families were: Captain James Singleton, Isaac Bessant, J. Rebbeck, W. Watts, W. Whitby, Ambrose Hunt, Henry Goodcell, Sr., J. Whitworth, George Cooley, Sidney Nee and a Mr. Williams. Many of these Englishmen appear in the later history of San Bernardino Valley and some of their descendants are honored citizens of that community and other parts of Southern California today."

Ebenezer Hanks was left with full authority over the financial affairs of Lyman and Rich and Company. Soon after, those holding mortgages demanded that Mr. Hanks pay \$15,000. The Western Standard (Mormon publication) of August 20, 1857, quotes Hanks: "In regard to our ranch debt things are quite flattering. I think we shall be able, by the first of October, to reduce it to at least \$10,000. If I can get some assistance from the brethren in the upper country, I shall be able to raise the mortgage, and when that is done, I will be able to pay them back the money. But while the mortgage is on the place, those half-hearted Mormons and unbelievers have an excuse for not paying us what they owe us. We have sold land enough to pay all our debts if we only had our pay; and I think we can get this as soon as the encumbrance is removed; for the most of them paid part, and that makes it quite safe for us."

The Church clerk made his last entry on November 6th: "Bro. Ebenezer Hanks started from San Bernardino for San Francisco to make arrangements in relation to the ranch. Considerable excitement prevailed, owing to the intention of the Saints to leave San Bernardino."

Again quoting from Beattie: "Hanks was exerting himself to conclude his part of the business. During the two or three months that followed, he arranged for the disposal of the ranch property yet unsold; and on February 15, 1858, acting for himself, and as attorney in fact for Lyman and Rich, he formally deeded to William A. Conn, George L. Tucker, and Richard Allen the last of the San Bernardino Rancho—about twenty-five thousand acres—for the sum of \$18,000. This was sufficient to clear up the mortgage and leave something over."

THE CALL HOME

In late fall news reached San Bernardino that three or four thousand soldiers were on their way to Utah. The clerk in San Bernardino wrote in his journal a report of the Mountain Meadows massacre which regrettable incident occurred at this time and it was feared that it would arouse more feelings against the Mormons.

According to the journal of Cornelia Lyman, she wrote her husband saying, "President Cox had to talk pretty plain to the people to keep them from getting the Salt Lake fever." But, on October 30th, word came that the Saints were called home. The Church clerk wrote:

"October 30. The mail from Great Salt Lake City arrived at San Bernardino with lots of news. President Brigham Young thinks that the valleys of the mountains (in Utah) is the place for the Saints.

"November 2. The counsel given by President Brigham Young to President Cox was to forward the Saints to the valleys as soon as possible in wisdom. In our present circumstances, President Cox thought it wisdom to forward a few immediately; and then in a short time, or as soon as we can arrange our debts, send the remainder. This he intimated to a few of the Council; but as is generally the case, he had some particular friend to tell, and that friend had to tell others, until our community is in a fever of excitement. There is also an intimation that our enemies will block Cajon Pass to stop us from going, as they think it will strengthen Utah."

"November 3. Quite a number of the Saints at San Bernardino were leaving for the valleys of Utah."

It was natural that the Mormons, facing another journey, would try to take with them provisions, horses, cattle, clothing and other needed articles. A group of Los Angeles men sent a petition to the commanding general of the Pacific Department of the United States Army, asking that soldiers be placed at Cajon Pass to prevent the Mormons from taking contraband goods to Utah. From *Heritage of the Valley* we quote:

"Notwithstanding this precaution, war material was carried to Utah by the Mormons of San Bernardino. According to a Los Angeles newspaper, the last mail rider took along, in his pack

train, in November, 1857, five hundred revolvers which passed through this city.

In this connection, Edwin Pettit, a young man in the colony at the time said years afterwards. 'On leaving San Bernardino when the trouble arose between the Mormons and the government, those who were not of our faith, were afraid the Mormons would try to smuggle ammunition back to Salt Lake with them. The marshal of San Bernardino asked me to accompany him in a light spring wagon into the canyon to carry arms and ammunition to deliver to those who were going to Salt Lake. Why he should have selected me for this errand is somewhat of a mystery, as I was rather young for such an undertaking. This, of course, was not strictly in accordance with the law at that time, but we were anxious to assist our friends who were returning to Salt Lake.' "

During all this, the Church clerk in San Bernardino kept his journal faithfully, though the entries are brief:

"November 6. The Antis have held several meetings in El Monte and Los Angeles to raise volunteers to come up and search the wagons of the Mormons and turn out what arms and ammunition we have. The report says that they have raised one hundred and ten men.

"November 14. The Saints in San Bernardino, in compliance with the call from the First President, were making active preparations to gather to Utah; numbers of them had sold their premises for a mere trifle.

"November 29. Outsiders are purchasing our property at very reduced rates. They expect our people to take whatever is offered for their homes, land, and so forth.

"In addition to the sale of private property, public business had to be brought to a point where they could be turned over to successors. County officials handling public funds closed their accounts and presented their resignations to the county supervisors. The treasurer turned \$2,395.83 over to the man appointed to succeed him. Action was also taken against the ranch debt; and on November 6, the Church Clerk made his last entry regarding it, saying, 'Bro. Ebenezer Hanks started from San Bernardino for San Francisco to make arrangements in relation to the ranch. Considerable excitement prevailed, owing to the intention of the Saints to leave San Bernardino.' "

When Lyman and Rich left San Bernardino, the majority of the Saints believed that the Mormon colony could clear itself of debt and become a delightful city, useful to the Church as a place of gathering for the converts coming from the Islands of the Pacific. Lyman had expressed himself in one of the conferences, saying: 'they were not sent to San Bernardino to plant vineyards, fruit trees, build beautiful homes, but to build up the Kingdom of God in that vicinity.' At the time of the call home the colonists were looking forward to an abundant harvest, their mills were all operating, and the community was prospering. The group that accompanied Lyman and

Rich was small. From the autobiography of Mary Ann Phelps Rich we quote:

"During the six years we were there my husband made a trip once or twice a year to Salt Lake City to look after his family. At the end of six years, President Young expressed himself that he would like to have Amasa Lyman and Mr. Rich come back to Salt Lake City, as they had got such a lovely place started and everything in such a flourishing condition in San Bernardino; so, my husband decided to take his family back. Amasa Lyman went with us, however, he left a portion of his family in San Bernardino at that time.

"We fixed our wagons and teams as comfortable as we could and left San Bernardino, taking all our effects with us, but leaving our home, furniture and ranch in charge of Mr. Ebenezer Hanks, as agent for the Church, who was then a shareholder with my husband and Mr. Lyman.

"We left in April, 1857. The road, having been traveled considerable, we had quite a pleasant time coming back in comparison to what we had going down, and when we came to the deserts my husband, who had been over them several times, knew better how to prepare for them, so we did not suffer coming back as we did going down. The Indians were not so bad, we let them take our cattle off and herd them, as we were just a small company and they knew where the best feed was, so we needed their help, and as they were friendly and we trusted them they always brought the cattle back. Of course, we would pay them for what they did. Amasa Lyman, and his son, F. M. Lyman, traveled in the same company with us. When we came to the Mountain Meadows, one of my husband's dear little girls, Tunis, Harriet's child, took convulsions and died, which was very sad for all of us. We embalmed her as best we could and brought the body on to Salt Lake for burial with the body of Morris, my twin boy, who died in California.

"My father and brother met us seventy-five miles below Salt Lake City. They knew I was on the road, and as they had not seen me for ten years, thought they could not let me pass without seeing me. They traveled two days and one night with us, and the next day we arrived in Salt Lake City, which was in June, 1857. We found all well at home.

"My husband decided to take us both, Harriet and me, to the farm in Centerville to live as our homes in Salt Lake City had been sold while we were in California. This was a great disappointment to me, for Salt Lake City always seemed like it should be my home—but we went to Centerville to live. The distance we traveled from San Bernardino to Salt Lake City was eight hundred miles. We lived in our wagons from the first of April, when we left California, until the first of December, and when we did move into our house, it was just one small room, but it served to keep the wind and rain from us."

The company consisted of twelve wagons each drawn by a line of mules. It took forty-six days to reach Salt Lake City.

Amasa Lyman arrived in Salt Lake City in May, 1857, and, in December of the same year, he sent his son Francis Marion along with a company headed for the west to bring his four families from California. In December, he went south, where he met Francis M. with two of his families near Santa Clara, and from that place his son turned back to bring the rest of the family. Quoting from the Lyman history, page 227:

"Disturbing rumors of an attack from the west brought dread and suspense to the people of the territory. This spectre had appeared first in the threats of the Mountain Meadow companies, but now a persistent report said an army was on its way up the Colorado River. In this state of affairs it became necessary to ascertain whether such an attack was really to be expected, and whether it could be accomplished if it were undertaken. To make sure of this point became Amasa's responsibility.

"Hurrying off to the south, he made up a company of eight selected men from Iron county, each one with a tough pony to ride and another to pack. Though they were taking wagons, they had to be prepared to go beyond where any wagons could go. In bitter cold and facing driving storms, they pushed out from the southern settlements, and at the Muddy they met the leading outfits of the company from San Bernardino. His other two wives were supposed to be somewhere behind in the long procession; but he could not find out how far behind, nor could he follow farther along the road to meet them; he must ascertain by exploration about an army coming from the west to Utah.

"Answering the urgency of this hunt, he and his eight men, traveled on through storm and cold and hardship. Sometimes they made their beds under the wagons to dodge part of the driving storm, and when their supplies ran low, they subsisted on one cracker a day to the man. With ears wide awake for reports from all sources, they caught a rumor that 3,000 men were to ascend the Colorado in three steamers and land within seventy miles of the mouth of the Virgin River. Eager and apprehensive, Amasa wanted to trace and verify the rumor at once, or to follow the course of the precipitous river and see if anything was moving on its strong current. He had an impelling desire to make any effort that would save the mountain settlements from a repetition of what the Saints had suffered in the east; but with horses worn out, and their supply of food exhausted, it was imperative that they get more equipment before venturing into the unexplored breaks of the Colorado.

"They went back to the California Trail, and Amasa met his two families at the Mojave in the tail of the straggling procession from San Bernardino. With them was Colonel Thomas L. Kane, having come by way of Panama to help his friends, the Latter-day Saints, at this time of danger. The Colonel became Amasa's special guest,

and moving with as much dispatch as possible, they reached Salt Lake City on the 25th of February, 1858. The situation to the north appeared even more intense than when Amasa left six or eight weeks before. The little Mormon army of ragged men and boys had succeeded, by their courage and their faith, in holding back the big force and compelling them to go into winter quarters. The delay however was only temporary, the invincible nation was behind its soldiers, and prospects looked grave. There was no question that the heads of the government had been shamefully misinformed, and that sooner or later they would see and correct their error, but the army had been sent to Utah to subdue its people and it might do terrible things before it was recalled."

In her autobiography Louisa Barnes Pratt gives an account of the preparations made for the journey home:

"The house and two lots had cost us sixteen hundred dollars. Six hundred was all we could get offered for it. That was better sold than many places, even at that low price. I could think of nothing but a great shipwreck at sea. To see the beautiful furniture packed on to old Spanish carts, sold for a mere song, freighted off by those uncomely beings, who had no use for such things in their homely dwellings.

"A great company started, a hundred teams, all strong and reliable. It was a grand sight, all white-covered large wagons. Another company was ready, not so large, in which my two married daughters were to go. I was not ready. There was a tremendous mountain to pass over, on the other side was a camping ground, good feed for the animals. The latter company was to remain there to recruit the teams, and 'till I should overtake them. They took sacks of flour, sugar, and heavy articles to lighten my load over the steep mountains. Brothers McIntyre and Pratt were to accompany us 'till we came to the camp, see us safely started and return to San Bernardino. Accordingly, we set forward at the appointed time, took a last lingering look at the dear old place, traveled on with a carriage and loaded wagon, with two yoke of oxen. There were a few other teams, by the help of which we ascended the mountain. We traveled on, came to the camping ground, but behold, the company had gone! Astonishment and consternation seized upon us. Another small company was camped near the place; they had heard by messenger that the company was annoyed by Indians, who commenced driving off stock. The captain would not wait another day, it was not safe for one or two teams to remain alone, and my daughters were compelled to go and leave me."

More than fifty per cent of the Mormons obeyed the recall to Utah from the outposts, as in the case of the San Bernardino Saints, for it was necessary to consolidate manpower in Utah. Many of the San Bernardino colonists had joined the Josephites, and, some of the former members of the Latter-day Saint Church who remained in California, became active members of the above named Church. A

great majority of those who left sold the property which they had accumulated, through hard work and economy, at a great sacrifice. Stories are related "where an improved farm was exchanged for a camping outfit with which to make the long return journey. In one case a good four room house, well located and furnished, was sold for \$40.00—with a buggy, a cloak, and a sack of sugar thrown in for good measure."

The following letter written by Andrew Jenson, Latter-day Saint Church historian, to Dr. Edward I. Rich makes known the reason *why* the Mormons were called home:

Salt Lake City, Utah, July 21, 1941

*Dr. Edward I. Rich
Ogden, Utah*

Dear Brother:

Your letter of the 19th inst. has been received in which you state that you understand that Apostle Charles C. Rich left San Bernardino in the early spring of 1857, on account of the approach of Johnston's Army.

At a conference held in San Bernardino April 6, 1857, attended by Apostles Charles C. Rich and Amasa Lyman, Elder Rich said: "Brother Lyman and I have labored among you for several years past and are now about to leave you for a mission to Europe. He then proceeded to name the officers of the Stake for the sustaining vote of the congregation, among these officers were Wm. J. Cox, president of the San Bernardino Stake with two counselors: Theodore Turley as President of the High Council, Wm. Crosby as presiding Bishop of the Stake with two counselors; Richard C. Tenney as president of the San Bernardino Mission with two counselors; Richard R. Hopkins as historian and Ebenezer Hanks as Agent for the Church; all were unanimously sustained.

On April 18th, Elder Rich and Lyman left San Bernardino and Bro. Lyman arrived in Salt Lake City June 3rd and spoke in the Bowery on the 7th. Bro. Rich arrived in the city June 8th.

President Brigham Young, speaking in the Bowery on June 7th said: "We are the happiest situated of any people in the world. Suppose, for instance, we had gone to California. Bros. Lyman and Rich went and made a settlement in South California, if we had all gone there, this would have been the last year in which the Saints could have stayed there; they would have been driven from their homes. If Bro. Lyman were to tell you of the true situation in that place he would tell you that Hell reigns there and it is as much as any Mormon can do to live there, and that it is about time for him and every true Saint to leave that land." (Deseret News June 17, 1857).

Soon afterwards, by advice from Pres. Brigham Young, the Saints began to dispose of their holdings for a mere trifle and came

to Utah in groups. Under date of December 15, 1857, the local historian, Richard E. Hopkins, wrote: "Left San Bernardino for Utah."

President Brigham Young had, as you know, a considerable amount of experience in the expulsion of the Saints from any locality where their frugal habits and persevering labor had made their cities the envy and cupidity of their enemies and he also knew that this history would undoubtedly be repeated in San Bernardino, where mob violence had already been manifested. Pres. Young also knew that the Valleys of the Mountains was the place designated as a home for the Saints in those early days and therefore called upon the saints of San Bernardino to come home and defend their Mountain home from invasion by Johnston's Army.

The troubles in Utah delayed the missions of Elders Rich and Lyman to England until 1860 when they went to England and Presided jointly over the European Mission from 1860 to 1862.

Sincerely your brother,
Andrew Jensen.

FROM A CALIFORNIA PAPER

The following paragraphs were taken from a letter written by W. A. Wallace published in the Alta California May 3, 1858. It paints a graphic word picture of San Bernardino after the return of the Mormon colonists to Utah:

"We crossed the confines of the territory once so dear to an earnest and sincere people, many of whom are now grieving for the pleasant homes their faith sacrificed. We drove through the town where, a year ago, every house was occupied, and industry had already overcome the privations of the new settlement. In those days there were no idlers—it would not pay to be idle. As we passed along, upon the right and left, few homes were occupied—many were falling to pieces. The walls were all adobe, and the rains are leaving them heaps of earth, like those we see about other deserted places. The fences are down and the ditches filled up; lots which before were cultivated, have become open pastures for cows.

"In town, the first four doors I passed were open to the street; in each one I saw a table, surrounded by men playing cards for drinks, as they do in other towns. Under the old regime it was not so in this town; and it has always been a marvel to me how so many men, in every community, can live upon drinks without labor. There is plenty of liquor here, as there always was; and there are plenty of pettifogging lawyers, as there never was before, who expect to get money from the vices and misfortunes of the foolish and obstinate.

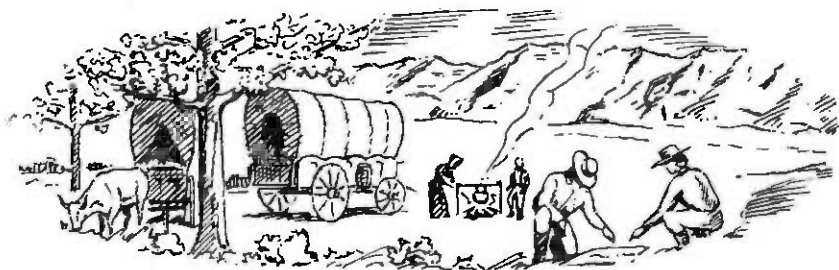
"I looked about for some one of the Saints whom I had once known, and who might still be lingering here, and mourning for the loss of this Zion. I soon found one, who says he bows submissively to the will of his prophet. We conversed of other days; of the old brotherly love, that continued to the last, and ever sustained the pilgrims in their weary wanderings. He spoke, too, of the unassimilated humanity now gathered there, and which, as in other new settlements, it will take years to resolve into the quiet suavities of life. He felt no bitterness toward the newcomers; they had only seized upon the opportunity when it offered; but there was no bond of union among them except interest. The changes in San Bernardino, he said, were about as chequered as those of mortality . . .

"At one time it (San Bernardino) was a branch mission, and the mounds of earth indicate that it contained a large Indian population; it had extensive storehouses, and thousands of its broad acres were cultivated in maize and trigo. The signs only of these labors remain. It then became a rancho; and this whole beautiful valley was ranged over by ten or fifteen thousand head of cattle belonging to the Lugos. Next came the Mormons, a people without politics who were welcomed, flattered, courted, and spurned by both parties in the State, either one of which would have legalized polygamy in San Bernardino county, had it been necessary to secure the Mormon vote. They were a frugal and economical people, who paid all their bills in butter, eggs, cheese and lumber . . . Their system of religion was aggressive, and their morality was at variance with that of their neighbors. They made themselves enemies because they held all laws in contempt except those of their prophet. All past experience has been lost upon them. After all the sacrifices they have been compelled to make, they remain simply fanatics. But they are gone. Their fireside and homes have passed into the hands of ungodly strangers and speculators. There is nothing peculiar about the place now; it is like any other in California. It is for sale; and it is the interest of the owners to make it appear as if it were fast filling up with worthy and respectable citizens; but it will take a long time to fill up. . . .

"I asked my friend what had become of the two thousand souls who left their homes and comforts, and passed out through the Cajon onto the desert in winter. This subject was his weakness, and as he repeated the names of many persons with whom I have had pleasant intercourse, I could not help feeling respect and admiration for such strong faith, even in Mormonism. And when the record of religious fanaticism is made up, who, in this life shall say that the martyrs for this faith shall not be as worthy of fame as those for any other. It is man's sincerity that entitles him to respect. Those Saints are martyrs

already in the estimation of their co-believers; but it is only martyrs to one's own belief that are honored—all others are obstinates.

"My friend, and his wife, he has but one wife although they both advocate the other doctrine, spoke cheerfully of their own firm faith, and sadly of the hostile spirit breathed by everyone against them. They expect to suffer, but their rewards are not here. They do not believe the charges brought against the Mormons of tampering with Indians, murdering and robbing emigrants, impeding justice, etc. That those charges are proved to the satisfaction of the whole world is no proof to them. There is no treason among them; they are still loyal citizens"



The Mormons in San Bernardino

Part II

*Add to you faith virtue; and to your virtue knowl-
edge temperance; and to temperance patience; and
to patience godliness; and to godliness brotherly
kindness; and to brotherly kindness charity.*

2 Pet. 1:5-7



THE Mormon exodus to Utah, 1857-58, depopulated the community of San Bernardino when about fifty-five per cent of the Latter-day Saints answered the call of their leader to return to the valleys of the mountains. The majority of the 45 per cent who remained in San Bernardino did not choose to carry on the various organizations of the Mormon Church. A number joined the Josephites, one of the churches that came out of the teachings of Joseph Smith.

By 1857 San Bernardino had assumed a dominant trade position with the neighboring communities. The colonists were looking forward to an abundant harvest and their industries were going forward. To many of these Saints the call home was a great tragedy for in six years they had built a city, beautiful homes, schools, elected both county and city officers. To other colonists who held close to the teachings of their Church the call home was welcome. Houses, lots, and even farms were sold for a good horse and a farm wagon strong enough to make the Utah trip. Those who stayed did their best to further the prosperity of the once flourishing community.

The breaking of the Civil War also greatly affected this country. The withdrawal of the United States troops from Forts Tejon and Mojave left the entire frontier unprotected and was the signal for a general outbreak among the hostile Indians. For a number of years raids upon stock ranches, freighters, and miners were frequent. In

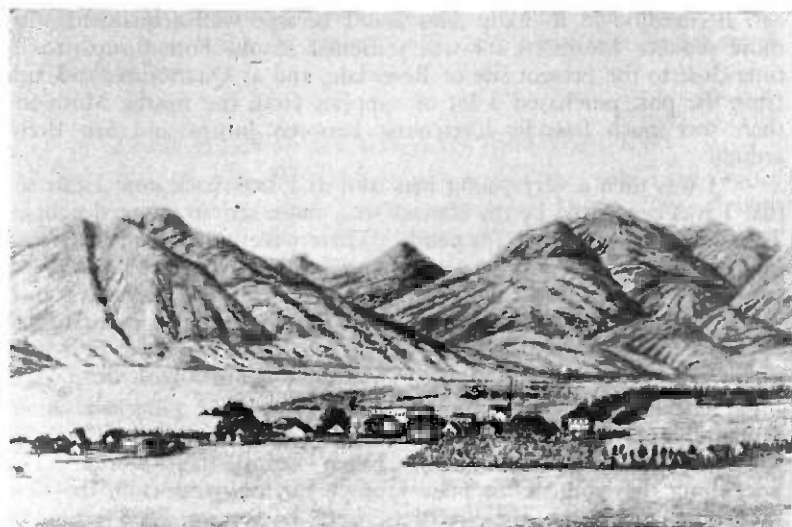
1861 all stock on the desert were driven over into San Bernardino valley for safety. A company of infantry was formed under the command of Captain C. E. Bennett, and, in 1862 and for several years thereafter, a body of California volunteers was kept in the vicinity of San Bernardino.

Although the flood of 1851 did much damage to San Bernardino county, it was the flood of 1861-62 that devastated large amounts of land. There was a heavy downpour for more than twenty-four hours. Many families were compelled to flee in the night to higher ground and leave their homes to the flood. The constant rain on the adobe houses turned them to mud and they fell in. Men were out in the drenching rain all day trying to save them but some of the prosperous colonies along the Santa Ana were completely destroyed and a barren waste of sand took the place of field, orchard and vineyards.

The influx of new settlers naturally changed the religious character of San Bernardino and although many of the newcomers were industrious people there were other elements, especially the squatters, transients, miners from the desert and loggers from the mountains who had little use for law or order. John H. Evans wrote "After the withdrawal of the Mormons from San Bernardino, the town experienced a slump, but so did the dream of an empire in the Mormon mind." He lists three reasons for the setback to Church expansion: First, the gold rush which caused many members of the faith to put money above Church affiliations; second, Church leaders overestimated the number of converts from abroad; and third, President Buchanan's sending the army against Utah, which had its place in putting an end to the ambitious project of settling the entire country west of the Rocky Mountains with Latter-day Saints.

Ebenezer Hanks who was left to dispose of the San Bernardino Rancho sold the Lyman and Rich interests to a syndicate composed of Richard G. Allen, F. L. Tucker, W. A. Conn and Bethel Coopwood. Mr. Coopwood's interest was smaller or of shorter duration than the others. Mr. Conn seemed to be the major figure in the syndicate. It was he who managed the unsold lands and also served as agent for the town properties including the homes of Lyman and Rich, the Council House, the grist mill, lumber mills, the store, and the old Asistencia property.

The land upon which the Rich home once stood became the property of Joseph Brown and, after the disastrous fire which practically razed the Lyman residence, the property was purchased by Dr. Oliver M. Wozencraft who utilized the old kitchen in the building of his own home. The pioneer Council House was described in a Los Angeles newspaper in September, 1860 as being "a delapidated adobe in dire need of repair." It was demolished in 1867 and the ground used for modern brick buildings. The Cram brothers occupied the old Asistencia property about 1857-58 and operated a furniture factory, making chairs, bedsteads, tables, etc. Water for



San Bernardino — 1857

running the factory was obtained by a water wheel place in the Mill Creek zanja. In 1859 Dr. Ben Barton bought the Asistencia property. The Mormon pioneer grist mill was destroyed by the flood of 1862. It was later rebuilt by Mr. Conn who continued to operate it for more than twenty years. Later he, with others, converted the mill into a power house utilizing the old dam and flume.

During the early 1860's gold and silver were discovered and brought in a new influx of seekers for wealth in various parts of San Bernardino Valley. The discovery of gold at Lytle Creek and surrounding country was an important factor in promoting San Bernardino's position as an inland trading center. Following the rough years of the 1860's came a short boom when the Southern Pacific Railroad built a line into Colton; then came a severe drought and the closing of the Bank of San Francisco. By 1875 land was practically worthless in many parts of the state. A number of San Bernardino county leaders refused to leave and to them must be given credit for much of the rapid development of this area during the next ten years. Some of these men were members of the original Mormon pioneer families of San Bernardino. From the writings of Mayor Howard Bell we quote:

"It was in 1851 that an offshoot of the Mormon colony in Utah was founded in San Bernardino, sixty-five miles east of Los Angeles. The agricultural wealth that has accrued to the state from the introduction by these Mormons of their system of irrigation can scarcely be estimated, and is a far greater contribution on their part than their assistance in the discovery of gold. It was my good fortune to visit

San Bernardino in its early days and I became well acquainted with those pioneer Mormons. I was stationed at old Fort Jurupa for a time close to the present site of Riverdale, and as Quartermaster Smith from the post purchased a lot of supplies from the nearby Mormons there was much friendly intercourse between Jurupa and San Bernardino.

"I was then a very young man and as I look back now I can see that I was benefitted by my contact with those serious, rugged people. They set a good example for youth. There were no gamblers tolerated in San Bernardino, no rum-settlers, no lewd characters offering vice for sale. *There were no drones there.* Persistent, intensive husbandry were impressive features there. The colony purchased its land from the princely holdings of the celebrated Lugo family whose grants came from the King of Spain and the Republic of Mexico.

"The first thing the Mormons did was to build a stockade about a quarter of a mile square with two great gates leading into it. Inside they placed their dwellings, their shops, their stores. The next thing they did was to plant crops. Just one year from the time they purchased land, these settlers were harvesting good crops of wheat, barley, and corn. A flour mill was erected and was soon furnishing bread stuffs, not only for the colony but for Los Angeles, as well as entering into active competition with the supply that had been coming from Chile and Peru."

About 7 per cent of the Mormon colonists who had answered the call of Brigham Young returned to San Bernardino. Those who returned before 1860 again increased the population to about fifty-two per cent. California Newspapers noted the return of the Mormons, for Beattie in his *Heritage of the Valley* gives the following excerpts:

"The following persons arrived last week from Utah: Martin Taylor and family, Carlos Shepherd and family, Mr. King and family, Mr. Stewart and family, Mr. Parish and Dr. McIntire. The party brought eleven wagons. They report that many families will soon leave Utah for San Bernardino. Most of this party were former residents of San Bernardino."

The *Alta California* for September 13 said, "Mr. Sheldon Stoddard and some three or four companions arrived in San Bernardino on the 1st from Cedar City, which they left on the 19th. They report that . . . a large emigration will come to San Bernardino from Utah as soon as the heat of summer shall have passed." Mr. Stoddard was one of the mail carriers employed by Jefferson Hunt.

The *Southern Vineyard* for September 25th reported that: "W. D. Huntington arrived in San Bernardino on the 19th from Salt Lake having left Springville on August 23rd. Six wagons and thirty-two persons came in this train. Mr. Huntington is an old traveler from San Bernardino to Salt Lake, having made the trip every season for five years."

Added to these were a considerable number who came to San Bernardino from Utah in 1858-59 who had never been residents of California before.

FREIGHTING—UTAH—SAN BERNARDINO

Freighting between California points and the Salt Lake Valley began on a commercial scale by the spring of 1855. The *Deseret News* announced that the U.S. government had spent approximately \$25,000 on road improvement between Utah and the coast. A better road over the summit in West Cajon Valley had been opened by T. B. Sanford of the Alexander Banning firm in Los Angeles which became known as Sanford's Pass. "Freight wagons owned by the firm of Lyman, Rich, Hopkins and Company started for Salt Lake and less than two weeks later Sanford followed with fifteen wagons drawn by ten mules each, hauling some thirty tons of merchandise valued at \$20,000. En route to the valley they were met by Charles C. Rich on his way to San Bernardino. He commented: 'We met a company of several wagons, sixteen in all, from San Bernardino. Bros. Henry Rollins, Thomas Bingham, Starling Driggs and others were along.' Near Las Vegas he met another train of wagons. 'There was a company of men camped by us who were en route for the valley with fifteen wagons and a carriage loaded with goods for Alexander and Banning of San Pedro.'"

Judson M. Daley was born in Salt Lake City, Utah, November, 2, 1853, the son of *Moses Daley, Jr.*, and *Margaret B. Henry*. His grandfather, *Moses Daley, Sr.*, and grandmother, *Almira Barber* came to San Bernardino in 1849 and died there leaving numerous descendants. *Moses Daley, Jr.*, came to California July 4, 1858 and settled at the place now known as South Colton where the family lived until the flood of 1862, when they came to the settlement of San Bernardino. He went into the freighting business from California to Arizona points. Judson followed the freighting business until the Southern Pacific Railroad came through this section of the country. He then moved to a ranch at Riverside, where his father died, later he went to San Bernardino where he took up land. For a short time he resided in San Diego, returning to San Bernardino where he made a permanent home. Judson married *Mary C. Jones* July 23, 1883 and they were the parents of six children.

The Daleys were members of the Latter-day Saint church. A grandson of *Moses Sr.*, *H. Judson*, was born in Nauvoo, December 23, 1847 and came to California with his parents in 1858, then returned to Salt Lake City where he died.

Phineas a son of *Moses Daley, Sr.*, and *Almira Barber* accompanied his father to San Bernardino. He married *Adeline Grover*. *Phineas* was an early freighter. He died in Mesa, Arizona.

William A. Downey was born in Provo, Utah, in 1852, the son of *Alva* and *Elizabeth Hawes Downey*. His father was a native of Illinois. Mr. Downey brought his family to San Bernardino in 1854 and for ten years was engaged in the freighting business, driving mule teams between San Bernardino and Salt Lake. Later he opened a blacksmith shop in San Bernardino and finally located on a farm near Harlem. Elizabeth died in 1871 in San Bernardino.

William attended the public schools of the county and became a farmer and stock raiser, acquiring large interests near the Mojave river. In 1872 he married *Marietta Boren*. They were the parents of three children.

Lafayette Mecham was a native of Hopkinton, St. Lawrence county, New York, where he was born September 20, 1829, the son of *Stephen* and *Dolly Ransom Mecham*. The family moved to Springfield, Illinois and was well acquainted with Abraham Lincoln. Mr. Mecham came to Utah in 1852 and made his way to San Bernardino, California later that same year. Early in 1853 he went to San Francisco, resided there about six months then went to Los Angeles. From there he returned to Salt Lake City for a short stay. In 1854 he again took up residence in Los Angeles but later took up land in San Bernardino. In 1863 he took up a government contract for carrying the mail between San Bernardino and Los Angeles, putting on a regular stage service which carried the first daily mail between these two points. Mail had previously been delivered weekly to San Bernardino. Mr. Mecham purchased a ranch and also owned one of the largest apiaries in that part of the country. *Leticia Yager* became his wife March 20, 1852. They were married in Utah and eight children were born to them.

Robert Poppett was a native of Shropshire, England, where he was born April 28, 1839, a son of *Robert* and *Elizabeth Poppett*. His mother died when he was three years of age. His father had become a convert of Mormonism and desired to come to America, but not being financially able to provide passage for all his family, placed the child in the care of a friend. The party landed at New Orleans and sailed up the river to Council Bluffs. Here the man who had Robert in charge died and the boy was left with strangers. He was taken to Utah in 1849 and, although but ten years old, helped with the herding of cattle and guarding the stock. He lived with twelve different families before he reached the age of eighteen years.

In 1854 Mr. Poppett came to San Bernardino county where he established a permanent home. For thirty years he worked on the desert, driving team and freighting with a twelve-mule team from San Bernardino to distant points. He purchased a large ranch in San Bernardino and also one in San Jacinto valley.

Twenty-eight years after leaving England, Mr. Poppett received the first news of his father through an advertisement in a Salt Lake

paper. Shortly after, he brought his father to California where he made his home with Robert. Alice Case of San Bernardino became his wife in 1863. Twelve children were born to them.

Letter written by Enoch Reese, freighter to Brigham Young:

San Bernardino, Feb. 6th, 1854

From Utah Valley all things went along well until we got to the Santa Clara. Here we had a fuss with the Indians, tho' they were not to blame in the affair. During the afternoon five Indians with their chief came to the train as it was moving down the Santa Clara, and wished to know if they could come to our camp in the evening. We told them they could and we would give them some flour. They then left well satisfied. While this agreement was making, a company of packers, who were just ahead came across some Indians on the road and fired on them killing one. When this took place, the chief we had conversed with came back to the train and said the packers had killed one of his men, and they would now try to kill the whites, and he could not restrain them but felt sorry that any trouble had taken place.

There was another company traveling with us, a man named Wilson being their captain—they were the hindmost wagon. The Indians fell upon this company wounding three, one of them quite severely, the others slightly. This created quite an excitement, and we sent back and brought them all up. I expressed my indignation at the course of some who were traveling with us, and told them if they could not travel without killing the Indians, we would divide the train. They concluded they could get along without any more trouble, and from this date we kept on good terms; they visiting our camp and we feeding them.

At the last settlements I put in the wagons the amount of provisions that our pilot said would answer, but they gave out some three hundred miles short of the California settlements. In this emergency, the Col. and myself took three of our best animals and started ahead in order to send provisions back. This we accomplished in season and all reached this place in safety, though two have since died on account of having eaten some poison berries. We should not have suffered any had it not been for aiding some twelve or fifteen foot men who had started with very little provisions and hence suffered more than the rest of the companies.

From present prospects we shall not be able to start from here for home before the first of April. I find things rather high at this place, flour 8\$ per hundred; coffee 40¢, sugar 20¢, calico, 25¢, mules 150\$, cows 100\$, and other articles in proportion. It is reported that the United States has bought Sonora and Chihuahua; if so, San Diego bids fair to become quite an important point.

Everything is green and cheering; the birds are singing, and the fields look beautiful; but all this does not rejoice me like the sounds of the word of the Lord, and the singing of the Saints, as heard in the Tabernacle on each recurring Sabbath.

David Leonard Savage was born in Johnstown, Leeds, Upper Canada January 25, 1810. Five years after the death of his first wife following the birth of a daughter, Amanda, he came to Knox, Illinois, where his brother resided. Shortly after his arrival David was baptized a member of the Latter-day Saint Church. On October 14, 1841, *Mary Bailey* became his wife. A third child, *Mary* was born in Davis county, Iowa, two children having died in infancy. The Savage family arrived in Utah with the Parley P. Pratt company entering the valley September 24, 1847. During the first winter they lived in the Old Fort. In the fall of 1850, they moved to Lehi, and later went to Cedar City, Iron county. In 1855, Mr. Savage began carrying mail to San Bernardino, California on pack mules. The following year he went into the freighting business with mule teams carrying supplies between California and the southern states. On one of his trips he brought a load of grape cuttings. When the call came for the San Bernardino colonists to return to Utah, Mr. Savage was instrumental in helping several families.

In later years Mr. Savage made his home in Arizona where he met a tragic death at the hands of a Mexican sheepherder in 1890. He was buried in Snowflake, Arizona.—*Mary A. Savage*

Sidney Tanner was born at Bolton, New York, April 1, 1809. On December 1, 1846, he married *Julia Ann Shepherd* near Florence, Nebraska. Having become affiliated with the Latter-day Saint Church, the Tanners crossed the plains to Utah in 1848. In 1851, they joined the trek to California. He assisted with the building of the Old Fort, wherein the family resided until they erected an adobe house at Seventh and G. Streets.

From *Heritage of the Valley*: "In 1854, California legislature passed an act providing for a board of commissioners. . . to regulate water courses, whose duty it was 'to apportion the (irrigating) water of the streams of their district among the inhabitants thereof, and authorize the construction of ditches, when proper application was made. M. L. Shepherd, *Sidney Tanner*, and William Mathews, all Mormons residing in San Bernardino, were commissioners of San Bernardino county."

On the return trip to Utah Mr. Tanner and his family were part of the wagon train in which Joseph Ridges brought the pipe organ to the valley. Sidney, having had considerable experience in crossing the desert as a freighter, assisted in bringing the household goods of Apostles Lyman and Rich. For many years he continued his freighting activities between several of the western States and the coast areas by way of Cajon Pass. His later years were spent in Beaver,

Utah where he served as counselor to Bishop Shepherd. Always active in Church work, he became a High Councilman and Patriarch. On December 5, 1895 he passed away. Four years later in the fall of 1899, Julia Ann Shepherd died.

Elmer Taylor, brother of Norman Taylor, was born at Grafton, Lorain county, Ohio, November 4, 1831. He came to Utah with his parents, brothers and sister, he being the third child and second son in a family of twelve children. The Taylor family arrived in Utah in 1850 and settled in the Cottonwood area. In December of that year, in Springville, Elmer married *Wealtha Ann Spafford*, daughter of Horace Spafford and Martha Giles. They lived in Springville until March 1851 then returned to Cottonwood preparatory to accompanying Amasa Lyman and Charles C. Rich to southern California.

The Taylor family left Cottonwood early with a borrowed wagon drawn by a yoke of unbroken, four year-old steers, two cows, two hundred pounds of flour, two pounds of coffee, and a little parcel of meat. After the ranch was purchased Elmer assisted in building the fort. His family lived in a brush shanty until he could build them a better home of adobes, which he made, and logs hauled by him from the nearby canyons. He did the mason work on other houses, made adobes in El Monte, worked in the vineyards, and helped build a sawmill and grist mill. He afterwards procured a team and freighted merchandise and lumber between San Bernardino and Los Angeles. In the spring of 1855 he went with Mattison Welsh, Isaac Yager, and Martin Taylor to the Kern River mines. They had a pack train of eight mules and one saddle horse and expected to stay all summer; but finding little gold they sold their outfit and started for home. Wandering from their course, they nearly perished for want of water but finally reached San Bernardino.

Having rented the farm, Elmer decided to visit his old home in Utah. He started on the 18th of April, 1855, six days after returning from the mines. His family accompanied him. In the autumn he returned to California and during the winter continued freighting. In that occupation and in farming he spent two successful years. When the San Bernardino colony was broken up he returned to Utah arriving in December, 1857. He made a short stay in Cedar City before continuing to Springville where he remained until 1858 when he moved to Beaver. There he farmed and engaged in the lumbering business until fall when he again returned to California. He and his brother Martin bought and operated a sawmill during the winter and the next year purchased and brought to Utah a band of California horses. He continued freighting between Utah and California until called on a mission to Europe. His last years were spent in Levan, Juab county where he served as bishop of Levan Ward until his death April 25, 1896.

MEMBERS OF THE MORMON BATTALION

This chapter tells the story of individuals who journeyed to San Bernardino, California. Among them were Utah Pioneers of 1847, members of the Mormon Battalion, the Mississippi Saints, Ship Brooklyn Saints, and those who came from the Islands of the Pacific. In previous publications we have recorded their histories, hence, only short sketches are given although they played an important part in the growth of the Mormon colony in that state.

Silas Harris in his autobiography wrote: "I was born near the town of Bone in Lawrence county, Indiana, October 14, 1824, the son of Moses and Fanny Smith Harris. I was baptized in Goose Creek, near Far West when about 14 years of age . . . The Mormon Battalion was organized June 26, 1846. I joined under Captain Jesse B. Hunter and was with the Battalion sharing its fortunes until disbanded in Los Angeles in 1847.

"After being discharged, I went to San Francisco where I remained during the winter of 1847-48. In the spring of 1848, in connection with my Uncle William Hawk, we advertised to take the mail by way of Salt Lake to the Missouri river at the rate of 50 cents per letter. The enterprise proved a success. We traveled the northern route to Salt Lake by the Truckee river . . . We arrived in Salt Lake about the middle of June, 1848 . . . We arrived at Council Bluffs about the middle of October and here I met my parents after fourteen months separation. In the spring of 1849 the family began preparations for the long journey to Salt Lake City . . . I was married en route to *Sariah Aldridge*, daughter of William Aldridge, Jr., and Betsy Vanblarioun September 2nd at Independence Rock. The company arrived in Salt Lake about the middle of October.

"In the spring of 1851, myself and family, my brother John, with other Mormon families, went to California in the company of Charles C. Rich and Amasa Lyman, arriving there in the middle of June. On December 4, 1852 a pair of twins, a boy and girl, was born to us. We called them *Alonzo* and *Melissa*. Melissa died when 6 days old. These were premature—we kept Alonzo on a pillow for six weeks, he was too small to handle. On the 17th of February, 1855 our son *Warren* was born. On September 5th our son *Asay Leroy* was born in 1857.

"In 1857 San Bernardino was broken up and the Saints sold their property at great sacrifice and moved back to Utah. For 15 years we lived in Washington county and helped in building up the settlements of Washington, Harrisburg and Leeds, passing through the hardships the Saints endured in pioneering Dixie."

Mr. Harris served in many high offices in the Church until his death March 12, 1897.

Alfred G. Wilson, Company A., Mormon Battalion, in 1850 married Jane G. Howard in San Bernardino, California. They remained there

several years, then came to Utah where at various times they lived in Parowan, Tooele, Grantsville, Panguitch, Cedar City, Richfield, Spanish Fork, Castle Valley and Moab. He took an active part in church and civic duties in each of the communities where the Wilsons made their home.

Alexander Brown was born March 3, 1826, near Lexington, North Carolina, the son of James Brown, Captain Company C., Mormon Battalion, and Martha Stephens. Becoming a convert of Mormonism with his father's family, Alexander was baptized in Adams county, Illinois in 1840. He joined the Mormon Battalion and spent the winter of 1846-47 with the sick detachment under the supervision of his father in Pueblo, Colorado, coming into Salt Lake Valley late in July, 1847. During the gold excitement of 1849, Alexander went to California. There on May 31, 1849 he married *Amanda McMurtry* in Sacramento county. The young couple joined the Utah colonists in San Bernardino where they resided until 1854. Returning to Utah they made their home in Weber county where Mr. Brown passed away April 21, 1910.

William Hyde, 2nd Sergeant in Company B., Mormon Battalion, first came into Salt Lake Valley in September, 1847, on his way to Winter Quarters to rejoin his family. In September, 1849 he returned to the valley with them. At a special conference held in Salt Lake City, August 28, 1852, he was called to go on a mission to Australia. On the 20th of October he took leave of his family and started on the long journey by way of the southern route and on December 3rd arrived in the little Mormon colony of San Bernardino. On the 5th of April, 1853 he arrived at his field of labor, New South Wales. On January 1st, 1854 he was called to take charge of a company of Saints who were soon to start for Zion. Elder Hyde sailed from New Castle on the ship *Julia Ann* with a company of 63 Saints, March 22, 1854. After being at sea about three months they landed at San Pedro, and William went at once to San Bernardino, and engaged teams to bring the emigrants to that place.

The following extract was taken from Elder Hyde's journal: "I remained in San Bernardino until the 27th of July, then left for the Great Salt Lake Valley in company with the mail carriers. We had mules for both riding and packing. The weather was excessively hot, and my health being much impaired, I soon discovered that I could accomplish the journey only through much suffering. On the fifth day of our travels it seemed that I must give up, as my body was racked with the most excruciating pain, accompanied with a scorching fever. We traveled 55 miles. May it never be my lot to experience another such day. Before we came to our place of encampment, I became so exhausted that I fell from my mule and was hardly sensible that I was falling until I struck the ground. The brethren in the company supposed that my journey had ended. On the evening of

the 6th day we were attacked by a company of some 30 or 40 Indians near Resting Springs. We had a severe round with them but succeeded in getting away, but not without the loss of one mule and one of the mail bags. Bro. Powell was severely wounded in the hip with an arrow. My riding mule was wounded and an arrow passed through my outer clothing but there was none to touch my body. I arrived safely at home on the 14th of August but in a very feeble state of health. Found my family well and in every way comfortable."

—*Josephine R. Crookston*

James Riley Allred came to Salt Lake Valley in 1848, and three years later accompanied Charles C. Rich and Amasa Lyman to San Bernardino, California. Upon his return to Utah with other colonists he settled in Spring City, San Pete county where his death occurred April 14, 1871.

Isaac Philo Carter, after his honorable release from service, enlisted for another six months and from the time of expiration of his second term of service until the latter part of 1848, he worked in Sacramento. The following year he came to Utah and made his home in Provo. He then journeyed to San Bernardino. *Matilda Lyman*, eldest daughter of Amasa Lyman and Louisa Tanner, became his wife. When the Mormons left San Bernardino he came with them and after living in Cedar City for a year moved to Beaver, Utah. He later moved to Idaho where he spent the last years of his life. Philo passed away at Heyburn, Idaho, July 27, 1913. He is buried in the Mountain View cemetery at Beaver, Utah.

Henry G. Boyle was one of the members of the famed Mormon Battalion who brought the first wagons over the southern route from Los Angeles to Utah. On September 6, 1849 he married *Keziab D. Holladay*. They resided on a farm between the Ogden and Weber rivers. A year later Ogden city was laid out and the survey took in their farm. For a time they lived in the Weber Fort. Mr. Boyle accompanied Amasa Lyman to California, where he resided in San Bernardino until 1858, when he returned to Utah with his family. Later he moved to Pima, Arizona, where he passed away September 8, 1902.

John Rufus Stoddard stayed in California a year after he was released from service. He came to Utah then went to San Bernardino, California where he resided three years, after which time he and his family returned to Santa Clara, Washington county where they had established a home. Mr. Stoddard passed away in Vernal, Utah.

Andrew Jackson Workman remained in California for several years after the Mormon Battalion was disbanded. He came to Utah in 1855 where on June 4th of that year, in Salt Lake City, he married

Rebecca Dack. In the fall of 1855 he and his wife joined other Mormon colonists in San Bernardino, where Andrew labored in the sawmills until December, 1857 when they returned to Cedar City, Iron county, Utah. In October 1858 he moved to Fort Harmony, and early the following year located in Virgin City, being the first white settler at that place. Rebecca died in 1865.

George Nile Haskell, son of Ebenezer and Mary Pittsley Haskell, was born October 16, 1797 in Danbury, Grafton county, New Hampshire. He married *Sally Runnels,* daughter of Robert and Sarah Braley Runnels. She was born June 13, 1792. Both were early converts of the Latter-day Saint Church. When the call came for the Mormon Battalion, George was among those who made the entire journey to the Pacific coast. He was then nearly fifty years of age, one of the oldest men in the Battalion. After his honorable release from service, Mr. Haskell returned to the states for his family and brought with him to Provo, Utah in 1852 his wife and three children, *Malinda,* born December 12, 1816, in Dixon, Vermont; *Sarah,* born December 24, 1826, Fairfield, Vermont, and *Chester Kise,* born August 28, 1832 in Vermont county, Vermont.

In 1854 Mr. Haskell and some members of his family journeyed to San Bernardino, California and upon their return to Utah some four years later settled in Payson. Sally R. Haskell died November 21, 1880 and after her death her husband went to live with relatives in Benjamin. His death occurred November 5, 1883.

Chester Kise Haskell, his wife, *Lydia Catherine Haws,* daughter of Elijah and Catherine Pease Haws, and son Chester, born in Provo, January 11, 1854, accompanied other members of the Haskell family to San Bernardino. While residing there a daughter, Isadora, was born April 11, 1857. Chester returned with his family in 1858 and settled in Pond Town. Eight children were born to them. Chester and his wife separated and during his later years he lived with his children and their families. He passed away at the home of a son, Henry Chester, October 19, 1899 in Payson and was interred in the city cemetery.

Abner Blackburn was born January 13, 1827, in Pennsylvania. He was a member of Company C Mormon Battalion. Letter verbatim.

San Bernardino, California
April 13-97.

Mr. Spencer Clawson,

Dear Sir: By reading the Deseret News I understand that you want all the pioneers of 1847 to be on hand at Salt Lake City on July 24 of this year. There is a few here that would like to come under the conditions named by the Deseret News.

California is not a land of gold and we are nearly all poor. I am a member of the Nauvoo Legion and enlisted in

the Mormon Battalion at Council Bluffs returning under Lieutenant Willis to the Pueblo on the Arkansas. I then started to California with Captain Brown by way of the South Pass falling in with Brigham Young's company of pioneers at Fort Laramie and journeyed with him into Salt Lake Valley arriving there on the 24th day of July 1847. There we stayed until the 9th of Aug. 1847 when I went with Capt. Brown and Samuel Brannan for California.

I would like very much to come and wish you would give me the particulars how to come. I would also like to know if pioneers of 1848 are included. My wife came through there in 1848 and would like to know if she could accompany me.

Hoping these lines will be sufficient I will close.

—Abner Blackburn

Ruth Abbott, wife of *Joshua Abbott*, was in the Mormon camp when the call came for the Mormon Battalion. Joshua is listed as a private in Company D. Ruth journeyed from Santa Fe to Pueblo, Colorado and came into the valley in late July with members of the sick detachment from that place. Latter-day Saint Church records list both as residents of San Bernardino, California.

Martha Jane Sargent Sharp, wife of *Norman Sharp*, one of the men who died on the trek of the Mormon Battalion, married *Harley Mowery*, another Battalion member July 4, 1847 while en route to Utah. She shared with Harley the privations and dangers of pioneering in Utah, California, and Idaho. Their later years were spent in Vernal, Utah where both passed away in 1920. She was the mother of ten children.

Mary Button, wife of *Montgomery Button*, their children, *Jutson*, *Charles* and *James* arrived in Utah July 29, 1847 from Pueblo, Colorado with the sick detachment of the Mormon Battalion. The Buttons lived in Utah for a time then accompanied by their son *Charles* they went to San Bernardino, California. *Montgomery* passed away August 18, 1895 and *Mary* died June 6, 1896.

MISSISSIPPI SAINTS

John Holladay, his wife, *Catherine Beesley Higgins* and their six children were members of the Mississippi Saints who arrived in Utah in 1847. The following is taken from Mr. Holladay's history:

In the spring of 1851, the family moved to San Bernardino, California with the *Amasa Lyman* company. Thus he became one of the earliest settlers of San Bernardino and continued a resident of that place until 1858, when he, together with nearly all of his co-religionists who had founded San Bernardino, returned to Utah. He then located with his family at Spring Lake Villa, now Spring Lake, Utah

county, a small settlement situated between Payson and Santaquin, where he died in December, 1862. The Indians used to call him bishop because he was the most corpulent man in the little settlement.

Thomas Middleton Holladay accompanied his father and family to San Bernardino, where he, in January, 1856, married Ann H. Mathews, who subsequently bore him ten children. The family returned to Utah where they resided for a number of years then moved to Fairview, Graham county, Arizona.

John D. Holladay, his wife, *Mahalia Rebecca Mathews* and children went to San Bernardino, California where they lived approximately seven years. During that time Mr. Holladay served as city marshal and county sheriff. The history of San Bernardino states that he served as "one of the superintendents of the Sabbath School Association" in the early days of the colony. In 1854 when the city of San Bernardino was incorporated by an act of the Legislature, J. D. Holladay was appointed assessor.

Karen Happuch Holladay Bingham, daughter of John and Catherine Beesley Holladay, with her husband, *Thomas Bingham*, a member of the Mormon Battalion whom she had married in Utah, accompanied her father's family to San Bernardino. In the spring of 1855 they returned to their former home in Ogden. Early in 1862 they moved to Ashley Valley where Mrs. Bingham passed away January 18, 1915.

David Hollis Holladay was nineteen years of age when he made the trip to San Bernardino, California with his parents. Shortly after his arrival in the little Mormon colony he built a two room house. In 1853 he was united in marriage to *Henrietta Taylor*, the ceremony being performed in his own home by Bishop Crosby. Two sons were born to them while living in San Bernardino, Franklin and John M. In 1857 David and his family answered the call of the Church to return to Utah. Before leaving he sold his steam sawmill, built by Charles Crismon on Pine Mountain, to John Rowland of Puente. Arriving in Utah he settled his family in Beaver for the first winter and later made a permanent home for them in Santaquin. Mr. Holladay passed away at the age of forty-two years from the effects of blood poisoning, leaving Henrietta with five children to rear.—*Lula T. Hermansen*

William Cox Smithson went to San Bernardino, California in the company under the direction of Amasa M. Lyman. From the writings of Karl Larson: "In the winter of the first season at Washington (Utah) quite a large number of families, about fifty, arrived there from San Bernardino settlement near Cajon Pass in southern California. These colonists had been called in because of the Utah War which was then in progress. Most of the San Bernardino immigrants left Washington for other locations after spending the winter of 1857-58 there, but a few remained, among them the Smithsons, the Aldridges and the Harrises."

George Sparks and his wife, *Lorena Roberts*, and three children left for California with team and wagon in 1850. They built their first home near Diamond Springs, operating a boarding house; thence to Suisun valley where they stayed a year and a half, then went to Russian river, and from there to San Bernardino, arriving June 26, 1857. The Sparks remained in California. In this company were John Roberts, his wife, and seven children.

William Mathews, his wife, *Elizabeth Adeline Bankhead*, and children went to San Bernardino as Mormon colonists. When the Saints were called back to Utah the Mathews family settled in Beaver.

William Harvey Lay, wife *Sytha Crosby*, and their children went to San Bernardino, California in the Charles C. Rich and Amasa Lyman company in 1851, and in time acquired a good home, land, and livestock, but his wife was not satisfied there. Sytha wanted to return to Utah, but William was not converted to moving again. They did return to Utah, however, and years later when *William Vincent Lay*, a son, went on a mission to San Bernardino he visited the old Lay homestead which was now worth thousands of dollars. When asked if he regretted leaving all this he remarked, "that if there was anything in this world he thanked his parents for, it was moving them back to Salt Lake City." An infant daughter, Sarah, was buried in San Bernardino.

Francis McKnown: According to John Brown's autobiography there were ten people in the McKnown company when they left Mississippi, and it is presumed that the family together with other Mississippi Saints arrived in Utah, settling in Holladay, then left for San Bernardino, California.

Archibald Sullivan was born in Cumberland, North Carolina, October 20, 1818, the son of John and Mary Calhoon Sullivan. His early life was spent on a plantation. When he was about thirty years of age, he decided to go to the gold fields of California, and while on his way met a family from Mississippi with whom he traveled. They were Mormon converts by the name of Mathews and were on their way to Salt Lake Valley.

During his stay in Salt Lake City, Archibald became very ill and members of this kindly family nursed him back to health. During his convalescence they taught him the Mormon religion. He accepted their teachings and was baptized December 25, 1849. Shortly after his conversion he married *Julia Antoinette Mathews*, and soon after the young people joined other Mormon colonists on the trek over deserts and mountains to the new settlement in San Bernardino. Here Archibald purchased land and became a farmer. They were prospering when called back to Utah by Church authorities.

Mr. Sullivan settled his family in Santaquin and again took up farming and stock raising. In 1861, having had experience in the growing of cotton, he was called to the Dixie Mission where he took an active part in the growing of that commodity, was placed in charge of boring wells, and became prominent in the livestock business. In later years the Sullivans acquired a farm at Heberville (now Price) on the Virgin River. Here, Archibald putting the knowledge he had acquired in North Carolina to use, planted along with other crops a large acreage of sugar cane from which a fine quality of molasses was made. The home in St. George was continued in ownership until Mr. Sullivan passed away June 7, 1898. He was interred in the St. George cemetery.

William Crosby was born September 19, 1808 in Knox county, Indiana, the son of John and Elizabeth Coleman Crosby. He accepted the teachings of the Mormon Elders when the gospel was brought to his native state. *Sarah Harmon*, who was born March 4, 1898 in Garrett county, Kentucky, became his wife. Mr. Crosby became an active member of the Church, and desiring to join his co-religionists in Salt Lake Valley joined the John Brown company of Mississippi Saints who started on the westward trek April 6, 1846. Mr. Crosby remained in Pueblo, Colorado until September 1st, then returned home preparatory to bringing his family to Zion. On March 10, 1848, they started and after several delays, entered Salt Lake Valley October 16th of that year. The family settled in Cottonwood for a time then went with other Mormon colonists to San Bernardino, California, where they resided until the Saints were called back to Utah. Kanab, Kane county was the place selected by the Crosbys to make their future home.

Oscar Crosby accompanied his master, William Crosby, to San Bernardino Valley, California to help establish a Latter-day Saint colony on the west coast. As California was a free state he, with other colored people, was liberated. He died in Los Angeles in 1870.

PIONEERS OF 1847

Horace Monroe Frink was born in Livingston county, New York, May 31, 1831, the son of Jefferson Frink and Emily Lathrop. At an early age he, with his family, started westward moving with the throngs toward the Pacific coast. For a time he resided in Nauvoo, Illinois where he became acquainted with Brigham Young. When the original band of pioneers left for Salt Lake Valley; Horace, then a lad of fifteen, was chosen as one of the drivers. He did not remain long in Salt Lake Valley but pushed west on horseback, arriving at Hangtown, California in the fall of 1847, and was at Sutters' Mill when gold was discovered.

Mr. Frink returned to Missouri on horseback and immediately outfitted a covered wagon for the return trip to Salt Lake City, bringing

with him his maternal grandmother *Sibyl Bliss Lathrop Jacobs*, a sister *Sibyl Frink*, and two half-brothers by his mother's second marriage. In 1851 they joined the caravan to San Bernardino, California. During his stay in that state he served as guide and scout for General John C. Fremont, and also as scout and dispatch bearer for Commodore Stockton. In 1854 he located in San Bernardino Valley and in connection with his brother purchased a large ranch in San Timoteo Valley named El Casco.

On February 27, 1857 Horace married Polly Ann DeWitt McMayan. She had previously been married and had one son, John McMayan, who always lived with the Frink family. For a number of years the ranch was their home, and then they moved to the area which later was called Association Park. In 1866 Horace sold his interest in the ranch to his brother and purchased a home in the Mission District where he built a large adobe house. This is the only house remaining out of ten or twelve homes the pioneers built on Cottonwood Row in old San Bernardino. Mr. Frink became one of the pioneer orange growers of the valley. He died July 28, 1874.

—*Lorna M. Watkins*

Joseph Lazarus Mathews came into the valley with Orson Pratt's advance company July 22, 1847. In 1851 he accompanied Amasa Lyman and Charles C. Rich to San Bernardino, California. He remained there until the settlement was abandoned in 1857 when he returned to Utah settling his family in Santaquin, Juab county. He was a farmer and freighter. Mr. Matthews died May 14, 1886 at Pima, Arizona.

Charles Burke obtained work with a southern family by the name of Crosby in Cottonwood, and here he met and married *Lydia Tanner* September 25, 1850. The following year he and his wife left for San Bernardino, California. Their first child, *Louisa*, was born in the vicinity of the Mojave river. After living in San Bernardino six years they returned to Utah and settled in Parowan, Iron county where he again took up his trade of carpentry. In 1860 they moved to Minersville where he helped build one of the first grist mills in the area and also continued making coffins, window sashes, washboards and other needed articles. He was the father of eleven children. Mr. Burke died February 26, 1888.

Starling Driggs: On arriving with the pioneer vanguard, lived in the home of Apostle Amasa Lyman for two years. In 1851 with Mr. Lyman and Charles C. Rich he journeyed to California to assist in the settlement of San Bernardino. Again it was hard work for his days were filled with helping to built the fort and hauling timber from the sawmills to the ships in San Pedro harbor. He was also a freighter going back and forth over the desert from California to Utah. During one of these trips he met *Sarah Rogers* whom he mar-

ried in Salt Lake City in 1855. He returned to California with his wife and nephew, Benjamin W. Driggs. Their first child, Olivia, was born there. When the Saints were called back to Utah the Driggs settled in Parowan, Iron county and here two more children were born. Mr. Driggs passed away December 3, 1860 from the effects of an accident which occurred while operating a primitive threshing machine on his farm.

Benjamin Dewey went to San Bernardino, California in 1855. There he met *Alzia Smithson*, a Utah pioneer of 1847, whom he married. After the birth of six children the Dewey's separated and Benjamin returned to Salt Lake City. In 1885 he moved to Arizona where he engaged in mining. He died February 23, 1904 at Chloride, Arizona.

Joseph Hancock, Sr.: In the spring of 1852 Mr. Hancock left Utah for California. During his absence he was accused of leaving the Church but President Young said, "No, Joseph will never leave the Church, he will come back." After ten years in California and the East he returned to Utah where he resided three years. The latter part of 1867 he returned to Council Bluffs to visit his children and in 1882 came back to Utah. In all his travels he was a faithful member of the Church. On July 5, 1893 he passed away and was interred in the Payson cemetery.

John Sherman Fowler: Upon his arrival in Utah valley he, with others, made his home in the fort. Times were hard and seeing little hope that the next few years would bring much improvement in the condition of the first settlers, Mr. Fowler left for San Bernardino, California where he felt there were greater opportunities for advancement.

Gilbroid Summe was among the colonists who journeyed to San Bernardino, California where he assisted in establishing that little Mormon settlement. Later he worked for a time in the lead mines of the Mountain Spring area. He returned to Utah with other Saints when they were called home in 1857, and continued to aid in pioneering southern colonies. He died June 13, 1867 at Harrisburg, Washington county.

Norman Taylor, son of Benjamin Franklin and Ann Mennell Taylor was born September 15, 1828, at Grafton, Lorain county, Ohio. He was one of the teamsters for the original band of pioneers. Late that summer he returned to Winter Quarters where he married *Lurana Forbush* and within a short time married her sister *Lydia*. Each of these wives had eight children. He returned to Utah in 1850, and the following year journeyed to San Bernardino, California with his families where he remained for a number of years.

After returning to Utah the two families lived in Union, then moved to Santaquin, Utah, where he and his sons engaged in the cattle business. In 1881 the Taylors moved to Moab, Grand county. Mr. Taylor was a blacksmith, rancher, merchant and owner of a ferry boat across the Colorado. He died November 23, 1899 while on a business trip to Salt Lake City and was interred in the Moab cemetery.

SHIP BROOKLYN SAINTS

Isaac R. Goodwin. In 1852 Isaac again responded to the call of the Church to gather in colonies. He sold his property near San Francisco, took his family and belongings to the Mormon settlement of San Bernardino, five hundred miles southward. Here he purchased a ranch and largely devoted himself to agriculture. He aided many missionaries on their way to the coast for foreign countries and was an active member in other church work. . . . When President Young called the Saints to Utah in 1857, Isaac left nearly all his belongings and brought his wife, *Mary Cox*, whom he had married after the death of his first wife, *Laura Hotchkiss*, and his children to Utah.

Augusta Joyce Crocheron: "My own parents (Captain John Joyce and Caroline Augusta) had been separated since my father's apostacy. A few months after her rebaptism (San Francisco) mother moved to San Bernardino and there began building a beautiful home. Colonel Alden M. Jackson on his way to Utah was delayed waiting for a train to cross the desert. Mother being his only acquaintance, he often sought her society and at last determined to win her if possible. Some three years after their first meeting they were married. . . . In 1857-58 at the time of the Utah War, an armed mob of twenty-two men visited the few remaining Mormons in San Bernardino and calling Colonel Jackson out from breakfast ordered him to leave town with his family by 9 o'clock. He replied he would not do it . . ." Caroline brought her two daughters, Augusta and Helen to Utah for a visit in 1864, but it was not until 1867 when the family moved to St. George and established a permanent home. Peach trees and grape vines were brought with them and they had one of the first orchards and vineyards in the locality. Both Caroline and her husband died in 1876 and are buried side by side in the valley of St. George.

Mary Hamilton, a Mormon convert, is listed as a *Ship Brooklyn* passenger. According to our records, two children accompanied her on that historic voyage around the Horn, one of whom was Mary, wife of Quartus Sparks. After living in San Francisco for a time, Mrs. Hamilton accompanied her daughter's family to San Bernardino. She continued her church duties in the little colony. She died and was buried in San Bernardino.

Henry Rollins, son *Isaac*, daughter *Jane* and her husband, *Thomas Tompkins*, also their two small daughters, *Amanda* and *Jane E.* were among the Brooklyn Saints who joined the little Mormon colony in San Bernardino after living for a time in Yerba Buena. His wife *Ann Wetherogg*, and another son, *Steuben*, made the journey overland. Later they came on to Utah.

Horace Austin Skinner, wife, *Laura Ann Farnsworth*, son, *James Horace Skinner*, and an uncle *Alphonso Farnsworth*, were Brooklyn Saints who journeyed from Yerba Buena to San Bernardino in 1850, and eight years later proceeded to Utah via the southern route to Beaver, arriving in February, 1858. James Horace went to school in San Bernardino and while there was baptized into the Latter-day Saint Church by William Mathews and confirmed by Amasa Lyman. When the journey was made to Utah he was one of the boys who drove the loose stock.

Quartus Sparks, wife, *Mary*, son *Quartus, Jr.*, in 1853 became residents of San Bernardino. Here *Mary* died. Mr. Sparks was principal of the San Bernardino schools in 1853 and became a well known lawyer in San Bernardino county where he died in August, 1881 at the age of 75 years.

Daniel Stark. The following is taken from the *Daniel Stark* history: "Daniel built a new home for his family in San Jose and moved them there in 1850. Apostles Lyman and Charles C. Rich visited him in the hopes of getting money to aid them in the colonization of San Bernardino. Stark, and his friend, John M. Horner went to San Bernardino, where he paid \$8,000 for a city lot of ten acres and entered into an agreement to purchase 160 acres. On this place Daniel built another home and then returned to San Jose for his wife and four children. In San Bernardino he became a well-to-do farmer and keeper of vineyards. He carried on the freighting business and at various times built houses. At the height of his prosperity the Saints received summons from President Young requesting them to journey to the Valley of the Great Salt Lake to help in protecting the territory from the troops under General Johnston. Daniel sold his house and ten acres of grapelands for six mules and a wagon.

"The Saints leaving San Bernardino for Utah were divided into groups of ten caravans each and Daniel Stark was appointed captain over one of the companies. Before his departure he loaded his belongings, including a chest of carpenter tools, surveyors' instruments, a gun with plenty of ammunition and a bullet mold, into a covered wagon. In his mind he carried the same thought of going to war he had carried all the way from Honolulu to California. He sat in the front spring seat with his wife (*Ann Cook Stark*) and youngest child, *Annie Frances* and his foster daughter, *Elizabeth Bird*. There was plenty of good food and strapped on each side of his

wagon was a cask of water for the mules and one for family use. He rigged up a good camping outfit. Leaving San Bernardino in April, 1857, he left on the ground a threshing machine, two large $4\frac{1}{2}$ foot mill stones, and other machinery just arrived from the East for a new flour mill which he intended to erect. No one could buy them.

"Daniel sitting on the right hand side with a long handled buckskin whip in his hand, and the leather reins connecting the six mules, started out leading the ten families under his command. The first 19 miles were a very steep climb to 4,300 feet above the level of the sea, the Cajon Pass. After reaching the top he waited for the others before going on. The next eleven miles was a gentle downhill grade which landed the caravan along the shores of the Mojave river where they found good forage and fresh water. They had passed through groves of strange trees, yucca, Joshua, and various colored cacti. The next 37 miles took them over the Mojave desert and landed them in a place now called Barstow. Here they tanked up for the next 36 miles more or less upgrade to 4,775 feet above sea level through the same kind of trees. They then journeyed 63 miles to the present site of Baker, California; thence over mountains, valleys and mountains to the Las Vegas Springs. Here they filled their barrels with pure spring water, then started over 30 miles of rough, mountainous dugway after dugway passing through St. Thomas, Nevada, now the bed of Lake Mead. Traveling northward they dropped 1000 ft. above sea level into a fertile valley along the Virgin river. About ten miles along this river took them to the Beaver River. Filling their water casks they were prepared for the next 20 miles upgrade all the way to a point 4550 feet above sea level. They were now in Utah. From there it was downhill 20 miles to St. George where they rested and took on fresh supplies of vegetables and other food stuff, and filled their casks with water. Leaving an elevation of 2500 feet they started on a uplift climb for 58 miles along the narrow dugways in Ash Canyon and landed in Cedar City, Utah where they learned that Johnston's Army had passed through Salt Lake City peaceably and disarmed. Driving on to the next town of Parowan, Daniel bought a lot and erected a home where he and his family lived from 1857 to 1858 when they moved to Payson, Utah."

FROM THE ISLANDS OF THE PACIFIC

Most of the Australian Saints as well as those from other Islands of the Pacific came to San Bernardino, California where some stayed only a few months and others a longer period of time before proceeding on to Utah. The following is taken from the records of the Gurr family giving a list of passengers who accompanied them on the ship *Lucas* which sailed from Sydney, Australia June 27, 1857 and docked in San Pedro harbor October 12th.

Robert and Hannah Arbon, four children; Joseph and Sophia Cadd, two children; Richard and Mary Bowden; George and Eliza-

beth Hunter; William and Eliza Hawkins; William and Ellen Robb, eight children; Susannah Drummond, second wife of William Robb; George and Ann Burton, three children; William and Elizabeth Gurr, two children; Richard and Sarah Ann Rillstone, one child; William and Mary Ann Gingell, five children; Enoch Eldredge and Ruth Buckman Gurr, five children; John and Emma Stuchberry, daughter; George and Susan Roberts; Robert and Tresa Cochrane, three children; George Ward and Edmund Harris.

On Tuesday, October 13th most of the company went ashore with their baggage into the rooms that were engaged for the company for a week until teams arrived from San Bernardino. Elder Wall and Robb started off to San Bernardino to get teams to convey us there, but after arriving at Los Angeles they met some of the brethren with their teams who agreed to come to San Pedro Harbor to assist us in moving to that place. The company left San Pedro in the afternoon and started for a place about three miles distant to water the cattle, while Brother Wall (president of the company) and Robb stayed at Los Angeles. Were in great danger from some who had apostatized from the church. . . . The next day we started for a place called Puente. Arrived there at nightfall. One wagon broke down and we stayed one day till more teams could be got. The next day about 3 p.m. arrived at San Bernardino. We soon got empty houses and on Sunday we were received by the people by vote put by President (William J.) Cox.

George Drummond Robb was born in Sydney, Australia September 23, 1855 to William and Ellen Belle Robb. The Robb family embraced the teachings of the Mormon Elders and made the trip on the ship *Lucas* with other converts en route to Utah. George jeopardized his chances of reaching the promised land by falling overboard, but was rescued and arrived with his parents in San Pedro harbor. They moved to San Bernardino, California and soon thereafter moved again to Red Creek, Utah arriving December 28, 1857.

William Moyes, his wife, *Mary Eastcott*, and eight children were passengers on the ship *Tarquenia* which sailed April 27, 1855 from Sydney, Australia. After being held over in Honolulu for repairs they set sail on the 18th. Four days later they returned for further repairs. On the 20th of August the good ship *Willamette* picked them up and brought them to San Francisco where they docked in October, 1855. After four days in that city they went to San Pedro by boat and after another four days went on to Los Angeles thence to San Bernardino where Mr. Bell found work making ditches. There Ellen Banks began her life work of helping to bring babies into the world. While they were living there *Ellis Banks, Jr.*, was born April 3, 1857 and was a child in arms when the family came to Utah, arriving in Parowan, April 25, 1858.

William Moyes, his wife *Mary Eastcott* and eight children left Sydney, Australia in 1855, starting on the long journey to Utah. En route the children contracted whooping cough but all arrived safely in California. They remained in San Bernardino and raised a crop to stake them on their journey across the plains. On December 1, 1857 they left San Bernardino in company with Francis M. Lyman, Marcus L. Shepherd, Sidney Tanner, Horace Skinner, Alfonso Farnsworth, Jonathan and Alma Crosby, J. W. Christian, J. P. Baker, Addison Pratt, John Hunt, E. C. Matthews, Thomas Parkinson, Henry Gale, William Flake, Charles Mickelson, James Puffer, Ephraim Twitchell and William Hankinson. They crossed the desert with ox and mule teams arriving in Beaver, Utah February 15, 1858. The journey had taken two and one-half months.

"I, *James Humphries*, was born March 28, 1831 in the town of Bradford, England. My father's name was Giles Humphries; my mother's maiden name was Elizabeth Love. They had ten children born to them. I was the seventh child. . . . When I was eighteen years old, I wanted to see the extent of this little world so I made up my mind to go to Australia. Australia was then a very young country and the government wanted volunteers to settle there. It was just my chance, but along came another obstacle—none was wanted but married people. Not daunted at that I applied for passage and went courting a young lady just past sixteen years of age. I told her my intentions. We both soon agreed on the one point—that was to go there. In August we were married and in one week we left home for that far-off country. We landed about the first of December, 1850, with about six shillings to start in a new country.

"We prospered well. In 1854 along came Elders preaching Mormonism. I accepted it as did also my wife, and we were baptized November 4, 1850. In the beginning of 1855, I was called with eight other Elders to go to Zion. We were ready to start in April. I, and my wife, and two children were soon on the ocean. There were about thirty-five Saints from different parts of Australia. . . . We were near the Sandwich Islands so came to port in one of their harbors. All the money I had then was one copper cent which I spent for my sick baby, but next morning he was a corpse. We fixed him up as best we could and took him up in the volcanic hills and laid him away.

"Most of the little company had money and the next ship that came along they took passage on it for California. I, and some few, stayed there. I labored hard when I could get work. After being their eight months, I shipped for California taking my wife and little boy. We reached California in two weeks and when we had been there about two weeks, my wife apostatized and went back to the Sandwich Islands. She got married to the one she loved and went back to Sydney.

"Then I was alone in the world and with only \$2.00 in my pocket. I took my blankets and went sixty miles to the mountains for work. I

got work making shingles and did pretty well, I worked four months then my face was set Zionward again. I tied my blankets together and tramped it. I stayed in San Bernardino one year and then there was a call made by Brigham Young to come to Utah to fight Johnston's army. I worked and got three horses and just as I was ready to start, the Spaniards stole all I had. I had ten acres of land fenced and I sold that for \$2.50.

"I again tied my blankets, but hired out to drive a herd of goats, just two of us together, across the desert. We were on the desert three months. We reached the forks of the road just west of the Mountain Meadow road. My companion took the Mountain Meadow road, and I came down the Santa Clara canyon afoot, through St. George, over the Black Ridge and on to Parowan. I was tired, foot sore, and almost shoeless and hatless. I got in Parowan on the 3rd day of April, the spring of 1858, and stayed there all summer. Not being satisfied, I again rolled my blankets and set off for Salt Lake . . . From the time I left home in Australia to the time I got to Salt Lake City it was three years and eight months . . ."

James Humphries died September 3, 1923 at Hurricane, Utah, age 91 years.—*Jennie Humphries Nance*

Charles Stapley, son of Charles Stapley Sr., and Sarah Bryant, was born in Rolvenden, Kent county, England November 24, 1824. When a young man he went with his father's family to Australia where on February 10, 1853, he was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints by Elder John McCarthy. About the middle of March, 1854 Charles, with other members of the Stapley family, set sail for America. There were about seventy converts in the company among them *Sarah Parkinson*, a young widow with two children. A native of Cambridgeshire, England, Sarah was born May 24, 1831. She also had gone to Australia where she was baptized February 22, 1853. They arrived in San Pedro June 13, 1854, and immediately proceeded to the new Mormon colony in San Bernardino. On July 24, 1854, Charles married Sarah Parkinson.

After living in San Bernardino three years the Stapleys joined an oxteam company under Starling Driggs which arrived in Cedar City February 2, 1858. One child, *Harriet E.*, was born in San Bernardino, July 1, 1855. Shortly after their arrival in Cedar City their son, Charles Henry Stapley, was born March 26, 1858. Nine more children were added to the family in Toquerville and Mr. Stapley also legally adopted the two children of his wife, both born in Australia, *John B.* born November 18, 1850, and *Sarah Ann* born in 1853.

Toquerville, Washington county, became the permanent home of the Stapley family, where Mr. Stapley became a prominent citizen. He served as bishop's counselor, assistant Sunday School superintendent, choir leader, justice of the peace, and constable. Mr. Stapley died March 25, 1886. Sarah preceded him in death several years having passed away December 4, 1879.—*Seymour Stapley*

William and Mary Ann Woodhams Gingell were among the Australian Saints who lived for a time in San Bernardino, California before coming to Utah. She was a native of Hasting, England, the daughter of David Woodhams and Lucy Richardson. Shortly after her marriage to Mr. Gingell they migrated to Camden, Cook county, Australia and later went to Sydney. Nine children were born to them there. One child was born while crossing the ocean. After their arrival in Utah they lived for a time in Paragoonah and later moved to Evanston, Wyoming where Mrs. Gingell passed away.

John Metcalf was among the group of Mormon converts who arrived in San Bernardino during the winter of 1852-53 from Australia. He brought with him a small quantity of alfalfa seed which he planted on his own land. Water for irrigation was taken from Lytle Creek. At first the seed sold for \$1.00 a pound but soon there was enough to distribute among the colonists of San Bernardino and other points in southern California. When many of the Saints came on to Salt Lake Valley they brought with them alfalfa seed. The growing of this crop both in California and Utah is one of great importance. To the Mormon pioneers must be given the credit for its introduction into these areas.

FAMILY OF CHARLES COULSON RICH

Mary Ann Phelps, third wife of Charles Coulson Rich, was born in the vicinity of Peoria, Illinois, the daughter of Morris Phelps. Her mother was a Clark. The Phelps family were early converts of Mormonism and Mr. Phelps held important positions in Nauvoo, Illinois, and later in Utah both in civic and church affairs. Notwithstanding the unsettled conditions under which Mary was reared, and the loss of her mother when she was a child, she yet managed to acquire an education beyond most women in similar circumstances. On January 6, 1845 in Nauvoo, Illinois Mary Phelps was united in marriage to Charles C. Rich.

Concerning the journey to California in 1851, Mary said: "The roads were very rocky, water was scarce, and we had to cross four deserts. Our animals almost perished in crossing these, for want of water, and



Mary Ann Phelps Rich

we suffered considerably. At some places we had to let the wagons down with ropes, to get them over the mountains; but we got along without any sickness or deaths—for which we were thankful. When finally we got to the last desert, we had a good many cattle strung along over it, as they were too weak to travel farther without water. Those that survived did so because the men carried water back to them in kegs and cans and buckets.

"Finally we arrived at what was called Cajon Pass. From here we went down into the valley beyond. We camped in several different places, about half a mile apart, so as to give our cattle plenty of ground to feed on. Here, too, we held religious services. When we reached the place where it was intended we should settle, we found things ready for us, as Mr. Rich and Mr. Lyman had gone ahead, to arrange for our comfort. They had staked out places for our camps. These were in Sycamore Grove. Then the two men went to Williams' Ranch. Here they found a great deal of flour and bacon which the soldiers had left there. This they bought at a very low figure and brought to the Grove."

Mary Phelps Rich was in her eighty-third year when she passed away. She was the mother of nine children.

Excerpts from letters written by Mary A. Rich to her sister, Paulina Phelps Lyman, in Utah. (Verbatim)

Cajon September 10, 1851

Dear Sister (Paulina)

I now sit down to write a few lines to let you know that we are all in tolerable health. Mary Ann has been very sick but has got better. Charles and Amasa have returned from San Francisco. There have been several marriages in camp, Natban Swarthout and Emma Tanner, Jack Davidson to Liddy Shepherd, C. Luninday Kinnion to Jim Cobern, and Mary Tirley to James Cook. I do not think of any more now. Sister Grundy has lost her little boy. He died of croup.

We still live in our wagons but I hope we will get them to a stopping place before long. They have bargained for a place and I expect we shall move within a week ten or twelve miles from here. Charles says that I may live to myself, so you know that pleases me. Mary Ann is as little as ever but as smart a child as you ever saw for her age. She talks considerable but not so much as she did before she was sick. She is so much company for me that I would not know hardly how to live without her. I have been very lonesome since we came here for Charles has been gone most of the time. Caroline seems almost like a sister since we are away from all of you. We have spent the day together looked at your likeness and would like to see the original or know how you get along. We have not received one line from your hand since we left Provo.

I must quit for my arm aches, but if I could see you my tongue would not get weary. It is now about twelve at night and I must close by saying please write every opportunity.

—Mary A. Rich

San Bernardino July 10, 1853

Our folks all got here the 15 day of May safe and in good spirits. We were glad to see them and hear from you and your welfare. We are all in tolerable good health at this time. My health is poor but it is getting better. I had the fever and it settled in my eyes which made me blind for a week, and then I was taken with the nervous teeth ache which lasted me all the time for three weeks, in which time it took the most of my flesh and strength—and a big boy to nurse. I am the poorest in flesh that you ever saw me, but I am getting better now . . .

You need not be any surprised if you hear that our folks have got a store in San Bernardino. The place is growing finally. There have been a great many come from San Francisco to settle with us and some of the Brewsterites. Father Clemason is here. The whole ranch is settled, but we live in the fort and expect to as long as there is any. I wish you could make me a visit about a week long for me to free my mind . . .

August 2. I have been cooking for the thrashers all day as they are coming in the morning to thrash our wheat and it will take four days. There will be 16 hands that goes with it and we have to cook in the boiling sun without any stove or even andirons. But I must stop or I will tell you how I do live for you think I have got everything nice and I don't want you to think any different for I suppose it is as good as I deserve. There has been a great deal of wheat wasted by rust. The crops are good. Charles has not got back yet. I have seven letters in my care that has come from Salt Lake to him since he left. We look for him home next week . . .

Tell Caroline that Amasa has built one small house outside of the fort, outside the pickets below Maria's so you see they have a house to visit. Ann Sirvine had a son born on the fourth of July. Angeline Hyde has a son also. I must quit for the fleas bite and my eye is so sore that I can hardly see and I don't expect you can read this . . .

San Bernardino, August 25, 1854

I once more have the privilege of writing to you, although I have feared that I should never enjoy that privilege again as I have not been able to write you for three months, but through the mercies of Him who rules, my life is spared and I have got a pair of splendid babies to pay me for my suffering, and I am as smart as could be expected. They were born the seventh of this month, one at 10 o'clock and the other at twenty past eleven a.m. We call them Morris Marian and Minerva Marion. The boy weighed

8 pounds and the girl 8 and a half, and they are just as stout and healthy as if there was one. But now you will say, I shall not see her this fall. No, you will not, but, dear sister, there is no one that would be fonder of seeing you all than I would, but I do not think that I could stand the trip, besides I would stand a chance to sacrifice one or both of the babies. Julia has got another girl, calls it Peonia Ruth . . .

Emeline Grover, fifth wife of Apostle Charles Coulson Rich, was born July 30, 1831, in Freedom, Cattaraugus county, New York, the second daughter of Thomas Grover and Caroline Whiting. About six months before Emeline's birth, her parents were converted to the newly revealed Mormon religion and were baptized into the church. The Grovers then followed the migrations of the Saints from Kirtland, Ohio to Missouri, thence to Nauvoo, Illinois, where, on February 2, 1846, Emeline, then fifteen years of age, was united in marriage to Charles C. Rich. Less than two weeks after her marriage Emeline joined the Rich families, who were among the first groups of Saints to leave Nauvoo, for the long trek to Salt Lake Valley, arriving October 3, 1847.



Emeline Grover Rich

The spring of 1851 found the Rich family on the move again. It was decided that three of Apostle Rich's wives would make the trip with him, Mary Phelps, Emeline Grover and Harriet Sargent Rich. In September when the deal for the San Bernardino rancho had been consummated, Emeline, with her infant son, Thomas, and the other members of the Rich families moved into the houses of the old Spanish Mission on the edge of the town of San Bernardino. After living six months in the open, exposed to the elements, it was a joy for Emeline to have a roof over her head, a floor to sweep and a house to tidy. Here they lived for more than a year, and here on January 28, 1852, Emeline's first daughter, Caroline Whiting Rich was born.

In the fall of 1854 Emeline returned to Utah. In her autobiographical sketch of the journey home she said:

"Coming up the Santa Clara canyon, we were followed by three Indians. We had to cross the stream several times a day, and when

we did they wanted to get into the wagons. At night they camped with us. Mr. Rich, on these occasions, always took from them their bows and arrows, and let them sleep on the ground by the camp fire. The third night when they camped with us they didn't have any weapons at all. Mr. Rich told the boys the Indians meant mischief.

"Five of the men in our company were on horseback and were very hostile to the natives. We had procured some parched corn and pine nuts from the Indians for food, as our provisions had given out, and since we intended to leave early in the morning, the corn had been packed in a large sack. We expected to reach a settlement that night. Mr. Rich thought at first that he would have a special guard to look after the Indians, but afterwards decided that the regular watchman could do that. About ten o'clock, as the guard was coming in after looking at the horses, he saw an Indian leap into the brush loaded with things from the camp. Among these was the sack of corn. The guard leaped into the brush and caught the Indian. When the Indian found he was caught he set up some awful yells. All around where we were camped there were great rocks which sent back the yells and increased the confusion of sounds. We were all much frightened. Mr. Rich had a man placed over the Indian to guard him, but no attempt was made to catch the other two natives.

"We had just got quiet again when this same Indian began to scream once more. We looked around, expecting to see the Indians coming. But the guard had taken the native's knife away from him. This knife was long with a dark blade. The Indian was yelling for his knife. Mr. Rich told him he could not have it until morning. This made him so angry that he took his covering off and threw it into the fire. The guard, however, snatched it out before it could burn, and Mr. Rich repeated that he could not have the knife until morning.

"The next morning the packers left us. We had a very few men now in the company to guard us at night. One man would guard the Indian for an hour at a time. The Indian kept wandering around on the outside of the camp near the brush. It was very cold. One of the guards took him by the arm and led him to the fire. This enraged the Indian and he struck the guard with a stick. The guard immediately struck back with a club in such a way as to draw blood. He then pulled his pistol but Mr. Rich told him to put it back, adding that if he used it he would turn him over to the Indians.

"After we had had breakfast the Indian wanted to leave; so Mr. Rich gave him his knife. The native started out on the run ahead of us. Mr. Rich called to him that the packers had gone that way and if they caught him they would certainly kill him; whereupon he came back on the run and kept in the rear of the company. We were soon in open country and had no more trouble."

After her arrival in Salt Lake City Emeline and her three children moved into a house on the "upper road" in Centerville, and here in the next ten years she gave birth to three more children.

In 1864 she moved to Bear Lake Valley. Emeline's ability as a midwife took her into the homes of the people, but it was her kindness that endeared her to their hearts. On November 17, 1883, Apostle Rich suffered a third stroke and passed away at the home of his wife, Harriet. Emeline now facing the responsibility of rearing her family took a course in obstetrics from Dr. William Kohler in Morgan, Utah. She reared all of her eight children to maturity but was preceded in death by her son, Thomas, who was accidentally killed. On May 14, 1917, at the age of 86, she passed away at her home in Paris, Idaho having been ill only a few hours before her death.

Harriet Sargent, the sixth and last wife of Apostle Rich, was born in Indiana, the daughter of *Abel M. Sargent* and Sarah Edwards. The family joined the Latter-day Saint Church and Harriet was about seven years old when they arrived in Missouri. They later migrated with



Harriet Sargent Rich

other Saints to Nauvoo, Illinois where the mother died giving birth to her seventh child. Harriet's father was a school teacher and from him she received a fairly good education. When the call came for the Mormon Battalion, Abel joined leaving some of the smaller children with their grandparents. Harriet lived with the Rich family for several years. Shortly before they left for the trek across the plains Harriet became the wife of Mr. Rich.

Harriet was one of the wives who accompanied Apostle Rich to California in 1851. After their return to Utah she moved with other members of the Rich family to Bear Lake Valley. She was the mother of ten children. Harriet said of her marriage: "I was always happy and the other wives seemed happy. I know his other wives almost as well as I know myself. Those were happy days and I rejoiced then as I do now that I passed through them." It was at her home that Apostle Rich passed away November 17, 1883 in his seventy-fifth year. Harriet was eighty-four years old when she died.

As the wives of Mr. Rich passed away they were buried in the cemetery at Paris, Idaho. Only one wife, Eliza, preceded him in death.

Joseph C. Rich was the eldest son of Apostle Charles C. Rich. He was fourteen years old when he accompanied his father from Salt Lake

City to San Bernardino driving a team much of the way. It was hard to bid his mother, Sarah, his brothers and sisters goodbye. "God bless you, my boy. Obey your father and remember the Lord always" were his mother's parting words.

When he arrived in San Bernardino where his father's two wives, Mary and Harriet had their homes he spent the first few weeks getting acquainted with his brothers and sisters who welcomed him with open arms. Since he had quite a little experience in surveying he was deeply interested in this kind of work. He made the acquaintance of a young man named *Fred Parris* who had previously done some work along this line and the two decided they would like to do some surveying work in the valley. Mr. Rich decided to let them try. The two young men went after the assignment whole heartedly with the result that much of the surveying of the city of San Bernardino as it stands today was done by these two Mormon youths, one fourteen and the other under twenty years of age.

FAMILY OF AMASA LYMAN

Caroline Ely Partridge was the fourth child of Bishop Edward Partridge and Lydia Clisbee. She was born January 8, 1827 at Painesville, Geauga county, Ohio. Her father died during the persecution of the Saints in Nauvoo. In her seventeenth year, on September 6, 1844, she became the first plural wife of Amasa Lyman. Later her sisters *Eliza Maria and Lydia* were also married to him. Caroline and Eliza crossed the plains to Utah in 1848. They shared a log cabin their first winter in the valley with seven other people. During Mr. Lyman's first journey to California in 1849, the sisters lived in a wagon box on their own lot, and Caroline taught school in Farmington for two months in order to buy food.

In the spring of 1851 when Amasa left for California the second time, Caroline went with him. Her first child, a daughter, was born nearly nine years after her marriage. She was named Martha. Two other children were born in Salt Lake, Fredrick and Annie. After Apostle Lyman's return from a European mission he moved Caroline to Fillmore and here she gave birth to Walter Clisbee and



Caroline E. Partridge Lyman

Harriet Jane. When the youngest child was a year old the Lymans separated and Caroline reared her five children alone. Eliza's son, Platte, was called to be bishop of Oak Creek. Fredrick and Walter accompanied him hoping to find work, so Caroline went with them to keep house. Very soon she bought a lot with a log house on it, and she and her family lived there until her sons were able to build a two-room adobe addition in front of the log room, which had two attic rooms used as bedrooms.

Caroline was chosen president of the Relief Society when it was organized in Oak Creek May 3, 1874. Her life was one of service to her family and friends. On her seventy-ninth birthday she wrote: "Seventy nine years have passed like a dream and I wonder how many opportunities for doing good to my associates I have neglected. In all the years I have lived my desires have been to do all the good I could and as little evil as possible."

Early in her eighty-first year Caroline contracted pneumonia and passed away May 8, 1908, in the south room of the adobe house which her sons had built for her. She was buried in the Oak Creek cemetery by the side of her sister, Eliza, with whom she had lived so much of her life.—*Gene L. Gardner*

Maria Louisa Tanner was born in Norwich, New York, November 28, 1818, the daughter of John Tanner and Lydia Stuart. Her childhood was spent on her father's farm near the shore of Lake George, where in her thirteenth year, the family joined the Latter-day Saints and



Maria L. Tanner Lyman

moved three years later to Kirtland, Ohio. Here on the 10th of June, 1835, Maria Louisa married Amasa Mason Lyman. She endured gamely the hardships and homelessness his missionary work entailed. From their temporary quarters in Kirtland they moved with other co-religionists to Missouri, went through the fury of Governor Boggs' exterminating orders, and migrated to Nauvoo, Illinois. Maria still carried on bravely with her little family through the privations she had to meet as the wife of one of the church leaders. Being a member of the Council of Twelve, Amasa accompanied Brigham Young and his pioneers on their initial trip to the Great Basin and Maria

went through a year and a half without a home before she came into the shelter of a crude log cabin in Salt Lake City. With this prospect of a resting place; she and her children did what they could to make a home while her husband filled a mission to California.

Maria accompanied her husband on the journey over the Spanish Trail to California in 1851. At the end of seven years they had built there, by great toil and effort, their first real home, but the coming of Johnston's Army to Salt Lake City made it necessary for them to return to the main body of the church. The Lymans stopped in Farmington and later found shelter in Salt Lake City, but the making of another permanent place had to wait while Amasa went as one of the Twelve to preside over the European mission. Still hopeful of having a comfortable abiding place, the Lymans began in 1863, to make a home in Fillmore, Utah. Although Maria Louisa was frail in appearance she had a great tenacity for life. Besides caring for her own eight children she mothered three orphans and was never content unless ministering to the comfort of her loved ones and friends. Her long schooling in adversity made her an expert economist; she could always find ways to live and prosper in poverty and privation.

Maria Louisa lived twenty-eight years as a widow, Amasa having died February 4, 1877. She spent the latter part of her life with some of her children in Salt Lake City where she passed away May 3, 1906 in her eighty-seventh year.—*Maurice Tanner*

Cornelia Eliza Leavitt was the third wife of Apostle Amasa Lyman. She was born January 5, 1825 in Warren, Ohio, the daughter of Enoch Virgil Leavitt and Abigail Leonora Snow. Little is known of her early life, but she endured with other Saints the persecutions in Nauvoo, Illinois. On November 14, 1844, in that city, she was united in marriage to Amasa Lyman and crossed the plains to Utah with him in 1848.

When her husband made the journey across the desert to assist in establishing a Mormon colony on the west coast, Cornelia Eliza accompanied him. Shortly after settling in San Bernardino her first child, a son, whom they named *Lorenzo Snow Lyman*, was born November 6, 1851. He is said to be the first Mormon child born in San Bernardino. After Cornelia returned to Utah she made her home in Parowan where she passed away in her thirty-ninth year December 14, 1864. Her two children *Lorenzo* and *Henry Elias*, born July 4, 1854, were reared by other wives of Apostle Lyman.
—*M. A. Lyman*

Priscilla Turley was born June 1, 1829 in Toronto, Canada, the daughter of Theodore and Frances Kimberly Turley, early converts of the Mormon Church. She became the seventh wife of Amasa Lyman January 16, 1846, when she was sixteen years of age, and came to Utah with Brigham Young's company of 1848. She went with her husband across the desert to San Bernardino in 1851. Two children

were born to her in the little Mormon colony, *Theodore* and *Ira* and when *Cornelia* became ill while living there, *Priscilla* took care of her two sons, *Lorenzo* and *Henry*, along with her own. Set apart as a midwife she helped bring into the world many new lives. She was affectionately called "Mother *Persillie*."



Priscilla Turley Lyman

passed away in Redlands September 20, 1904 and was buried in nearby Colton, California.—*Priscilla Lyman Rice*

Lorenzo Snow Lyman, the first Mormon child born in San Bernardino valley, was the son of Apostle *Amasa Lyman* and *Cornelia Eliza Leavitt*, a native of *Warren*, *Trumbull* county, *Ohio*. *Lorenzo* was born at *Lytle Creek* in the San Bernardino valley while the colonists were encamped there, November 6, 1851. He returned with other members of the colony to *Utah* in 1857 where his mother died in *Iron* county, *Utah* at the age of thirty nine, leaving two children *Lorenzo* and *Henry Elias*.

Lorenzo made his home in *Iron* county until 1875, when he returned to *California* and lived his entire life there with the exception of a few years spent in *Utah* between 1881 and 1885. In 1874 he married *Zuie Rowley* in *Millard* county, *Utah*. She died in 1888, leaving six children. In 1892 he married *Alpha Easton* of *Bloomington*, *California*. She was a well known teacher in the *Bloomington* schools. Mr. *Lyman* was the father of eight children.

When the Saints returned to *Utah* in 1858 *Priscilla* went back to her former home in *Fillmore*, *Millard* county. Here four children were born to her, two dying in infancy. After her two eldest sons were married the family went to *Idaho* and there *Lyman* Town, situated between two forks of the *Snake* river, came into existence. When her eldest son's wife died, *Priscilla* took the three motherless children into her heart and home. Her only daughter had married young and lived nearby. In 1886 *Priscilla*, with this part of the *Lyman* family, returned to *California* and established a home near *San Bernardino*. After the death of her daughter she helped with the rearing of her three little girls. *Priscilla Turley Lyman* was truly a pioneer. She

FAMILY OF JEFFERSON HUNT

With Captain Jefferson Hunt on the journey to San Bernardino in 1851 were his wives, *Celia Mounts Hunt*, whom he had married in Albion, Illinois in 1823, her five unmarried children, *John, Harriet, Joseph, Hyrum, and Mary*; her married children, *Gilbert*, his wife, *Lydia Gibson*, and baby, *Mary Ann*; *Jane*, and her husband, *Sheldon Stoddard*; *Nancy*, her husband, *Edward Daley*, and their two babes who had just arrived at the family home from Council Bluffs; *Marshall* and his fiancee, *Sarah Ann Runyon*; *Matilda Nease Hunt*, who became the plural wife of Jefferson Hunt in Nauvoo, Illinois in February, 1846, and her baby, *Sophronia*.

Matilda Hunt lived at the saw mill in Waterman Canyon during the years they stayed in San Bernardino, and her daughters hold dear their early memories of this beautiful spot and the many occasions of their father's companionship. Three children were born to her in San Bernardino, *Julia Ellen*, born May 7, 1852; *Olive Isabel*, born March 12, 1854, and two years later a son, whom they named *Thomas Jefferson*, April 6, 1856.

Many of the Saints left San Bernardino before the close of 1857, but Jefferson Hunt and most of his family remained there until early in 1858. *Nancy Daley*, the eldest daughter remained, as did *Jane Stoddard*. *Harriet*, 20 years of age and unmarried, also chose to stay in San Bernardino. It was a sad parting when the parents and other members of the family left for Utah. With the Hunt wagons were *Celia* and her two unmarried children, *Hyrum*, eighteen, and *Mary*, thirteen; also *Matilda* with *Sophronia* now eleven, *Ellen*, eight; *Olive*, four, and *Thomas*, two. *Matilda* was "expecting" in three or four months and hoped to be settled before the baby's birth. Also in the Hunt wagon train was *Marshall* and his family, and *John* and his wife, *Lois Pratt*. *Gilbert* and *Lydia* returned to Utah in 1854, and *Joseph* made the journey back in 1857. He had married *Catherine Conover* in Provo.

January and February made crossing the Mojave desert bearable, but the sand was deep and *Sophronia* and *Ellen* often told stories of walking through it with their mother. On March 8, 1858, they arrived at the camping ground on Shirts Creek, and here *Lois* gave birth to her first child, a daughter, whom they named *Ida Frances Hunt*. Jefferson took his family to Parowan placing them safely among friends in *George A. Smith's* colony. He then went on to Salt Lake City, to see how he might further serve the Church.

—*Pauline Udall*

John Mayfield was born in Hardin county, Kentucky, September 29, 1831. In 1845 his parents moved from Kentucky to Hancock county, Illinois, and soon afterwards his father died. Later his mother married *Sebert Shelton*. Mr. Shelton was a Latter-day Saint, residing in Nauvoo, Illinois, and in the spring of 1846 this family along with other Saints crossed the river to Council Bluffs. When

the call came for the Mormon Battalion, John's brother, *Frank*, and his step-father, *Sebert Shelton*, were among the enlisted men. John Mayfield, though not a Mormon, tried to enlist, but being only fifteen years old at the time was left with others to help the women and children on their trek to Salt Lake Valley. The winter of 1847-48 was spent in Salt Lake and the following winter John and his mother's family lived in Ogden.

In the spring of 1849, they proceeded to California by way of the northern route to Sutter's fort and the gold fields in that vicinity. In 1855 or 1856, John came to San Bernardino county, and went to work for Jefferson Hunt, carrying mail between San Bernardino and Salt Lake City. In 1859 he married Harriet, daughter of Jefferson Hunt, and soon afterwards they took up their residence in San Bernardino county, locating on a farm by Colton where they resided three years. The floods of 1862 caused much damage to their property and they were compelled to abandon the place. Mr. Mayfield then entered the service of the Atchison, Topeka and Santa Fe railroad company where he remained nine years, occupying a position of responsibility. The next six years were passed in the office of the sheriff of San Bernardino county where he was employed as a deputy. Later he again entered the employ of the railroad as a surveyor. Mr. Mayfield died April 27, 1889 leaving a widow and three children.

EBENEZER HANKS

Ebenezer Hanks, son of Joseph and Almira Kennedy Hanks, was born near Troy, New York, February 11, 1815. After his conversion to Mormonism and his marriage to *Jane Wells Cooper*, he started westward with other Saints living for a time in Kirtland, Ohio. He followed the migration of the Church membership, and when the call came for the Mormon Battalion at Council Bluffs he enlisted and was made 3rd Sergeant in Company E under the command of Captain Daniel C. Davis. Ebenezer was accompanied by his wife Jane (Women of the Mormon Battalion) and went with the sick detachment to Pueblo, Colorado, coming into Salt Lake Valley in late July, 1847.

During the winter of 1849, Ebenezer and Jane went to California where he had secured a claim on the south side of American River and engaged in gold mining. He, and his wife, also operated a boarding house, and it is said that Jane cooked such good meals they accumulated considerable money. From there the family moved to San Bernardino where Ebenezer purchased a ranch, and during the next few years he became the owner of a string of freight wagons, using mule teams, operating between California and Salt Lake Valley.

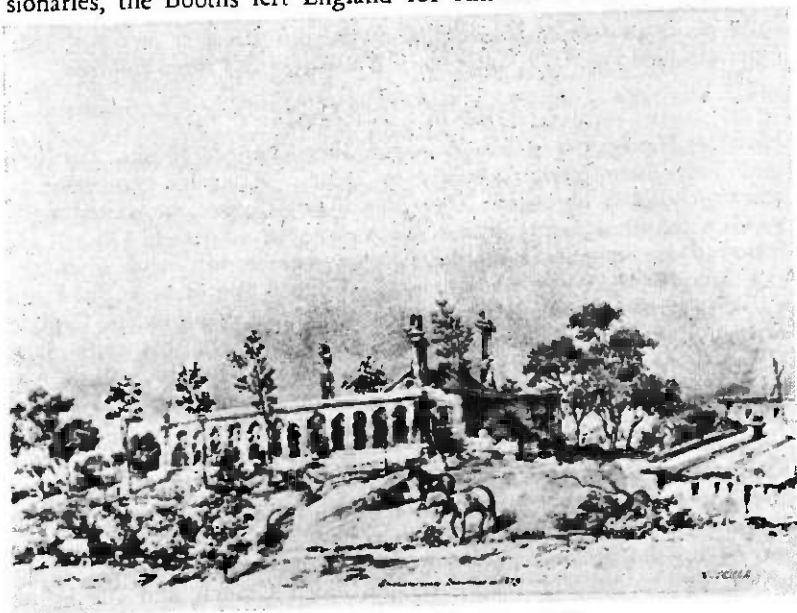
Mr. Hanks became a partner with Apostles Lyman and Rich in the San Bernardino Rancho, and when the settlement was abandoned by the greater majority of the Saints in 1857-58, the responsibility of paying off the remaining debts was left in his hands. A notation

in Heritage of the Valley says it was Mr. Hanks who furnished a team of the "fastest and best mules and a good express wagon" which transported Colonel Thomas L. Kane to Salt Lake City when he came to intercede with the government in behalf of his friends, the Mormons. Mr. Hanks served as foreman of the jury in the Court of Sessions in at least one case involving Mormons and non-Mormons during those trying last days in San Bernardino.

Mr. Hanks returned to Utah with his family in late 1857, and became interested in saw mills, the mercantile, and foundry business. In 1882 he moved to Wayne county where, with Samuel and Charles Gold, Joseph Sylvester and E. H. McDougall, he was instrumental in building the little community later named Hanksville in his honor. He died April 4, 1884, and was interred in the Hanksville cemetery.

COLONISTS OF EARLY SAN BERNARDINO

William and Esther Jane Booth Bell: Esther Jane was born April 29, 1834 in London, England, the daughter of John and Elizabeth Davis Booth. Having accepted the teachings of Latter-day Saint missionaries, the Booths left England for America December 25, 1848.



Lyman and Rich residences — 1865

Elijah, one of their sons, had come to St. Louis prior to this time, and it was to his home the family came. During the year they remained in St. Louis the mother, Elizabeth, died July 4, 1849; three days later Elijah died, three days later another son, Richard, passed away. All victims of the dread cholera.

In the spring of 1850, John Booth and the remaining members of his family started for Council Bluffs. He had married Catherine Hunt in St. Louis and the family now consisted of himself, wife, Esther Jane and Nathaniel. Esther Jane went to work for other families and finally found an opportunity to cross the plains to Utah with the *Hyrum Dayton* family arriving in the fall of 1851. Shortly after her eighteenth birthday she married William Bell, son of *Abner Bell*. They made their first home in Ogden.

About 1854, *Abner* and his family decided to go to California and they persuaded William and Esther Jane to accompany them. The party arrived in San Bernardino in June of that year. A large tract of land was purchased, and the families resided there until the spring of 1857, when they moved to ElMonte to work on a hay ranch. During their sojourn in California, three children were born to William and Esther Jane.

In the fall of 1857, the Saints were called back to Utah. William and Esther with two of their children, the other little one having died in California, entered Utah territory in the spring of 1858 and settled at Cedar Fort. They remained there one year then proceeded to American Fork; thence moved to Logan, Cache Valley where two more children were born. *Abner* and most of his family remained and died in California.

In the late summer of 1863, William and Esther Jane with their family went to Bear Lake Valley and for nine years they endured the cold and hardships of this region. They then returned to Cache Valley with their growing family. At various times they lived in Weston, Idaho, and Vernal, Utah, then moved to Dempsey, now known as Lava Hot Springs, where they remained the rest of their lives. William Bell died February 16, 1908. Esther Jane passed away January 30, 1913.—*Nancy B. Schveneveldt*

Jerusha Gurnsey Bemis was born June 11, 1799, in Ellisburg, New York. She married Alvin Bemis, a native of Vermont where he was born in 1794, in Jefferson county, New York, in 1824. To them were born eleven children, namely, Amos Wilson, born 1828, Jefferson county, New York; Nancy Augusta, born June 14, 1829, Ellisburg Samuel Nines, born December 2, 1830, Pierpont Manor, New York, Edwin, born June 3, 1833, Pierpont Manor; Willam Wallace, born November 22, 1834, Pierpont Manor; Clarissa Ann, born March 28, 1836, Pierpont Manor, twin brother, Henry Harrison; Harriet B., born April 3, 1838, Kirtland, Ohio; Charles, born December 25, 1839, Kirtland, Ohio; Nephi, born April 25, 1842, Kirtland, Ohio, and Jerusha born September 24, 1844, who died in infancy.

By 1844 the family had moved to Lee county, Iowa where the father died three years later. *Jerusha* and the children continued to live there three years after the death of the head of the family, but, in 1851, following the wish of her husband, she with the remaining ten children started westward from Council Bluffs. Arriving in Ogden,

Utah they established a home where they resided until 1854 when they joined other colonists, among them the *Borens*, *Joseph Thorn* and family, and *Captain Bell* and family for the journey to San Bernardino, California.

After their arrival in the golden state they settled on 240 acres of land near Lytle Creek wash. The creek broke over its banks near the Base Line in the disastrous flood in 1862 and destroyed their home. They then moved to another section of the ranch, but again raging torrents threatened to wipe them out so they erected a home on higher ground. Jerusha died in 1872 and was buried beside her two sons, Samuel and Nephi, in the cemetery at San Bernardino.



Jerusha G. Bemis

Amos Wilson Bemis was about eight years of age when the family left New York state. He lived at various places with his parents, brothers and sisters, ever moving westward until they arrived in Iowa. After the death of his father the family went to Kanesville, Iowa, a Mormon outfitting station, where they joined an emigrant company across the plains. Amos, being the eldest son, with the help of two brothers, worked on ranches in that vicinity until they had earned enough to purchase an outfit for the trek. After the arrival of the family in Utah they moved to Ogden where, in 1853, Amos married *Julia McCullough* of New York state on April 17th.

Julia Frances McCullough was born July 26, 1835 in Evins, Erie county, New York, the daughter of *Levi Hamilton McCullough* and *Clarinda Bartholomew*. The McCullough family moved to Michigan and in 1843 joined the Latter-day Saints in Nauvoo, Illinois. On June 26, 1846, came the call for the Mormon Battalion and *Julia's* father joined. She was then twelve years of age but the hardships her mother went through, being left with four small children, the baby only eight months old, *Julia* remembered well. Five months before her father returned, her mother and baby sister died and the children were placed in different homes. When Mr. McCullough returned to his family December 8, 1847, he learned of the tragedy which had befallen him. The following spring he brought the remaining members of his family to Utah, first settling in Weber Valley, and later in Fillmore, Millard county.

Julia married *Amos Bemis* in 1853. In 1854, she and her husband moved to San Bernardino, California, and all of her ten children were born there. Mrs. Bemis was a resident of San Bernardino for forty eight years. She passed away June 3, 1902.

Nancy Augusta Bemis became the wife of *Joseph Hancock*, August 31, 1849 at Council Bluffs, Iowa. Two children were born to them while living there, Alvin B., January 13, 1850 and Elenorah, March 19, 1851. That same year they began the trek to Utah where Joseph's uncle, Joseph Hancock, Sr., resided, he having come in 1847.

The Hancocks arrived in Salt Lake Valley in the late fall of 1851 and went to Ogden, Utah, where on November 11, 1852 another son, Solomon, was born. On March 20, 1854 they journeyed to California arriving at San Bernardino June 5th. John Metcalf, who had previously settled in San Bernardino, offered the weary party a campsite in Metcalf pastures, on the banks of Lytle Creek. Here in this pioneer camp a second daughter was born, Jerusha Hancock, on August 30, 1854.



Joseph Hancock Family

Joseph Hancock built a temporary cabin of lumber brought from the San Bernardino mountains. Later they located on Fifth Street on an Island farm, surrounded by the east and west branches of Lytle Creek. Several families owned beautiful farms and orchards on the island which were later washed away in devastating floods. Three other children were born to them in San Bernardino, Harriet

Lucina, April 2, 1856; Foster, October 21, 1857, and Joseph, November, 25, 1866. Nancy Augusta died June 16, 1908 in San Bernardino, age 79 years. Joseph Hancock was born May 7, 1822, in Euclid, Cuyahoga county, Ohio. He died July 19, 1924 in San Bernardino, age 102 years.

Samuel N. Bemis was another member of this pioneer family to meet a tragic death. One day he went into the mountains near San Bernardino with his brothers, Charles and Edwin. They camped not far from Talmadge's sawmill in Little Bear Valley, now covered by the waters of Lake Arrowhead. Sam took his gun and left camp, saying he would return before night. The other boys continued to load their wagon with lumber and after waiting several hours for Sam's return decided to go on home. Becoming worried when they found he was not there, Charles and Harrison Bemis, Joseph Hancock and son Alvin started for the mountains. They made camp near a mill and then began searching. Charles followed his brother's tracks until he came upon the body of Sam who had been killed by a she bear defending her two cubs. The members of the party wrapped Sam's body in blankets and carried it down to the wagon. His remains were then taken to San Bernardino where he was laid to rest beside his brother Nephi who had been killed by Indians two years before.

Harriet Bemis became the wife of *R. Thomas Roberds*, January 23, 1859 in San Bernardino, California. He was born April 3, 1837 in Monroe county, Mississippi, the son of *John* and *Martha T. Roberds*. In 1846 the family with other Latter-day Saint converts traveled northwest spending the winter at Pueblo, Colorado, where they remained until the fall of 1847 when they moved to a fort called Hardscrabble in Utah. Here they spent another winter and the following spring started for Salt Lake Valley in a party of twelve wagons and driving two hundred head of loose stock. They reached Salt Lake City in the fall of 1848, built log cabins, and spent the winter among the Mormons.

In the spring John Roberds put in crops and raised grain. The next year he decided to go to California with his family. En route the Roberds and others found a spring in the vicinity of Hangtown California, which they reached in July. This spring was later known as Diamond Spring because of the sparkling white crystal that surrounded it. After several years mining in the northern part of the state the Roberds went to Southern California settling near San Bernardino. After the marriage of Thomas and Harriet Bemis the young couple established a home in San Bernardino. They became the parents of eight children. An accomplished violinist, Thomas played for many of the pioneer dances.

Edwin Bemis located on land on the east side of Lytle Creek. In 1878 he married Mary Merchant (or Sargent) daughter of Richard

Merchant (or Sargent), an Englishman by birth who died in New South Wales. He left twelve children, six of whom came to San Bernardino with the widowed mother. Mr. Bemis died in San Bernardino June 6, 1884, age fifty-one years.

William Bemis, born in New York state, was among the colonists who arrived in San Bernardino in 1854 from Utah. In 1873, Mr. Bemis located in the Mojave country where he raised stock and farmed until his death, March 30, 1899 at the age of sixty-four years. He was married in 1868 to Minerva Strong, daughter of Mrs. Frank Talmadge, a native of California, born in 1852. They were the parents of nine children.

Nephi Bemis, son of Alvin and Jerusha Gurnsey Bemis, married *Annie McGinnis*. He met a tragic death at the hands of Indians on the site of the present Las Flores Ranch, March 25, 1866. Together with his brother Samuel, *H. E. Parish* and *Pratt Whiteside*, accompanied by several other men, Nephi went to the Mojave desert to round up cattle. Sam returned to camp after a time while some of the others went on. Later in the afternoon the Indians opened an attack on Nephi, Mr. Parish and Mr. Whiteside, killing the last two named after their ammunition was gone. Nephi, critically wounded, clung to the side of his saddle until so weak from the loss of blood he fell from his horse. He was killed, clothing stripped from his body, and his boots taken. Nephi's body was found shortly after he was killed but the other bodies were not recovered until the following day. The three men were brought to San Bernardino for burial. A joint service was held and all were laid to rest in the Pioneer Cemetery.

George Miller was born in Indian Territory on February 11, 1850, the son of George Miller, Sr., an early convert to Mormonism. The senior Mr. Miller could not accept the leadership of Brigham Young after the death of the Prophet Joseph Smith, and became a preacher among the Cherokee Indians. He died in Illinois in 1856.

At an early age, George Miller, Jr., went to California where he met and married Elenorah Hancock in San Bernardino August 31, 1871. She was the daughter of Joseph Hancock and Nancy Augusta Bemis, and was a small child when she accompanied her parents from Utah to the new colony. The following item was taken from the San Bernardino *Daily Sun* and preserved in the scrapbook of Rita H. Lord of Mt. Vernon, California.

"The last survivor of the covered wagon train which wound down the old Mormon Trail through Cajon Pass in 1854, Elenorah Hancock Miller, 97, died at 8:30 last night in her home 1683 Victoria Avenue, Highland, where she had lived for 95 years.

"Mrs. Miller was a member of the party which set out from Council Bluffs for Salt Lake shortly after her birth, March 19,

1851. Taken ill during the trek across the desert, she fell into a coma and was believed dead. Her father unable to find a suitable casket placed her in his fiddle case while the party searched for an oasis in which to bury her. Before the grave was dug an elderly woman in the wagon train volunteered to revive the baby. Calling upon each person in the group to give her a few cups of precious water, the woman heated the water and bathed the child. As Mrs. Miller told the story: 'I then began to squawk and kept on squawking ever since.'

"Mrs. Miller married the late George Miller, another San Bernardino pioneer, August 31, 1871. She was the daughter of Joseph and Nancy Bemis Hancock, descendants of the pioneer Adams and Hancock families of New England. Her sister, Mrs. Jerusha Tyler, 94, of San Bernardino, is the only living relative of this branch. Mrs. Miller is survived by two daughters, Ida A. Lamb of Highland and Mary Burgess of Los Angeles; two sons, Charles Miller of Los Angeles and William F. Miller of Highland."

Joseph H. Bessant was born in Utah, December 19, 1853, the son of *Isaac Bessant* and *Mary Ann Thomas*. The family moved to San Bernardino in 1857, and settled on a ranch south of the town. Young Joseph received his education in the common school of the Warm Creek district. With a brother, Hiram, he took up land and followed the occupation of farmer. On September 9, 1888, he married *Louisa Mott*, a native of England, who had come to San Bernardino in 1887.

Alley Dennis Boren was born May 6, 1818, in Union county, Illinois where he grew to young manhood. He married *Adaline M. Mathis*, a native of Jefferson county, Kentucky and with other Saints from Council Bluffs they came to Utah. In the early 1850's he, with his wife and five children proceeded along the southern trail to California, driving an ox team. For a time he worked in the gold fields, but he is listed as one of the school teachers in the Old Mission district in 1855. Mr. Boren became an important figure in the activities of San Bernardino city and San Bernardino county. In February, 1858, he was appointed judge of the general sessions, San Bernardino county, a position which he filled for fourteen years. After retiring from the bench he practiced his profession in San Bernardino until 1885. Judge A. D. Boren died December 9, 1898 at the age of 81 years.

Wilford A. Boren, son of A. D. Boren and Adaline Mathis, was six years of age when his parents located in San Bernardino. He went into the mercantile and later the grocery business. In 1898, he was elected treasurer of San Bernardino county serving one term. Sarah A. Schyff, who came to San Bernardino from Iowa, became his wife. They were the parents of three sons.

Samuel Burton, son of Samuel Burton, Sr., and Mary Johnson, was born in Gavthope, Lincolnshire, England, on the 12th of June, 1873. There were seven children in the family, Samuel being the youngest. *Hannah Taylor* became his wife and fourteen children were born of this union, seven in England and seven in America. The Burtons emigrated to the United States in 1817, first locating in Poultenville, Ontario, now Wayne county, New York. After two years residence there they moved to Canada where they remained nine years before reentering the states. Being unable to dispose of their property in Canada they went back.

In the fall of 1837, Mr. Burton and most of the members of his family embraced the gospel as brought to them by Latter-day Saint missionaries, but the feelings against the Saints in that area caused them to dispose of their holdings at any price in order that they could join with their co-religionists in the states. In the latter part of 1838, they commenced their journey with horse teams, arriving in Paras Canton, Illinois where they stayed another two years. The family later moved to Nauvoo, Illinois and were in the exodus of the Saints from that city in 1846. Among those who succumbed due to hardships endured during that time was Hannah, his wife. She was buried in a lonely grave in Atchison county, Missouri on July 26, 1847.

While still en route to Utah Samuel married a widow, *Louisa Chappin Smith*. Two children were born of this marriage, *Mary Louisa* and *Dixon Burton*, the latter born in San Bernardino, California in 1852. About two years after their arrival in Utah, Mrs. Burton became discouraged with the hard way of life in the valley and persuaded her husband to go to San Bernardino. He died there on the 21st of June, 1852.—*Luela White Storrs*

Lee Bybee was born May 4, 1819 at Barren county, Kentucky, the son of *Lee Bybee, Sr.*, and *Jerusha Jane Atkinson*. He married *Nancy Cassady* who was born October 22, 1822 in Alabama. She was the daughter of Charles C. and Elizabeth Latham Cassady. They became members of the Church of Jesus Christ of Latter-day Saints and crossed the plains to Utah in 1850. In 1851 they joined the Lyman-Rich company on the trek to San Bernardino, California where, after his arrival, Mr. Bybee obtained a tract of land with a good water right. The family was prospering when they were called back to Utah in 1857, leaving all their possessions, the sale of which yielded them one heavy wagon, one light spring wagon, and seven horses.

On returning to Ogden, their former home, they lived in Farr's Fort for a short time before joining the move south to Payson. After a short stay, they went back to Ogden but later moved to Riverdale. After the death of her husband January 10, 1873, Nancy reared her family, and one granddaughter whose mother had passed away, to maturity. She was a widow twenty-eight years when she died January 10, 1901.

John Taylor Bybee son of Lee Bybee and Nancy Cassady was born October 7, 1853 in San Bernardino, California. It was not until the family had returned to Utah and established a home in Riverdale that John attended school, then only for a few weeks at a time. After the death of his father, John T., being the eldest son, shouldered the responsibility of helping his mother provide for the younger members of the family until he married. Joanna Bingham became his wife at Riverdale on July 24, 1873. They bought a home with a few acres of land adjoining the old homestead. He worked on canals, as construction foreman on railroads, and had charge of construction work on the first good road through Ogden Canyon. He later became manager of a large canning factory. Always interested in the growth of the community in which he lived he served as a member of the School Board of Trustees in Riverdale, road supervisor, and a member of the Echo Dam project. Joanna Bybee passed away August 4, 1927. Mr. Bybee had attained the age of ninety-one years, when he was taken seriously ill and a week later, on December 7, 1944, he passed away.—*Arley S. Bybee*

Andrew Cahoon was born August 4, 1824, at Harpersfield, Ashtabula county, Ohio, the son of Reynold and Thirza Stiles Cahoon. While proselyting the Mormon principles in Scotland he became acquainted with *Mary Carruth* who was born in Birkenhead, Scotland, October 22, 1829. They were married in Birkenhead November 9, 1847.

Some time after their arrival in Utah Andrew and his brother *Mahonri Moriancumer Cahoon*, then sixteen years of age, decided to try their luck at digging gold in California. Mary accompanied them. They resided at the ranch San Bernardino for two years, 1850-52 and while there the brothers assisted in surveying and laying out the town. They returned to Utah April 21, 1852 with Charles Rich.

The *Deseret News* of April 24, 1852 published this notation: "Elder Rich arrived Wednesday, April 21, in company with 13 others, among them the two Cahoon brothers direct from San Bernardino, the nearest ranch to Cahoon Pass where the brothers are settled . . ."

The early records of the LDS Church Journal (1850-1872) states "the Cajon Pass" is referred to as Cahoon Pass or the Scotch name meaning a "narrow wood" or "sea coasting common or point" to which a description of the lands conform. "Cajon" the Spanish spelling, is pronounced Cahoon, and means "box." However, the true origin of the name of the pass has not been established but there is a strong inference that it was named after the Cahoon brothers."

Mahonri M. Cahoon after his return to Salt Lake City, at the age of nineteen, married *Sarah Romney*, who in 1850 came to Utah with her parents. Mahonri and Sarah resided in Murray, Utah, later moving to Coalville, Summit county. Mahonri held the office of a Seventy and was active in the civic affairs of the communities in which he resided.

In a grave in Murray City lie the remains of Mahonri M. Cahoon. A white marble stone marks the spot. The inscription, scarcely discernible, reads: Born, July, 1834—Died January, 1888.

Cashun C. Case was born near Cincinnati, Hamilton county, Illinois March 16, 1815. *Susan Fitchett* became his wife. They moved first to West Quincy and later to Perry, Pike county, Illinois. In 1841, they were baptized members of the Latter-day Saint Church while living in Nauvoo, and were in the exodus of the Saints from that place. In 1849, they crossed the plains to Utah arriving in late October.

On the 24th of April, 1853, Cashun married, as plural wife, *Samanthy Wells*. He, and Susan, with other colonists went to San Bernardino. Mr. Case was a cooper by trade and he also did considerable freighting between that settlement and Salt Lake City. Having some knowledge of medicine, he was often called upon to help the sick. On March 9, 1860, Samantha died in Payson leaving three small children. Susan was the mother of nine, and after the death of Samantha she took the motherless children into her home and heart and reared them as her own. It is presumed that this part of the Case family continued to live in San Bernardino since Cashun passed away in the family home October 20, 1885.

John D. Clark, early resident of San Bernardino, was born in Springville, Utah, September 27, 1854, the only child of *David* and *Priscilla Singleton Clark*. Mr. Clark came to San Bernardino with his parents in 1859. He received his education in the public schools of that city and in a private school under the tutelage of T. J. Wilson. After a number of years spent in agricultural pursuits, he went into the cattle business on the desert side of San Bernardino mountains and continued in that business until 1900. He later purchased a ranch and orchard lands. *Mary I. Haws* of San Bernardino became his wife January 11, 1880. They were parents of two children, Francis who died in infancy, and Eva who passed away at age sixteen.

Andrew J. Cox, Utah pioneer, 1847, and his son *Silas Cadman* were members of the San Bernardino colony and were interested in the saw milling business. *Heritage of the Valley* states: "A fourth mill appears in a recorded deed from Andrew J. Cox to Pio Pico and W. W. Noyes. Silas is quoted as saying that it was on the same stream as the Seely mill."

Silas became an active member of the San Bernardino colony during the time it functioned and remained after most of the colonists returned to Utah. In 1860 a contract was let for digging wells on the Colorado desert. Silas Cox says "they were dug on the road running from Los Palmas to Fort Yuma." Mr. Cox was intimately acquainted with the contractor who sunk them (second well forty-two miles from Fort Yuma) and said, "no water was ever found in either of them." He also listed the names of forty-three residents of

San Bernardino valley who were engaged in the freighting business, twenty-six of them hauling over the road to Salt Lake and points beyond in the late 1860's.

San Bernardino, California

Daughters of Utah Pioneers.

Sometimes ago I received a list of questions that you wished me to answer and also wanted my picture which I sent you sometime ago. As I stated in my last letter I was too young to remember but very little of those days and I don't feel as though I would be doing you or myself justice to answer questions merely from hearsay, but I will do the best I can. My father Andrew Jackson Cox and my mother Elizabeth Ann Agnew Cox were both natives of Alabama. I was born in Alabama January 14, 1843. My parents moved to Nauvoo, also went to Winter Quarters, when I was only a little chap. To the best of my recollection from what my parents told me we arrived in Utah in 1847, but I don't remember the date, the only living person that I know of, that knew my father and mother at that time is Lydia Shepherd Davidson. She is on your pioneer list. She lives in Colorado, but I don't know her address.

We crossed the plains with oxteam but can't tell the names of any of the oxen. I remember two boys that were my playmates at that time, William Flake and his brother Charles Flake, and also two girls, Ann Matthews, she was a few years my sr., and also Mary Hunt. I also have a faint recollection of Uncle Joseph Matthews, Henry McGee, Jack Holaday and I could mention several other things but will omit them until I learn whether I am admitted as a 1847 pioneer or not . . .

I remain sincerely,

Silas Cadman Cox

William J. Cox was among the Mormon colonists who settled in San Bernardino in 1851. At a conference held July 6th of that year he was chosen a member of the High Council. In 1853, Apostle Lyman wrote: "today borrowed of Bro. Sparks a table for our office until we could get one made. We appointed Bro. William Cox watermaster, to take supervision of the water ditch, to see to its building and preservation, and the distribution of water to the citizens." In the election of the city officers in 1854 he was made a member of the City Council. On April 27th of that year he served as a member of the 22nd quorum of Seventy and in October was again sustained a member of the High Council and appointed to San Diego. Returning to San Bernardino, Mr. Cox was made 2nd Lieutenant in a company of rangers organized for the purpose of protecting the mail from Indian attacks. This was a picked company of men with sabres, carbines and revolvers. Each man furnished his own horse and supported himself. With the exception of Mr. Cox all the men in this group were former members of the Mormon Battalion.

During the year 1855 Mr. Cox was still a member of the High Council and on October 22nd of that year was elected Director of the San Bernardino Library Association. The following year on March 15th, at a special conference held in San Bernardino, William J. Cox was sustained as branch president.

After Bishop Cox returned to Utah he held many responsible positions in Beaver where he had established a home. On March 19, 1862 the first general election under the Constitution was held when W. J. Cox was selected as representative. On April 14th of that year when the first session of the General Assembly was held "Wm. J. Cox was entitled to a seat in the House of Representatives in which capacity he was again selected to serve in 1864. In 1865 he was Master of Ceremonies at the celebration held in Beaver, Utah."

Clark S. Fabun was a native of New York state. He early learned the trade of carpentry and after working in New Jersey and Pennsylvania went to Ohio and Illinois. His first wife was Avis Ann Haken. After her death he married her sister, Susan. The Haken family were Latter-day Saints. Not long after their arrival in Salt Lake City (1850) they joined other Mormon colonists in 1851 en route to San Bernardino. Mr. Fabun purchased a tract of land in the Warm Creek bottoms area. Here Susan died and he later married Susanna Harris, whose family had resided in the Old Fort in San Bernardino. Forty five acres of land were planted into deciduous fruit orchards by him, this being one of the largest such orchards planted in early days. Mr. Fabun was also an excellent mechanic and opened a blacksmith shop in the Old Fort with William McDonald. They made and repaired wagons and farm implements. Mr. Fabun returned to Salt Lake City in the exodus of many Saints from San Bernardino. He later moved to Arizona where he engaged in the freighting business.

Jesse Folks, his wife, *Mary Livingston*, and their children were among the Mormon colonists from Utah who arrived in San Bernardino, California in 1851. He was born July 6, 1808. Her birth date is listed as July 4, 1816. Places of birth unknown, but they were married in Rochester county, Maryland, June 26, 1836, and eventually migrated to Utah. Mr. Folks built an adobe house for his family on the southwest corner of Tenth and F. Streets in San Bernardino where they resided until they returned to Utah in 1856.

J. D. Gilbert was born in Cattaraugus county, New York, May 20, 1828, the son of Truman and Rebecca Fay Gilbert. In 1836, the family moved to Munson, Ohio where he grew to young manhood. In 1850, Mr. Gilbert crossed the plains and settled in Utah valley. Here, in 1854, he married *Margaret Barney* and that same year they traveled to San Bernardino county in a train of thirty-two wagons, under the leadership of Captain Moberly. Captain Moberly was a Kentuckian by birth, and a survivor of the ill-fated Gunnison party.

The captain escaped the fate of the others having been sent to Salt Lake for provisions.

The Gilberts purchased property in San Bernardino, but in 1862 decided to go East. After selling their property and making all the necessary preparations, it was found they could not cross the plains in safety in view of the general uprising of Indians caused by withdrawal of United States troops from the west to participate in the Civil War, and the plan was abandoned. Mr. Gilbert then purchased one hundred and fifty acres of land and became a permanent settler of San Bernardino.

Benjamin Franklin Grouard, one of the first Latter-day Saint missionaries to the Society Islands, was born January 4, 1819, in Stratham, Rockingham county, New Hampshire, the son of Francis and Sophronia Grouard. After nine years spent in missionary labors on the islands of the Pacific he returned in 1852 to America and settled in southern California making his home in the Mormon colony of San Bernardino. He finally left the Church and became a spiritualist. After residing in San Bernardino and Los Angeles for several years, he moved to Santa Ana Valley, where he died March 19, 1894, seventy-five years of age, leaving a son and four daughters.

Isaac Grundy was a native of Virginia where he was born in 1814. He engaged in lead mining in that state and Illinois prior to crossing the plains to Utah with other Mormon converts. In 1851 Isaac and his wife, the former Elizabeth Hendricks, journeyed to San Bernardino with the Amasa Lyman-Charles Rich company. While living in the Mormon colony a son, *Clayton Alphonso*, was born May 2, 1852. Mr. Grundy opened the first meat market in San Bernardino. Becoming interested in mining in California he discovered and operated the Potosi mine in the Vanderbilt district. When the Saints were called back to Utah Isaac returned with his family.

Clayton Alphonso moved to Loa, Wayne county in 1888, where he became an active member of that community, serving as a school trustee and justice of the peace. He was a builder and the pioneer blacksmith of Loa. During the Black Hawk War he served as a messenger boy. Bashabea Blackburn became his wife. Eight children were born to them, five of whom grew to maturity. He died in Loa May 11, 1928.

Rachel Hale Hoagland was born August 27, 1829 in Bradford, Massachusetts, the eldest daughter of Jonathan Hale. About the time Rachel was born the parents became interested in Mormonism and were baptized. They sold their business and followed the migrations of the Church through Ohio, and Missouri, to Nauvoo, Illinois, where Rachel grew to young womanhood. After the martyrdom of the Prophet, Bishop Hale took his family with other exiled Saints to Winter Quarters and here he, his wife, and two little daughters died,

leaving Rachel alone with three younger brothers. It had been her father's wish that the family go to Utah, but it was two years before they had acquired enough to make a start.

While in Nauvoo Rachel met a young man named *Lucas Hoagland*, who was born in Oakland county Michigan, January 27, 1827. When the call came for the Mormon Battalion, Lucas joined and was a member of the sick detachment which arrived in Salt Lake valley the latter part of July, 1847 from Pueblo, Colorado. He immediately returned to Council Bluffs to assist Rachel and her brothers on the trek across the plains. Soon after their arrival in the valley with the Heber C. Kimball company of September 23, 1849, Rachael and Lucas were married.

Lucas bought an outfit for freighting from pay he had received for army service and left for California. He did not return for a year and a half. During this time a baby girl, Olive, was born. When Lucas returned he took his wife and child to San Bernardino with him. Rachel became very ill when she lost a premature child, and for lack of medicine and proper care, dropsy set in and she became totally blind. The dark days and painful nights continued until on May 6, 1854, Rachel Hale passed away at age twenty-five. She was the first white woman to be buried there. Several years later Lucas married Harriett Wamford, a native of Cambridge, England. They were the parents of six children.—*Mary Hale White*

Moses Harris, son of Silas and Annarett Wright Harris, was born in Flicht, Somerset county, Pennsylvania, July 20, 1798. On the 1st of January, 1824, he was united in marriage to *Fanny Smith*. Moses and his wife were baptized into the Church of Jesus Christ of Latter-day Saints in Missouri. In time seven children were born to this couple, but during their migrations with their co-religionists a son and two daughters passed away. They were in Council Bluffs when the call came for the Mormon Battalion and their eldest son *Silas* joined. After the Battalion disbanded in California, Silas returned to his family in the states and helped them make the necessary preparation for the trek across the plains. An incident of note was the marriage of Silas to *Saviab Aldridge* solemnized at Independence Rock the 2nd of September, 1849.

The first home of the Harris family was in Bountiful, Utah, and there they remained until the spring of 1851, when they went to San Bernardino, California. Mr. Harris bought forty acres of farm land, paying at the rate of \$10.00 per month for it. Not having it fully paid for when the settlement broke up, he had no title and so lost the land and all the improvements. In the fall of 1857, they came back to Utah, and settled in Washington, Washington county in February of that year. Harrisville was named in honor of Moses Harris by Brigham Young. For four years they continued to live there then accompanied their sons, *John S.*, his wife Sarah Eiler, and Silas to Berryville, now Glendale in 1864. Because of Indian trouble they



John Harris



Lovina Eiler Harris

returned to Harrisville in 1867, where they remained three years helping to build the town of Leeds. In November, 1879, the Harris families returned to Glendale where they lived until the death of Moses Harris.—*Vernessa H. Carpenter*

William Heap, son of Hannah Cooper and William Heap, Sr., was born April 1, 1819 at Birch, Lancashire, England. On July 15, 1839, he married Hannah Ward, daughter of George and Isabella Harbourn Ward. To them were born two sons, *Parley* and *Joseph*. They became converts of the Mormon Church, and desiring to emigrate to America to be with their co-religionists, crossed the ocean in a sailing vessel which docked in New Orleans April 18, 1849. Hannah died while en route to Council Bluffs and one month later William married his wife's two sisters, *Barbara* and *Mary Ellen Ward*. During their stay in Council Bluffs, Mary gave birth to a son, *George Heap*, born March 14, 1850. Barbara's first child was born at Council Bluffs, November 6, 1850.

The family of William Heap came into the valley in 1853 and after a short stay went to Parowan, Iron county. On the 13th of November, 1854, they journeyed to San Bernardino, California. Mr. Heap was successful in his mining venture and soon acquired considerable property. Mary felt that he was drawing away from the Church and realizing this was not the kind of environment she wanted for her children she returned to Parowan with George and

little *Mary Ellen*. Soon after her arrival twins, John Henry and Charles Harbourn were born, August 20, 1857. Mary later married, as third wife David Leonard Savage and to them were born five children. He was a good father to Mary's children and saw to it that they grew up in the faith for which their mother had sacrificed so much. Mary died in Kingston, Piute county, October 17, 1883.

William and Barbara Heap remained in San Bernardino the remainder of their lives. Along with her own family she reared the children of Hannah. William Heap died in San Bernardino, February 7, 1892.

Richard R. Hopkins left Salt Lake City with Parley P. Pratt's missionary group, but was called by Apostles Lyman and Rich to aid them as clerk. While serving in this capacity he kept at least two volumes which contained detailed information. They are in the Church historian's office in Salt Lake City.

When San Bernardino county was organized Mr. Hopkins became county clerk and recorder serving until September, 1857. At the same time he was general manager of the firm of Lyman & Rich Company. Later he became a partner in the firm of Lyman, Rich & Hopkins. He also did some freighting between San Bernardino and Salt Lake City.

From *Heritage of the Valley* we quote: "We are indebted to Richard R. Hopkins for our most intimate views of life in San Bernardino during the years of the Mormon occupation of the valley. His manuscript *Journal of the San Bernardino branch of the Church of Jesus Christ of Latter-day Saints* is different from the usual formal minutes of an organization, for it seldom records motions, discussions, or votes in meetings, but reads rather as a personal diary of a man familiar with what was going on in the community. The positions he held made him a clearing house for colony information, and he was doubtless the best qualified man among the Mormon settlers to keep records.

"Mr. Hopkins started from Salt Lake City with Parley P. Pratt's group of missionaries, but was detached by Apostles Lyman and Rich, probably because of his ability to serve them in colony affairs. In addition to being Church Clerk, he was County Clerk and Recorder from 1853, when the county was organized, until September, 1857, three months before the exodus. As County Clerk he was ex officio Clerk of the County Court, the Court of Sessions, and the Board of Supervisors; he was Recorder of Wills and maker of County Assessment rolls."

Mr. Hopkins was a native of Adams county, Illinois where he was born December 25, 1821, the son of William H. and Frances G. Hopkins. The family emigrated to Utah in 1850. His death occurred in Salt Lake City December 25, 1882.

Joseph Alonzo Hyde was one of the children born in San Bernardino, California during the few years the little Mormon colony functioned

there. He was the son of *Joseph* and *Tabitha Billingsley Hyde* who went there as a young bride and groom. Joseph was born May 6, 1853. When he was four years of age his parents returned to Utah and settled in the southern part of the territory.

In 1878 Joseph went to Nephi, Juab county where he established a small mercantile business. Here he met and married Ada V. Hague. Their first home was an adobe room but as the family grew, other rooms were added until it became a modern four room home. Mr. Hyde became a member of the Nephi City Council and served two terms as mayor of the town. After their children were married, the Hydes moved back to California settling in San Diego. Mrs. Hyde died a year later. Joseph was seventy-eight years of age at the time of his demise.—*Hortense Hyde Booth*

John Tempest Leflen was born in London, England, June 1, 1832, the son of Frederick Leflen of Dover and Martha Isabel Arnold. He was a skilled machinist which trade he followed on land and sea. In 1849 he was employed as an engineer on the steamship *Great Britain*, making six trips across the Atlantic. Accepting Mormonism, he crossed the Atlantic the last time on the ship *Camillus*, landing in New Orleans in June, 1853. Mr. Leflen then journeyed to Keokuk, Iowa, and from there crossed the plains by team, reaching Salt Lake City late that year. He remained there some three years and then started for California.

In order to pay his fare from Salt Lake City to Carson City, Nevada, Mr. Leflen drove an oxteam for a Mormon missionary; then, in company with five other young men, started on foot across the Sierra Nevada mountains to Sacramento. After camping for a time he found work which enabled him to proceed to San Francisco. There he found the city in the hands of the Vigilantes and was employed by them, plying ships between San Francisco and San Diego. After a year and a half he went to San Pedro and worked as a blacksmith. From that point he went to San Bernardino where he was employed on the Chino rancho and also worked as a blacksmith at the Chino Sawmill. When he was financially able, he purchased a ranch and built a home. Mr. Leflen engaged in mining and was also the pioneer well borer of San Bernardino. For fifteen years he owned and operated a blacksmith shop at C street in that city.

Mr. Leflen was first married to Jane Creighton of Belfast, Ireland, who became his wife in Keokuk, Iowa. After her death he married Hannah McCartney. He died in San Bernardino in 1904.

William R. Levick was born in North Wales, March 20, 1833, the only child of William L. and Mary Roberts Levick. Mr. Levick left Liverpool, England for America in 1852 with other members of the Latter-day Saint Church. After disembarking at New Orleans he journeyed up the Mississippi river to St. Louis, joined one of the immigrant companies at Kanessville, Iowa, arriving in Salt Lake valley

late that same year. After wintering in Provo, Utah he proceeded across the desert to California. Indians were rather troublesome along the way stealing cattle and supplies. During one of the skirmishes with them one *James Walkinsbaw* was killed.

Arriving at San Bernardino Mr. Levick started in the masonry business. He made the first kiln of brick in San Bernardino county. In 1861 he served as deputy sheriff under Eli Smith. For four years he was engaged in mining at Lytle Creek. Mary A. Henderson of San Bernardino became his wife December 24, 1864.

Moses Martin was born in the town of New Lisbon, Crafton county, New Hampshire, June 1, 1812, the son of Moses Martin, Sr. While he was still a young boy the family removed to Pennsylvania where he grew to manhood. He went west to Missouri and Illinois. While on a trip to England he married *Emma Smith* in 1846, and two years later he brought his wife to America traveling overland to California by way of Salt Lake. Mrs. Martin made her home in Salt Lake two years before she rejoined her husband in California with their two daughters. They lived in northern California until 1855, then located in San Bernardino in 1857 where they purchased ten acres of land. Here Mr. Martin resided until his death, May 5, 1900. He was the father of eight children.

William McDonald was born in Ireland in 1826, of Scottish descent. The family came to America when he was a small child and settled in Philadelphia, Pennsylvania where William learned the trade of his father, cabinet maker. He later studied architecture and was a builder in the eastern states. In 1851, he crossed the plains to Utah, having become a convert of the Mormon faith, and was instrumental in building some of the first mills in Utah.

In the autumn of 1852, Mr. McDonald journeyed to San Bernardino with other colonists where he found employment in a wagon shop within the fort. Mechanics were in good demand and his skill was needed to build the little community. The Goodcell family lived for many years in the home he built for them in 1854.

Mr. McDonald became dissatisfied with conditions in the colony at San Bernardino and apostatized. The dissension between the two factions, the Church group and the Independents, finally resulted in the loss of life. *From Heritage of the Valley* we quote:

"On June 20, 1857, the clerk wrote: 'A public meeting was held to make arrangements for celebrating the 4th of July. The settlement was thrown into excitement at the end of the meeting by a report that one of the citizens had been murdered. A young man by the name of *Francis Marion Perkins* had been drinking, and while intoxicated, he had a quarrel with another citizen named McDonald. After a few words, McDonald went home and armed himself with a bowie knife, after which he returned to Whiskey Point where Perkins was. There the two got to blows and clinched. During the

scuffle, McDonald stabbed young Perkins, causing instant death. Perkins was a single man and well liked; McDonald was a married man and a strong Anti or Apostate Mormon . . . numbers were in favor of hanging McDonald immediately. Discretion, however, prevailed . . . Two days later McDonald had his examination, which resulted in his being bound over to the Court of Sessions to answer the charges of manslaughter, in the sum of \$3,000; he gave the bond and was set free.' "

Mr. McDonald moved to Los Angeles for several years where he became a well known contractor. He returned to San Bernardino in 1862. January 18, 1901 is given as the date of his demise.

Benjamin McGinness, son of James McGinness and Ann Fordham, was born May 3, 1803 in Lancaster county, Pennsylvania. The family became members of the Latter-day Saint Church and were among the Saints who joined the exodus from Nauvoo, Illinois. Sarah Johnson, the first wife of Benjamin passed away in Council Bluffs. They were the parents of eleven children. Soon after her death he married *Mary Ann Mate*, a widow. Still impressed with the desire to move west, Benjamin and his family journeyed across the plains, arriving in Salt Lake City in 1855. After some three years they went to southern California settling in San Bernardino. In 1867 Mr. McGinness returned east to visit his old home. Shortly after his return he died April 6, 1870, and was buried in the old cemetery in that city. Sarah also died in San Bernardino in 1878.—*Alice H. Jones*

Dr. William Ludlow McIntyre was born in 1811, in Otsego county, New York. He graduated from the Medical College in physics and surgery in 1838 and shortly after received his diploma from the College of Physicians and Surgeons in that state. Moving westward about the time of the Mexican War in 1846, he was commissioned assistant surgeon for the Mormon Battalion and went with the troops to San Diego. He was married in Buffalo, New York, to a Miss Brown. She crossed the plains with two sons, William and James, in company with other immigrants and rejoined him in California. Dr. McIntyre took them to San Bernardino, California where they lived two or three years. Returning to Utah he settled in Ogden where he became one of the first licensed physicians. His second wife was Mary Roscoe, a Utah pioneer from England of 1862. After many years of service in Ogden and the surrounding communities, Dr. McIntyre passed away in 1887.

Henry Morse was born at Summit Creek, Iron county, Utah April 29, 1851, the son of *Justus* and *Nancy Pratt Morse*. His father became acquainted with the Prophet Joseph Smith in the early days of the Mormon Church and became an ardent disciple of that faith. The family came to Utah in 1848, and, in 1851, were among the early colonists of San Bernardino. Justus Morse was a millwright

carried some of his clothes in a bundle on his back. The trip was very hard, food was scarce, and when they reached California it was the rainy season. They camped at the ranch of Jose Maria Lugos and by the middle of February everything was green and beautiful. The contrast between the cold of the mountains and the dryness of the desert was so great that David Seely wrote in his journal: "It produced such an exuberance of feeling that, weary as we all were, we gave three cheers and our old worn out hats went into the air. To the credit of Lugo, we will mention that they made a dance of Fandango, as they called it, which we enjoyed to the utmost, as a number of dark-eyed señoritas favored us with their presence. There was the first waltzing that I ever experienced. We remained two weeks to give rest to our teams and take in the beauties of the country."

On their way to Los Angeles they stopped at the Rancho El Monte, twelve miles east of the city for a day, where the boys for the first time partook of pure California wine. Arriving in Los Angeles on a Sunday they made arrangements to sell the cattle after which they proceeded to San Pedro harbor. A brig called "*The Placer of Monterey*" was taking on passengers. The fare was \$25.00 and the trip was so rough that Edwin was sick most of the time. It took 12 days to make the journey. Here they found friends who had sailed around the Horn with Sam Brannan. One of the ladies gave Edwin some calico shirts to replace the worn out ones they were wearing. Staying in San Francisco long enough to earn a little money they then boarded a steamboat which took them to Sacramento and here they engaged a pack train to take them to the mines with their supplies. They arrived at the west bank of Coloma Hill, Eldorado county, April 6th, five months and four days since leaving Salt Lake City.

They worked here with good results until August 14th then started for home. In the company there were some fifty men including Charles C. Rich and Porter Rockwell. The wagons took the lead and Edwin followed on a mule leading another loaded with supplies. After leaving the Humboldt river Edwin and another man were assigned to take the animals some distance from camp where there was good feed. When 12 o'clock came Edwin was sent to camp to get the men to relieve them. It was dark, the mule was frightened at something, and throwing Edwin to the ground, ran away. Edwin had to turn back but the mule found its way to the camp, causing some consternation. He finally made his way to camp and the older man went after the guards. The trip from Sacramento to Salt Lake took 37 days. The crops in Utah were abundant that year and everything seemed in good condition.

In the spring of 1851 Edwin and the Seely families, which now included a baby boy named Randolph born to Mary, and David, April 17, 1850, started back to California with the first fifty led by David Seely. When the colonists moved to Rancho de San Bernardino Edwin bought an acre of land for which he paid \$125. David and Mary lived across the street. Edwin helped build the first road

by trade. In 1852 he helped to build one of the first saw mills in San Bernardino, the "Salamander" located on Huston Creek. He also helped to build one of the first homes in the little colony occupied by Henry Rollins. Responding to the call of the Church to return to Utah, Mr. Morse brought his family to Salt Lake City in 1857, but, becoming dissatisfied, returned to San Bernardino, accompanied by his family, the following year. His death occurred in Decatur, Iowa, in 1888, at the age of 79 years.

Henry Morse was less than a year old when the family came to San Bernardino and with the exception of a few months passed in Salt Lake he spent his entire life in that city. He served as deputy sheriff, constable, deputy marshal and poundmaster. In 1872 he married Emma Taft of San Bernardino. They were the parents of four children.

John Hubbard Noakes, son of *Thomas* and *Emma Inkpin Noakes*, was born August 7, 1831, in Litchfield, Medina county, Ohio. He came to Utah with his father in 1852, and in that same year settled in Springville, Utah county. On the 25th of February, 1855 John married Susan Amelia Child who had come across the plains in the same company. Mr. Noakes took an active part in quelling Indian depredations in the valley, served as a guard at Fort Supply, and a scout around the Fort Bridger area. After the Johnston army episode, he returned to Springville where he built a five room adobe house. In 1860 he left with his wife and two children for San Bernardino, California. They were members of the colony for three years and two children, Polly Ann, and Susan Agnes, were born there. Susan died the same day she was born. They returned to Utah where Mr. Noakes died at his son's home in Springville October 3, 1910, age 80 years. He was buried in the Evergreen Cemetery. The Noakes were the parents of five sons and six daughters.

—*Madeline Weight Beal*

Edwin Pettit, pioneer of 1847, was born February 16, 1834, in Hempstead, Queen's county, New York. In November, 1849, after gold was discovered in California, Edwin, then fifteen years of age, *David Seely*, who had married his sister *Mary*, and *Justus Seely* accompanied the Pomeroy company which had come from the eastern states with merchandise to sell in the gold fields and needed men to help them across the desert. There were twenty wagons in the train each with two yoke of oxen. Two men were assigned to each wagon, boarding themselves, and driving the wagon to pay their fare to California. Edwin drove the cattle during the day and corraled them at night to protect them from Indians. The trip was a hard one and many of the cattle died. At the Muddy they were joined by an independent group on their way to the gold fields. The three men left the Pomeroy company. They purchased the front wheels of a wagon and a yoke of oxen and made a cart in which to carry their possessions. Edwin

to the San Bernardino mountains where a sawmill was erected. He served in the San Bernardino Rangers or Minute Men which group was formed to help hold in check the lawless element making so much trouble at this time.

When the Saints were called back to Utah in 1857, David Seely started with the others, taking his son Randolph. Mary refused to go. It was hard for Edwin to leave his sister but he felt the advice of the leaders of the Church should be followed, so he came back to Utah. He stayed in San Bernardino long enough to dispose of his property, trading two lots for a small home in Salt Lake City. Stopping for a short time in Mt. Pleasant where some members of the Seely family resided, he then proceeded on to Salt Lake and made his home with a cousin, Lorenzo, near the Jordan river. He died April 17, 1924.

Edward Poole was born in Manchester, England, July 22, 1827, the son of Daniel Poole. The father was a shoemaker by trade. In 1842 the family came to America settling in Hancock county, Illinois, but Mr. Poole returned to England two years later and there died. Edward crossed the plains to Salt Lake City in 1851, where he resided until 1856 when he joined a company enroute for San Bernardino, California. He brought with him some stock which he traded for sixty acres of land on the Santa Ana river bottoms. The flood of 1862 destroyed his property. He later took up a tract of land adjoining the Hunt and Cooley land. Ann Wiltshire, a native of England, became his wife. Eleven children were born of this union.

Henry Rabel was a native of Germany where he was born near Hanover, August 2, 1826. In 1845 he emigrated to America with his parents and settled in Lebanon, Illinois and there on October 8, 1849 Mr. Rabel and his young wife started west with a train comprised of nearly one hundred families. Nearly all drove ox teams. They reached Salt Lake City September 17th, and after a stay of eighteen months went to California. For several years Mr. Rabel was engaged in milling, mining, and stock raising near Placerville. In 1857 they arrived in San Bernardino, California where Henry bought forty acres of land near what was later known as Rabel Springs. He died in California July 8, 1885.

James Henry Rollins was born in Lima, New York, May 27, 1816, the son of John Rollins and Kaziah Katura Benthuisen. On June 1, 1832 James was baptized a member of the Church of Jesus Christ of Latter-day Saints in Independence, Missouri. In the spring of 1848 James, with his wife, *Eveline Walker* and children crossed the plains to Utah. On February 4, 1849, Nancy Eveline was born.

James was one of the men who went to the gold fields of California in 1849. In 1850 he returned to Salt Lake City and the following year took his family with him to San Bernardino. Just prior to his departure he married *Hannab Humes* as plural wife. When

the Saints arrived at Sycamore Grove Mr. Rollins taught school during this period of waiting for the purchase of Lugo rancho. Here on July 13, 1851, Eveline gave birth to a daughter who was named Malissa Kaziah. While living in San Bernardino two sons, *Charles Lyman*, born November 10, 1852 and *James Watson*, born May, 1856, came to gladden the hearts of James and Eveline. Hannah also gave birth to two children while living there, a daughter, Caroline and a son, George. Sadness, too, entered their lives when Eveline's little daughter, Nancy Eveline, died as a result of an ear injury. While residing in the little Mormon colony, James took an active part in its development, especially in the field of education. Besides teaching he also served as school commissioner. An unexpired term of Quartus Sparks as district attorney was filled by Mr. Rollins.

Seven days after the call was received to return to Utah, Henry was on his way with his families and five wagon loads of merchandise. While they were traveling over the desert the wagon in which Eveline and her children were riding forged ahead of the others. Her grown son, John Henry, was anxious to get back to Utah. Suddenly two Indians jumped out from behind a large rock frightening the animals. Eveline jumped from the wagon with the baby, James Watson, in her arms. As she brushed against the wagon one of her gold earrings caught in the canvas and was torn from her ear. John raised his whip to strike the Indians but just then the other wagons came in sight and they fled. When they reached Parowan, Hannah gave birth to another son, Frank, on May 18, 1858.

The family later settled in Minersville where Hannah died September 30, 1896. James and Eveline moved to Wyoming with other members of their family and here Mr. Rollins died February 7, 1899, seven months after his arrival. Evelyn survived her husband thirteen years. She passed away September 25, 1912 and was laid to rest beside her husband in the Lyman cemetery in Wyoming.

—*Ida Rollins Hamblin*

Samuel Shepherd and his wife, *Charity Bates Swarthout*, came to Utah in 1847. Both Mr. Shepherd and his wife had children by former marriages; also one child, Lydia, born to them September 16, 1836 in Hancock county, Illinois. Two of Mrs. Shepherd's children, Hamilton and Nathan were members of the Mormon Battalion, as was Marcus Lafayette Shepherd, son of Samuel. The glowing description of Southern California given by these boys caused them to join the wagon train bound for California in 1851. Nathan and his brothers, George and Harley, took up ranches adjoining each other and became large cattle owners, running their cattle in what is known as Swarthout Canyon in the San Bernardino mountains.

Southern California lists the names of Charles, Truman and Lucinda Swarthout as having played important parts in the settlement of San Bernardino.

Following is a letter received by the Daughters of Utah Pioneers from *Lydia Shepherd Davidson*:

Baggs, Wyoming
July 13, 1926

Daughters of Utah Pioneers:

Received your letter of July 2nd and am sending my history as I remember it. My father's name was Samuel Shepherd. He was born in Vermont in 1794, raised in the Green Mountains, fought in the war of 1812. He was taken prisoner at Quebec. He then married in Ohio, joined the Mormon Church there. He then went to Missouri and there his wife died with cholera.



Lydia Shepherd Davidson

My mother's name was Charity Bates, born in Vermont in 1797. Her parents moved to New York when she was two years old and she was raised there. They moved around quite a bit. She was married in New York to Philip Swarabout. Joined the Mormons in Ohio. Her husband died when her twins were about one year old. She went to Missouri with the rest. There my father and she were married. I was the only child born to them. I had eight half-brothers and five half-sisters. I am the only one left. I was born in Clay county (Missouri) September 16, 1836. Moved to Hancock county, Illinois when I was two years old, 1838. We left Illinois, wintered in Nebraska 25 miles above Omaha.

In 1847 we started for Salt Lake. The Indians stole all but five of our horses. We saw thousands and thousands of buffalo. My brother got his feet mashed and I had to drive his team the last 300 miles. When we got to the Green River I told father that I couldn't drive across. He told me to stay on that side then. I remember going to Fort Bridger and seeing a white woman the train had left sitting by the roadside with a little child. The first man that came along was a French trapper. He told her that if she would live with him as his wife he would take her, otherwise she could sit there. She told three of us girls all about it.

I forgot, while we were camped at Council Bluffs, Iowa they called for volunteers to fight the Spaniards. Three of my half-brothers went. They were disbanded at Los Angeles (Mormon Battalion).

We arrived in Salt Lake the forepart of September. That winter my father and another half-brother went to California with an old man who lived among the Indians. I can remember fighting grasshoppers in Salt Lake. I was in one cricket drive. The first school teacher I went to was Tom Brandon in Illinois. I walked 2½ miles to school. I knit my first pair of stockings when I was seven years old. I expect they looked like the chickens had scratched them but I wore them.

We moved to California in 1851. The only time I was nearly taken by Indians was when two of our cows got away. I held my brother's horses. I went back to the wagon and had been there a few moments when about twenty Indians came and motioned my brother to stop. He pulled his gun and they left.

I was married in California to James J. Davidson. He was born in Ohio in 1830. I was married when quite young... We started out poor and had to work hard. We just got a good start when the flood came in 1862 and we lost everything we had. All the old relics I had I lost in the flood. All my school books went too. We had four children. In 1864 we went to Montana with an oxteam and in 1865 we went back to California with a mule team. We bought a place and lived on it till 1875 then we came to Wyoming. In 1881 we moved to Colorado. Our nearest neighbor lived 17 miles away. Where I live now, it is 20 miles to the nearest town. We went into the stock raising business and did well until my husband took Bright's disease, then it all went. He died in Colton, California in 1906. I came back to Colorado. I filed on a piece of land, lived on it and proved up after I was 72 years old. I lived alone. I'll soon be 90 years old and I do my own housework. I am going to California to spend the rest of my days if I am able to travel. I am pretty well worn out; there isn't much left of me. My father and mother both died in San Bernardino. Father in October (1876) and mother in March 1877. I never lived in a city so I don't know how cities are governed. I am sending a picture of myself. It is not very good but the best I have.

*Yours respectfully,
Lydia Shepherd Davidson*

George W. Swarthout was born in Utica, New York, April 6, 1817. Elizabeth Jane Brain, born in Bath, England, August 10, 1843 became his wife June 5, 1862 in Provo, Utah.

Nathan Swarthout was born in Norwalk, Ohio, August 16, 1823. He married Emma Tanner who was born in Kirtland, Ohio, June 1, 1831. The ceremony was performed at Sycamore Grove, August 25, 1851.

Harley Swarthout was born in New London, Ohio, February 1, 1831. On July 7, 1869 in San Bernardino, California he was united in marriage to Mary Lytle. She was born in San Bernardino July 20, 1852.

Marcus Lafayette Shepherd: After his honorable discharge from service in the Mormon Battalion, Mr. Shepherd found employment in California whip-sawing and gold mining until the fall of 1848 when he with a party of twelve journeyed to Salt Lake City to rejoin members of his family who had settled there. His first home was in Cottonwood where on March 9, 1851, he married *Harriet Editha Parrish*. That same year they accompanied Apostles Rich and Lyman with many others to California.

During the winter of 1857-58 he brought his family back to Utah and settled in Beaver which place became his permanent home. He was the pioneer brick maker of that locality, and built one of the first two story houses in Beaver. In 1863, having had considerable dealings with the Indians, he was made a major in the militia which office he held until it was disbanded in 1870. He served as bishop of Beaver First Ward, holding that position until July 26, 1877 when he was chosen second counselor to President John R. Murdock in the Beaver Stake. In 1893 he was elected mayor of Beaver. Death brought to a close the life of this respected and beloved man February 5, 1904.

—*Laraessa S. Baker*

Henry G. Sherwood left Salt Lake City in September, 1852, for the purpose of surveying a ranch purchased by Apostles Lyman and Rich as a site for the new Mormon settlement in San Bernardino, California. In July, 1853 he was appointed surveyor for San Bernardino county. One of his first official acts was the surveying and dividing into quarter sections the timberlands on the mountain tops adjacent to San Bernardino. Upon his return to Utah he acted as agent for the Pony Express company, but later returned to California where he died in 1862.

Edward I. Stiles was born in Spanish Fork, Utah, April 2, 1858, the son of *Amos Stiles*, a farmer born in Maine and *Rebecca Wood O'Brien*. A few months after Edward's birth the family journeyed to California and settled in San Bernardino with other Mormon colonists. There were seven children in the family. When Edward grew to young manhood he engaged in hauling lumber from the mountains and freighting in the frontier counties of California. Later he purchased a ranch where he and his wife, *Annie Pasmore Stiles*, and one daughter resided.

Freeman Tanner, a Utah pioneer of 1848, was born near Bolton, New York, January 3, 1830. He was one of a family of twenty-one children born to *John* and *Eliza Beswick Tanner*, both of whom joined the Latter-day Saint Church in 1831. The family located in the Cottonwood area after their arrival in Utah. Shortly after the death of his father, *Freeman* moved with his mother, brothers and sisters to San Bernardino, California. In 1858, they returned to Utah and settled in Payson, Utah county, where he resided until his demise, engaged

chiefly in farming and horse raising. He was 88 years of age at the time of his death.

Nathan C. Tenney was born the 28th day of July, 1817 in New York state. He joined the Church of Jesus Christ of Latter-day Saints in 1840. Olive Strong became his wife and the Tenney family came on to Utah in 1848. Three years later he joined the Amasa Lyman-Charles C. Rich company leaving for California. Here Mr. Tenney took an active part in the growing colony and being a farmer was selected by the colonists as the agricultural superintendent of the area. In 1885 he was chosen bishop of San Bernardino, and at a Mormon conference held about that time, Bishop Tenney was ordered to go on a mission to preach to the Indians of the vicinity. *Ammon Tenney* accompanied his parents to California and while there learned the Spanish language. Upon their return to Utah Ammon was sent with Jacob Hamblin as interpreter among the Indians. He later served as president of the Mexican mission.

Theodore Turley was born April 10, 1800 in Brinton, Birmingham, England, the son of William and Elizabeth Yates Turley. He came to Utah with other Mormon converts in 1849, and in the early 1850's journeyed to San Bernardino. His first wife, Frances A. Kimberly, and five other members of his family died at Winter Quarters.

The history of San Bernardino *Heritage of the Valley* makes the following comments concerning Mr. Turley's activities while living in the little Mormon colony: "The brethren agreed to send a party to the gold diggings with a view to lift the indebtedness of the ranch, the party to be under the supervision of Bros. Theodore Turley and David Seely." Mr. Turley served as school commissioner prior to 1853, and was elected treasurer of San Bernardino city in 1854. The celebration of July 4, 1856, lists him as one of the speakers on that occasion. In 1857 he, with some associates, located a lead and silver mine in the San Bernardino mountains near the border of the desert. When the peace of the Latter-day Saints in the valley was again threatened, Mr. Turley came back to Utah where he continued to take an active part in church and community affairs until his death August 22, 1872 in Beaver.

Anson Van Leuven, son of Benjamin and Catherine Snyder Van Leuven, was born in Canada, October 16, 1829 of Dutch parentage. Mr. Van Leuven became an early convert of Mormonism and moved his family from Canada to White county, Illinois in 1839 where he remained seven years. In 1846 he moved to Atchison county, Missouri, locating twelve miles from Lyndon where he resided until he brought his family to Utah. Settling on a farm in Springville, Utah valley, he stayed there until 1854, then started with members of his family for California following the route of the San Bernardino colonists of 1851, with five teams and considerable loose stock. His

wife had died in Missouri in 1850. Two sons, Anson and Louis came to California in 1852 also locating in San Bernardino. They became pioneer orange growers in southern California. Anson served as Sheriff of San Bernardino and was active in all the affairs of the colony.

Frederick M. Van Leuven came to San Bernardino Valley in 1852, and according to *Beattie*, "located on land on which stood the old mission ranch building a mile and a half west of the Asistencia believing it to be outside the Mormon holdings. He was the Van Leuven who was defeated for candidacy for a place on the board of supervisors in 1855." Other Van Leuven's mentioned in San Bernardino history are *David Pulver*, *F. M. (Mack)* and *Orson*.

John V. Wallin was born in Bath county, Kentucky July 15, 1835, the son of Isaac Wallin, a carpenter. Mr. Wallin came west in the employ of the government, driving an ox team and a freight wagon to Salt Lake in 1857. He reached San Bernardino January 1, 1858 on foot. For ten years he freighted between San Bernardino and Salt Lake. Later he purchased land in San Bernardino valley and took up farming. He was also interested in mining claims located near Crafton. Mr. Wallin married Sarah Cable, one of the first settlers of San Bernardino. They were the parents of five children.

Samuel Dennis White, his brother *Joel*, and brother-in-law, *William Savage*, were among the Saints sent from Salt Lake City to help bring back the household effects of many of the Church members who were moving back to Utah. En route they met William Flake and others who were driving the loose stock of the Saints to the valley.

Busbrod W. Wilson, son of Bradley and Polly Wilson, was born in Willsborough, Essex county, New York, August 20, 1808. He married January 1, 1835 in the state of Ohio, *Catherine L. Wilson*, daughter of Joseph and Nancy Anderson Wilson, born in Westmoreland county, Pennsylvania, January 18, 1815. Both were baptized into the Church of Jesus Christ of Latter-day Saints on the 20th day of May, 1836. From his journal we quote: (Verbatim)

"I, B. Wilson traveled to Kirtland and received my washing and anointing in the house of the Lord, in the year A.D. 1837. I moved to the State of Missouri and in the fall of the year 1838 the mob commenced killing and robbing the Saints. I passed thru the mob war unhurt. In the spring of 1839 all the Saints was compelled to leave the State of Missouri . . . I was driven from my house and lands for which I charge the state of Missouri with the just sum of \$1050.50 cts. I moved to Nauvoo, Illinois and gave all my property to help build the house of the Lord and served in the Nauvoo police in the year 1839 . . . February A.D. The Church left Nauvoo and prest thayer way towards Great Salt Lake in the valley of the moun-

tains. I spent eight weeks in February and March in garding the Camp of Israel at night and making rails by day. In April I returned to Nauvoo and got my family away perfectly destitute of anything to subsist on and commenced working and came to Council Bluffs in the spring of A D 1847 . . .

"May 25, 1852. I left home in Pottawatomie, Iowa for the city of Great Salt Lake and wated on Capt. Gardners cumpany til the 2 day of June I crossed the Missouri river when we got on the Platt river we had the collerry in the camp. Thirteen deaths and among those that dide ower Catherine the youngest of ower children dide—her age 2 years 7 months 16 days. After . . . we entered Great Salt Lake City. Stopped three days and then moved south to Spanish fork in Utah valley and thare bought a farm for three hundred dollars.

"June 25, 1853. A war commenced with the Utah Indians . . . About fifteen Indians were killed and near the same number of Mormons were killed. All the people that lived on farms were compeled to leave thayer farms and fort up. I left my farm by order of George Smith and I moved into Palmyra and rebilt and I got comfortably fixed."

Because of conditions here Mr. Wilson left Utah for California starting on the 16th of December, 1853. Again from the diary:

"I started in company with Jasper Wilson and Col. Reeves train for California. We travil threw snow for three hundred miles on the Santa Clare river Jasper Wilson had a good hors stold by the Indians. Next morning going down the river a company of Indians shot a volley of arrows at ower men and wounded Jasper Wilson and two other men but all recovered. We travild on and had three morre horses stold thare being no feed on the road ower horses faild and we left wagons and horssis. I left two horsis and waggon and harness and chest and books and tools and clothing—tottle loss about six hundred dollars. After a tegious journey of forty two days we came to Sanbarnidino wore out the two surviving horsis—only able to stand upon thayer feet. I was perfectly broken up and had to commence anew in the world . . . times were hard. I now intend to work for a fitout hoping that in about five years I may be able to make enuf to move from California. I am in an unsettled condishion at this time. We have got two cows, horsis, this is the amount of stalk that I possess at this time.

"October the 16th. I mooved to a house that I bought. I am comfortably situated at this time. Sitting and looking out of the window at the Indians passing and repassing the dore. This is the 22nd day of October a verry pleasant day altho the day is hansome and the place butiful my heart is heavy—my feelings meloncholley. I am lonesome and sad beaing far from my native land and away from my friends among strangers in a strange land serounded with mountains and in sight of the Great Pacific ocean, a land that has

long been inhabited by degraded tribes of Indians and spaniards. This is the lower part of upper California.

"April 11th, 1855. All is well the weather pleasant and two cows and four head of horses and two calves and seven head of hogs and some cats and about seventy chickens and twenty acres of grain—it looks well and a doby house near old Sanbernardino, whare I now live all my brothers live in Salt Lake Utah territory a distance of seven hundred miles. Jasper Wilson and Bradley Wilson live about fifty miles from this place.

"April the 20th. Br. J. Grewned (Grouard) and Frederic Van Louven (Frederick Van Leuven) and Ruben Herren (Herron) was disfellowshipt or cut off the church for opposing the council of the church in politics. My faith in such dooings is weak. I hate userpation and tyranny.

"October the 27th, 1856. Almost three years I have spent in in this place I have grown into the following-stalk namely eight head of horses and colts, ten head of cows and calves, some hogs and chickens so we are gaining ground—the weather is dry and the feed is scarce. I like to forget to tell you that I have bought ten acres of land of Lymon and Rich at one hundred dollars . . . it is also paid for. I have a good young peach orchard on said lot that I raised myself."

Of the ten Wilson children namely, *Mabala, Joseph, Nancy, Angeline, Cyrus, Charles, Catherine, George C., Rodyann* and *John*, only the three last named were born in San Bernardino, California. During his residence in the little Mormon colony Mr. Wilson kept a general store and also owned a ranch. The first school in the Old Mission District was held in a one-room building in the rear of the Wilson residence. Dr. St. Clair was the teacher. Mr. Wilson died November 18, 1877 at his home on Cottonwood Row, San Bernardino, California.—*Lorna Watkins*

Nathan J. Wixom, born November 22, 1804 in Hector, New York, the son of Ruben Hiram and Clarissa Walker Wixom; his wife, *Betsey Eliza Hadlock*, daughter of David and Elizabeth Hadlock, also a native of New York, with their ten children, *Reuben, Clarissa Jane, Elizabeth, Mary Ann, Amond Willard, Julia Almira, Nathan Jasper, Eliza Ellen, Cynthia* and *David Hadlock*, having accepted the teachings of the Mormon Elders while living in Illinois, came to Utah in the fall of 1850. Shortly after their arrival they moved to Springville where, two months later, on January 17, 1851, another son, Charles Walker was born. The Wixom family lived in the old fort until the fall of that year when they joined other colonists for the trek to California.

The family wagon was drawn by two horses, the other wagons were drawn by oxen. It was made as comfortable as possible with a stove braced in the wagon bed and a churn. The cows, driven along, were milked morning and night and they furnished milk and butter for the family. A few chickens were carried along in boxes

fastened to the sides of the wagons along with the water barrels. Late in 1851, the Wixom family reached California arriving at Cajon Pass on Christmas day. A few days later as they were traveling down what became known as Lytle Canyon, an incident occurred which might have proved disastrous. Mary was driving the wagon. Suddenly a fierce gust of wind lifted the wagon box off the wheels and turned it over on its side. Clothing, bedding, cooking utensils, four little children, and their mother all tumbled together. The stove lid fell off, and the live coals would soon have set the wagon on fire, but the presence of mind of the mother saved the day. Handing the baby to eight-year-old Eliza, she untied the cover of the churn and poured the contents on the fire. Mary's lusty shouts soon brought help. The wagon box was replaced on the wheels, and the family was again on the way. By sundown Cucamonga was reached which proved an ideal campground beyond the wind belt. Below them lay the San Bernardino Valley, its luxuriance in strong contrast to the barren areas through which they had journeyed. Between the travelers and the verdant plain was a place in the road, little better than a trail, which was so steep it would have been foolhardy to take the wagons with their precious cargoes down; so these brave men, who were used to meeting emergencies, devised a plan to overcome this difficulty. One yoke of oxen was hitched to the wagon to guide the tongue. A pine tree was cut down and the top fastened to the back of the wagon, the limbs acting as a brake. The wheels of the wagons were chained together so they could not turn. Men held a rope fastened to the top of the wagon to keep it from going end over end. One by one, the wagons were brought down safely.

After a few days rest at the Martin Ranch in San Bernardino the Wixoms traveled on through the pueblo of Los Angeles, north to Monterey. After purchasing a band of wild horses, Nathan and his sons drove them by the coast route to San Juan Mission. Following the custom of the times he "took up" a ranch and began farming, using the implements brought from Iowa. While here, Chauncy Henry, the sixth son and last of the Wixom children, was born August 7, 1853.

Reports that the Ace of Spades (the strange sign on the mountain side, better known as the Arrowhead) was the mark set by God to show where His people should settle, caused Nathan to move to San Bernardino.

An old letter says: "After my father (Nathan Wixom) had made a trip to San Bernardino, he bought land under the shadows of the mountain with an arrow on its side pointing to the hot springs just beneath. They claimed God placed them there as a sign of His chosen people to come from all parts of the world and inhabit this wonderful valley and drink from the waters placed there for the healing of the nations."

In San Bernardino the Wixoms first made adobe blocks and then built a four-room adobe house with a fireplace and a wide porch

across the front. On property out of town, Nathan and his sons raised crops and fine horses. In 1857, they returned to Utah in response to the call of Brigham Young, in spite of the fact that they were unable to sell their property.

In 1858, the Wixom family returned to San Bernardino where they purchased a permanent family home on Third Street between D and E Streets. Other homes were built for rentals on Wixom property in and around the city. Missionaries of the Re-organized Church of Jesus Christ of Latter-day Saints arrived in Southern California early in 1860's. Nathan and Betsey joined that church and were active members. Nathan died in San Bernardino on July 27, 1867, just prior to his 63rd birthday. The Lytle Creek ranch was sold and divided among the heirs. The rest of the property remained in the hands of Betsey. When she died on February 24, 1890, at 78 years of age, the remaining property was divided equally among the living children.

Mary Ann Wixom, the fourth child of Nathan J. and Betsey Eliza Hadlock Wixom, was born on a farm in LaSalle county, Illinois, December 12, 1834. After the arrival of the family in Monterey, California, Mary Ann became the wife of *Lucian Delancy Crandall*, a young man from Springville, Utah, with whom she had become acquainted prior to leaving for California. Their first child was born at the ranch January 18, 1855. Shortly after his birth the Crandall family moved to San Bernardino where three children, Lucian Delancy, Nathan and Eliza were born. While Eliza was still an infant the family returned to Utah. After the death of their son Nathan, who had contracted scarlet fever, the family again journeyed to San Bernardino where two children were born, Laura and Myron, both dying in infancy.

In 1872, the Crandalls returned to Utah making their home first in the Tintic district and later in Springville. Two more children, Rose and Chauncy, came to bless their home. During the next few years Lucian and his older sons followed railroad construction work, and while thus employed in Canada, he was stricken with a heart attack and passed away. Mary brought her husband's body back to Springville for burial.

In the winter of 1886-87, most of her children having gone back to California, she with the two younger ones, Rose and Chauncy, joined them. She and Rose eventually established a home in San Bernardino where, after a brief illness, Mary passed away May 29, 1927 and was buried in her father's plot in the San Bernardino cemetery.—*Blanche Crandall Tattersall*

De La Montaigne Woodward was born in Monmouth county, New Jersey, November 4, 1835, the son of *James G. Woodward*, a school teacher, and *Mary A. De La Montaigne Woodward*, a lady of French parentage. In 1850, the family crossed the plains to Utah, where

Mr. Woodward, Sr., was an active member of the Church of Jesus Christ of Latter-day Saints. He was one of the men who accompanied Charles C. Rich and Amasa M. Lyman to San Bernardino, and here De La Montaigne spent his youth pursuing the occupations of farming, hunting, and later mining. Upon the completion of the telegraphic system from San Bernardino to the outside world, Mr. Woodward, who had obtained a knowledge of the telegraphy in San Francisco, was accorded the honor of sending the first message over the wires from that city. He was a member of the board of education at various times and was an organizer of the early day school system. Under the first city charter, he was chosen president of the first city board of trustees. Caroline Crow of San Bernardino, California became his wife. Two daughters were born of this union. Both have been active members of the Church while residing in California.

John Garner was born in Davidson county, North Carolina in May, 1820, the son of David and Elizabeth Jane Rawson Garner. When still a young man he journeyed to Hancock county, Illinois where he worked on a farm. *Maryann Olive*, first child of Horace Strong Rawson, became his wife January 16, 1845. She was born October 8, 1826, in Washington, Illinois. In 1846, they went with other Saints to Council Bluffs where two children, Cyrinta and Rebecca, died of diphtheria. From there they continued their journey westward arriving in Salt Lake Valley in 1849.

On March 1, 1851, the Garners joined the Jefferson Hunt company for southern California, settling in the western part of San Bernardino Valley. Garner Grove, named for him, was the locale of many happy celebrations participated in by these early settlers. During the succeeding years John Garner served two terms as supervisor of San Bernardino county, discharging his duties faithfully. After living in San Bernardino Valley for twenty-one years he moved his family to Newport, California where he continued his occupation of farming and stock raising. His wife died December 11, 1880, and was taken to San Bernardino for burial. Mr. Garner passed away February 26, 1889 after a lingering illness. They were the parents of thirteen children.

Margaret Adams Henderson was born in Scotland August 12, 1819. She was a pioneer of Utah, but left to make her home in San Bernardino in 1853. Her husband's name is unknown. Her children were *William McDonald*, who married Mary Winn; *David*, who married Matilda Hawker; *Margaret*, who married Charles Mojo; *Mary*, who became the wife of Thomas Levick; *Jeanette*, who first married Thomas Walkinshaw, and after his death became the wife of W. B. Roberds; *Isabella*, who married William Nish in Salt Lake City, January 1, 1852. All of these children were pioneers of Utah but the family remained in San Bernardino, California.

JOURNAL OF LOUISA BARNES PRATT

Wife of Addison Pratt

I received a letter from Mr. Pratt informing me of his intention to move the family to Lower California, and locate with the Saints in San Bernardino. He wished me to be ready at a moment's notice, as he did not wish, when he came, to stay in the city twenty-four hours. I felt troubled and could not sleep at night. My daughters had good situations, were receiving large pay for very light work. I could not see the necessity of being in haste to move.

Mr. Pratt came down from San Jose, and we prepared to go on board the *Fremont*, Capt. Erskine. We sent our goods to the steamer the day previous, stayed on shore to meet our friends again. Mr. Crismon was present. He said everything encouraging about the settlement in San Bernardino. It cheered our hearts and made us feel stronger. On a Monday morning in December 1852, we walked down Broadway to go on board. We met the captain. He told us we were belated, and only for his having forgotten some item of business we should not have had time to call on our daughter (Ellen) at Mrs. Haskins'. She walked with us to the boat, after our having commended her to the watchcare of that lady. Frances remained at San Jose to live with her aunt Crosby, and come with her to the church, as was contemplated, the following year.

We landed at San Pedro and Mr. Pratt went on shore to find a team to take us and our goods to our destination, a distance of 90 miles. In the meantime, the little boy continued very sick. The Captain had been trying to teach him to repeat verses. As long as he could speak audibly he would rehearse. When Mr. P. returned to the vessel he brought news that forty Elders were at San Pedro waiting to get passage to San Francisco, going on missions to different parts of the world. It was very exciting news, as I learned that many of them were our old friends whom we had known in Nauvoo. The next morning was fine, and we hurried on shore, met our friends and spent several hours with them. Brother *Samuel Woolley* helped to pack our goods in *Daniel Harris'* wagon, who had agreed to take us to the camp of the Saints.

We set our faces toward San Bernardino. The first day we made Los Angeles, called at a Mr. Hunter's where we met Capt. Jefferson Hunt on his way to the Legislature. We spent a pleasant evening there. William Perkins and his wife were in our company, the same who had been to the Sandwich Islands; they too were going to San Bernardino.

Mr. Pratt was talkative with the boys, and they seemed pleased with his company. We travelled fast, made the Fort at eleven o'clock that night. The younger brother ran ahead to inform his

mother of our arrival and to have supper ready. His mother, though in bed, made haste to get up and provide a comfortable meal for us, of which we partook with thankful hearts.

The people in the house were very kind; some slept on the floor that we might have their beds. There were no vacant rooms; every house not inhabited was filled with grain. There was not lumber to build with. The people lived in an adobe Fort, roofs covered with willows, straw and dirt. At length *Hiram Blackwell* succeeded in getting a portion of grain moved out of a room, so we could put our things in, but no place to set up a bedstead. Brother and Sister Harris kindly invited us to come there and sleep at night and have the comfort of a bedstead. After spending the evening at home, I would cross the Fort, sometimes when the weather was cold and damp, to my lodgings. By that means I caught a cold which proved very serious, having a cough seated on my lungs. At length Mr. Blackwell had compassion on us and proposed to sell us his house, which was near ours, though not adjoining. It was a large room, 18x20 feet, altogether furnished. The price was sixty dollars. Mr. Pratt engaged in farming, had not an hour to spare towards fitting up rooms for comfort. With great exertion I accomplished the finishing of the house, which made it the pleasantest room in the whole Fort.

Mr. Blackwell a young man from Mississippi, was a man of stern integrity, a faithful friend he was to us in time of need. I gave him in part pay for the house, \$20.00 in gold, a present from our friend Mr. Christie. Mr. Pratt gave his note for the remainder, which was redeemed in due time. The brethren contributed and bought a cow, which cost seventy dollars. Then Brother Stark put in a crop for us. Mr. Pratt assisting some by his labor, though he had neither team or seed. Bros. S. harvested 70 bushels of wheat for us and put it in a bin.

There were colored men in the place from the South country, who though free, still remained with their masters. I made friends of them by sometimes having a little wine or cherrybounce and treating them when they would do me a favor. Leisure days and evenings, they would come when their tasks were done at home, and work for me. Sometimes I prepared a good dinner for them. In that way I made improvements without hindering Mr. Pratt from his regular business, I put up bedsteads and cupboards in a style peculiar to myself, fashions I learned from reading journals. I even constructed a table which answered a good purpose. The people made narrow pine boards split out with a "fro" and mallet; of such we made doors.

Bro. W. Stout was the school teacher in San Bernardino. He needed an assistant, and we were induced to send for Ellen to come from San Francisco and engage in the school. The time of her arrival being protracted to an indefinite length, a male teacher was hired in her stead. We soon, however, procured a vacant room which we fitted up for a juvenile school, and she taught, with great,

great credit to herself, for several successive terms. The number of pupils increased and I assisted her. We derived our pay from the county treasury, which enabled us to live well. Our school increased to the number of 350 pupils. The children were taught to sing. The school was visited and highly commended, which was great encouragement.

A present was made to Ellen in the settlement of a beautiful heifer, from Mr. Rain who was a stock holder from Pennsylvania. It soon made a splendid cow, of great account in the family. Previous to Frances returning with her father, we heard of her poor health; but had not imagined she could be so wasted in flesh. Her emaciated form spoke plainer than words that the destroyer was aiming at the main spring of life, and marking her for his victim. Occasionally, a look of sadness would pervade her countenance; shadows of sorrow would come and go which disturbed me to witness. She would never take medicine, she rode horseback, kept in active exercise, sought cheerful company, used the plainest diet, as the best physicians advised. My sister Crosby, still remained in the upper country on a farm. She was often writing to Frances soliciting her return, as the warm climate was not likely to benefit her health. She went to Los Angeles on a visit. Her friends in San Francisco, hearing she was there, offered to pay her passage on the steamer, and she embarked, without giving me any previous information. When I learned the fact, I was surprised and grieved. Soon, however, a letter came that she was safe with her aunt, and that her return had occasioned great joy.

In August, 1854, Mr. Pratt commenced building a house on a city lot, which he purchased for \$100. He was a carpenter, could do much of the inside work. It was built of adobes. Mr. Pratt laid up the walls. We taught school, and kept boarders which brought us in means to build the house. The following spring we fenced three lots; one belonging to Ellen, which she earned by teaching. We continued the school in company. I taught the larger scholars, she the juvenile classes. We often had exhibitions to which spectators were invited. It was a laborious task for me; as many of the larger pupils required great attention, and compulsory measures for their advancement.

In June, 1855, we moved into our new house, feeling thankful for our success in once more being in possession of a respectable home. A vineyard was immediately planted and fruit trees of great variety, shrubby plants, and flowers. No place in town had such beautiful shade trees. I raised a nursery of black pepper trees which were scattered over the settlement. They grew very high with extended branches, and remained green through the winter. They have a red berry which enhanced the beauty of the tree, but I knew not how to prepare them for use. (Said to have been the first pepper trees in Lower California.) San Bernardino was a very desirable location.

A better class of citizens could not be found in that state. Two good efficient men presided.

Towards the last of November, news came that my sister from San Francisco, and my daughter, Frances, were in Los Angeles on their way to our settlement. All was excitement and joy. Ellen and Ann Louisa went in the stage to meet them, expecting they would be coming up in the coach. They however, had their passage engaged in an open wagon which they must, or wait two days for the stage. Accordingly, they all came together seventy miles. They had come to make a home. Now thought I my weary spirit will revive, my longing desires are gratified; my sister and daughter have come in answer to my prayer. All seemed cheerful for a while, but my poor girl was not well.

A young man by the name of Wm. McGary came to the place, bought a lot adjoining ours, and began making improvements. The house was roughly built, there was soon a change for better. A Mr. Grinelle from Upper California brought me a little girl five years old. His wife had left him and married another, from her he stole the child. He wished me to take her, either as my own, or to be paid for my trouble. I advised him not to give away his child, he might repent in a coming time. I took her under my care. Emma Grinelle was the sweetest and best child I ever saw in my life. There seemed from the first something unearthly about her. Oh, how I pitied her mother! I took her to my arms and felt it was a precious charge. The whooping cough came to the neighborhood. As soon as I heard of it I trembled with fear. I tried in vain to keep her from exposure, but a careless girl brought a little one to the house, which did the cruel deed.

Our dear little Emma seemed sensible to the fact that she could not live. When I would ask her to take medicine that she might get well, she would reply, "I cannot get well. Sing me a farewell song." Oh, the beauty that is laid beneath the dust! Mother earth takes the lambs to her bosom to shield them from the storms of life. Her father came, but not in time to see her buried. I gave him a lock of her hair. He took it and went to a retired place, I knew for what purpose.

I was soon called to the death bed of *Sister Layton's* little girl with the same disease, so fleshy and bright. She said in her native tongue, "That child was the only sun of my soul" We buried her under the shade of a tree on the lot where they will build a house. The birds will sing on the tree, and chant the funeral requiem; the murmuring of the rivulet that runs near the grave will often fall on the fond mother's ear a farewell song to the dear one gone; and make her think of her island home and kindred. We returned from the burial and in a few hours another one was gone.

I went to visit Frances Clark, once the wife of Heber C. Kimball. She had a young babe two weeks old. She had buried her first little girl over two years of age. I had hoped the birth of the second would have in some degree healed the wound, but no, she was still inconsolable.

William McGary, of whom I have spoken, was a frequent visitor in our family. He was a friendly, agreeable young man, and a good musician. The 6th of March, 1856 was the anniversary of his 23rd birthday. Lois was 19 the same day. So I made them a dinner and invited company. Lois was inclined to be merry, while he was silent and sober, I knew not why it was, but learned afterwards. He had entertained hopes which were likely to prove fruitless. He at length went to San Francisco on business, made a short stay and returned. Soon went to housekeeping with his *Aunt Morse*, appeared reserved and melancholy. Brother C. C. Rich had a very sick child; he called for Mr. Pratt to go with him to the Council House where was an upper room dedicated to prayer; where the brethren assembled in cases extraordinary, when great faith was required. Thither they repaired to call on the Lord and seldom did they fail to obtain answers to their prayers.

Mr. Pratt was appointed to go again to the Islands. I did not feel reconciled, but bore it as patiently as I could. Brothers Rich and Cox came to give him a parting blessing, it was great and good. They also gave me one, said, "I should be blessed in the absence of my companion with the necessities and comforts of life, that my mind should be buoyed up under trials." They also laid their hands on Ephraim who had then a sick turn. The 14th day of April my husband started on his mission. The two eldest daughters accompanied him to the foot of the mountain. *Mr. Jones Dyer* came with his team to take him on his way. So we were left again to struggle with the ills of life alone.

Brother C. W. Wandell was then installed as school teacher. My two youngest girls were attendants. He was a competent teacher, and they improved rapidly under his supervision. There was a celebration for May Day appointed to be held in a grove several miles distant. Lois was chosen for the May Queen, although a young lady grown. She was required to make a speech before the audience which was not expected to be very long. She felt the undertaking to be enormous in its nature, but when she found there could be no excuse, or permission to withdraw, she went forward with a self-reliant air.

On the 26th of May, 1856, my eldest daughter was married to Wm. McGary. *Brother Eldredge* was invited to attend, being as he was a very old acquaintance, when I informed him of the approaching ceremony he appeared pleased, which gave me a little encouragement, although I did not feel quite happy over the affair. After the ceremony which was performed by Ellen's Uncle Crosby, and refreshments were served, our spirits revived and as toasts were offered in abundance, the scene closed with mirthful conversation. A few days passed ere the secret began to be divulged. Then a wedding party was demanded. The guests invited did not know for what occasion they were to assemble. At the opening of the exercises the newly married couple were introduced. There were great congratulations and the party was a merry one!

The presidents of that branch of the church, Amasa Lyman and C. C. Rich were highly respected by our unbelieving neighbors, although it was well known that they each had several wives living in this place. They did not seem to think it their business to interfere with our domestic relations so long as the leading men sustained good business characters, were moral, temperate, and industrious, helped to improve the country, by building mills and making lumber to build up other settlements. They seemed proud to have us for neighbors. Mr. Lyman was renowned for being an eloquent speaker; Mr. Rich for a wise counsellor. And the whole people for being honest, upright, cheerful, and progressive. On the 4th we had a grand celebration. A score of flags and banners were waving in the wind. I had charge of the young school girls and arranged with them to join the procession. "Mothers in Israel" with banners, Fathers and all classes, everything in the best style and order. C. W. Wandell delivered an oration.

I had my lot to tend and irrigate. Frequently my turn would come to water in the night, that to me seemed very hard. I thought the men should consider me a lone woman, no husband or son, and should give me the water in the day and they should take it at night. My nephew, *Alma Crosby*, a young boy sometimes assisted me. My vineyard now began to bear grapes in great abundance, thus rewarding me for my toil. Lois was an assistant in Mr. Wandell's school—had twenty dollars each month. My eldest daughter was comfortably situated. Her husband was ambitious and enterprising in this way.

October, 1856. Brother C. C. Rich returned from San Francisco; brought letters from Mr. Pratt and Frances. The former had just returned from Tahiti. The French would not allow him to preach there. He was greatly surprised to find our daughter there. The circumstances had caused great uneasiness, as I knew she was in failing health. But when I heard her father was with her, my mind was relieved.

Wm. J. Cox was appointed president over the temporal affairs of that branch of the Church in the place of *David Seely*, who was removed for convenience and not for unfitness, as I understood.

Christmas day was drawing nigh, so I made a star to represent the Star of Bethlehem. December 25th, the anniversary of our Savior's birth was celebrated by firing guns and making a noise in the streets, many not even knowing the meaning of the term, Christmas. In the evening I went to a confirmation meeting, fifty persons were confirmed. Mr. Lyman lectured, spoke loudly against the use of whiskey and tobacco.

January 1, 1857—Prayer meetings were frequent, and the youth seemed to be awakened to the need of reform. There was a time appointed for the renewal of our covenants, and many of the Saints went to the waters of baptism. I went with my daughters, and fifty

others at the same time. It seemed a time of refreshing from the presence of the Lord.

February 8th.—The time came to make garden. I must oversee it, and do what I could. I hired an Indian to spade up my ground. I sowed the seeds and watered it. Mr. Pratt was then in San Francisco, and I could not learn when he intended to come home. *Mrs. Morse* at length brought her daughter home in a state of convalescence; to our great joy and thankfulness. She was soon able to come to my house. I had strange feelings, I looked upon her as one raised from the dead, so near death's door had she been. Her face was palid white, and her large blue eyes stood out with such renewed expression. She seemed to feel that she was newly born, and we gazed upon her wasted form, and felt to thank the Lord that she had been redeemed from the grave to help her poor mother! The girl's mother was one who had been subjected to great domestic trials. Her husband had turned away from his faith in the fulness of the gospel, broken his covenants in the church, had grown cold and hard towards his wife. She had sacrificed everything, even the peace and contentment of her soul; for the one to whom she had stood steadfast through the storms and whirlwinds of her mortal life; faithful and true, in the vale of poverty, laboring to sustain herself and children, and who will thank an unloved wife for all this? As I ponder these reflections in my heart the words of the Prophet Isaiah come in remembrance. "Behold I have called thee as a woman forsaken and grieved in spirit, and a wife of youth where thou wast refused, saith thy God." So when the afflicted woman rehearsed the story of her sorrow, I referred her to the precious promise which had been fulfilled to her in sparing the life of her daughter, and which she realized with a thankful heart. I had a great amount of hard work to do. The work on the lot was laborious, besides the care of providing for my family.

I had a kitchen built on my house. *Mr. Grouard* laid up the walls before he left the place. When I undertook the finishing the brethren were kind. Bros. Crosby and Mills laid the floor grates. I had friends in that place, and I never knew of but one enemy. A man from the upper country bought sheep in that county, and gave me a hundred weight of wool. Of that I made beds and felt quite proud of them. My little Island boy began to be a little help. I could send him on errands although he was not as trusty as I could wish.

There was a disturbance threatening. The dissenters and some outsiders had been jumping land on the ranch. Mr. Lyman and Mr. Rich had bought the land and given their notes for it. These disorderly men began to fortify, expecting to be routed, placed cannons near their retrenchment. The rightful owners took no notice of it, let them make what improvements they chose.

In the afternoon of the 1st day of April, Mr. Pratt came home after an absence of one year. His health was good but he did not seem as cheerful as I had hoped to see him.

We were accustomed to make excursions in large companies to City Creek, six miles from town; where was a beautiful grove of trees, and a good place to catch fish. On May Day in '57, Mr. Pratt and some others went on the day preceding, camped over night to catch fish for the whole company. Each family provided a variety of cooking, which when spread on the ground beneath the shade of the towering oak trees made a delightful appearance. We all seated ourselves on our blankets while we partook of the luxuries, which had been provided by many different hands. President Cox gave thanks to our Heavenly Father, for His signal mercies the past year. After the ceremonies were over, the carriages were arranged in order with the music ahead to drive home. As we drove into town the bystanders raised their hats and made their most humble obeisance, cheering us and admiring our imposing appearance. There was a grand ball at night at Mr. Daley's, opposite our dwelling. Dr. McIntyre called, and we all walked over to see the party. On the 6th the two young men, Wood and McIntyre, called to take leave of us and to express their extreme satisfaction in regard to their stay with us. They went away cheerful, with their hats trimmed with flowers; said they should preserve them till they reached their homes near Sacramento. William McGary took leave of his family, and went with them with a view to get business more lucrative.

Sabbath, June 28th. As I was sitting alone in my room, Mr. John Hunt, son of an old friend Capt. Hunt, called, and asked my consent to marry my daughter, Lois. It was a shock to me, though I had reason to expect it. How, thought I, can I give up my main dependence? Lois had been a faithful daughter to her parents, and I knew how much she would be missed in the family. But as I believed the young man was honorable and true hearted, and that he was her choice, I could not refuse. Preparations were immediately made for the wedding, which was to take place on the Fourth of July.

On the memorable Fourth the people assembled early at the Bowery. Everything looked cheerful, the tables groaned with luxuries; a great many toasts and speeches, cheers succeeded and dancing brought up the rear. I enjoyed walking about, and saluting old friends. The exercises closed at five; we returned home and Lois was married in the evening. The house was crowded with guests, more than could be seated. Lois chose her father to perform the ceremony; but at the instant required he was attacked with pleurisy so violently, he was not able to stand. Pres. Cox took his place. There was one blunder made. Ann Louisa was in her room finishing her dressing, expecting to be called in time, but was forgotten. There was a grand supper across the street, at the young man's sister's; everything in the best style. Brother and Sister McIntyre spent the evening with us, which made the time more endurable. The scene closed, and I realized that I had but one girl left; to help bear my burdens, and to be my companion when her father went from home.

October 2nd, *Lewis Newell* came in from Salt Lake, brought letters from my old friend, C. Hutchinson. She entreated us to come up to the mountains, and be gathered with the Saints; that fearful things were anticipated; our enemies were laying plots for our overthrow.

The general topic of conversation was of events which seemed presaging in those days. One and another prophesied that we should all be called to leave that place before a year had passed. The Australian brethren had lively faith; they made our meetings spirited and interesting. Elders were in the company of whom I had known in Nauvoo; and had not seen their faces for twelve years.

November 1st. People now began to advertise their places for sale. The prevailing spirit was "sell out and go to the valleys of the mountains." I looked over my beautiful place and thought of the hard labor of body and mind it had cost me. How in the darkness of night when all eyes in my dwelling were closed in peaceful slumber, I had gone out alone to water my trees. How they were just beginning to reward me with luscious fruit and cooling shade. The pepper trees especially were beautiful; must I go and leave them. There was no compulsion. Everyone was at liberty to act free; either to go or to stay. I felt my heart bound with cords of love to the church. With the Saints I must go! The organization would be broken up—there would be a community of strangers. My heart was filled with tossings and sleep departed from me. I could have born all cheerfully had my husband felt valiant and brave. A spirit of melancholy seized upon him, which bowed him to the earth. I was compelled to assume a cheerful, courageous appearance to comfort and sustain him.

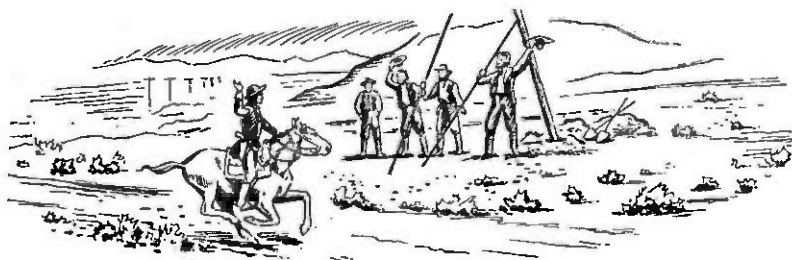
There was continued excitement throughout the entire settlement. Trouble was anticipated at headquarters. The counsel was for the scattered branches to gather in. Report said the government was plotting against us; what our destiny would be was not clearly known, but we knew that no weapon formed against us would prosper, however much we might have to suffer for the cause of Christ. I was not alone in my troubles, others there were who needed sympathy and encouragement. Sister McIntyre's heart was divided between her husband and only child. The former was bound to go with the Church, the latter owned a ranch in the vicinity of Sacramento, could not leave without great sacrifice.

Such was the state of her mind, she could be no comfort to me. My children would all go but the one in San Francisco, and when she heard we were going, her grief knew no bounds. Her husband, though a member of the Church, did not realize the necessity of going at a sacrifice. It was rumored that President Buchanan would send an army to Utah, to exterminate or drive the people from the Territory. Would the Mormons explore till they found a hiding place, even the "secret chambers" which the prophet alludes to, or would they stand their ground, resist their enemies, and depend on the Lord to fight their battles? Mr. Pratt was a warm patriot. He could not sanction

for a moment anything like a rebellion against a "republican government." But where was the boasted liberty, if we must forever be harassed on account of our religion? The sorrow on his mind deepened, 'till at length he declared his intention to send his family, and remain behind.

Entreaties were vain. He would go to San Francisco, encourage Mr. Dyer to come with him, and bring our daughter the ensuing year. He would not ask us to go with him, as he was not fully convinced that it would result in the best good for us all. I then commenced my entreaties that he would keep the place in his possession, and fit us out with the other property, *let us go with the relief teams sent from Utah to help the people*. To that he would not consent, as he wished to go from the place, and hold no interest there when the present inhabitants were removed. The house, and two lots had cost us sixteen hundred dollars. Six hundred was all we could get offered for it. That was better sold than many places, even at that low price. I could think of nothing but a great shipwreck at sea. To see the beautiful furniture packed on to old Spanish carts, sold for a mere song, freighted off by those uncomely beings, who had no use for such things, in their old homely dwellings.

Oh, that oblivion might forever cover that scene, as Job prayed that the day of his birth might be blotted from remembrance, so have I prayed that the trying scenes of that dissolution of an organized body of honest, industrious citizens, who had made themselves happy homes by hard labor and economy, might be succeeded by something so great and glorious, that memory would deny it a record in her archives. And if the blame is found to rest with a threatening Legislature, let them pay the debt, and it will be a heavy one. Mr. McIntyre came from the upper country to help his father and mother to prepare for their journey across the desert. He prevailed on his mother to go home with him, and wait till he could settle his business and go with her. He had become the suitor of my daughter, Ann L.



The Story of Telegraphy

The heavens declare the glory of God; and the firmament sheweth his handywork . . . Day unto day uttereth speech, and night unto night sheweth knowledge . . . There is no speech nor language, where their voice is not heard . . . Their line is gone out through all the earth, and their words to the end of the world.

Psalm 19:1-4



ONE hundred years ago the first transcontinental telegraph line was completed bringing the fastest known method of communication, as Prescott said, "for the common convenience of all mankind." It put an end to the heroic Pony express which, for sixteen months, had carried mail over the long trail between St. Joseph, Missouri and Sacramento, California. The first covered wagon which crossed the plains in 1830 was followed by a tide of horse, mule, and ox-drawn vehicles, carrying thousands of people across the continent to the Pacific coast. The Mormon migration, 1847—1869 to Utah; the gold rush of '49 and later years to California added untold numbers making their way west. Anxious to keep in contact with relatives back home brought about a determination on their part, to utilize in their new homes the most modern methods of communication.

The construction of the transcontinental telegraph is a dramatic story telling of great hardships, the hauling of poles as far as 250 miles for use on treeless plains, of measures taken to protect the line men from Indian attacks, as well as the destruction of poles and wires; and the race between the eastern and western line forces to reach the terminal in Salt Lake City where a rich reward would be given the winner. Great credit must be given to Brigham Young,

the Mormon leader, who instructed his people to supply manual labor, as well as food, poles, and other necessities, and to the Saints who so valiantly answered his call.

It was a proud day for America when on October 24, 1861, the wires were tied in Salt Lake City and transcontinental telegraph service was inaugurated. Again, they could say with Samuel Morse, "*What bath God wrought?*" — a message giving full recognition to a Divine Providence.

The converging of the wires of the first transcontinental telegraph brought to a close the event of the Pony Express. As a final salute to the Pony Express the following editorial written by Mr. McClatchy of the *Sacramento Bee* appeared in his *Daily Bee*, Sacramento, California, October 25, 1861:

FAREWELL PONY: Our little friend, the Pony, is to run no more. "Stop it" is the order that has been issued by those in authority. Farewell and forever, thou staunch wilderness-overcoming, swift-footed messenger. For the good thou hast done we praise thee; and, having run the race, and accomplished all that was hoped for and expected, we can part with thy services without regret, because, and only because, in the progress of the age, in the advance of science and by the enterprise of capital, thou hast been superseded by a more subtle, active but no more faithful public servant. Thou wert the pioneer of a continent in the rapid transmission of intelligence between its peoples, and have dragged in your train the lightning itself, which, in good time, will be followed by steam communication by rail. Rest upon your honors; be satisfied with them, your destiny has been fulfilled — a new and higher power has superseded you. Nothing that has blood and sinews was able to overcome your energy and ardor; but a senseless, soulless thing that eats not, sleeps not, tires not—a thing that cannot distinguish space—that knows not the difference between a rod of ground and the circumference of the globe itself, has encompassed, overthrown and routed you. This is no disgrace, for flesh and blood cannot always war against the elements. Rest, then, in peace; for thou hast run thy race, thou has followed thy course, thou hast done the work that was given thee to do.

SAMUEL FINLEY BREESE MORSE

Samuel Morse, American inventor and artist, was born in Charlestown, Massachusetts April 27, 1791. He was the eldest son of the Reverend Jedediah Morse. After graduating from Yale in 1810, he visited England with Washington Allston to study painting. In 1813 his first attempt at sculpture, a Dying Hercules, won for him the gold medal of the Adelphi Society and he received the same from the Duke of York. He returned to New York in 1815, and in 1824-25 organized an association which became the present National Academy of Design. He was its first president and continued in office for 16 years. Samuel again spent three years in study in Europe,

and then returned to New York to take a professorship in the University of the City of New York.

Morse had always been fond of the study of chemistry and natural philosophy and it became at last a dominant pursuit with him. In consequence of his intimacy with Prof. J. Freeman Dana, who was lecturing in the same building on the electro magnet, Morse became interested in electrical matters, and, in 1832, while returning home from Le Havre on the packet ship *Sully*, he first conceived the idea of the telegraph. But though thus early devised, yet circumstances prevented the complete construction of the first recording apparatus in New York until 1835, when he exhibited it at the New York University building. In 1837 he made another and more perfect exhibition and filed his caveat at Washington. He now considered his apparatus sufficiently perfected for commercial use, and in 1838 asked Congress to construct an experimental line from Washington to Baltimore to show its practicability. From the skepticism of many and the ridicule of others, Morse's request was not acted upon by Congress, and, disappointed and almost disheartened, he went to England in hopes of getting some foreign government to aid him. The result of this visit was a refusal to grant him letters patent in England, and the obtaining of a useless brevet d' invention in France. For four years he struggled and put up with many privations, and, as if it were designed to try him to the last moment, no recognition of the matter was taken till the last night of the Congressional session. He retired to bed disheartened and discouraged before the session was closed. But in the morning—the morning of the 4th of March, 1843 he was startled with the announcement that the desired aid of Congress had been obtained in the midnight hour of the expiring session and \$30,000 placed at his disposal for his experiment between Washington and Baltimore. In 1844 the work was completed and demonstrated to the world the practicability and the utility of the Morse system of the electro-magnetic telegraph. The first message, "What hath God wrought" was sent from the United States Supreme Court room in the Capitol at Washington to Baltimore, 24 May 1844. Alfred Vail in Baltimore answered the message, saying: "God has wrought telegraphy."

Honors were showered upon him by European sovereigns and governments. Probably no American has ever received so many marks of distinction. In 1848 Yale College conferred on him the complimentary degree L.L.D., and in the same year he received the decoration of the Nishan Iftichar in diamonds from the Sultan of Turkey. Gold medals of scientific merit were awarded him by the King of Prussia, the King of Wurtemberg, and the emperor of Austria. From the emperor of the French he received in 1856 the cross of chevalier of the Legion of Honor, in 1857 from the King of Denmark the cross of Knight of the Danneborg; and in 1858 from the queen of Spain the cross of Knight commander of the Order of Isabella the Catholic. The sum of 200,000 francs was presented to

him jointly by the principal governments of Europe. It has been said that much of this money was spent in the ceaseless litigation and lawsuits in which he was involved in the defense of his patent rights.

Professor Morse also had the distinction of laying the first submarine telegraph line, which was done in New York harbor in 1842. He likewise set up the first daguerreotype apparatus and was associated with John W. Draper in taking the first daguerreotype in America. A letter from Professor Morse to the Secretary of the Treasury in 1843 seems to contain the earliest suggestion of the possibilities of an Atlantic cable. His last public act was the unveiling of the statue of Benjamin Franklin in Printing House Square, New York. Mr. Morse died April 2, 1872.

Many telegraph circuits in various parts of the world still employ the fundamental principles of the original Morse system. Upon the circuits of this class, which are operated by the single current method, signals in accordance with the Morse code are transmitted as short and long pulses of current separated at intervals of various lengths during which no current flows. The short and long pulses of current are termed respectively dots and dashes.

Ezra Cornell was closely associated with Samuel Morse, for it was Cornell who had strung the first wires between Washington and Baltimore. C. F. Kettering, on September 23, 1949, told this story on General Motors Symphony of the Air:

"Cornell was one of the eight children of a farm family living near Syracuse, New York. At an early age Ezra began work as a carpenter, picking up the trade while still living on his father's farm, and at the age of twenty walked thirty miles to Syracuse to get a \$13.00 a month carpenter's job. While working in Portland, Maine he learned about the new idea of installing a telegraph line from Washington to Baltimore, and it was through his interest in this project that he met Mr. Morse. His first problem, after securing a job, was to design a machine for digging a ditch into which wire was to be laid; but the underground line gave so much trouble that Cornell, as a last resort, invented a new means of insulating the wires and strung them on poles. The first telegraph message between Baltimore and Washington went over Cornell's overhead line.

Ezra Cornell prospered as the telegraph expanded and he became a rich man. But he never forgot his early difficulties in getting an education, so he decided to establish a school at Ithaca, New York to assist young men with technical ability to obtain engineering training. He called this new school Cornell University

CHRONOLOGY OF THE ELECTRIC SPARK

- 1603 Discovery of the phenonema of attraction and repulsion announced by Dr. William Gilbert, court physician of Queen Elizabeth's court at London.

- 1752 Experiment by Benjamin Franklin with kite during thunder storm that brought flash of lightning over wet kite string
Result—Lightning Rod.
- 1791 Samuel Finley Breese Morse, born April 27th at Breeds Hill Charlestown, Mass., about a mile from the birthplace of Benjamin Franklin and a little over a year after the latter's death.
- 1794 Semaphoric or visual communication established by moving wooden arms. Idea of Chappe Brothers in France.
- 1800 Count Alessandro Volta invented the voltaic pile. He demonstrated that electricity could be induced by contact.
- 1832 Morse announced his invention of the electric telegraph.
- 1837 First telegraph instrument completed. Caveat filed at Patent Office Washington, October 6th, 1837.
- 1845 April 1st first telegraph wire opened for business over wire of Magnetic Telegraph Company, Washington-Baltimore.
- 1851 New York and Mississippi Valley Printing Telegraph Company incorporated in New York. (Afterward became Western Union)
- 1853 California State Telegraph Company incorporated to build line between San Francisco and Marysville, via San Jose. Wires completed October 28th, 1853
- 1856 The Western Union Telegraph Company incorporated, combining many small organizations which eliminated duplication; increased speed; making service more reliable in every way.
- 1857 First dividend ever paid by telegraph company, Western Union now operated about 550 miles of line.
- 1858 First attempt to operate transatlantic cable. Project failed from too heavy current that practically burned up cable.
- 1861 Overland telegraph line commenced to link coast to coast. Construction started from Omaha, Nebraska, July 4th, communication with San Francisco November 15th. Acknowledged one of the most wonderful pieces of work in the world's history.
- 1861 Joined at Salt Lake City, Utah October 22nd. First message October 24th.
- 1866 Success rewarded the third attempt to lay a cable across the Atlantic Ocean. 87,373,278 words were transmitted over the Western Union system in 1926.
- 1872 Duplex operation of telegraph wires put into practice. Two messages sent over wire at the same time.
- 1883 Wheatstone system installed March 1st between New York and Chicago, and rapidly extended between other large centers. Mechanism increased speed of operation nearly four times.
- 1904 Barclay direct printing machines installed. Received telegrams printed as on a typewriter, with sending from a per-

- forated tape, all automatic operation on duplex principle; Displacing Wheatstone system, many Morse operators.
- 1910 Night Letter of 50 words for price of fast day message introduced on March 1st.
- 1911 Day letter of 50 words for price and half of Night Letter established March 1st.
- 1915 Western Union Multiplex System perfected whereby eight messages sent and received over one wire simultaneously. This system took the place of all other printing systems in operation, all trunk lines being equipped immediately.
- 1925 New Permalloy cable laid New York to Azores Islands. This improvement gave five times greater speed than previous fastest ocean cables. Connects with new Italian cable from Rome to Azores.
- 1926 March 15th saw opening of direct ticker circuit New York and San Francisco. Eastern market quotations transcribed on tickers in San Francisco, within seven seconds of eastern recording.
- 1926 September 1st. Another permalloy cable landed at Hammels, Long Island, connecting England and United States. This cable has speed of 2500 letters a minute, nearly nine times greater than any previous speed of cable transmission.
- 1927 Simplex automatic telegraph printer installation started on large scale to replace manual method of telegraphy.
- 1928 World's fastest duplex cable laid between Bay Roberts, N.F. and Horte, Azores. Will transmit 4 messages in each direction at once.
- 1929 New fast stock quotations developed. Will print 500 characters a minute. Installation will commence in 1929.

Volta made the telegraph possible and the steam engine made it a necessity, but Morse made a new yard stick for measuring time, with the spark of the electric telegraph. Perry L. Lane.

HISTORY OF WESTERN UNION TELEGRAPH COMPANY

The invention of the recording telegraph by Professor S.F.B. Morse in 1832, served as the basis for the organization of a large number of short telegraph lines throughout the country, until in 1851 over fifty telegraph companies were in operation in the United States. Almost all of these companies were licensed by the owners of the Morse patents, although a few used other devices, some of which were later adjudged infringements on the Morse. One of these was the House Printing Telegraph printed in plain Roman letters instead of dots and dashes.

Lines to operate the House System between New York and Boston, and between New York and Philadelphia were built prior to 1850; but about this time a group of Rochester people secured rights for the extension of this system throughout the United States, and for this purpose on April 1, 1851, incorporated the New York and

Mississippi Valley Printing Telegraph Company (afterwards the Western Union Telegraph Company) under the laws of the state of New York. At the time of the organization it was intended to construct a line of telegraph from Buffalo to St. Louis via Louisville, but the project beyond Louisville was abandoned, and the line constructed to Chicago in 1855.

The proposed capitalization of the company was \$360,000, but with the failure of its western extension through lack of stock subscriptions, it was necessary to make special concessions to attract investors. Even with these concessions it was impossible to secure more than \$170,000 which appeared in the amended articles of incorporation as the original capital of the company, and which also represents the original capitalization of its successor, the Western Union Telegraph Company.

In the meantime, the two rival systems, consisting of 13 different companies all using Morse patents, were in operation in the five states north of the Ohio River, waging a three-cornered fight with each other, and the New York and Mississippi Valley Printing Telegraph Company. The inevitable results were unreliable service and impoverished conditions which led the principal owners of the thirteen companies, about 1855, to approach the New York and Mississippi Valley Company, the only company making any progress, with offers of sale and consolidation. This consolidation was effected and with protection from competition, elimination of duplication, and freedom of use and the simple and more economical Morse devices, the New York and Mississippi Valley Company was able to make great strides. On April 4, 1856, its name was changed by Act of the New York State Legislature to the Western Union Telegraph Company. In December, 1857, the first dividend was paid.

During the next four years extensions and consolidations were made to cover the states of New York and Pennsylvania, the Atlantic, and Gulf states, a few of the Middle West states, and the Southern Mississippi Valley and the Southwest.

The next important extension was made in 1861. An urgent demand had developed for quicker communication with the Pacific Coast, and by an Act of Congress an appropriation of \$40,000 a year for ten years was made for the guiding of a telegraph line connecting the East and West; and a quarter section of land for every fifty miles of line, against the free transmission of government messages of the above amount. A convention of representatives of the different telegraph companies held in August, 1860 voted the Act objectionable on account of its restrictions but the Western Union delegates took a different view and undertook to build the line which was completed in 1861.

Fifteen years after its origin, the Western Union had risen from the position of a local company controlling 550 miles, to a national system controlling 75,000 miles of wire. The Western Union has contracts with the majority of railroads in the United States, so that

with its own offices and those of the railroads, the company now has at its disposal for serving the public practically 25,000 offices in this country.

Through agreement with the Great Northwestern Telegraph Company in Canada, the Western Union has connections over lines of the Canadian National Telegraphs with all telegraph offices in Canada, and through agreement with the government of Mexico, and the Mexican Telegraph Co., serves all parts of Mexico.

In the later 1850's *Hiram Sibley*, then president of the Western Union Company, *Edward Creighton*, one of the chief contractors for the company, *Jeptha Wade*, and others, began urging the construction of an Overland line. At first it was planned that the telegraph industry would build the line, but after repeated failures to get the necessary backing, Mr. Sibley finally interested officials of the federal government. Then came the war between the states which was the greatest factor in getting the final approval of Congress to back the building of the transcontinental telegraph.

Franchise from the Federal Government: "The Act of Congress authorizing any telegraph company then organized to construct and operate telegraph lines over any part of the public domain of the United States along military or post roads and under or over navigable streams or water — if such lines do not interfere with navigation or ordinary travel." The only two conditions attached to this amazingly broad grant of special privilege — "telegraph companies must give priority to government messages at rates to be fixed annually by the Postmaster General; and the Federal government might at any time purchase all telegraph lines and property at a value to be determined by arbitrators.

The Western Union sent its general manager, *Jeptha H. Wade*, to California where his strategy forced the consolidation of small lines in that state to form the Overland Telegraph Company and construct the line east to Salt Lake City. Mr. Wade then headed the Pacific Telegraph Company which was formed to build the line from Omaha to Salt Lake City, and *Creighton* was placed in charge of construction of the eastern line, with *W. R. Stebbins* building east from



Hiram Sibley
Courtesy — Western Union

Salt Lake, James Gamble was placed in charge of the Western line, with *I. M. Hubbard* superintendent of construction, and *James Street*, general agent.

The route for the Transcontinental Line was selected by Creighton. The Pacific Telegraph forces would construct a line from Omaha, Nebraska, up the Platte river via Fort Laramie, then up the Sweetwater river and through South Pass to Salt Lake. Simultaneously, James Gamble's Overland Telegraph forces would work eastward from Carson City through Ruby Valley, Egan Canyon, and Deep Creek to join Creighton's line at Salt Lake. While construction was in progress, the Pony Express was to bridge the gap between the two uncompleted lines.

Creighton took a stage to Omaha to which point the Western Union had finished the line, and started west. When he arrived in Salt Lake Valley he called on President Young. Journal History records:

December 20, 1860: "Mr. Creighton called on President Brigham Young and wished him to take the oversight and superintendency of the telegraph across the continent."

December 27th: "Mr. Creighton wanted to get telegraph poles put up through this desert country for a distance of 500 miles."

Upon his return to Omaha, Creighton recommended that the junction be located in Salt Lake City. He also asked that the Mormons be given the job of supplying and erecting the telegraph poles for over 500 miles of the line, as President Young had promised him such aid.

Beginning work three months after the start of the Civil War, the forces constructing the line were divided among the numerous wagon trains scattered along the route, hauling poles, heavy reels of wire, insulators and batteries, etc. This was for the purpose of expediting the work and they hired experienced telegraph builders to take charge. One of the ablest of Creighton's men was *W. R. Stebbins* who had charge of the work from Omaha west; while one of Gamble's most efficient men was *James Street*. Creighton, Street, and other leaders were successful in making friends with the Indians, thus avoiding trouble with them.

Work started in both directions from Salt Lake City and from both ends of the transcontinental line. As the building of the telegraph line advanced each day the distance of the Pony to run was lessened. According to an agreement with President Young, the Saints aided in the construction furnishing labor, poles, food supplies, etc. As the Overland route each way was barren of timber, most of the poles for the eastern part of the line were supplied from Salt Lake Valley and surrounding areas; while the Mormon firm of *Little & Decker* took a contract to furnish poles for 250 miles to be used as far as Ruby Valley. These poles were obtained from Echo and Weber canyons.

Several of the contractors found that they could not make a profit as the cost of cutting, trimming, and hauling the poles to the points on the line proved too costly. A story is told that when one contractor refused to make deliveries Mr. Street went to President Young and told him of his difficulties. Brigham Young told him the poles *would* be delivered and then said to the contractors "make good your contracts if it makes everyone of you a pauper." This order included his own son, John W. Young, who through his father had a contract.

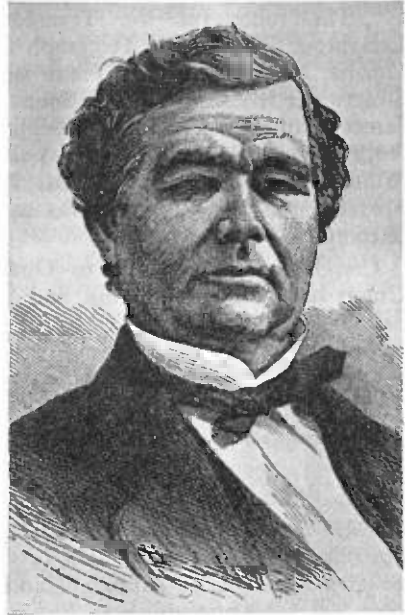
When work from the West began, Gamble took a party of 50 men, 26 wagons loaded with telegraph materials, and 228 oxen over the Sierra Nevada mountains to Virginia City, Nevada, to which the Sacramento line had been run... One group of workers would dig holes, another would set the poles up, and then the wire party would string the wires. Thus divided, the work was pushed forward at about 10 miles a day, and at a cost of about \$250 a mile.

Hard pressed for telegraph poles, Gamble went into the mountains and valleys for many miles with frontiersmen to get scrub trees and haul them to the plains. It was under such difficulties that the poles were obtained, at times by the construction parties themselves, in its great haste to reach Salt Lake City first and to win the large rewards which had been posted for the first to complete its section of the line.

Edwin Parker born May 1, 1843, in Creston, England, a son of William and Marie Blake Parker, joined the Latter-day Saints in 1854, and emigrated to Utah in 1861. His life's story tells that he earned his way across the plains by digging post holes for the first telegraph line and when he reached Fort Bridger he helped with the stringing of the lines. He followed the line from that point to Salt Lake City arriving October 16, 1861. He lived to be 92 years of age and died in Hooper, Weber county, in 1935.

FROM THE WRITINGS OF GEORGE P. OSLIN

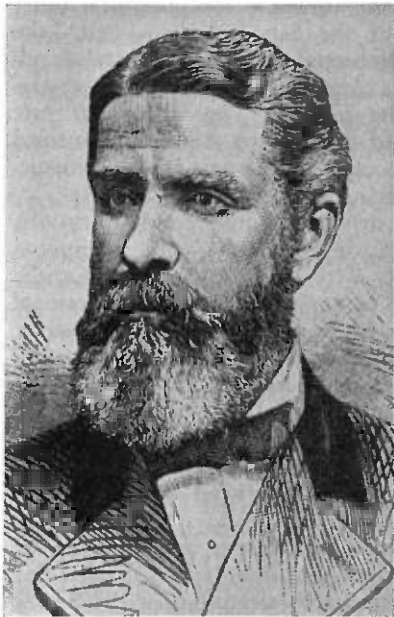
As it does so often, history now is repeating the project of 100 years ago. Western Union today is building a nationwide micro-



Edward Creighton

Courtesy — Western Union

wave radio beam system closely following the same historic route. Tall towers are being erected on mountain tops and other high points many miles apart to relay the beam which is designed to carry all known methods of communication at extremely high speeds and in large volume. The new system will have a potential capacity of more than 50 million miles of two-way telegraphic channels. Its broadband facilities will provide for high speed transmission of data, alternate record-voice, facsimile, telegraph message, digitalized TV and other communications service.



James Gamble

Courtesy - Western Union

Several telegraph lines were built to California between 1853 and 1860. The California Telegraph Company line was used to send telegrams between the end of the Pony Express route and Sacramento and San Francisco. James Gamble built this line from San Francisco through Stockton and Sacramento, reaching Marysville October 26, 1853. Connecting with this line at Sacramento was the Alta Telegraph Company operating to Mormon Island, Diamond Springs, Placerville, Coloma, Auburn, Grass Valley and Nevada City.

Frank Bell, for many years Western Union superintendent for Nevada, and later governor of that state, built the first line over the Sierras into western Utah, now Nevada. It ran from Placerville to Genoa and was extended in 1859 to Carson and in 1860 to Virginia City. Later it was reconstructed and became a part of the first transcontinental line.

From its first organization, Western Union's founders had set a goal to extend the telegraph throughout the nation and provide universal service. With the dark clouds of the Civil War already gathering, Hiram Sibley, Western Union's president, realized that extension of the telegraph to the Pacific was a national necessity and proposed it to the board of directors. A resolution was adopted authorizing Sibley to organize a construction company to be merged with Western Union after completing its function.

Sibley then called a meeting of the North American Telegraph Association in August 1857, and asked the other telegraph companies to join with Western Union in forming the construction company. Not one of the other companies was willing to join in what they considered

a wild venture, and Sibley declared. "If you won't join me, I'll go it alone."

Jephtha H. Wade, vice-president of Western Union, became the president, and most of the directors of Western Union were incorporators and directors of the Pacific Telegraph Company which was assigned the job of constructing the line from Omaha to Salt Lake City.

In the fall of 1860 Western Union sent Wade to California to persuade the western lines to merge and join in the enterprise. At first they refused. In a San Francisco hotel Wade and Creighton then started calling in suppliers and issuing contracts for poles and other items for use in the construction of the San Francisco—Salt Lake City section of the line. This quickly brought the California telegraph officials to terms. The California legislature granted an appropriation of \$100,000 to further the project. The California State Telegraph Company was incorporated on April 6, 1861, and formed the Overland Telegraph Company to carry out its part of the construction. James Gamble was placed in charge of the work.

In preparation for the final drive, the line from Placerville to Carson City was rebuilt in the Spring of 1861, while Creighton extended the St. Louis—Kansas City wire to St. Joseph and Omaha and then 200 miles west to Fort Kearney. Creighton took personal charge of the forces working 700 miles westward from Fort Kearney, and W. R. Stebbins led those working from Salt Lake City eastward for 400 miles to meet Creighton. Gamble had about 800 miles to build eastward to Salt Lake City and placed James Street in charge of the party building from Salt Lake west to meet him. To stimulate speed of construction, Creighton and Gamble's men were offered a prize of the tariff in the line and an additional \$50 a day for each day they beat the others to Salt Lake City.

The diary of Charles H. Brown, bookkeeper and secretary to Creighton and active in constructing the line, tells of checking vast stores of supplies arriving at Omaha by steamship in the Spring of 1861, and loading train after train of covered wagons with large coils of wire, insulators, chemicals for batteries, telegraph instruments and many other materials. Among those serving as captains of wagon trains or in other capacities were Edward Creighton's brothers, Joseph and John, and his cousin, James.

Mr. Brown's diary tells how the nomadic armies, each with hundreds of men and larger numbers of oxen and mules, moved slowly along the route, driving herds of cattle to be killed for beef. Camp hunters also brought in deer and antelope for food to vary the diet of beans, bacon and bread. Getting the heavy wagons through muddy areas and fording rivers was a herculean task, because each wagon was loaded with 4,200 to 7,800 pounds of goods.

Large forces worked ahead of the line seeking trees to be cut for poles. Second parties cut poles, nailed on brackets and set them up, and third groups strung wire on the poles. A final man trimmed away trees or branches that might touch the wires. Every night a telegraph transmitting station was set up in a tent so that

orders could be sent back for materials and the latest news could be received.

Gamble's forces in the West were delayed because their supplies traveled by way of Cape Horn to San Francisco and then by ox wagon over the Sierra Nevada mountains. Water was not easily obtainable along most of the route, and timber that would serve as telegraph poles was often 100 to 200 miles from the line.

FROM THE DESERET NEWS

We had the pleasure of a visit at our Sanctum on Monday from James Street, Esq., the General Agent of the Overland Telegraph Company, and learned with satisfaction of the progress of that enterprise on the western plains.

Mr. Street arrived here on Friday afternoon from Carson, for the purpose of taking such measures as will contribute to the early completion of the line between here and Fort Churchill, where regular communication is now established with nearly every portion of the Pacific slope.

The first pole of the telegraph line was put up at Fort Churchill the 20th of June, and the company entrusted there with putting up the poles and wires, calculated upon moving forward to this city at the steady rate of five miles per day till the connection was completed. We understand from Mr. Street that it is the intention of the companies—both Eastern and Western—to join wires in this city sometime during the coming fall, after which we will be in hourly relationship with every portion of the nation, that is of course, where wires are protected from the calamities of war.

We expect that Mr. Street will find in this city all the assistance that he requires, and we have no doubt that our citizens will be as much pleased to witness the satisfactory completion of this great enterprise as the people on the other end of the line east and west have been in witnessing its commencement.

Since the above was in type, we learn that Mr. Street has concluded a contract with Messrs. Little & Decker for furnishing the poles from this city to Ruby. July 3, 1861.

The arrival of the Pony from the East is expected in the course of the forenoon today; in the afternoon the first Overland mail coach from St. Joseph, may arrive, and before the setting of the sun the first telegraph pole on the western line thence to California, will unquestionably be erected on East Temple street, not far from our office, by Mr. Street, the energetic agent of the Telegraph Company, now in this city, superintending and pushing forward the construction of the line with great celerity. July 10, 1861.

Journal History records "that on August 16, 1861, Mr. Carpentier, president of the Salt Lake and California Telegraph Line, called on President Young and made him a present of \$10,000 in the stock of the said telegraph company. This was done to secure President Young's interest in the protection of the Line."

Church records also indicate, "that after the completion of the line in October, 1861, President Young received \$11,000 in gold for his participation in the project. Said the president, 'I did not touch that gold with my fingers or flesh until it was all paid in. I then put it in a vessel of water, cleansed it, and said what words I wished over it; I then delivered every bit over for tithing.'"

Progress: At the time of the occurrence, we noticed the planting of the first telegraph poles in Main Street—the first poles planted in the Territory—connected with this enterprise, by Mr. Street, the general agent for the western or Overland Telegraph Company. Two weeks ago, Mr. Creighton, the superintendent of the Pacific Telegraph Line, planted his poles on the east side of the same street. We understand that both the general agent and the superintendent have made very satisfactory progress in building the respective portions of the line entrusted to them, and there is now good reason for expecting the telegraph line from the Pacific to the Missouri entirely completed by the middle of November.

The line from Fort Churchill to Ruby Valley is nearly completed, the wire being already up to Diamond Springs Station, twenty five miles to the west of Ruby. The Pony news and dispatches are transmitted over the wires to California from that point, so that at the present time Salt Lake City is in communication with all California and wherever the Pacific wires extend, in a little over twenty-four hours. The wire will probably be completed to Ruby in ten days from now, where a regular station will then be established for the transmission of messages over the wires till the line is fully completed. The holes are reported to be almost all dug between this city and Ruby, and the poles are being planted with considerable rapidity. Some difficulty has been experienced in procuring poles for sixty or seventy miles east of Ruby, but with this exception the poles will probably all be up on the entire western line in fifteen days from the present time.

Owing to the difficulties in the east, and the mixing up of things generally, some disappointment has been experienced in not receiving, before this time, the wires and insulators for this end of the western line, but recent advices report them on the way and likely to reach here by the 20th inst. As soon as they arrive the wire will be extended westward.

It is the intention of the Western company, if future actual experience justifies present calculations on past experiences, to locate stations every fifty or a hundred miles along the line, for the purpose of transmitting local messages, but more particularly, we expect, for the purpose of regularly testing the wire, being ever on the alert for accident or injury, and with the necessary facilities for repairing and thus keeping the line if possible in constant working order. From the present terminal the line works well without any additional battery other than that in use on the Carson line previous to this extension eastward. A new and substantial second line is being rapidly built

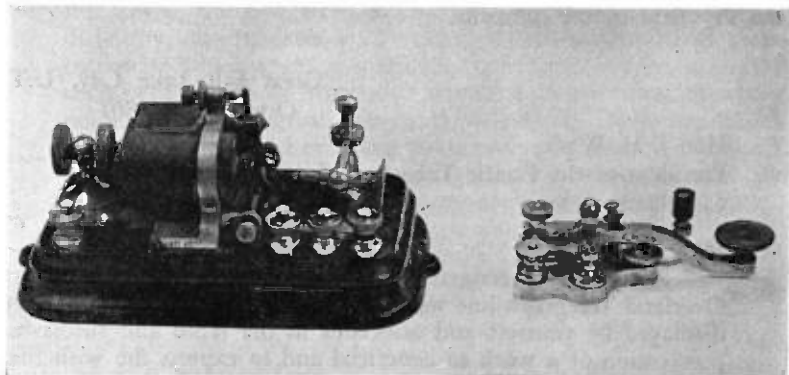
over the Sierra Nevadas from Fort Churchill to Placerville, after the completion of which, the line now in use will be devoted to the local business of Nevada Territory.

On the eastern line the poles and wires are reported to be completed to *Outer Station*, ninety miles west of Laramie. By the twentieth instant, Mr. Creighton expects to commence putting up the wire in this city and to run it up, eastward, about fifteen or twenty miles per day afterwards. Poles are fast being put up from this point eastward and, with the help at his command, there is no doubt of his line also being finished by the middle of November, possibly before that. The same provision will be made for stations along the eastern route that we have noticed on the western route.

For our own part we cannot but be satisfied with the establishment of the telegraph enterprise through the territory. Facility of communication is the natural desire of all intelligent beings, and in an age of progress and development like the present the electric highway becomes a necessity. In an inland country like this, with but little commercial relationship with the outside world, the advantages directly to the inhabitants of the territory will be few compared with what the people in the Pacific and Atlantic States may realize; we expect, nevertheless, that a wholesome interest will ever be manifest in Utah for the preservation of the company's property from the hands of the spoiler. September 11, 1861.

COMPLETION OF THE OVERLAND TELEGRAPH

Communication between the eastern states and Salt Lake was established October 18, 1861, when by courtesy of Mr. Creighton, general agent for the Eastern Division, President Brigham Young



First telegraph instruments used from 1861 to 1886 by Wm. B. Douglass

was invited to send the first message over the line. Six days later on October 24th, communication was established between San Francisco and Salt Lake City, and President Young was again asked to send the first message over the line. Thus on October 24, 1861,

telegraphic communication from the Atlantic coast to the Pacific coast was completed. Immediately afterwards President Young put into operation plans for the establishment of branch lines throughout the territory.

"The Western Line, as reported to us, was to have been finished on Monday evening or yesterday morning, a much earlier day than the most sanguine friends of Mr. Street anticipated. The last poles being set to the west of Fort Crittenden, Mr. S. has consequently been detained there, but was expected in this morning, and will doubtless open his battery on the inhabitants of the Pacific during the course of today, and thus the inhabitants of the Pacific and Atlantic states will be united in *electric bonds*."

"Having expressed our sentiments on the building of the telegraph line through the Territory in a recent number of the News, we will now only say that the hope is entertained that at no distant day the *iron horse* may have a track prepared for it across the continent."

Deseret News — October 23, 1861

On Thursday afternoon the "operator" connected with the Eastern portion of the telegraph line informed the visitors who had gathered around his table to witness the first operations in communicating with the Eastern States that the "line was built," but for some reason there was no "through" message either sent or received till the following day.

The first use of the electric messenger being courteously extended to President Young, he forwarded the following congratulations to the President of the company.

Great Salt Lake City, U.T.
October 18, 1861

Hon J. H. Wade,
President of the Pacific Telegraph Company
Cleveland, Ohio.

Sir:

Permit me to congratulate you upon the completion of the Overland Telegraph line west to this city, to commend the energy displayed by yourself and associates in the rapid and successful prosecution of a work so beneficial and to express the wish that its use may ever tend to promote the true interests of the dwellers upon both the Atlantic and Pacific slopes of our continent.

Utah has not seceded, but is firm for the Constitution and laws of our once happy country, and is warmly interested in such useful enterprises as the one so far completed.

Brigham Young

Cleveland, Ohio
October 19, 1861

Hon. Brigham Young, pres.
Great Salt Lake City U.T.

Sir:

I have the honor to acknowledge the receipt of your message of last evening, which was in every way gratifying, not only in the announcement of the completion of the Pacific Telegraph to your enterprising and prosperous city, but that yours, the first message to pass over the line should express so unmistakably the patriotism and union-loving sentiments of yourself and people.

I join with you in the hope that this enterprise may tend to promote the welfare and happiness of all concerned, and that the annihilation of time in our means of communication may also tend to annihilate prejudice, cultivate brotherly love, facilitate commerce and strengthen the bonds of our once and again to be happy union.

With just consideration for your high position and due respect for you personally, I am your obedient servant.

J. H. Wade

Secretary and acting Governor Fuller made early use of the wire to salute President Lincoln, of which the following are copies of the congratulations and the acknowledgment;

Great Salt Lake City,
October 18, 1861

To the president of the United States:

Utah, whose citizens strenuously resist all imputations of disloyalty, congratulates the President upon the completion of an enterprise which spans a continent, unites two oceans, and connects with nerve of iron, the remote extremities of the body politic, with the great Governmental heart. May the whole system speedily thrill with the quickened pulsations of that heart, as the parricide hand is palsied, treason is banished, and the entire sisterhood of States join hands in glad reunion around the National fireside.

Frank Fuller
Acting Governor of Utah Territory.

Washington D.C.
October 20th, 1861

Hon Frank Fuller, Acting Governor of Utah.

Sir:

The completion of the Telegraph to Great Salt Lake City, is auspicious of the stability and union of the Republic. The Government reciprocates your congratulations.

Abraham Lincoln.

During the business hours of Friday there was quite an interest in the performances of the electricity, and congratulations over the wire to distant friends were extended in every direction. The day throughout was quite an occasion for the moving celebrities of Main Street.

California: The first telegram, sent by Stephen J. Field Chief Justice of California, to President Abraham Lincoln, read as follows:

In the temporary absence of the Governor of the State, I am requested to send you the first message which will be transmitted over the wires of the telegraph line which connects the Pacific with the Atlantic states. The people of California desire to congratulate you upon the completion of the great work. They believe that it will be the means of strengthening the attachment which binds both the East and West to the Union, and they desire in this—the first message across the continent—to express their loyalty to the Union and their determination to stand by its government on this its day of trial. They regard that government with affection, and will adhere to it under all fortunes.

As early as 1853 telegraph lines were built in California. According to Bancroft: "Communication within California was further accelerated by the construction of telegraph lines, the first to be completed in September 1853, extending merely from the business quarter of San Francisco to the entrance of the bay for signalling vessels. During the previous year, however, work had begun on the line of the first telegraph company, the California, connecting with Marysville by way of San Jose, Stockton and Sacramento, which, after several interruptions, was completed on October 24, 1853."

In 1858 two companies were in the field, one pushing a line southward along the Butterfield Overland Mail route by way of San Jose and reached Los Angeles in 1860, there to halt. A central line was started at Placerville and Humboldt county and reached Carson in the spring of 1859.

Nevada: The privilege of sending the first telegram over the wire was given to the Nevada territorial legislature. A committee from each of the houses drafted the following telegraphic message which was sent to President Lincoln:

Resolved by the council, the House concurring, that:

Whereas, the privilege of forwarding the first telegraphic message across the continent, has been given to the legislature of Nevada territory, therefore be it, Resolved, that the said communication shall consist of the following language, viz: Nevada territory, through her first legislative assembly, to the president and people of the United States—

Greeting: Nevada for the Union, ever true and loyal. The last born of the nation will be last to desert the flag. Our aid, to the extent of our ability, can be relied upon to crush the rebellion. Signed, Thomas Hannah, William M. Stewart (chairman), committee from

the Council. Signed, W. P. Harrington, Samuel D. Young, committee from the House.

From the writings of Wendell J. Ashton, *Voice in the West*: "Six days after the completion of the eastern line, the wires to San Francisco were in place. Brigham Young sent the first message over the system. He had his reply from San Francisco in twenty minutes. Only eleven years before, it had taken Thomas Williams thirty-nine rushing days to bring the news by wagon for the first Deseret News from the Missouri river, and at times it was months before the news from the East or West reached the Valley. Now it was coming in with the click of the telegraph. But all was not as smooth as a tick on the telegraph lines. When stories of the stirring Union naval victories at Port Royal were coming in, the wires went down. They were working again after a day's delay . . . Later in the winter, the wires were out of order for nine days. Shortly after they were repaired, they failed again. The report reached Elias Smith (Deseret News editor) that shivering emigrants along the Platte had burned some of the poles for warmth. Later the telegraph was out three days because some travelers had used some wire for making a ferry cable across the Platte. At one time early in 1862, the wires were out of operation about nine days because of Big Mountain snows piling some thirty-four feet.

"No doubt the Indians and buffaloes also caused breakdowns. There were tales in Wyoming that the shaggy monarchs of the plains used the poles in the treeless wilderness for scratching, and that a few hours of rubbing would uproot a pole. Indians, though often superstitious about the wires, at one time cut a quarter mile of it into small bits on the South Pass and again took off about a hundred fifty feet of it for ornaments and bridle bits . . .

"By 1871 there were some six hundred miles of telegraph wire through the territory, and equipment had been purchased for extending four hundred miles more. It was an achievement the like of which no other territory in the country could claim."

PROTECTING THE TELEGRAPH LINES

The story is told that when the eastern line reached Fort Bridger, Creighton tried different ways of frightening the Indians so that they would not burn the poles and tear down the wires. He brought an important chief to that point and had another chief stationed at Fort Laramie. The two chiefs were friends and were persuaded to exchange messages by telegraph. Each told the other to meet him at a half-way point. The chiefs were informed that the telegraph was "the organ of speech of Manitou, the Great Spirit," and this was accepted as the truth when the chiefs met, compared notes, and found that their messages actually had traveled 500 miles. Many other efforts were made to impress, please, and pacify the Indians, and chiefs were prevailed upon to send messages at other points. Indians were employed in minor capacities by the telegraph

parties and presents were given here and there. Once a party of strange Indians decided to help pull a wire, one using his bare hands. He received an electric shock and tumbled head-over-heels

Western Union Telegraph

TO
Pittsburg, Cincinnati, Louisville, St. Louis, Chicago,
San Francisco, and all Intermediate Places.

OFFICE No. 105 SOUTH THIRD STREET, below CHESTNUT, PHILADA.

Terms and Conditions on which this and all Messages are received by this Company for Transmission

is under a great system error or delay by the transmission or delivery of messages, every message of importance ought to be REPEATED by being sent back from the station at which it is to be received to the station from which it is originally sent. Such one word or two as "repeated" will be charged for repeating the message and verify the company will, as heretofore, not accept responsibility for any error or delay in the transmission or delivery of messages. It will not be responsible for any error or delay in the transmission or delivery of messages, beyond 25000 miles, unless a special agreement for transmission to some point shall be in the time of sending. The message and the amount of fee specified on the telegram, and the company is not responsible for any error or delay in the transmission or delivery of messages of any amount beyond 25000 miles, unless in this manner, specially stated and written on the telegram at the time of sending. It is intended for any error or delay in the transmission or delivery of messages that cannot be held to be made by the company. The liability for any error or delay is upon the sender.

WILLIAM B. BILBY, President, Washington, D. C. ARSON STABLE, Gen. Mgr., Cleveland, O.
DAVID BROOKER, Sup't. Penna. Division, Philadelphia.

David Van Hooker, Jr., 12
For D. Brooks

Your Despatch Reads
The vote will be
cheerfully given for
Mr. B. & you are
authorized to record it
for him

Just B. Briggs
Have you anything
further —

Early Telegram

Courtesy — Western Union

upon the ground. Upon recovering, he ran to a distance and told the story which spread among the Indians of spirits being in the wires. Indians in that region thereafter, when wishing to cross the telegraph line, would ride their horses under at full gallop. However, as time went on, the Indians and renegade white men did destroy portions of the telegraph line which had become more important as a source of communication as the days of the Civil War progressed.

In 1860 the Republican party named Abraham Lincoln of Illinois as their candidate for presidency, he being the first man to run on a

distinctively anti-slavery platform. Radical measures were taken by leaders of many of the southern states for the preservation of slavery, and in February, 1861, a convention of the seceding states formed a new union called the Confederate States of America. In his inaugural address, President Lincoln pledged himself to preserve the union of states; but on April 12, 1861, Fort Sumter was fired upon by the Confederates and the Civil War began.

Long before the first guns were fired, both the North and the South recognized the importance of Utah Territory's position on the overland route, for its people could destroy mail stations, stage connections, and even sever telegraph lines along the great trail between the east and west. But Utah remained true to the Union and shouldered her responsibilities in protecting the mail routes along with other states.

On July 24, 1861, the War Department called upon the Department of the Pacific for one regiment of infantry and five companies of cavalry to guard the mail route and telegraph lines from Carson Valley to Salt Lake and on to Fort Laramie. This appeal for troops to guard the Overland route went unanswered for over a year because of the many demands made upon this command, and the fact that many people in the western states were divided as to their loyalty to the North or South. President Brigham Young wired Delegate Hooper at Washington D.C., "that the militia of Utah was ready and able as they ever were to take care of the Indians and are able and willing to protect the mail route and telegraph line if called upon to do so."

Secretary-of-War Stanton was advised by Acting-governor Fuller of Utah, and men associated with the mail, of the urgent need of a regiment of mounted rangers to police the transcontinental route. On April 25, 1862 Daniel H. Wells of the Nauvoo Legion was put in charge of securing a contingent of some twenty mounted men for this purpose. Volunteers responded so quickly that the first expedition was on its way the next day with Captain Robert T. Burton commanding.

Two days after Burton's mounted guard had gone into service, April 28, 1862, a direct message to President Brigham Young was received as follows:

Mr. Brigham Young, Great Salt Lake City:

By express direction of the President of the U.S. you are hereby authorized to raise, arm and equip one company of cavalry for ninety days service. This company will be organized as follows: one captain, one first lieutenant, one second lieutenant; one first sergeant, one quartermaster sergeant; four sergeants, and eight corporals; two musicians; two farriers; one saddler, one wagoner, and from fifty-six to seventy-two privates. The company will be employed to protect the property of the Telegraph and Overland Mail companies in or about Independence Rock, where depredations have been committed, and will be continued in service only until the U.S. troops can reach the point where they

are so much needed. It may, therefore, be disbanded previous to the expiration of the ninety days.

It will not be employed for an offensive operation other than may grow out of the duty hereinafter assigned to it. The officers of the company will be mustered into the U.S. service by any civil officer of the U.S. at Salt Lake City competent to administer the oath. The men then enlisted in the service above named will be entitled to receive no other than the allowance authorized by law to the soldiers in the service of the U.S. Until the proper staff officers for subsisting these men arrive you will please furnish subsistence for them yourself, keeping an accurate account thereof for further settlement with the U.S. government. By order of the Secretary of War.

L. Thomas—Adjutant-General

Brigham Young then sent the following telegram to Adjutant-General L. Thomas:

Great Salt Lake City,
April 30, 1862.

Upon receipt of your telegraph of April 27th, I requested General Daniel H. Wells, of the Utah Militia, to proceed at once to raise a company of cavalry and equip and muster them into the service of the United States army for ninety days, as per your telegram. General Wells forthwith issued the necessary orders and on the 29th of April, commissioned officers and privates, including teamsters, were mustered in by Chief Justice John F. Kinney, and the company went into camp adjacent to the city the same day.

The famous Benjamin Holladay, now the Napoleon of the stage and U.S. mail route extending overland from St. Joseph, Missouri, to San Francisco, sent a message to Governor Young thanking him for the prompt response he had given President Lincoln "to furnish Utah volunteers for the protection of the overland mail and telegraph lines." His route was paralleled by the Western Union Telegraph line, and the two lines of communication extending from the two points named were placed under the protection of Lot Smith's command of Utah volunteers. Mr. Holladay promised that as soon as action was taken to protect them he would replace his coaches, horses, and drivers and rebuild and man the mail stations from the North Platte river to Independence Rock on to Salt Lake City. The men furnished their own horses, bridles, saddles, and other necessary equipment for the campaign.

THE TELEGRAPH OPERATOR

In 1860 the telegraph operator, as well as those of today, held a most important position. Prescott, writing in 1860, called attention to the obligation of the telegraph operator in these words:

"The Electric Telegraph constitutes a true science, even for the subordinate employes charged with putting it in practice. The operator, besides being able to transmit and receive dispatches, ought to possess a knowledge of the technical part of his service, to foresee natural phenomena which can influence transmission, and understand the derangements which take place so frequently upon posts, wires, and other apparatus of the line, determine their causes, repair accidents, in the majority of cases, and furnish when there is need, a fund of general knowledge upon the subject, to meet all emergencies.

"It is, then, indispensable that he be initiated into the laws and properties of electricity, that he may render himself entirely competent to comprehend all the laws respecting the transmission of electric currents, and that he know perfectly all the details of construction of the batteries, instruments, etc.

"He ought besides to consider his post a place of observation, from which he can survey daily all the different effects of atmospheric electricity. He ought to be in the state of an observer, analyzer, and a register; in short, as far as his means will allow, to advance the theory of the branch of knowledge so little known, and which is the means of furnishing such important results. He is often called to make meteorological observations, and to transmit their results by telegraph. In short, he takes hold in the midst of practical difficulties, often obtaining results from which he is enabled to discover useful improvements, and contribute to the adoption of most happy modifications.

"Besides these requirements the operator should possess a general knowledge of business, be a correct reader of manuscript, and a careful transmitter and receiver of all dispatches entrusted to him. He should look upon his occupation as one of the most honorable and responsible character; for the most important and weighty matters are confided to his care, and not only so, but they are entrusted to him without exacting from him any guaranty that they shall be faithfully performed; thus reposing in him more confidence than the patrons of banks and other similar institutions exercise toward their officers; for they require checks and bonds as a guaranty against error or mismanagement."

D. S. Spencer gives the following names as some of the first telegraphers in Utah: George W. Carlton, two brothers by the name of Stickney, Mark Croxall, John C. Clowes, A. B. Hillacker, H. O. Pratt, John C. Sabin, Henry Hedger, S. F. Fenton, Giles Harrington and Mike Conway.

DESERET TELEGRAPH COMPANY

Never did the Mormons of Utah desire permanent isolation, for soon after their arrival in the Valley they made plans to open communication with both the east and the west. Mail routes were established, roads were built, and every effort was made to keep them in contact with the outside world. A portion of the road bed



Deseret Telegraph Office

of the Union Pacific Railroad, built in 1869, traversed the route of the pioneers when they crossed the plains in 1847. George A. Smith in a letter to the *New York Evening Post* said: "I crossed the plains with Brigham Young on his pioneer journey in 1847. We were looking for a railroad route as well as a wagon road and, in company with him, I made many a detour from the wagon road to find passes where a railroad could be constructed through the mountains."

Likewise, knowing the value of the telegraph in eastern United States, these pioneers in 1852 memorialized Congress to construct a transcontinental telegraph line which would connect Great Salt Lake City with both the east and west from the Mississippi river to California. The memorial asked that the telegraph line be built by way of Salt Lake City to San Diego, on to San Francisco, thence to Astoria. In part the memorial said:

"The inhabitants of this Territory are situated in the Great Basin of North America, occupying the intermediate position between California and the states on the Mississippi; and being shut out by their isolated position from a ready intercourse from their mother states, the roads passing over arid plains, rough and desert mountains, taking a term of their days in the best seasons of the year for the mails to pass through from the confines of civilization to this territory; and considering the obstructions arising from storms, floods, and the depredations of hostile Indians, all combining to render our means of intercourse extremely limited and precarious . . .

No movement of Congress could be better calculated to preserve inviolable our glorious Union, than to bind the East and West by an electric stream, whereby intelligence and instantaneous intercourse from the eastern to the western limits of our wide-spread country will annihilate the distance, and make free men of Maine and Oregon, Florida and California, immediate neighbors."

Before the completion of the transcontinental Telegraph line in 1861, President Young and his associates visualized a regional line which would connect the Mormon settlements throughout the west with Salt Lake City and other great metropolis of the nation.

Journal History gives this report:

September 22, 1862. Mr. Clowes who has had pupils receiving telegraphic lessons has put up the two sets of instruments which Pres. Young had sent for and which arrived last week. He is now having his pupils practice on these instruments.

October 2, 1862. A Morse telegraph register, relay magnet and key, with a grove battery, was erected in an upper room of the State House where the State Fair was being held, by Mr. Clowes, who operated and gave explanations during the Fair.

It was not until the close of the Civil War when the necessary equipment could be had that a campaign was started to commence construction of a telegraph line throughout Zion. First, the Deseret News carried a series of editorials, and in all conferences in ward, stake, and general, the subject was discussed.

On April 10, 1865, two days before President Lincoln was assassinated, a special conference of the Church was held in Great Salt Lake City. Then and there was passed a motion approving the decision to erect a line from St. Charles, near chill-swept Bear Lake, to St. George, in Utah's cotton-growing Dixie. Branches were to be built to the principal Sanpete settlements.

The following circular from President Brigham Young to the Bishops and Presiding Elders of the various wards and settlements of Utah Territory, from St. Charles, Richland county in the north, to St. George, Washington county, in the south, needs no comment, the subject to which it refers being admittedly one of great interest to all in the Territory:



Brigham Young

Brethren: The proper time has arrived for us to take the necessary steps to build the Telegraph line to run north and south through the Territory, according to the plan which has been proposed. The necessity for speedy construction of this work is pressing itself upon our attention, and scarcely a week passes that we do not feel the want of such a line. Occurrences frequently happen in distant settlements, which require to be known immediately in other parts of the Territory; and in many instances, public and private interests suffer through not being able to transmit such news by any quicker channel than the ordinary mails. We are rapidly spreading abroad and our settlements extend to a great distance on every hand. We now require to be united by bonds which will bring us into more speedy and close communication with one another; the centre should be in a position to communicate at any moment with the extremities, however remote; and the extremities be able, with ease and speed, to make their wants and circumstances known to the centre. Instead of depending altogether upon the tardy operation of the mails for the transmission of information, we should bring into requisition every improvement which our age affords, to facilitate our intercourse and to render our intercommunication more easy. These requirements the Telegraph will supply, and it is well adapted to our position and the progress of the age in which we live.

This fall and winter will be a very suitable time to haul and set the poles along the entire line to carry the wire; and we wish you to take the proper steps immediately in your several wards and settlements, to have this part of the labor efficiently and entirely accomplished, so that we may be able to stretch the wire as soon as it can be imported and put up next season. From settlement to settlement let the men of judgment select and mark the route for the line to run, so as to have it as straight as possible, and yet convenient to the road. The poles should be 22 feet long; eight inches at the butt, and five inches at the top; and, to be durable, they should be stripped of their bark, and they should be set 70 yards apart, and be put four feet in the ground.

The collecting of the means needed for the purchase of the wire has been deferred until the present time, through the representations of many of the Bishops to the effect that after the harvest the people would be in a better position to advance the money. The grain is now harvested, and the time suggested as being the most convenient for the collecting of this means has arrived. We wish each of you to take immediate measures throughout your various wards, to collect the necessary means to purchase your share of the wire, and it should all be paid for by the 1st of February, 1866 as by that time it will be needed to send east. Wherever there is a telegraphic station established along

the line, there will be one or two operators needed, and every settlement that wishes to have such a station, should select one or two of its most suitable young men, and send them to this city this winter, with sufficient means, to go to school to learn the art of telegraphy. There will be a school kept here all the time for this purpose. And every settlement which expects to have a station, should also make calculations for purchasing an instrument for operating with, and the acids and all the materials necessary for an office.

The wire, insulators, etc., will probably weigh fifty-five tons, or upwards, and to bring these articles from the frontiers, teams will have to be sent down from each settlement this spring with the teams which we send down for the poor. Millennial Star Vol. 27:811.

Each Mormon valley was asked to raise enough money and construct and staff the line that would run through their particular valley. With a total cost expected to be about \$100,000, every bishop and presiding elder, and others called to help with the project, were busy raising money during the winter of 1865-66. Each valley was required to furnish teams and teamsters to transport the wire and other equipment to Utah.

On October 15, 1866 *Captain Horton D. Haight's* train of sixty-five wagons arrived in the Valley with 84 tons of wire, insulators, batteries and other equipment to be used in the construction of the telegraph lines. He had left Wyoming, Nebraska in August. In the train were twenty Latter-day Saints, the Robert Burton family of Kaysville, James Harman family, and one Scandinavian family. Haight, a pioneer of 1847, had crossed the plains a number of times, proving himself trustworthy; and, according to his history, he was entrusted with the money with which the telegraph equipment was purchased. Lewis Oviatt, Erastus Rose, William Dobbs, James Henry Steed, David Sanders, William Udy, and John Jenkins were called to go to the Missouri to bring some of the Saints to Utah, but on arriving they were assigned to Haight's company.

During the winter of 1865-66 men living in the different localities went into the canyons, cut the poles, and hauled them to the points along the route of the proposed line while others were making the surveys. In the spring of 1866, those called to work on this project were released to tend their farms; but by the time the Haight train arrived with the necessary equipment, other volunteers were prepared to give of their time putting up the wires and connecting the telegraph line. The *Deseret News* said:

The wire, insulator, etc., for the *Deseret State Telegraph*, were brought on this past season. During a portion of the summer and the early part of the fall, the people of the settlements north and south were active and energetic in putting up poles. The wire is now stretched from this city to Logan, Cache County, and it is expected that

by the latter end of next week—say, five or six days—it will be in complete working order between this point and that settlement. Two companies of men are engaged in stretching the wire south of this city. One company will work between here and Nephi, at which place they will branch off into San Pete county, the poles having been set from Nephi through Mount Pleasant, Springville, and Fort Ephraim to Manti. The other company will commence at Scipio, Round Valley, Millard county, and continue their labors south to St. George, Washington county. It is expected that by the last of the month, telegraphic communication will be opened between Great Salt Lake City and the principal settlements north and south.

Offices will be established at the principal cities and settlements on the route of the line. Operators have been trained in the school established in this city by Mr. John C. Clowes of the Western Union Telegraph Company, for instruction in the art of telegraphy. The pupils in that school have made very creditable progress, and most of the young men who attended it are now prepared with very little assistance, to take charge of the various offices. The Western Union Telegraph Company, through Mr. Bassett, their superintendent in this city, has kindly placed the services of Mr. Clowes at the disposal of President B. Young, to fit up the offices and get the line in good working condition. This assistance, thus courteously rendered, will enable young men who have been studying under Mr. Clowes, to conduct the business in the several offices without further aid.

Mr. Clowes had the honor of sending from this city the first dispatch that passed from California through the east by telegraph, and of receiving the first dispatch sent from the east to California. He may therefore be considered the pioneer operator on the Overland Telegraph line.

There is no other people to whom a telegraph line brings so many and so great blessings as to the Latter-day Saints. While the lines which almost span the world are laden with business communications, or transmit the record of strife, disunion and contention which reigns in many parts of the earth, not only will the Deseret State Telegraph be used for ordinary business matters and the transmission of news, but it is a means by which counsel advice and instruction can be imparted to the people of the various settlements of the Territory, from those to whom the people look for counsel and instruction and that almost instantaneously. Up till now the urgent necessity for counsel, which circumstances have created, has been hampered by the lack of greater facilities of communication, and hence the construction of the line became imperative, as the interest of the work of the Lord increased in magnitude, and the welfare of the people demanded more unremitting and greater attention.

Should the Indian difficulties again occur, there is now a means by which their inception can be at once known, where assistance can be most effectively rendered, and aid can be furnished proportionately early; instruction can be given, and measures devised can be at once

communicated for the safety and well-being of the settlements. Every important item of business connected with the growth of the truth and righteousness in our cities and settlements; every measure devised for the good of the people; everything that may be required for the more effectual development of the Territory and the welfare of its citizens, can be flashed along the wire; and thus the remote settlements will be placed in the closest and most immediate communication with the centre, where they look for light, intelligence, and wisdom to guide them in their labors to do good, and build up the work of God, temporally and spiritually.

We have, then, reason for saying that a new era has been inaugurated in this Territory, and that to no other people does this telegraph come laden with so many benefits as to us; and we sincerely congratulate our citizens on the opening of the first telegraph line built by the people of the Latter-day Saints.

The first message transmitted along it, addressed to "the Saints in the northern county, who gave up freely when called upon" to leave their homes and possessions, in '58, and started out to find new homes under peculiarly trying circumstances, cannot but be gratifying to our brethren in those settlements. And it says to all Saints everywhere, that however dark a cloud may hang on the horizon of our future, the Great Disposer of events controls and overrules, and will protect His people, bless them above measure, and through them make His name honored and revered throughout the earth, if they continue faithful to their covenants and keep His commandments.

A new era has been inaugurated for the people of the Territory, this evening, the importance of which it is difficult, if not impossible, fully to estimate. The Deseret State Telegraph has been opened, and the following dispatches, dedicatory and congratulatory, have been passed along the wire between this city and Ogden. The first dispatch was forwarded by Mr. John C. Clowes, at 5 p.m., and the reply was returned by Mr. Joseph A. West, a youth of fourteen years of age.

Salt Lake City, Dec. 1, 1866

To President Lorin Farr and Bishop Chauncey W. West and the Saints in the northern country, who gave up freely when called upon.

Greeting:

In my heart I dedicate the Line which is now completed, and being completed, to the Lord God of Israel, whom we serve, and for the building up of His kingdom; praying that this and all other improvements may contribute to our benefit and the glory of our God, until we can waft ourselves by the power of the Almighty from world to world to our fullest satisfaction.

Brigham Young

President Brigham Young:

From our hearts we say "Amen" to the dedication which you have just uttered, and we congratulate you, as the great mover of this enterprise, on its successful accomplishments thus far, considering it is one of the great helps in the building up of the kingdom of our God. We trust that not only will the Saints who have contributed to this great work continue their efforts, but that others will also assist in developing other improvements for the benefit of God's work.

May you long live to comfort the Saints, and by their integrity be comforted.

Lorin Farr
Chauncey W. West

DESERET NEWS EXTRA, DEC. 1, 1866

The cost of the Deseret Telegraph was estimated at approximately \$100,000 or about \$200 per mile. During the winter of 1865-66 the Saints led by their bishops collected the money which was taken to the Missouri Valley with the Church trains of 1866. Not only were they to collect the money, but each settlement was required to send teams and teamsters.

A telegraph school was set up with John Calhoun Clowes as teacher in the Brigham Young School House. He was an experienced telegrapher. Mr. Clowes was born December 5, 1835 in Maryland to Ezekiel W. and Gertrude M. Anderson Clowes. He came to Utah and was baptized a member of the Latter-day Saint Church November 24, 1864. On March 10, 1866 he was married to Annie Smith in the old Endowment House.

According to D.S. Spencer students of Mr. Clowes were: "Morris Wilkinson, Moses Thatcher, George Tribe, Joseph A. West, S. A. Kenner, W. A. C. Bryan, William B. Dougall, James Pack, Knud Torgeson, George Peart, Richard S. Horne, Volney King, Emma Lunt, John Henry Smith, Adolphus Whitehead, R. C. Lund, John Hougaard, John D. Stark, Alfred G. Davis, Walter Davis, and last but not least, President Anthon H. Lund, who was the first operator at Mount Pleasant in Sanpete County.

"Of the above, there is no question that Messrs. Kenner, Bryan, Dougall and Lund proved to be the most expert operators. Mr. Dougall became prominent as manager of the office and later succeeded Mr. Musser as superintendent. All the others named, however, were proficient to a degree; but in those days it was not so much the skill of an operator as it was his devotion to his labors; and, in this regard, all of those connected with the Deseret Telegraph service, as far as is known, proved true to their duties.

"A little later, we recall the name of Josiah Rogerson, who is at this time a proficient operator in the service of the Western Union Company, this city and the oldest practicing telegraph operator in the state. Mr. Rogerson's work at this time, (1910) in view of

his age, is considered marvelous. We recall, also, the names of Rosella Peacock, her sister Janie Peacock, Emma Symons, Barbara Evans of Lehi, Elizabeth Claridge, John W. Irons, the Misses Ada and Ina Johnson, Anna Kimball, Alfred Davis, Teddie Taylor, William B. Parr and Arthur O. Long, who has been in the employ of the Western Union for many years and through faithful service was finally promoted to the position of manager of the Salt Lake office.

"Of the operators at that time who were connected with the railway service we recall Richard P. Morris, ex-mayor of Salt Lake City, Charles W. Nibley, Eli H. Pierce, Richard W. Young, R. C. Badger, Douglas A. Swan, George W. Cushing, William J. Bateman, John O. Hampton, Hon. James E. Clinton, General R. T. Burton, Zina Wood, Heber L. Cummings, Ellen West, Mary H. Layton and David Egbert of Kaysville, William G. Sharp, M. C. Morris, Moses Evans, D. S. Spencer, John Peters and Lizzie Cotterell of Farmington. The Spencer family contributed four telegraph operators. E. Burke Spencer and Jacob T. Spencer were two of the best operators of their time. In the early days thirty words per minute was a high rate of speed.

"There was at that time a sort of brotherhood among the telegraph operators and a very strong union of feeling. It was seldom that an operator failed to say 'Good morning' or 'Good night' over the wire, but this did not last for many years.

"The word telegraph is of Greek derivation, meaning 'tele', afar off, and 'graphs' to write. The process of forming the first telegraph battery was by the use of carbon and zinc nitric acid. In the second process, the telegraph current was made from zinc and copperas; glass jars two quarts capacity being used, and a plate of copper placed in the bottom, with body of zinc suspended in the upper part of the jar. The jar was filled with water and blue stones or copperas was placed in the bottom of the copper plate, the jar being connected up, alternating from zinc to copper. Both of these methods are now done away with and the electric current is made by motor.

"Undoubtedly the one person who devoted the most time and energy to the establishing and maintaining of telegraphy in Utah was A. Milton Musser, who was most faithful in his labors in this regard, and who always had the respect and confidence of his employees. Probably no man has worked harder in the construction and maintenance of telegraph lines and service in Utah than that veteran Harry V. Cox, whom all telegraph operators in Utah knew and regarded most highly. M. B. Wheelwright of Ogden was another veteran line man, also Alex Carr of Salt Lake City . . . In the early days, the compensation of the telegraph operators was very small, and many of the operators whose names have not been given, associated themselves with the work very much as some men devote their time and energy to religious duties; in fact, to many operators it was their religion. This was particularly true in Southern Utah where the telegraph played such a useful part during the Indian depredations,

when there was such a great need of rapid and direct communication. For many years a telegraph office was maintained at the headquarters of President Young who was in direct and immediate communication with every important locality in the territory."

REPORT TO THE PRESIDENT

On February 18, 1867, John C. Clowes made his report to President Young:

Office Deseret State Telegraph
Salt Lake City, Feb. 18th 1867

President B. Young

Dear Brother: Please permit me to submit herewith an abbreviated report of my trips, north and south, in opening the offices of this line, viz:

Was relieved from 'Western Union Telegraph Office' November 28th, 1866, and immediately commenced working on the wires of this city. Dec. 1st had wires, etc., arranged so as to work to Ogden, which office had been opened at my request by an old operator, coming from the north. Dec. 4th started north, roads bad, arrived at Ogden on 5th, *David E. Davis* of Ogden takes charge. Arrived at Box Elder and fixed up the office on the 6th, *Peter Matson* of Box Elder takes charge. Arrived at Logan on 7th, fixed up the office on 8th. *Joseph Goddard* of Salt Lake City takes charge. I left for Salt Lake City 7 a.m. on the 9th, and arrived 4 a.m. on 10th. From Dec. 10th until 18th was detained in Salt Lake getting operators, machinery, etc., ready to go south. Arrived at Provo on the 19th and opened office on 20th. *Joseph West* of Ogden takes charge. Arrived at Payson 21st, and opened office on 22nd. *John D. Stark* of Payson takes charge. Arrived at Nephi 23rd partly fixed up office and left for Moroni on the 26th with one wagon and my conveyance. Sent two wagons and the southern operators to Scipio to build about half a mile of double line as the line was not put up to the town. Arrived at Moroni same day, and opened office. *Mr. Torgeson* of Salt Lake takes charge. Arrived at Mt. Pleasant 27th and opened office. *Antho H. Lund* of Mt. Pleasant takes charge. Arrived at Manti 28th and opened office. *John Hougard* of Manti takes charge. Arrived at Nephi again 29th arranged the office, batteries, etc. left *Wm. Bryan* of Nephi in charge. Arrived at Scipio Jan. 2nd 1867 and fixed up office. *Zenos Pratt* of Provo takes charge. Arrived at Fillmore 3rd fixed up office (and as neither of the Fillmore students were competent to take charge of the office) *Richard Horn* of Salt Lake takes charge. Arrived at Beaver on 7th (the line being some distance from Cove Creek Station was unable to open the office, arranged however to have all ready when we returned). Opened office at Beaver. *S. A. Kenner* of Salt Lake takes charge. Arrived at Parowan 10th and opened office. *Wm. B. Dougall* of Salt Lake takes charge. Arrived at Kanarra 12th. People not expecting an office had no suitable place to put it. Ran the wires into President Roundy's temporarily. *Geo,*

Peart of Salt Lake takes charge. An office was built and we fixed it permanently as we returned. Arrived at Toquerville 13th no place to put the office. *Bishop Willis* said he would fix an office as soon as he could. Arrived at Washington and overtook *Stickney* there. *Bishop Covington* did not know where to put the office until you were heard from, we did not open it. Went to St. George the same day 15th *Stickney* arrived with the wire (at St. George) at 11:40 a.m. and we got to work with Salt Lake at 12 o'clock office in St. George Hall. The house designed for the office was not finished sufficient to occupy. Went to Toquerville on the 22nd and as they were not ready could only put the office in temporary operation. *George Tribe* of Salt Lake takes charge. On 24th to Washington and opened that office placed *Adolphus Whitehead* in charge. Having got the St. George office, machinery, batteries etc. and arranged with *Robert Lund* in charge. We left for Salt Lake Jan. 30th and arrived Feb. 16th, calling at all of the offices, fixing up Cove Creek office, *Clarence Merrill* of Fillmore takes charge. Moving Kanarra instruments to a house the people have built for them. Left offices in as good condition as possible. Many supplies are still needed in most of the southern offices. I however requested the Bishops to supply the operators whatever was needed for the present. The Salt Lake office should be arranged so as to have the receiving department downstairs, the operating department upstairs, this would be a decided improvement and one that I would recommend. Not a man on this line ever worked a Telegraph line before, the line was strung and put into operation in the middle of winter. It is about five hundred miles in length, taking all into consideration please permit me as an old operator to say that I think the working of the same almost a miracle. Hoping that my portion of the work will meet your approbation, I remain your brother. Journal History Feb. 18, 1867.

ORGANIZATION OF THE DESERET TELEGRAPH COMPANY

At a meeting of the stockholders of the Deseret State Telegraph Line, on Thursday, March 21, 1867, the company was organized to the provisions of the Act incorporating it, with the following officers: President, Brigham Young, Sen.; Vice-president, D. H. Wells; Secretary, William Clayton; Treasurer, George Q. Cannon; Directors, Edward Hunter, George A. Smith, A. O. Smoot, A. H. Raleigh, John Sharp, Joseph A. Young, A. Milton Musser, Erastus Snow and Ezra Taft Benson.

The company was capitalized for \$500,000 with five hundred shares of stock issued at par value of \$100 per share. The majority of the stock belonged to the Trustee in Trust of the Latter-day Saint Church, as it had been built on a cooperative basis. Hence, throughout its life it was under Church direction.

The stories of the telegraph operators support the fact that they were partly financed by the Church, including special collections made for the benefit of the telegraph. Over the lines came sermons,

news, instructions, etc., and that which pertained to the Church passed without charge. According to Journal History, the Deseret Telegraph Company line did not pay its expenses, but until its sale to other interests in 1900 was subsidized by the Tithing Office.

The Telegraph gave work to hundreds of people, others were called to labor as people are called to go on missions. One such laborer was John Hayes of Spanish Fork who wrote: "My father and I helped place the telegraph poles when the line went through our town," and when asked how he came to get the job, answered; "As men are called to go on missions, so we were called to work on the line without pay, but it was a service to our state and Church."

Amos Milton Musser, son of Samuel and Ann Barr Musser was born in Donegal township, Lancaster county, Pennsylvania, May 20, 1830. When he was two years of age his father died leaving his mother with four small children to rear. In 1837 his mother married Abraham Bitner. Not long after Mr. Bitner's death, the Musser family came in contact with Mormon missionaries and, accepting their teachings, moved to Nauvoo, Illinois in 1846, only to find the city deserted by the main body of Saints who had begun the western exodus. They joined the last group crossing the Mississippi into Iowa. In Eddyville Amos Milton found employment as a clerk, and remained there until the spring of 1851, when he started for Utah. At Kanessville, Iowa, on May 24, 1851, he was baptized a member of the Latter-day Saint Church.



Amos Milton Musser

Mr. Musser arrived in Salt Lake City in the fall of that year obtaining employment as a clerk and scribe in the general tithing office. For the next six years he performed missionary labors for the Church in foreign lands returning to Utah in 1857. On January 18, 1867, the Deseret Telegraph Company was incorporated. A month later he was placed in charge of the company's affairs as general superintendent. This position, with that of director, he held for nine years and under his superintendency the company's lines were greatly improved and extended in many directions. In 1868 the gross receipts from tolls amounted to \$8,462.32. By

1873 they had grown to \$75,620.62; the Pioche, Nevada office receipts alone being \$33,478.83.

Mr. Musser passed away in Salt Lake City April 4, 1909. Annie Seegmiller Musser, wife of Amos Milton, also learned telegraphy, and afterwards taught a class of twelve young people, fitting them for positions in the various outlying offices.

William Bernard Dougall was born May 3, 1843 in Liverpool, Lancashire, England, the son of John Dougall and Catherine McSwein McDouglass. His mother, then a widow, accepted the gospel in 1853, and she and William were baptized into the Latter-day Saint Church. Two years later they crossed the Atlantic on the ship *Juventa*, arriving in Philadelphia May 5, 1855, and on September 7th of that year they entered Salt Lake Valley. The family settled in Springville, Utah county. During the next several years William traveled extensively in the interests of the Church.

In 1865 he attended the Brigham Young School of Telegraphy, and a year later was called to take a position with the Deseret Telegraph Company, and to take charge of the office at Parowan, Iron county. He remained in Parowan until May, 1867, when he returned to Salt Lake City where he was appointed to take charge of the Deseret Telegraph office, the following July. Mr. Dougall was connected with the company for many years serving as secretary in 1874, and becoming superintendent in 1876, which position he held until March 1, 1900. His later years were spent furthering education in Utah. He was a member of the Board of Trustees of the Latter-day Saint College in Salt Lake City at the time of his death April 9, 1909.

Harry V. Cox, one of the men who helped lay the first line for the Deseret Telegraph Company, was born in Aldbourne, England, February 14, 1837. He came to Utah in 1866 and immediately engaged in telegraph work being an expert in this line. He served at one time as assistant superintendent under William B. Dougall. Many were his experiences with Indians while stringing the wires. He continued in this line of work until ten years before his death.

INSTRUCTIONS MANAGERS AND OPERATORS of the DESERET TELEGRAPH OFFICES

You are requested to particularly follow the directions on this card for your guidance and to keep it on hand for ready reference:

1. Never send a dispatch *unless* you have news of general interest and importance, i.e. we do not want news of general interest *only* to your own locality.
2. All dispatches should be carefully condensed, telegraph only the actual facts and their causes, leave out all superfluous words and unnecessary details.

3. If fire occurs, send name of losers, their losses, the insurance if any, also cause of fire.
4. Report fatal accidents, murders, shooting affrays and disasters, or the death of any distinguished person residing in your locality.
5. If any extraordinary event or disaster occurs, telegraph the fullest particulars.
6. In all cases of disaster to life, the names of the killed and wounded are of the first importance.
7. Get your dispatches off at the earliest possible moment after the occurrence of any item of interest. *Stale news is worthless*; use every exertion to obtain full particulars and forward them *directly*, but always give commercial business first use of the wires.
8. Confine yourself *strictly* to *facts*. We do not want opinions.
9. Forward the dispatches *immediately*, addressed to Salt Lake Office, which is open till 9:30 p.m.; should you anticipate something of importance later than that hour, notify the office in time to have it kept open.

The following are betimes fruitful sources of interest to the general public; new mines, rich discoveries, reducing works, railroads, public structures, public celebrations and meetings, court proceedings, arrests, Indians, storms, cloud-bursts, etc., ravages by insects, crops, epidemics.

These instructions refer only to press dispatches furnished by employees of the Deseret Telegraph Company, and have no bearing on any news specials handed in for transmission by the authorized agent of any newspaper. Accept no press dispatches for transmission from any *unauthorized* person or agent.

No employee can be permitted to act as special agent for any paper or receive any extra remuneration, otherwise than their regular salary from the Company, for collating news.

Salt Lake City, Nov. 19, 1874.

A. M. Musser, Supt.

TRIBUTE TO PRESIDENT YOUNG

The Saints abroad will be pleased to learn of the success of the great Telegraph enterprise in Utah. This line connects all the principal cities, towns and settlements in the Territory, stretching from the north to the south, some 400 miles or more. Our enterprising president, foremost in all useful improvements, inaugurated and has brought to successful completion this grand work. He can now sit in his own office, and converse freely with the Saints throughout the Territory, though hundreds of miles distant. The youth of our own people have been properly instructed, and prepared to take charge at all the stations, in receiving and dispatching the lightning messages. Thus, we have the whole management of the *Electro-talkative animal* in our hands; and we trust that he will be taught in his youth to always speak the truth, and that all his conversation may be in

righteousness, and that he may never be alienated in his feeling from the good people of the Territory who have created him, and given him a dwelling place among the righteous. *Millennial Star*, January 10, 1867.

THE FINAL DAYS

The stories of the telegraphers tell of the sacrifices and the courage of the men and women who labored under the direction of the Church authorities, both general and in their own settlements. News passed over the wires at a very inexpensive rate, and while the line did not pay its own expenses, it was a blessing to the people.

From *Great Basin Kingdom* by Leonard J. Arrington: "The Deseret Telegraph was a typical product of the 1860's. The community cooperation involved in the construction and operation demonstrates Mormon efficiency in organizing a barter society for the reception and use of a significant invention. To have their own line, 'in the hands of, and under the direction of the Priesthood of God', as one of them expressed it, was a symbol of Mormon determination to appropriate the techniques of Babylon without becoming subject or beholden to Babylon. The line facilitated the effective administration of the expanding spiritual and temporal interests in the church; increased the security of the outlying settlements from attacks of Indians; and helped pioneers in scattered settlements to overcome the feeling of isolation, which must have overwhelmed them with loneliness before the line was built . . .

"By demonstrating the vitality of Mormon social and economic organization in providing a modern convenience at a comparatively early date, and with comparatively little sacrifice, the Deseret Telegraph actually contributed toward the perpetuation of Mormon social and economic institutions. The successful operation of this line at a time when grasshoppers were destroying their crops, Indians were stealing their livestock, and home industries were floundering by the dozens, unquestionably raised the 'esprit de corps' of the community of Latter-day Saints . . . it made them proud of themselves, their religion, and their Zion. By placing them in closer touch with the world, however, it prepared Mormon leaders to appreciate more fully the problems which would be faced when the transcontinental railroad was completed in 1869."

In 1887 Congress passed the Edmunds-Tucker Act for the purpose of prosecuting the Church of Jesus Christ of Latter-day Saints and its people because of the principles of polygamy sanctioned by them and practiced by some of the Saints. One provision of the law directed the Attorney-General to institute and prosecute proceedings, to forfeit to the United States government the property of the Church of Jesus Christ of Latter-day Saints, including all real estate in excess of \$50,000. The first step in carrying out these directions was the institution of a suit in the Supreme Court of the Territory by the United States District Attorney for Utah, against the Church.

This was on the 30th of July, 1887, the day following the burial of President John Taylor.

Mr. Frank H. Dyer, United States Marshal for Utah, was appointed receiver for the Church property. Among these properties held by the receiver was the Deseret Telegraph Company then valued at only \$22,000. Following the Manifesto the property was returned to the Church, but, in 1900, the Deseret Telegraph Company was sold to Western Union.

BEAVER AND IRON COUNTIES

By 1867 the Deseret Telegraph Company had extended its lines as far south as Beaver and shortly thereafter to Pioche, Nevada. This brought Beaver into telegraphic communication with Salt Lake City and points east. Beaver then became the point of diversion for the Overland stages, one line continuing on to St. George, the diversion here for Pioche.

Among the early telegraph operators were William Fotheringham, Robert Fotheringham and Daniel M. Tyler. Others who followed were Scipio A. Kenner, Josiah Rogerson, Mina Lunt, Fanny Claybourne, Solomon Wixom, Teddy Taylor and a Mr. Compton. Mrs. Henrietta Dotson Gentry was an early telegraph operator of Beaver and Minersville, working as an assistant to Mina Lunt. Others remembered are a Mrs. Hill, Flora Shipp, and Josephine Taylor who later became the wife of George Parkinson. The old Tithing Office, which stood on the corner now occupied by the LDS West Ward Chapel, was used as the telegraph office for several years.

Scipio Africanus Kenner was born May 14, 1852 at Saint Francisville, Missouri. His parents, Foster Ray Kenner and Sarah Catherine Kirkwood Kenner, were natives of Kentucky, with southern sympathies. The Kenners arrived in Utah in 1860 with *Captain Warren Wallings'* company of one hundred and sixty persons and thirty wagons, most of them pulled by oxen. Scipio, as a boy, became an apprentice printer at the Deseret News, later qualifying as a journeyman. In 1866 he became a telegraph operator at Beaver, Utah and later at Pioche, Nevada, and at Salt Lake City. He held offices ranging from justice of the peace to territorial legislator. Mr. Kenner died March 15, 1913 in Salt Lake City.

Josiah Rogerson was the early day telegraph teacher in Iron and Beaver counties, traveling through the different settlements and holding school for the purpose of teaching telegraphy. The following is taken from Mr. Rogerson's diary:

"S. A. Kenner a typesetter in Salt Lake City, got the telegraph alphabet and while on his way to Dixie in November or December, came to Parowan. He stayed with us a couple of weeks. While he was here, we made a flat wooden telegraph key out of some hickory wood, with a notch halfway on the inner side for A. Fulcrum, and on this key we practiced on the telegraph alphabet an hour or two

every day. Then at night again, sending and receiving messages out of the newspapers to each other.

"This wooden-key practice we kept up during all the winter months, till the Deseret Telegraph Company line was built and completed to Parowan and on to St. George in December 1866. President Brigham Young and A. Milton Musser came to Parowan in May 1867 and put me in charge of the Parowan office, as manager."

This office was set up in President William H. Dames' home. Among the early day telegraph operators were: Sarah Gurr Whitney, Dellie Barton, a girl of 15 years who learned the code, and became so efficient that she was later given a place as an operator at Parowan.

Bob Quarm had charge of the office in his home just north of the Public Square. Later it was moved to the home of Bishop Charles Adams. Sarah Ann Davenport Adams and her daughters, Francella, Mamie and son Will L. were all operators at different times.

Josiah Rogerson came to the United States from England with his mother, two brothers and two sisters after joining the Latter-day Saint Church in his native land. He crossed the plains in the *Martin Handcart* company entering Salt Lake City November 30, 1856. Later he went to Parowan, Iron county. Josiah was an expert in phonography having studied under Isaac Pitman, the originator of the Pitman short hand system in England. He served for several years as court reporter in Utah and Nevada. In 1888 he went to Montana where he was auditor of the Rocky Mountain Telegraph Company and manager of the Anaconda Telegraph office for five years. In 1902 he went to work for the Western Union Telegraph Company holding a responsible position for thirteen years. Thirty five years of his life were spent in telegraph service.

The following letter was received from Maude L. Matheson, written in her 85th year, telling of her experiences as telegraph operator in Cedar City, Utah:

"Being the last operator of the old Deseret Telegraph line which was established here in Cedar City about 1868, and the office having been located in my father, Henry Lunt's home, with his wife Ellen Lunt as manager, three young ladies as students and assistants, Alice Bladen, Henrietta Lunt, Mary Corry Corlett and later on others, the office remaining in the home. When I became sixteen I took over the management and was operator and manager when W. B. Dougall was superintendent and kept that position after the Western Union took over and the old Deseret line was abandoned in 1900. Then, when the advent of the Railroad came into Cedar City in the year 1923, the Telegraph Office was naturally established in the depot."

CACHE COUNTY

The telegraph line was connected with Ogden, Dec. 5, 1866, and soon after with Brigham City, then Logan Dec. 7th by way of Wellsville canyon. By January 1867, five hundred miles of wire had been strung extending from Logan on the north to St. George on the south. Later the line extended to Franklin, Idaho, and in 1870 it was extended east through the canyon to Paris, Idaho. The first telegraph office in Logan was in the store of C. B. Robbins at the rear of the First National Bank Building. Mr. Joseph Goddard was the telegraph operator. Soon afterward the office was moved to the old Tithing Office on the Preston Block where Mr. Canute Torgeson became operator. Mrs. Julia B. Nibley was the first operator in Paris, Idaho, and L. E. Hatch was the first operator at Franklin, Idaho. Mr. Harry V. Cox was the chief man in charge of the construction of the line to Bear Lake from Franklin. In some places snow was so deep that the wires had to be strung on the pine trees.

After the advent of the railroad the line was abandoned through Wellsville canyon and was built along the railroad track into Logan. This was another home enterprise and served until the Western Union replaced it.

DAVIS COUNTY

Elizabeth Cowley, daughter of James and Mary Heap Cowley was born in Farmington, Utah, October 6, 1856. Her parents were pioneers of 1852. When Elizabeth was sixteen years of age she was employed by the Deseret Telegraph Company in Salt Lake City as a telegraph operator.

She succeeded *Barbara Evans Bush* at the Farmington station and was employed as operator for five years. The railroad line, now known as the Union Pacific, was at that time the Utah Central. She also had charge of sending and receiving Wells Fargo express at the station.

At the time of her marriage to Walter C. Brown, which was solemnized in the Endowment House November 15, 1875, Elizabeth resigned as telegraph



Elizabeth Cowley

operator, but she always kept in practice on a set in her home. On February 22, 1942, at the age of 85 years, and sixty-nine years after learning her trade, Elizabeth, now Mrs. Miller, at the insistence of Heber J. Sessions, Union Pacific agent at Farmington, sent the following message to W. H. War, district manager of the Western Union, in Salt Lake City:

"I entered the service as a telegraph operator when 16 years of age at Farmington, Utah, then quit to get married. I have kept up with telegraphy by using a set in my home. I love it. I am nearing 86 years of age. You and Mr. Sessions are very kind to arrange this for me."

The aged lady's fingers did not hesitate an instant in sending the message in Morse code and she was gratified to receive his reply:

"That was wonderful. Please accept my hearty congratulations. Hope I can send such perfect Morse when I reach the 86 mark. Many thanks. Good evening."

During her lifetime Elizabeth Cowley Brown Miller was an active member of the Church of Jesus Christ of Latter-day Saints. She passed away early in February, 1944 at the age of 87 years.

Ethel B. Udy

Anne Barnes Layton, daughter of Christopher Layton, prominent pioneer of Utah, began her career as a telegraph operator at Woods Cross, Utah. The following is taken from her own writings:

"When I was fifteen years old I studied telegraphy from my oldest sister, Mary Ann, who became Mrs. George Swan 12 December 1878. In four months I took the examination from W. B. Dougall. I passed successfully and was assigned to the office at Woods Cross, Utah. I held this position for five years from October 1, 1879 until June 1, 1884. I resigned to marry the man of my choice, Seth Chauncey Jones of Salt Lake City. I never missed one roll call which was at 8 a.m. My salary was advanced three times. I clothed and boarded myself and gave my mother \$10.00 each month and helped clothe my youngest sister Sarah. I worked for the Western Union also the Utah Central Railroad. My father was one of the directors.

"I first met my husband to be while he was surveying for the Denver & Rio Grande. Two weeks after our wedding we went to Arizona to engage in school teaching at St. David, Cochise county, Arizona. We later moved to Layton, Graham county, Arizona, the town being named in honor of my father as well as Layton, Utah."

The equipment at Woods Cross included the telegraph instruments, a flag, a red lantern, and supply of train orders and telegraph blanks. Anne was the only telegrapher there at that time and there were no restrictions on the number of hours to be worked. She remembers young people frequently had dances and parties in the evenings and that they would call at the depot to see if she could go with them. "But I had to remain at my post until the last train cleared and they often were late, so I missed a lot of social life. In those

days you could send ten words in a telegram for a flat charge, instead of the fifteen words now permitted. When the train stopped at Woods Cross, the passengers would run to the telegraph office, write their telegrams, pay the flat rate, and rush back to the cars. I didn't have time to count the words until the trains had gone. Then I had to do a lot of condensing, but I never omitted the essentials." On one occasion a severe windstorm swept an entire train off the track near Farmington. Anne remained at her post for eighteen hours to assist the dispatcher in clearing the line of blocked and delayed trains, for the handling of telegraphic train orders under such circumstances was a most exacting responsibility.

At the age of 92 years (1955) Mrs. Jones, then Utah's oldest telegrapher, could manipulate the Morse key with a firm and clear hand. She could still write a legible script. In her day there were no typewriters in the office and it was necessary to write rapidly and distinctly. Among the treasured mementoes of her telegraphic career is a membership certificate in the Old Time Telegraphers' Association. Anna Lea Spencer.

JUAB COUNTY

From the writings of *William Andrew C. Bryan*:

My first sight of a telegraph wire was when about thirteen years of age. I was with father and mother, going to conference in Salt Lake City, in a wagon drawn by two splendid mules. We were jogging along the road, approaching the point of the mountain from the south when we saw a line of poles with a wire hung at the top strung over the hill going north and across the road west. I was excited and jumping out of the wagon ran over to the first pole and looked up at the wire to be sure I should be the first one to see the messages going by. As I looked up at the wire I could hear a humming noise, but could not see the message, so I ascended the pole and focused my eyes on the wire. By that time other wagons drove up, stopped, and the people got out of their wagons, all eager to see messages going by, and asked me, "Can you see the messages going by up there?" I answered, "No, they go too swiftly, but I can hear them humming by." I was disappointed in my vision, but I quickly made up my mind to find out how messages were put on the wire, sent along, and dropped off where they were destined to go. Father could not persuade me to get into the wagon again, nor to follow along the road.

The fascination to know started me running along under the wire and I followed that course, beating the mule team by an hour into Salt Lake City, where father found me peering through the window of the Telegraph Office watching the operators manipulating their telegraph instruments. Father tried to get me away from the window, but I made so much fuss about leaving before I could see how the messages were sent over the wires that he took me into the office and asked

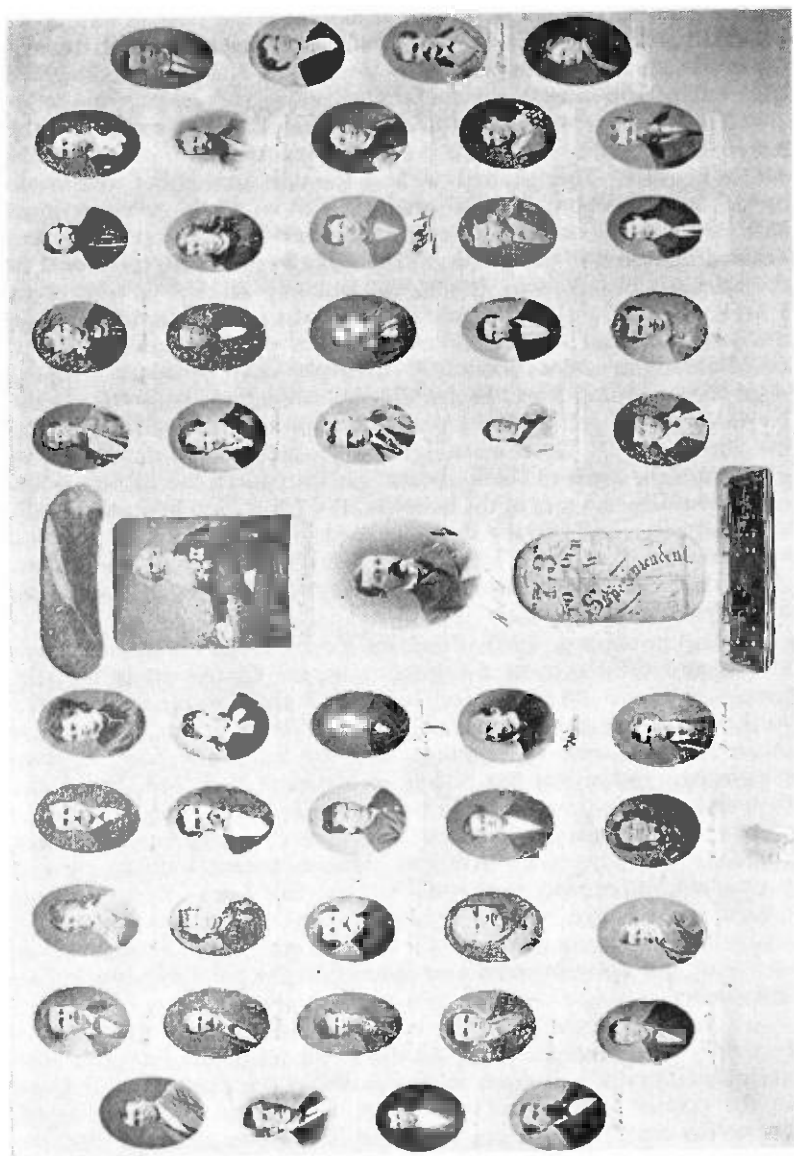
one of the operators if he would please show me how it was done. The man laughed and said, "Sure, come right in sonny, and we will show you all about it, and the first thing your father knows, he will have a telegraph operator in the family."

The operator seemed to like me, and they let me rattle the telegraph key and let me watch the paper tape running through the old Morse Register. They showed me how the dots and dashes were made on the tape, and how they read the tape and wrote the message down with pen and ink on paper, then told me how the messages were sent out and delivered to the people. That was all entrancing to me and to father, too. But the one lesson, to me, only set fire to my heart. I heard the dots and dashes and saw the paper tape running through the clock-work register, relays and sounders do their work, saw and heard all night, and as soon as I could get away from our stopping place next morning I was in the telegraph office again. I was a little bit timid about going to the door and one of the operators seeing me outside, said, "Good morning, Sonny, come right in and we will give you some more to think about." He introduced me to their "line man" who also had care of the batteries, and I was with him most of the day, and helped him scrape the zincs used in the batteries. Everything was wonderful and the wonder is still effervescing in my nature. After that day I was at home in the telegraph office and spent most of my conference there.

Early in the year 1865, President Young made his determination known and called on all the bishops of the Church to inform the people and call on them for aid. And the President made the further call on the bishops of the different cities, towns and settlements, to send some young men to Salt Lake City to learn telegraphy. Father was the Bishop at Nephi at that time, and I was then sixteen. He thought I was too young, and tried to find someone of more mature years to send, but failing to find such elderly person, and I right by his side, with the help of mother both crying and persuading, father consented and I went to Salt Lake City and, with a class of about thirty, all near my age though two or three were older, studied telegraphy under John C. Clowes, one of the finest penman and telegraph operators who ever listened to the good old Morse dots and dashes.

I returned home with the recommendation of my teacher that I could deliver the telegraph goods. The telegraph line was then unfinished, and the Indians were disturbing everybody, so I enlisted in the cavalry for Indian war service, and served until discharged, before the completion of the telegraph line. The telegraph line was completed and I was put in the office to work at Nephi about Christmas day, 1866.

President Young made his rounds visiting and teaching the people in the settlements of the territory at least once each year, and after Miss Parks, my assistant, became handy about the telegraph office, the President used to take me with him to act as private



Deseret Telegraphers
Center, S. F. B. Morse — Wm. B. Dougall

operator for him. Always a guard of armed horsemen accompanied the President on his trips, and I used to go with this guard on a good, nimble, intelligent horse as ever carried a saddle. The President wanted the news of the day, every day, and while on the road from place to place, his secretary in Salt Lake City would read and

compile news from the papers, and such local news as might be desirable for the President. When I would cut in with my telegraph apparatus and give my signal to the Salt Lake Office, my pen would begin sweeping over the paper like magic, copying the news from Salt Lake. I liked the work, as well as I liked the great fatherly man I was writing it for. Often the President stopped at places where there was no telegraph office. At such places I would cut the wire and establish my office—anywhere—give my signal—WB, and the little instrument I was holding in my hand would commence telling me what to tell the President, then I wrote it all down in a clean, readable hand.

Once when the President had been to St. George during the winter, he telegraphed me to meet him in Cedar City on his way north. At St. George my school mate, Robert C. Lund, was telegraph operator, one of the best. He kept the President informed at St. George and then would accompany him on the way coming north until meeting me at our meeting place. "Bob" would make the best copy. I never admitted it to him, but I can see the nice round lettered copy of his right now, and if he were here I would say to him, "Bob, you take the prize."

On his way north that spring, the President stayed overnight at Fillmore. The roads were in a dreadful state of mud, almost impassable, and things were happening in Utah and in our Congress that the President was very anxious to know about. In the morning he said to me, "Willie, I wish you would ride on ahead to Scipio and ask Salt Lake for everything of importance as soon as you can without injury to your horse." I obeyed that request. There was no telegraph office in Scipio, but the telegraph line wire was strung running directly over a pile of wood standing on end. It was snowing, like white feathers dropping down when I arrived at Scipio. I hunted up Bishop Martin and told him that he must arrange for me to use my telegraph apparatus. He said, "How are you going to do it?" I said, "Get a table and we will put it on top of your woodpile and I will put my instrument to work up there." He said, "All right." I had the wire cut and my instruments installed—it was still snowing and it was getting too dark for me to write; so the Bishop got an umbrella to hold over me, and a lantern to give light, and when the President arrived, I was up there copying the news.

Three Girls: In the summer of 1867 *Mary Ellen Love* (Neff) *Elizabeth Claridge*, *Elizabeth Parks* and others from Nephi were selected from their area to study telegraphy under the tutorship of William Andrew C. Bryan for the purpose of becoming operators for the newly founded Deseret Telegraph Company.

These students became efficient and were all located in offices by the fall of 1867. The three close friends selected new, and to their minds romantic names for use over the wires. These named were *Estelle* (Love) *Lizzette* (Claridge) and *Belle* (Parks) and were used

always and retained by the second generation with the prefix "Aunt." Belle Parks (Bryan), the mother of five children, passed away when she had been the operator at Nephi continuously from 1867 to 1891, twenty-four years, being relieved only for short periods by her husband, W.A.C. Bryan, and later by her daughter, Lula. Lizzette took charge of the St. George office a number of years. She was then married to Alfred W. McCune at which time she was wealthier than he, by reason of her telegrapher's salary, though later he became a multi-millionaire. Estelle's first telegraph service was at Fountain Green, Sanpete county, the fall of 1867. This was the scene of the Black Hawk wars in 1865-66 and 67. The pioneers were not molested by Indians during the six months Estelle was there. She taught the Morse system to Julia Woodward and Louis Anderson. The latter took over the work of the office when she left in the spring of 1868. The compensation received for the half year, in addition to her board, was fifty bushels of wheat delivered to her father in Nephi. After teaching a year in her father's private school, which was kept the year round at Nephi, she accepted a two-fold appointment in the spring of 1869 at Mona, Juab county, to attend the office for the Deseret Company and be clerk of the general merchandise store, these two places being housed under the same roof. She continued at this post for a year, then in response to a call from her father, she went home to aid him in teaching through July, August, and September. Estelle was married to Benjamin Barr Neff, October 19, 1870 in Salt Lake City and lived at his farm at Dry Creek, fifteen miles south of the city. Less than a month later the Deseret Telegraph Company located an office there, which was designated as Neff's Station at Dry Creek. This was opened November 12, 1870 and was a result of the excitement created by the finding of gold at Alta, in Little Cottonwood Canyon. A branch line was extended from this office to the mines, whereupon Estelle was employed as telegrapher in her home. Her knowledge of telegraphy became an important factor in her happiness, as through the electric key, she was in close communication with intimate friends of her girlhood who were scattered in offices throughout the territory. Lizzette, that devoted and generous friend of Estelle's, traveled by team from Nephi to substitute at the office for Estelle during confinement. Several days the mother's life was despaired of, and all business had to be suspended to keep her from listening to the ceaseless ticking. Neff's Office was removed to Sandy when the Utah Central Railway was extended to that point in the autumn of 1871.

By request of the Telegraph superintendent, Estelle came into telegraphic service again in the spring of 1873. This time it was in the railroad office at Sandy, two miles and a half from her home. For three months she did the difficult work at this office with her baby, between three and six months old, in her lap whenever it was not sleeping. It is hard to understand how she could transcribe those elusive dots and dashes if the baby made the noises natural

to babyhood. In addition to the main north and south lines, she had the business of the Little Cottonwood line during the activity of the great wealth producer, the Emma Mines, which she managed by means of a switch repeater. Her salary was \$75.00 a month, which in those money-scarce days, was a generous wage.

Traveling with her babe to and fro in the early morning and late at night, at times seemed endless. She enjoyed the privileges of a railroad pass and this made it possible to make frequent visits to Nephi, the home of her youth. Estelle prizes her life certificate of membership in the Old Times Telegraphers and Historical Association issued May 12, 1904. In 1886, before the days of telephones, a unique project, doubtless the only one of its kind in the world, was initiated at Nephi by three families. For the benefit of the half-grown children of Aunt Belle, Estelle, and Bessie, a private telegraph system came into being to teach telegraphy by social intersending and receiving. They had an electric battery, the poles set, insulators placed, and wire strung. This system was operated for teaching, practicing and visiting for several years.—*Heart Throbs of the West. Vol. 1.*

MILLARD COUNTY

Under the leadership of that master colonizer, Brigham Young, the men in all walks of life, from Salt Lake City to St. George, were transformed as if by magic into builders of telegraph lines. Thomas Callister, District Bishop of Millard County, had charge of the work through his county, constructing as many as 20 miles of pole line in one week.

With the termination of the Indian War, thus eliminating the need of the telegraph line for protection against the Indians, or for military purposes, other problems arose. It was soon discovered that the cost of maintaining and operating the telegraph line was a major financial problem. Each year thereafter it was operated at increasing loss. The burden became so great it was finally disposed of to the Western Union Telegraph Company. This company operated the line until 1902 when it, too, found the burden oppressive and in order to relieve itself from the ever-increasing operating loss, decided to dismantle the line and move it to a more profitable field.

In the interest of economy, the telegraph offices in Scipio, Kanosh and Cove Fort already had been discontinued and now to close the office at Fillmore, the only remaining office, and dismantle the line through the county seemed to be a tragedy. And particularly was this true with Thomas C. Callister, who was then Bishop of Fillmore, for it was his father, Thomas Callister, who as District Bishop, had charge of the construction of the original line through the county and Thomas C. as a young man had worked on it. To him, it meant more than so much wire, poles and other material. It represented a sacred principal transmitted to him by an illustrious pioneer father and he did not want to see it fail. Driven on by this compelling urge, he

undertook to organize a local company to purchase the line and keep it in operation. In this undertaking he met with many difficulties. On every hand he was confronted with the objection that if the Church and in turn the Western Union Telegraph Company, with all of their resources, could not afford to operate the line it would be impossible for a small local company to do it.

But Thomas C. Callister was not the kind of man to admit defeat without an effort. Operating losses, Irish dividends and like difficulties held out no fear to him. They were observed and swallowed up by that driving force of what he considered to be, necessity. He then was "Father of the flock" and he felt keenly his responsibility. He wanted to save this very important telegraph service for his people. He continued on with his efforts but he was able to find but one man in the five communities through which his line ran, who would give financial assistance. James A. Kelly, a young man of courage and energy, who was at that time just starting into the butcher business in Fillmore, gave him encouragement in these words: "Bishop, I can't offer you much money, but I am converted to your program and pledge you my wholehearted support." The Bishop's son, T. Clark Callister, was at that time in his senior year in engineering school. To him, too, had been transmitted this pioneer spirit "to build" so he offered his services and full cooperation in this very important public enterprise. He recommended, instead of trying to carry on a telegraph business that they convert the line to a telephone system, for this kind of business they could operate themselves, and thus avoid the expense of employing specially trained telegraph operators.

Acting upon this suggestion, and undaunted by their failure to get more financial help, these three men, this Mormon Bishop, his engineer son and this dynamic young business man entered into an agreement to purchase the telegraph line from the Western Union Telegraph Company and convert it into a telephone system.

Suitable telephone instruments could not be purchased at that early date making it necessary to rent telephones from the Bell Telephone Company. These instruments were obtained and everything was made ready to install them while Clark was home for Christmas holidays of 1902. Telephony was in its infancy at that time and there were many doubting Thomases. Even these intrepid communication pioneers were under an intense mental strain until they could put their ideas to the acid test and find out if they worked. To relieve this tension they installed a telephone in Mr. Kelly's meat market; strung a circuit to the Post Office about one half block away and installed a telephone there. To their great joy they "talked." People came from far and near to witness this marvelous communication achievement. For several days they kept this little system "hot" experiencing the extreme joy of talking to each other over the telephone.

With this experiment terminating successfully they installed telephone toll stations in Thompson and Peterson's Store in Scipio,

George's Store in Kanosh, Mr. Kelly's residence, in the old Olsen home and in Bishop Callister's residence in Fillmore, and thus in the waning hours of 1902 the first commercial telephone system in Millard County was put into operation.

They soon realized their service was only within the county and that they lacked the long distance telegraph service the Western Union Company had previously given. Accordingly, plans were prepared and estimates made for building a line from Fillmore to Oasis to connect with the Western Union which at that time was operating a telegraph office in connection with the railroad company.

At this point Mr. Kelly discovered with his limited finances he would be unable to carry on both the butcher business and the new telephone business. Inasmuch as his experiences had been with livestock, he withdrew from the telephone business selling his interest to the Callisters. The members of this family from Thomas Callister through his son, Thomas C. Callister, and continuing on through his son, T. Clark Callister and his family, have been pioneers of the communication industry from the date of its advent into the county until the present time. They have a combined service record of more than 300 man years in this important industry.

Under extreme pioneer conditions the program of expansion was carried forward. The line was constructed to Oasis and connection made with the Western Union, thus re-establishing telegraph service. Toll stations were established in Holden, Meadow, Oasis, Deseret and Hinckley, and in connection with the people of Oak City an extension was constructed and a toll station established in that town. Arrangements were made with the Rocky Mountain Bell Telephone Company for the extension of its lines and connections were made with this system through its Nephi exchange.

In 1904, the company was incorporated under the name of Millard County Telegraph and Telephone Company. The first officers were: Thomas C. Callister, President and Director; Alice M. Callister, Vice-President and Director; T. Clark Callister, Secretary, Treasurer, and Director; George Y. Wallace, Director; D. S. Murray, Director.

The company continued its work of expansion and improvements. A second long distance connection was made with the Bell System near Cove Fort, but the old wire purchased from the telegraph service was found to be not fully suitable for telephone service so it was replaced with new and better wire. In December 1907 a line was constructed to the new town of Burtner (now Delta), and in January, 1908 a toll station was established in the new combined office, hotel and residence of N.S. Bishop, one of the original settlers of this community. With the connection established with the Western Union Telegraph Company and the two connections with the Bell system, the company furnished at this early date not only telegraph service, but also local and long distance telephone service to all of the populace area of Millard County.

In January, 1909, the West Side Telephone Company, made up of people from Deseret, Hinckley and Oasis, who had recently installed telephones for local use, was organized and physical connections were made between it and the Millard County Telegraph and Telephone Company. The principal organizers of this company were: P. T. Black, Thomas H. Pratt, Dr. W. B. Hamilton, Joseph W. Damron, Jr., John Dewsnap, William Huff and Joseph W. Blake.

In November, 1910, the Peoples' Telephone Company was incorporated. This company was made up of stockholders from Leamington and Oak City. They constructed a line from Oak City through Leamington to Silver City where they connected with the Bell Company, and another line to serve part of the farming district known as the Delta North Tract. The first officers of this company were: A. M. Roper, President and Director; Leo Lyman, Vice-President and Director; John Greathouse, Secretary and Director; J. H. Strange, Treasurer and Director; George Finlinson, Manager and Director.

In 1917, in order to give more and better service on the west side of the county, it was decided to consolidate the West Side Telephone Company, the Peoples' Telephone Company and that part of the Millard County Telegraph and Telephone Company's property located in this territory into one operation company. Pursuant to this decision the Peoples' Telephone Company on December 24, 1917, increased its capital stock and the other two companies took stock in it for the value of their respective properties. The officers of the consolidated company were: Joseph T. Finlinson, President and Director; P. T. Black, Vice-President; T. Clark Callister, Manager and Director; T. H. Pratt, Director; Benjamin Kenney, Director; Millie Callister, Secretary and Treasurer.

Continuing this policy of consolidation in order to eliminate duplication and to improve service, in 1930 the Peoples' Telephone Company was consolidated with and became a part of the Millard County Telegraph and Telephone Company. Since that date this latter company has continuously served Millard County and parts of Juab County. It now has about 1200 subscribers, or slightly more than one for each eight people residing within the county. It is now operating more than 500 miles of telephone and telegraph toll circuits and, in connection with its connecting companies, is giving communication service to all parts of the United States and to many foreign countries. It has made extensive application of the latest developments in electronic techniques in the establishment of these long distance toll facilities. This pioneer communication company has a well-trained corps of communication engineers, and technicians and is well equipped to keep abreast with all developments in this rapidly improving communication age. — Stella H. Day.

SALT LAKE COUNTY

Charles Enos Pomeroy was born in Geneseo, Illinois February 26, 1843, the son of Dr. and Jane Ann Moore Pomeroy. He spent his boyhood days in the place of his birth and, at the age of seven-

teen, started as a telegraph operator for the Western Union Telegraph Company. Charles had learned telegraphy without his father's knowledge while still attending school. An expensive watch, a gift from his father, was given to one of the railroad telegraph operators in exchange for lessons in Morse code. While in school one day a message came from the operator at the station saying there was an opening for him in Julesburg, Colorado. It had always been his dream to go west, so he accepted the position; but his stay there was short as he was called to Omaha where he soon became chief operator. Shortly after he was sent to Chicago, St. Louis, and New York to serve in the same position. The company then transferred him to the Denver office where he stayed one year as manager, then came on to Salt Lake City by stage, arriving June 8, 1867. A year later he quit the telegraph company and went into banking business. His death occurred in Salt Lake City March 6, 1922 at the age of seventy-nine years. Christie P. Wells.

The following story is told by Jacob H. Trayner who was employed as a messenger boy for the Telegraph Office:

"I was informed by Eli H. Pierce, former missionary to Philadelphia, whom I had known as a child, and who was visiting our home in the 19th Ward, we having emigrated to Salt Lake City in November, 1885, that there was an opening for a messenger boy. The Deseret Telegraph Office was then upstairs over the Browning Bros. Store. Messages that came from points not on our service were transferred to the other company through a tin tube that had been installed for that purpose and their messages were transferred to us by the same method.

"The summer of 1890 I entered the employ of the Deseret Telegraph Company as messenger boy. I was thirteen years of age. Since there was no compulsory educational laws at that time, I remained with the company, meantime becoming interested in telegraphy. I acquired the ability to telegraph and was given the position of relief operator which required my services during the noon hour and from 6 p.m. to 8 p.m. when the office was closed.

"Meantime the business office of the company had been moved to 150 South Main Street, then later to the basement of the then Deseret National Bank corner of Main and First South Streets. Still later it was moved to 73 South Main. On May 1, 1896 I was appointed manager of the Salt Lake Office which position I held until September 1, 1898. During my tenure the company had one line north with offices in Franklin and Paris, Idaho. There were two lines on the south, one which branched off over into Nevada with an office at Pioche which was then an active mining town."

SANPETE COUNTY

Annie M. Johanson was one of the early telegraph operators in Mt. Pleasant. Annie was a cripple and having to do such hard work for a living Mina Erickson took her in and gave her the necessary

training for a telegraph operator. She became very efficient. Annie went out of her way many times to help both the people of Mt. Pleasant and the telegraph company. There were few phones in the small settlements and messages were carried by messengers. Ofttimes Annie would take the messages herself and, as they usually told of a death or some other tragedy, she would stay a few moments, and in her quiet, understanding way give strength to all who needed it. For many years she worked faithfully for the company and was given a certificate acknowledging her years of service.

Williamina Henrietta Morrison, daughter of William Morrison was born in Ephraim, March 13, 1859. When she was three months old her parents moved to Mt. Pleasant where their first home was a tent. Here they remained several months until they moved into the fort for protection with other settlers while struggling to lay the foundation of their future city. During the three years they remained in the fort Mr. Morrison constructed an adobe house to which he moved his family. They were now the parents of three children. The house was called "Bon Accord" meaning "Unity."

As Williamina, now called Mina, grew to young womanhood she was selected to take three months training in telegraphy. The office was opened in the home of Bishop William S. Seely with Mina in charge. Two years later the office was moved to her parent's home. Although Mina was only sixteen years of age when she began her career as telegraph operator, she was most capable and skillful. In 1891 a telephone system was established between Mt. Pleasant and Fairview along with the telegraph line, and Mina became its first operator. Her services as telegraph and telephone operator covered a period of eighteen years.

Mary Ann Hyde White, daughter of Apostle Orson Hyde and Julia T. Reinert Hyde, tells the following incidents regarding the re-establishment of the office of the Deseret Telegraph Company at Spring City, Sanpete county, Utah:

In June 1881, President John Taylor and a number of the Apostles attending a quarterly conference in Sanpete county, held at Manti, were guests at the Hyde home in Spring City. Realizing the need of telegraphic service there, President Taylor decided to re-establish communications at that place. At this point I was requested by the President to prepare myself to take the management of the office. Accepting the call, I went to Manti, in company with W. H. Folsom, then superintendent and architect of the Manti Temple, and made my home with the family of James H. Wareham and Henry B. Maiben.

Lewis Anderson at that time was in charge of the telegraph service located in the Temple Office. Under his direction I began the study of telegraphy and remained at that place some three or four weeks when, on account of the noise and confusion of building, I was transferred to Ephraim to the home of President Canute Peterson, then president of Sanpete Stake, and continued my studies with a Mrs.

Carrie Stalleson, a very able instructor. It was here I received the news from Washington, D. C. through the Salt Lake Office, of the shooting of President James A. Garfield and of his daily condition until his death.

I pursued my studies until early in November when, through the urgent request of Judge Jacob Johnson, the Spring City Office was opened. Judge Johnson supplied the desk, while President Taylor supplied the balance of the necessary equipment. Having taught my sister, then Luella Hyde, the art of telegraphy, she took charge of affairs at Spring City while I attended the Brigham Young Academy at Provo, where I substituted in the Provo Office whenever called upon. After returning from Provo I again took charge of the work at Spring City. Later I married Herbert Addison White, and bidding a fond "73" (kind regards) to my associate telegraphers, took up residence in Salt Lake City.

The first telegraph office in Richfield was in the home of *Peter Miller*, and the operator was his eleven year old daughter, *Maria*. She was taught the code by Lotty Claridge. Maria made her first monthly report December 1874. She resigned in the summer of 1877, and was succeeded by Hannah Jane Martin Spencer.

TOOELE COUNTY

Barbara Gowans Bowen and *Emily Warburton* were the first operators in Tooele, Utah. The following story was taken from a history written by Barbara:



Emily Warburton — Barbara Gowans

"When I was sixteen I went to Salt Lake City to learn telegraphy. Emily Warburton and I went together. We rented a room from a Mrs. Ure in the 15th Ward. We batched and our parents sent in provisions. We were three months in Salt Lake City being taught in President Young's office, whom we saw every day. We celebrated Pioneer Day in Salt Lake City in 1871 and participated in the telegraph float in the parade.

"In the fall of 1871 the Western Union opened an office in Tooele. Emily and I were the operators. I will never forget the first message I sent. Emily did not want to send it. I was very nervous, I tried but all that was received was the address and the signature. The gentle-

man who sent the telegram, thinking perhaps that we might have been nervous, went to the Western Union Telegraph office in Salt Lake City. He inquired about the message. It was shown to him and had only the address and signature. He sent the message from there. He was very kind about our mistake and never made any trouble for us because of this grievous error. In 1872 Father was called on a mission to England. After he had been gone several months Emily left the office and I held it alone until Father's return. I also assisted in the Post Office, and Express Office both of which were in the same building with the telegraph."

Barbara Gowans was born February 13, 1855 in Liverpool England while her parents *Hugh Sidney* and *Betsey Gowans* were awaiting passage on a ship to cross the Atlantic. They left Liverpool on April 22, 1855 aboard the sailing vessel *Samuel Curling*. From New York they went directly to Mormon Grove, Kansas where they joined the *Milo Andrus* company for the trek across the plains arriving in Salt Lake Valley October 24, 1855. They were accompanied on this journey by the parents of Betsey, Andrew and Ann McLeish Gowan, who had accepted the Mormon faith in their native Scotland.

Mr. Gowans served three terms as mayor of Tooele, also holding other important positions in the community. After his return from his mission to England in 1875 he became a telegraph operator in Tooele. He died September 12, 1912. His wife soon followed, her death occurring September 25th of the same year.

Barbara was married to Benjamin L. Bowen, July 24, 1876 in the Endowment house in Salt Lake City. They were the parents of eleven children. The Bowens lived most of their lives in and around Tooele City where Barbara passed away June 3, 1942.

UTAH COUNTY

On the 19th of December, 1866, John C. Clowes arrived in Provo and opened the first telegraph office on the 20th leaving Joseph West as the first telegrapher. From there he traveled to Payson and three days before Christmas, opened an office with John Stark as operator. *Sophronia Curtis* was another early telegrapher.

Emma Jane Allman was one of the first operators in Provo. She was born October 18, 1855 in Salt Lake City, the only daughter of Thomas M. and Jane Walker Allman. Her first work was as a telegraph operator in Farmington, Davis county, where she became engaged to a fine young man named Alec McDonald. Her father disapproved of the marriage because he was not of the Latter-day Saint faith. Emma Jane was a dutiful daughter, so she broke her engagement. In July, 1878, she became the second wife of Samuel S. Jones, prominent business man of Provo. One year later she passed away after the birth of her first child. The baby also died.

Springville: The first telegrapher in Springville was set up in the old tithing office on the northwest corner of First North and Main Street. Don Carlos Johnson, lifelong resident of Springville, town

historian, and publisher for many years of the Springville Independent, served as operator in this building. When he was called to serve on a mission for the Church of Jesus Christ of Latter-day Saints in England and Scotland in 1875, his wife, Lydia Johnson, took over the duties as telegrapher and served until his return. Mr. Johnson, who had previously worked in Eureka as a telegraphist recounts the excitement that came over the wires on October 8, 1871, when the disastrous Chicago fire was reported.

Mr. Johnson was succeeded by Gideon S. Wood as telegrapher. When he assumed the responsibility the office was moved into his mercantile establishment at First South and Main Street. There in a corner of his store, which is still standing and doing business as the G. S. Wood Mercantile Company, he set up a desk for his keyboard and instrument panel and carried on until the Western Union purchased the properties and rights of the Deseret Telegraph in February, 1900. The office was then moved to the old freight depot located at Fourth West, north of the site where the Denver & Rio Grande station was later erected. When this station was built shortly after the turn of the century the telegraph office was moved into it and has operated there until last December, 1960, when the railroad closed the station and wrote "finis" to telegraph in Springville.

There are a few people left who served this community as operators; Claud Eggertsen, who was telegraphist for thirty-five years, is the last of the Springville operators. He has now retired and lives at his home, 133 South 2nd West, Springville. Preceding Mr. Eggertsen, Martin H. Bird had worked for many years as railroad agent at the D. & R. G. station and as manager for the Western Union Telegraph. Mr. Bird was born in Springville, September 1, 1873, the grandson of pioneer settlers. His parents were Martin William and Adelaide Huntington Bird. His father died when Mart. was a young boy, leaving his mother with three children to support; consequently his educational opportunities were limited to a few years' attendance in the public schools, and he entered the employ of the D. & R.G. company in 1889. He learned telegraphy from G. P. Thompson, the agent then located at the Springville office, and became an expert operator. After working at Spanish Fork, Bingham and Eureka, he operated the Springville station from 1909 to 1926 when he was transferred to Provo.

George P. Thompson was a native of Princeton, Illinois where he received a liberal education. As a young man he was much interested in agriculture and worked on his father's farm. He chose telegraphy and railroad work as a vocation and became very successful. He came to Springville as station agent and telegrapher in 1891 leaving a very lucrative position in the East, because of his desire to spend more time in the out-of-doors. He purchased a fruit farm, along with other property here, and became a highly respected citizen. Because of poor health he resigned his position in 1904.

John C. Haymond, who at the time he began telegraphy, was one of the youngest operators on the line, has written me, at my request, some very interesting facts of his early experiences. Jack, as he is known by all his Springville friends, is the son of Amasa Lyman and Eliza Jane Bringham Haymond. He was born almost within the shadow of the D. & R. G. station here, and his interest in telegraphy and railroad work dates back to his earliest recollections. He remembers when President Benjamin Harrison came through the town. The observation car of his train stopped about where the Public Library now stands. "Dad held me high to see the President," he says, "so I could see above the *tremendous* crowd which must have been about twenty-five or thirty people."

It was while the station was located at this Main Street site that G. P. Thompson became agent, and here Mart Bird gained his first knowledge of the profession of telegraphy. When the depot was moved four blocks west of the early location, it was so far away, "that Marty and Thompson had to have bikes to get there, and the city fathers deemed it wise to pass a speed limit ordinance of five miles per hour to protect the children from the 'speed demons'." Jack tells that frequently as a very small boy, he would slip from the confines of the picket fence surrounding his home, and dash down to the depot where he would ride in and out of the yard on the trains, so long as he could keep out of Marshal George Storrs' sight. There was an ordinance barring anyone under twenty-one years of age from loitering around the depot; but he "tagged on to" Charlie Bissell, the freight agent, and helped him check freight when he could avoid the eagle eye of G. P. Thompson. After repeated trips to the depot to help Mr. Bissell, an idea struck Charlie. He would give Jack a job he himself particularly disliked; he would make him chief "spittoon and battery cleaner". For this menial task Jack was paid no remuneration, but his replacing the cleaned and polished spittoons each day at G. P. Thompson's desk, gained him admittance to the telegraph office and eventually to his appointment as messenger boy. He was allowed to stay in the office a little longer each time until finally he could come and go as he pleased.

As a messenger Jack found his pony very useful, for messages often had to be delivered at some distance. On some occasions the messages were tragic and their effect disturbing to a boy of twelve or thirteen. Such an occasion was the Scofield mine disaster, May 1, 1900. It was Utah's worst mine calamity up to that time when 202 men lost their lives. There were seven casualties from Springville. "It fell to me," said Jack, "to deliver the messages notifying the families. Knowing the sad news I just knocked at the door and when it opened, I dropped the message and ran without waiting to collect the regular 25 cent delivery charge."

Between errands assigned him the boy hung around the telegraph equipment and being fascinated with all the wires, he would lie on the table listening to the sounders. One happy day Thompson wrote on a

piece of paper A.; B...; C., and dropped it in front of the young boy. That was the extent of Thompson's teaching, but it was enough to fire the boy's enthusiasm, and he procured the balance of the alphabet from M. W. Bird. Now he felt that he was on his way. "Like a baby learning to talk", he says, "it all came to me with a bang, and by the time I graduated from the 8th Grade, I was a fair telegraphist."

Shortly after beginning his telegraphic career, Mr. Haymond had an unusual experience. One night, as he was on duty alone in the station at Springville, he cut in on the Associated Press wire as a dispatch came through from the A.P. office in Peru, stating that his uncle, John Groesbeck, Springville resident, had died of black smallpox. Mr. Groesbeck had gone to Peru to inspect a mine for A. W. McCune, prominent mining man of Utah.

About this time Mr. Bird went to Bingham as agent. He needed an assistant and sent for Jack, September 1, 1901. So impressive was this event, his first job away from home, that he remembers even the clothes he wore—the knee trousers, popular at that time, with long blue-black stockings that refused to stay up "because", he says, "the stretch was all gone out of my garters which made me so mad and so embarrassed that I haven't worn garters since." After some time in Bingham, Mr. Haymond decided that telegraphy was not his "forte", and he decided to go into train service. His last official telegraphing was done in April 1906, when he was sent by the Associated Press to cover the story of the San Francisco earthquake and fire. After entering train service Mr. Haymond served as conductor on the D. & R.G., the Bingham and Garfield, and the Utah railroad. He was train dispatcher on various roads and at the time of his retirement was Chief Dispatcher on the Union Pacific Line.

Other early operators include Gideon S. Wood, who succeeded Don C. Johnson, his brothers Ralph and George Wood. George did not work at the profession very long, but Ralph worked at Lehi until 1945 when he retired. Watt Storrs of Springville was telegrapher at Scofield and Ted, his son, was born in the living quarters of the station there. Ted relieved Jack of his position with the Union Pacific at the time of his retirement in 1951, and Ted retired last year at age 65. The Storrs family was a family of telegraphers including Ted's mother, his aunt and six or seven children. Russell the eldest, was Chief Dispatcher on the D. & R. G. at Alamosa, Colorado. All learned telegraphy in Utah about seventy-five years ago.

The Johnson family was prominent in the record of telegraphy as in all other affairs of interest in Springville. Among the family members who were the first in the community to learn the profession was Mary Ann Johnson, the fourth wife of Pioneer Aaron Johnson, who brought the first group of thirty settlers to Springville. When, shortly after the Deseret Telegraph Company was organized, the call came for volunteers to learn telegraphy, Mrs. Johnson was one of the first to volunteer. After learning the art herself, she taught it to her

daughter Ina, who in turn taught her two daughters, Celestia and Sylvina (Tina) and her niece Ada. Tina taught the profession to her two brothers, Bruce and Mitchell.

After the death of Aaron Johnson, May 10, 1877, Mary Ann and her family moved to Bancroft, Idaho, about the time Oregon Short Line Railroad extended its systems into Idaho. Consequently, members of the Johnson family, all telegraphists, were scattered all along the line. Tina was operator on the O.S.L. for thirty five years, and when she retired on a pension she was complimented on the fact that during her entire career she had never received a single demerit. Celestia, after a career of distinguished service, was also retired on a pension.

Mae B. Huntington.

In 1870 the Deseret Telegraph Company opened an office in Pleasant Grove, with *Mrs. Rosalie Driggs* as operator. Before its advent in 1865, when news of the assassination of President Lincoln was flashed over the wires at Salt Lake City, Knud Swenson, who had taken a load of produce to "the City" as it was then called, brought back the terrible news to his fellow townsmen, the news being then only thirteen hours old.

The autumn of 1870 saw Lehi in communication with the outside world through one of the modern inventions—the telegraph. A. Milton Musser, superintendent of the Deseret Telegraph Company, installed at that time an office of his company in the residence of Bishop Evans and placed Miss Ina Johnson of Springville in charge. The company offered to teach telegraphy to any of the local young women, and promised to place the office in their charge when they had reached a stage of sufficient proficiency. Three young ladies from Lehi, Barbara A. Evans, daughter of Bishop David L. Evans and Barbara Ewell Evans, Isabella Karren and Harriet Zimmerman undertook to solve the mysteries of dots and dashes under the tutorship of Miss Johnson. They were to be paid \$5.00 a month. Since the office was in the Evans home, Barbara progressed more rapidly than her rivals and obtained the position. The telegraph continued in operation until 1872, when because of insufficient receipts, it was abandoned. Miss Evans then accepted a similar position in Farmington, Davis county. Ruth K. Wanless.

WASHINGTON COUNTY

The first telegraph office was established in St. George in 1867 by President Brigham Young as a branch of the Deseret Telegraph Company. Robert Charles Lund was called on a short mission to go to Salt Lake City to learn telegraphy, that he might be ready to be the operator when the office was established. When the Temple was in the course of construction and President Young found it necessary to spend so much time here, he used to send his religious messages to Salt Lake City and other places after midnight when there was less interference.

This first office was established in a small building facing east, just south of the new Social Hall that had been erected in 1865, on the northeast corner of the block. It was later moved to the old Co-op store building just across the street, and then moved to a building erected for the purpose across the street north of the Tabernacle. At one time it had been located in a room of the County Court House. Besides Robert Lund, other operators were Elizabeth Claridge, the first woman operator, Joseph C. Bentley, Walter Keate and Edward H. Snow.

Mr. Lund was born May 26, 1847, to Wilson and Eliza Ann Brace Lund, in New Diggins, Wisconsin. In 1848, the Lund family came to Salt Lake City and, in the fall of 1861, the father was called to St. George where his trade of stone cutter was needed in the Public Works. Robert Charles became an efficient operator and was put in the St. George office as official telegraph agent for southern Utah for Brigham Young and the Church interests. Nora Lund.

Alydia Terry (Winsor) was born January 19, 1857 in Salt Lake City, the daughter of Thomas S. and Mary Ann Pulsipher Terry, early Mormon pioneers of Utah. The Terrys were among those called to the Dixie Mission, arriving in St. George on New Year's day in 1863. In March of that year the family was called by President Erastus Snow to go to Hebron, Washington county, on Shoal Creek, north and west of St. George to help establish a settlement there.

In the fall of 1872, the Deseret Telegraph line was extended to Pioche, Nevada by way of Hebron. Daniel M. Tyler came from the Beaver to the Hebron office as operator and during that time taught a class of four, including Alydia, in the art of telegraphy. Alydia was then sixteen years of age. She became a capable operator and took care of the office for a portion of the time.

In June, 1876 President Young released Anson Perry Winsor, Sr. who was in charge of the Church cattle at Pipe Springs and selected Charles Pulsipher to take his place. He was asked to take a telegraph operator with him, and, knowing Alydia's ability, asked her to take over the job. It was an inspiring thing for this young girl to travel in President Young's party and to listen to his powerful sermons delivered in the little town of Toquerville. She did her job faithfully and well while stationed at Pipe Springs. Later she married Anson Perry Winsor, Jr.

Ella Udall Stewart was the telegraph operator at Kanab at this times and the two girls became fast friends because of their association over the "wires." Beatrice S. Winsor.

TELEGRAMS

Christian A. Madsen was born in Copenhagen, Denmark, July 23, 1822. He came to Utah in 1858, and in 1862 moved to Gunnison, Sanpete county, where he became the Bishop of Gunnison Ward in 1876. He held this position for more than twenty years. Bishop

Madsen kept an accurate record of the telegrams sent and received in Gunnison from which the following were chosen:

Salt Lake City, August 29, 1877: To all Bishops, Presidents: Condition is not improving. He is now exceedingly low.

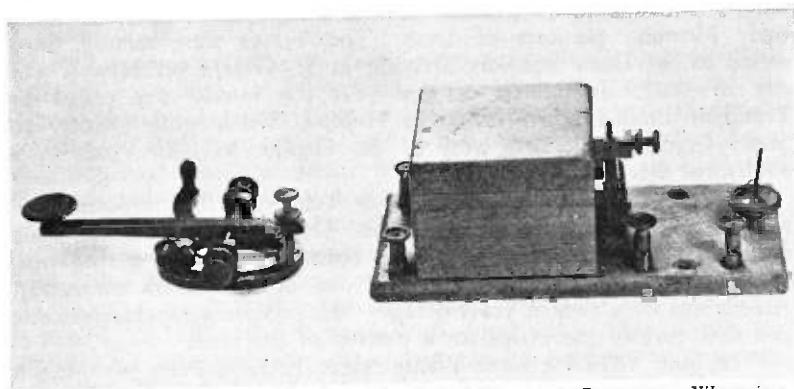
2. p.m. President Young's condition about the same, no improvement.

To all Bishops: President Young died at 4 o'clock.

To all Bishops: President Young's funeral will be held Sunday next. — W. B. Dougall.

August 30th: To all Bishops: A special train will leave York Sunday morning at 5 a.m. to arrive in Salt Lake in time for President Young's funeral. Fare round trip ticket \$1.50. Return train will leave Salt Lake 4:15 p.m. Please have people notified — J. Sharp.

Salt Lake City, September 10, 1877: To all Bishops: The two councilors of the late President Young and the Ten of the Twelve Apostles, two of whom (Pratt and Smith) are absent in England,



Telegraph instrument used by Swan Land and Livestock Company - Wyoming

held a meeting and waited upon the Lord with humble contract and subdued hearts, we earnestly sought to learn his mind and will concerning us, what steps we would take. John Taylor, the senior Apostle and who has acted as President of the Twelve, was unanimously sustained in that position, and with unanimity it was voted that the Quorum of the Twelve Apostles is the presiding Quorum and presiding authority in the Church. To facilitate the transaction of business it was voted unanimously that President John Taylor be assisted by Bros. John W. Young, Daniel H. Wells and George Q. Cannon in attending to business connected with the Temple, Public works and other Church affairs of a financial character.

June 25th, 1868. Strength of Gunnison, 42 able bodied men, 13 old men, 113 women and 246 children. Enrolled in Gunnison and Fayette at home now, 69 including Silver Greys. We have about 700 acres of promising grain in the field. C. A. Madsen.

July 13, 1868, Manti: To the First Commander in Sanpete: General Pace will be here this week. Keep a good look out and be ready. The Indians are prowling around. — G. Peacock.

July 14th. Colonel N.S. Beach, Manti: A heavy smoke was seen yesterday S. E. of Salina. — C. A. Madsen.

July 30, 1868, Spring City. To Captain C. A. Madsen. Shall drive to Ephraim today, to Manti tomorrow, and probably to your place on Monday. Let us hear from you. — W. B. Pace

August 1st. To General W. B. Pace. No Indian signs lately. Will write tomorrow and hope to see you on Monday. — C. A. Madsen.

October 15th: Post Commanders in Sanpete, Moroni: Two Indians seen today in the hills north of this place. Reports say that a raid on Manti is intended soon. Orson Hyde, Headquarters Sanpete Military District.

September 29, 1869. Col. Office, Manti, Springtown: To Col. Peacock and others of Sanpete. Six more horses have been taken from Fairview (Joe is here) and he thinks it is renegade Indian from Bridger. President Hyde's counsel is: that the people take care of their stock, keep up their horses and feed them of the abundance raised. — R. N. Allred.

June 25th, 1872: The Indians of the Shevitt tribe have commenced depredations on our settlements. The 12th last, horses were driven off, from the Twelve Mile Co-operative Farm. The 14th a young boy about 15 years old, by the name of Niels Heiselt, was killed by Indians in the same place and four horses drove off. Many horses, about 50, have been drove off within a few days in Sanpete and Sevier Co. — C. A. Madsen.

June 1st, 1876: To all Bishops and Presidents: While attempting to cross the Colorado River at Lee's ferry on Wednesday evening last, Bishop Roundy of Kanarra, formerly of Centerville, was drowned by sinking of the boat loaded with wagons, baggage and outfits. President Wells, Bishop Roundy, Nuttall, Hatch, Jacob Hamblin, Warren Johnson, John Porter and Elder Wilbanks were on board, but providentially were saved. Pres. Wells swam three rods, Bishop Roundy's body was not yet found. All the load including Pres. Well's carriage were lost. President Wells, Erastus Snow, Brigham Young, Jr., with a few others have gone on. No one was to blame. Everything possible was done to recover Brother Roundy's body. All well; very warm. — A. M. Musser.

June 2, 1876. Salt Lake City. To all Bishops and Presidents: Southern Stage Coach were robbed by two masked highway men on Tuesday night and again last night between Levan and Sevier river. Express box broken and mail sacks were cut. But last night's coach registered sacks escaped. One passenger on last coach robbed. — A. M. Musser

June 23rd, 1876. Salt Lake City. Brethren, will you please have all our tithing butter in your settlement well worked and packed

in barrels then kept in a cool cellar until fall or winter instead of sending it while the weather is so hot. It should be done by somebody who understands how to do it. It will be a great blessing to us to have good sweet butter to rely on, to supply our winter demands and we wish to find out which county can preserve it best.

— Edward Hunter.

June 23rd, 1876. Salt Lake City. To all Bishops and Presidents: Seven convicts escaped from the penitentiary yesterday while guard was at dinner. They placed planks against the wall and reached room, secured weapons, they marched the guard inside the penitentiary, locked the gates, secured arms and ammunition and left taking the horses belonging to the jail. Also stole one outside. They are all desperate characters named Chris Wilkinson, James Cane, Charles Patterson, Isaac Wells, Thomas David, W. M. Kelly and Tom Mayfield. Harry Charter, one of the prisoners who endeavored to give guard alarm, was shot by escaping convicts and recovery is doubtful.

— A. M. Musser.

July 6th, 1876. Salt Lake City. To all Presidents and Bishops: The following Indian News received here last night from Helena, Montana. A battle was fought June 25th, 30 or 40 miles below the Little Big Horn Mountain. General Custer attacked an Indian camp of from 2500 to 4000 warriors on one side and Major Reno attacked on the other. General Custer and 17 commissioned officers and every man of his detachment were killed. Major Reno retreated under the protection of the Reserves. He was surrounded in 25 hours until relieved by General Gibson. Number killed was 3 companies of the 7th cavalry besides himself, his two brothers, nephew and brother-in-law, and not one of his detachment escaped. 207 men were buried in one place. Indian loss not estimated as they carried all their dead away. They got all the U.S. arms of the fallen. — A. M. Musser.

July 28th, 1876, Salt Lake City. Bishop C. A. Madsen, Gunnison: Please let Brigham Young have what grain or other produce he may require to pay the work men on the Gunnison house. Forward his receipts for the same and I will deposit a like amount in the Tithing Office here. Your bro. in the gospel. — B. Young.

August 1st, 1876, Salt Lake City. C. A. Madsen, Gunnison: You can draw \$100 in merchandise from the Gunnison Co-op store and I will meet it here at the present store. I wish you to take the general oversight of the guiding of the house and disbursements thereof and aid Brigham T. all in your power. — Brigham Young

August 13th, 1876, Gunnison. Hon. Judge Peacock, Manti: A petition is on foot for the purpose of asking the county court to grant no more licenses for the sale of liquor and wine in this place. As parties interested might make haste and secure one I write this to inform you. — C. A. Madsen.

September 5th, 1876, Salt Lake City. Grasshoppers have got as far west as Weber near Ogden in great swarms. People cutting corn to prevent destruction. The other night five additional courses of

rock had been laid on about one-fourth of the Temple walls. The police authorities are taking active measures for the suppression of prostitution in Salt Lake City. Wheat prices here are 75 cents

July 4th, 1879, Gunnison. Bishop C. A. Madsen; I have lately bought of William King a span of mares which he will deliver to your place soon. I will be pleased if you will receive and keep them for a few days for me or send them to the Nephi Tithing Office the first good opportunity. In which case you will please telegraph Salt Lake City. — E. Snow.

July 17th, 1879, Gunnison: Erastus Snow, Salt Lake City. Your horses have not arrived. I will take care of them for awhile. — C. A. Madsen.

January 25th, 1882, Bishop Madsen, Gunnison: Every Wednesday and Saturday, exactly at 12 a.m. we send correct time by telegraph for all who may call and get it. Deseret Tel. Co.

February 10th, 1882, Salt Lake City. We will furnish your daily Tel. bulletins at \$10.00 per month. — W. B. Dougall.

Salt Lake City, May 1, 1885: Bishop C. A. Madsen, Gunnison, Dear Brother: Our office last year at Gunnison ran behind actual running expenses \$118.25 and in 1883, what time it was open \$48.10. This year up to Apr. 1st it is \$45.69 behind expenses. Our general business is so light that we cannot afford to continue keeping the office open there under such circumstances. We have kept it for the benefit of your place and not for our own benefit. If the residents at Gunnison are willing to own the office for what receipts are taken in at Gunnison making their own arrangements with the operator we are willing to do so, if they prefer this rather than closing it, otherwise we will be compelled to close. Please let me know as early as possible. Your brother in the Gospel of Christ and Peace. — W. B. Dougall.

October 26, 1885. Bishop Madsen, Gunnison: Send your sacks tomorrow for carload of grain to be shipped to Isaac Sears, Juab. — W. H. Folsom.

WESTERN UNION

The Pony Express was no more. Their mission having been completed, the construction companies were absorbed by Western Union. From the first day, the line was loaded with business, and profits were good. Jephtha Wade became president of Western Union. Edward Creighton's stock in the lines soared in value, creating a fortune; and he continued, after leaving Western Union in 1867, to increase it with other enterprises, many important in the development of Omaha. A part of his fortune was later devoted to the establishment of Creighton University at Omaha.

After 1861 Western Union gradually absorbed some 540 telegraph companies throughout the nation, built many lines, and became the national telegraph company of today. Its first great contribution to American economic progress was the unification of the country's

telegraph lines, because this gave the nation its first universal, fast and dependable communication.

The world little realizes how vital to the American way of life are the billions of words flashing over the Western Union network, or the engineering, the maze of intricate automatic apparatus, and the skilled work behind the scenes. Unseen by the public is a nationwide network of high-speed message centers in 15 major cities which speeds telegrams to their destination without manual re-transmission at any point. Each message is typed only once at the point of origin.

Through carrier systems which multiply by many times the capacity of wire and radio beam circuits, Western Union's facilities have been expanded to meet the growing demand for private wire systems leased to government and large companies, and for many public telegraph services.

We have come to accept the telegraph as being available, like electric lights and running water, without stopping to think what it means in our daily lives. Our food and clothing, weather information, transportation, the time we live by, news and countless things we depend on are brought to us or aided by the telegraph.

Great thinkers have truly said that what we *have* and *are* and *do* is built upon the past. Our nation today was settled, built and developed upon the solid foundation of such major contributions of the pioneers as the first transcontinental telegraph line. During the century since 1861 the symbol of the heroic pioneer telegraph man has become a part of our proud heritage.—George P. Oslin.

New York Office Western Union

Index

A

Abbott, Joshua, 442
Adams, William A., 174, 176
Aldridge, Betsey V., 438
Aldridge, William, Jr., 438
Alexander, Lucy, 17
Allen, Richard, 420
Allman, Emma Jane, 562
Allred, James Riley, 440
Allred, R. N., 569
Anderson, Andrew W., 259
Anderson, Clarence Wilford, 208
Anderson, Elizabeth, 57
Anderson, Elizabeth A., 57
Anderson, Gustave, 209
Anderson, Henry, 57
Anderson, Lewis, 169, 560
Anderson, Louis, 554
Andrews, Simeon, 379
Anderson, Mary Ann C., 169
Anderson, Mary Larsen, 208
Anderson, Verda, 179
Angell, Truman O., 137
Arbon, Hannah, 450
Arbon, Robert, 450
Arrington, Leonard J., 545
Ashton, Wendell J., 527
Asper, Frank W., 163
Asper, Rebecca Noall, 163
Asper, William, 163
Austin, George, 240

B

Bacon, John, 239
Badger, R. C., 539
Bailey, E. E., 12
Barnes, John A., 348
Barker, Anna M. Delap, 78
Barker, Christena M. Benson, 79,
83
Barker, Jane Carol, 85
Barker, Johanna Jensen, 79, 84
Barker, John Henry, 77, 102
Barker, John Humphrey, 78, 88
Barker, Susan Dermott, 79, 82
Barton, Ben (Dr.), 405
Barton, Elizabeth Bell, 33
Barton, Ellen Birchall, 33
Barton, John, 11
Barton, William Bell, 32, 34
Barton, Sarah Foster, 33
Bateman, Wm. J., 539
Beal, Madeline Weight, 485

Beck, Jonas, 299
Beck, Martha, 299
Beebe, Emily V., 41
Beesley, Anne F. B., 159
Beesley, Ebenezer, 141, 159
Beesley, Sarah Hancock, 159
Beesley, Susannah Edwards, 159
Beesley, Wm. Sheppard, 159
Behunin, Elias 185
Bchunin, Moses, 185
Bell, Esther Jane Booth, 466
Bell, Howard (Mayor), 431
Bell, William, 256, 466
Bemis, Alvin, 467
Bemis, Amos Wilson, 468
Bemis, Edwin, 470
Bemis, Jerusha Gurnsey, 467
Bemis, Julia F. McCullough, 468
Bemis, Nephi, 471
Bemis, Samuel N., 470
Bemis, William, 471
Bennett, Edward, 68
Bennett, Elizabeth Wood, 67
Bennett, Ethel J., 194
Bennion, John, 17
Benson, Ezra Taft, 9, 541
Benson, Kersten Erickson, 83
Benson, Peter, 83
Bentley, Joseph C., 567
Bessant, Joseph H., 472
Bingham, Karen H. H., 443
Bird, Martin H., 563
Bishop, N. S., 557
Black, P. T., 558
Blackburn, Abner, 441
Blake, Joseph W., 558
Bone, Hannah Slater, 41
Booth, Hortense Hyde, 482
Boren, Adaline M. Mathis, 472
Boren, Alley Dennis, 472
Boren, Wilford A., 472
Bosnell, James, 169
Bowen, Barbara Gowans, 561
Bowen, Benjamin L., 562
Bowman, J. H., 350
Boyle, Henry G., 418, 440
Boyle, Keziah D. H., 440
Broadbent, Mary, 51
Broadbent, William, 51
Brown, Alexander, 439
Brown, Amanda McMurtray, 439
Brown, Benjamin Franklin, 71
Brown, Charles H., 520
Brown, Cynthia S. McLellan, 227
Brown, David Brigham, 226

Brown, Diantha Loveland, 71
 Brown, George, 17
 Brown, James (Capt.), 439
 Brown, John, 379, 409
 Brown, John W., 10
 Brown, Lena Rasmussen, 227
 Brown, Lucinda, 71
 Brown, Lydia M. Lathrup, 227
 Brown, Martha Stephens, 439
 Brown, Orilla Leavitt, 71
 Brown, Philander, 71
 Brown, Ruby Spilsbury, 228
 Brown, Samuel, 226
 Brown, Walter C., 548
 Brown, William, 71
 Bryan, Belle Parks, 554
 Bryan, Wm. Andrew C., 538, 550,
 554
 Budge, Ann Hyer, 66
 Budge, Eliza Prichard, 66
 Budge, Julia Stratford, 64
 Budge, Mary Scott, 63
 Budge, William, 63
 Bullock, Thomas, 312
 Burdick, Nettie McDonald, 207
 Burgess, Harrison, 310
 Burke, Charles, 446
 Burton, C. C., 153
 Burton, R. T. (Gen.), 539
 Burton, Robert, 319, 535
 Burton, Samuel, 473
 Burton, T., 18
 Bush, Barbara Evans, 548
 Butler, Charles, 216
 Button, Mary, 442
 Button, Montgomery, 442
 Bybee, Arley S., 474
 Bywater, George, 329
 Bybee, John T., 474
 Bybee, Lee, 473
 Bybee, Robert L., 295

C

Cahoon, Andrew, 474
 Cahoon, Mahonri M., 474
 Caine, John T., 18, 153
 Calder, David O., 22, 139, 146
 Calkin, Asa, 10, 31
 Calkin, John, 31
 Calkin, Lucy, 31
 Callister, Alice M., 557
 Callister, Millie, 558
 Callister, T. Clark, 557
 Callister, Thomas C., 556
 Campbell, Leora M. T., 34
 Campbell, Moroni, 54
 Campbell, Robert, 310
 Campbell, Robert L., 20

Cannon, Caroline Young, 163
 Cannon, George Q., 11, 163, 541
 Cannon, Tracy Y., 163
 Careless, George Edward Percy,
 139, 159
 Careless, Jane Davis, 159
 Careless, Lavinia T., 140, 159
 Carlton, George W., 531
 Carlton, Stickney, 531
 Carpenter, Vernessa H., 480
 Carr, Alex, 539
 Carrington, Albert, 317
 Carter, Betsy Larsen, 229
 Carter, Edwin L., 230
 Carter, Isaac Philo, 440
 Carter, Matilda Lyman, 440
 Case, Cashun C., 475
 Catlin, John, 250
 Chadwick, Joseph, 60
 Chadwick, Mary Whitehead, 60
 Cheney, LaVon, 56
 Christensen, Lida Guyman, 175
 Clapp, Benjamin L., 310
 Claridge, Elizabeth, 539, 553, 567
 Clark, Francis, 403
 Clark, J. Reuben, Jr., 181
 Clark, John, 336
 Clark, John D., 475
 Clark, Ruth B., 10
 Clark, Vera B., 365
 Clawson, H. B., 153
 Clawson, Spencer, 153
 Clayton, William, 541
 Clifford, Franklin Green, 56
 Clinton, James E., 539
 Clinton, Peter, 310
 Clowes, Annie Smith, 538
 Clowes, John Calhoon, 531, 538, 562
 Cluff, David, 17
 Cobb, Augusta Adams, 30
 Cobb, Camilla C., 29
 Cobb, James Thornton, 30
 Cole, Zula R., 372
 Collard, Albert, 169
 Collard, Cornelius, 168, 172
 Collard, Hannah Hunt, 169
 Collard, Robena Crowther, 169
 Collard, Will, 176
 Collett, Sylvanus, 250
 Condie, Richard P., 162
 Conger, (Leonard S.), 405
 Conn, William A., 420
 Conway, Mike, 531
 Cook, Phineas W., 317
 Coombs, Ann Pennington, 168
 Coombs, David, 185
 Coombs, Joshua, 169
 Coombs, Lillian, 173, 178
 Coombs, William, 168

Corbett, Joseph, 17
 Cordon, George A., 263
 Cornell, Ezra, 512
 Cornwall, J. Spencer, 161
 Cornwall, Millicent D., 133
 Cotterell, Lizzie, 539
 Cowley, Elizabeth, 548
 Cox, Andrew J., 475
 Cox, Harry V., 539, 543
 Cox, Silas Cadman, 475
 Cox, William J., 425, 476
 Creighton, Edward, 516
 Crismon, Charles, 399
 Crismon, Mary Hill, 399
 Crocheron, Augusta Joyce, 448
 Crockett, David (Mayor), 363
 Crookston, Josephine R., 440
 Crosby, Oscar, 445
 Crosby, William, 379, 495
 Crow, Pioneer Women, 350
 Crowther, Jane Jewkes, 166
 Crowther, Thomas, 166
 Crowther, Will O., 176
 Croxall, Mark, 531
 Cunningham, Andrew, 18, 319
 Curtis, Sophronia, 562
 Cushing, George W., 539

D

Daley, Almira Barber, 433
 Daley, Judson M., 433
 Daley, Margaret B. Henery, 433
 Daley, Mary C. Jones, 433
 Daley, Moses, 433
 Daley, Phineas, 433
 Danron, Joseph W., Jr., 558
 Darchner, Wm. Decatur, 367
 Davidson, Lydia Shepherd, 489
 Davies, Wm. Oliver, 401
 Davis, Alfred G., 538, 539
 Davis, David E., 540
 Davis, M. C., 134
 Davis, Nathan, 336
 Davis, Walter, 538
 Day, George, 67
 Day, Sarah Honeyset, 67, 558
 Day, Stella H., 360
 Daynes, Joseph John, 136, 139, 162
 Demill, Emily, 214
 Dermott, Mary Kimber, 82
 Dermott, William, 82
 Derrick, Elwood Glade, 203, 227
 Derrick, Mary Emma Horspool, 202
 Derrick, Mary Shepherd, 201
 Derrick, Thomas, 201
 Derrick, Ursula Wise, 201
 Derrick, Zachariah Wise, 201
 Dewey, Benjamin, 447
 Dewsnup, John, 558

Dodge, Augustus Erastus, 210
 Dodge, Melissa Morgan, 210
 Dodge, Marion W. Clark, 211
 Dodge, Martha C. Bowman, 213
 Dodge, Sarah Gulley, 210
 Doremus, H. I., 20
 Dougall, Catherine McSwain, 543
 Dougall, John, 543
 Dougall, Maria Y., 41
 Dougall, Wm. Bernard, 538, 543
 Downey, Alva, 434
 Downey, Elizabeth H., 434
 Downey, Marietta Boren, 434
 Downey, Wm. A., 434
 Driggs, Rosalie, 566
 Driggs, Starling, 446
 Driggs, Starling Graves, 11
 Dunbar, W. C., 17
 Dunyon, John S., 310
 Durant, Ella Rigby, 237
 Durfee, Erastus, 185
 Durfee, Isabella Mott, 185
 Durkee, Charles (Gov.), 329
 Dusenberry, M., 213
 Dustin, Luella Jones, 199
 Dyer, Frank H., 546

E

Eckersley, Alice Hulme, 241
 Eckersley, Joseph, 240, 241
 Egan, Howard, 371
 Egbert, David, 539
 Eggertsen, Claud, 563
 Ellerbeck, Thomas, 17
 Erickson, Anna Anderson, 218
 Erickson, Nils, 218
 Evans, Barbara, 539
 Evans, Barbara A., 566
 Evans, Barbara Ewell, 566
 Evans, David L., 566
 Evans, John H., 430
 Evans, Moses, 539

F

Fabun, Clark S., 477
 Farr, Lorin, 538
 Fautin, Charles C. C., 35
 Fautin, Engabar Katrine, 35
 Fautin, Thomas C. C., 35
 Felt, Nathaniel H., 310
 Fennimore, James, 8
 Fenton, S. F., 531
 Field, Stephen J., 526
 Finlinson, George, 558
 Finlinson, Joseph T., 558
 Flamm, Henry, 258
 Fogg, James E., 295

Folks, Jesse, 477
 Folsom, Wm. Harrison, 138, 328,
 571
 Fort San Bernardino Families, 389
 Foster, Betsy, 230
 Foster, Phillip, 294
 Foster, Wm. H., 147
 Fowler, John Sherman, 447
 Fox, C. D. (Mrs.), 31
 Fox, Jesse W., 320
 France, Wm. (Dr.), 9
 Frink, Horace Monroe, 445

G

Gambie, James, 517
 Gardner, Gene L., 461
 Garff, Louise M., 52
 Garner, John, 498
 Gates, Jacob, 10
 Gibson, Jacob, 317
 Gifford, Levi, 9
 Gilbert, J. D., 477
 Gingell, Mary Ann W., 454
 Giuliani, Selena, 209
 Glade, Eliza Mary Litson, 226
 Glade, Isabell, 226
 Glade, James, 226
 Goddard, Joseph, 540
 Goddard, Stephen G., 157
 Goddard, Stephen H., 136, 157
 Goddard, Sylvia Smith, 157
 Goodwin, Isaac R., 448
 Goodyear, Miles, 351
 Gould, Benjamin, 174, 176
 Gould, Richard, 174
 Gould, Sydonia Bird, 174
 Grant, David, 17
 Grant, Jedediah M., 310
 Green, Hebsiheth M., 169
 Green, John, 165, 169
 Green, Mary Partington, 165
 Greathouse, John, 558
 Griggs, Thomas C., 141, 143
 Groo, Isaac, 325
 Grouard, Benjamin F., 413, 478
 Grundy, Isaac, 478
 Guyman, Elva S., 380
 Guno, Emma Baker, 59
 Gunn, Wm., 59
 Gunnell, Francis C., 258, 260
 Gunnell, Francis G., 295

H

Hadapp, Minnie I., 233
 Haight, Horton D., 535
 Halladay, John, 442
 Hamblin, Ida Rollins, 488
 Hamblin, Jacob, 24

Hamilton, Mary, 448
 Hamilton, W. B. (Dr.), 558
 Hampton, John O., 539
 Hancock, Dora, 364
 Hancock, Joseph, 447, 469
 Hancock, Nancy A. Bemis, 469
 Hanks, Almira Kennedy, 465
 Hanks, Ebenezer, 419, 465
 Hanks, Jane Wells Cooper, 465
 Hanks, Joseph, 465
 Hansen, James, 243
 Hansen, Johanna, 216
 Hardy, I. F., 364
 Hardy, L. W., 317
 Harman, Jesse T., 310
 Harmer, Spencer, 24
 Harmon, James, 535
 Harrington, Giles, 531
 Harrington, L. E. (Bp.), 142
 Harris, Delia Twede, 204
 Harris, Fanny Smith, 438
 Harris, Moses, 438, 479
 Harris, Sariah Aldridge, 438
 Harris, Silas, 438
 Harrison, Ann, 168
 Harrison, John, 168
 Harvey, Andrew, 339
 Haskell, Chester Kise, 441
 Haskell, George Niel, 441
 Haskell, Lydia C. H., 441
 Haskell, Sally Runnels, 441
 Haslam, Alice Hulme, 240
 Haslam, John, 240
 Hastrup, Cecelia Leth, 203
 Hastrup, Dorthea Cecelia
 Hastrup, Jens, 203
 Hatch, L. E., 548
 Haymond, Amasa Lyman, 564
 Haymond, John C., 564
 Heap, Barbara, 480
 Heap, Hannah Cooper, 480
 Heap, Hannah Ward, 480
 Heap, Mary Ellen Ward, 480
 Heap, William, 480
 Hedger, Henry, 531
 Heggie, Andrew Walter, 42
 Heggie, Annie Thompson, 43
 Heggie, Catherine Walker, 42
 Heggie, Jane Strachan, 42
 Henderson, Margaret Adams, 498
 Hermansen, Lula T., 443
 Herring, V. J., 403
 Hibbard, W. B., 345
 Hilbert, James, 45
 Hillacker, A. B., 531
 Hinckley, Arza E., 295
 Hirst, Charles T., 76
 Hirst, Harriet Tarry, 73
 Hirst, James David, 75

Hoagland, Lucas, 479
 Hoagland, Rachel Hale, 478
 Hochstrasser, Annie M. T., 53
 Hochstrasser, Mary Ann Lanz, 53
 Hochstrasser, Rudolph, 52
 Hochstrasser, Ursula K., 53
 Hockstrasser, Margaret M., 52
 Hockstrasser, Maria Sutter, 52
 Hockstrasser, Matilda A. J., 53
 Hogan, Ardella, 225
 Holladay, David Hollis, 443
 Holladay, John D., 403, 443
 Holladay, Thomas Middleton, 443
 Holman, Luella, 187
 Holman, Marianna, 173
 Hooper, W. J., 17
 Hooper, Wm. H., 345
 Hopkins, Richard E., 384, 426
 Hopkins, Richard R., 481
 Horne, Richard, 540
 Horne, Richard S., 538
 Hougaard, John, 538
 Howard, Harriet S. Brooks, 72
 Howard, John Richard, 71
 Howard, Martha Richards, 71
 Howard, Richard, 71
 Hubbard, I. M., 517
 Huff, Wm., 558
 Hull, Ayner, 380
 Hull, Mary Ann C., 60
 Hull, Robert McClellan, 60
 Humble, Anna Kjirstine, 188
 Humble, Henry, 189
 Humphries, James, 452
 Humphrey, John, 85
 Hunt, Celia Mounts, 464
 Hunt, Gilbert, 405
 Hunt, Jefferson (Capt.), 372, 405,
 464
 Hunt, Matilda, 464
 Hunter, Edward, 541, 470
 Huntington, Mae B., 566
 Huntington, Wm., 41
 Hyde, Joseph Alonzo, 481
 Hyde, Luella, 561
 Hyde, Orson, 560
 Hyde, Wm., 405, 439

I

Irons, John W., 539
 Iverson, Andrew, 231
 Iverson, Julia Matilda Olsen, 231

J

Jack, James, 153
 Jackson, Alden M., 406
 Jacobson, Eva, 180

Jeffcott, Ann Williams, 195
 Jeffcott, Thomas, 195
 Jeffcott, Thomas, 195
 Jenkins, David, 61
 Jennings, W., 17
 Jensen, Anna Nielsen, 182
 Jensen, Annie Hadvig, 34
 Jensen, Christina Marie, 35
 Jensen, Laust, 182
 Jensen, Niels, 10
 Jensen, Ole C., 34
 Jensen, Rachel M., 216
 Jenson, Andrew, 425
 Jewkes, Alma, 171
 Jewkes, Alma Gardner, 169
 Jewkes, Samuel R., 165, 171
 Johnsen, Anna Sorensen, 182
 Johnsen, Lars, 182
 Johnson, Aaron, 566
 Johnson, Ada, 539
 Johnson, Amos P., 170, 173
 Johnson, Annie M., 559
 Johnson, Annie Van Dyke, 187
 Johnson, Christian, 186
 Johnson, Don Carlos, 562
 Johnson, Elias, 185
 Johnson, George W., 165, 171
 Johnson, J. H., 132
 Johnson, Jeraldine, 180
 Johnson, Jesse W., 10
 Johnson, Ina, 539, 566
 Johnson, Maria Jane, 166
 Johnson, Martha Lewis, 187
 Johnson, Mary Ann, 565
 Johnson, Peter, 72, 169
 Johnson, Polly Guymon, 166
 Johnson, Robert L., 166
 Johnson, Warren, 569
 Jones, Alice H., 484
 Jones, Anne B. Layton, 549
 Jones, Elizabeth V. Baker, 196
 Jones, George, 194
 Jones, Johanna C. L., 69
 Jones, Louis E., 71
 Jones, Nathaniel V., 10, 310
 Jones, Richard, 194
 Jones, Samuel S., 562
 Jones, Sarah Beard, 194
 Jones, Sarah J. P., 195
 Jones, Seth Chauncey, 549
 Jones, Thomas Jefferson, 70
 Judd, Charles, 60
 Judd, Lois Gunn, 59

K

Keate, Walter, 567
 Keats, James W., 164
 Kelley, James A., 556

Kelley, Mary S., 217
 Kelly, John, 259
 Kenner, Scipio Africanus, 538, 546
 Kenney, Benjamin, 558
 Kleinman, Conrad, 204
 Kimball, Albert K., 163
 Kimball, Anna, 539
 Kimball, Edward Partridge, 163
 Kimball, Ellen Saunders, 351
 Kimball, Harriet Partridge, 163
 King, John, 9
 King, Volney, 538
 Kinney, John F., 11
 Kittering, C. F., 512

L

Lane, Perry L., 514
 Laphish, Hannah Settle, 39
 Larsen, Anna C. Jensen, 69
 Larsen, Anna Marie Jepsen, 220
 Larsen, Catherine, 184
 Larsen, Christian Jensen, 209
 Larsen, Johan, 182
 Larsen, Johannah L., 182
 Larsen, Karen Jensen, 208
 Larsen, Karen Marie, 220
 Larsen, Lars C. J., 208
 Larsen, Searn, 220
 Larson, Andrew Hyrum, 69
 Larson, Edith, 133
 Larson, Elna O. Malmstrom, 229
 Larson, Mons, 229
 Lay, Wm. Harvey, 444
 Layton, Mary H., 539
 Leavitt, John, 71
 Lee, Alfred, 17
 Leflen, John Tempest, 482
 Levick, Wm. R., 482
 Lewis, Melinda Gunlin, 187
 Lewis, Tarlton, 187
 Little, Fannie M. Decker, 357
 Little, Feramorz, 342, 357
 Little, James, 357
 Little, Jesse C., 318, 355
 Little, Rebecca E. Mantle, 358
 Livingston, Ella Ivory, 173
 Livingston, Lettie A., 173
 Lloyd, Wm., 63
 Long, Arthur O., 539
 Longston, Herbert, 169
 Love, Ann McLukie, 225
 Love, David, 225
 Love, Isabell, 225
 Love, Margaret Hunter, 226
 Luddington, Elam, 310
 Lund, Anthon H., 160, 538
 Lund, Anthony C., 160, 538
 Lund, C. N., 360

Lund, Eliza Ann Brace, 567
 Lund, Sarah Ann Peterson, 160
 Lund, Robert C., 541, 553, 566
 Lund, Wilson, 567
 Lunt, Emma, 538
 Lyman, Amasa M., 10, 365, 368, 404
 Lyman, Caroline E. Partridge, 460
 Lyman, Cornelia Eliza Leavitt, 462
 Lyman, Leo, 558
 Lyman, Lorenzo Snow, 463
 Lyman, M. A., 462
 Lyman, Maria L. Tanner, 461
 Lyman, Paulina Phelps, 455
 Lyman, Priscilla Turley, 462
 Lytle, Andrew, 380
 Lytle, Sarah, 380

M

Madsen, Christian A., 567
 Maesser, Anna Meith, 27
 Maesser, Karl G., 20, 26
 Margetts, Phil, 135
 Marquardson, Myrtle, 35
 Martin, Moses, 483
 Martineau, James H., 256
 Matheson, Maude L., 547
 Mathews, Joseph Lazarus, 446
 Mathews, Wm., 436, 444
 Matson, Peter, 540
 Maughn, Wm., 253
 Mayfield, John, 464
 McClellan, Eliza B., 162
 McClellan, John Jasper, 162
 McClellan, Mary, 364
 McCullough, Levi Hamilton, 468
 McCune, Alfred W., 554
 McDonald, James, 206
 McDonald, Sarah Ferguson, 206
 McDonald, Wm., 483
 McGary, William, 503
 McGinness, Benjamin, 484
 McIntyre, Wm. Ludlow (Dr.), 484
 McKean, Theodore, 325
 McKnown, Francis, 444
 McMaster, W. C., 17
 McViker, Emma J., 20
 Mecham, Dolly Ransom, 434
 Mecham, Lafayette, 434
 Mecham, Leticia Yager, 434
 Mecham, Stephen, 434
 Meith, Carl Benjamin, 29
 Meith, Emmanuel, 27
 Meith, Henrietta, C. B., 29
 Merchant, Richard, 470
 Merrill, Clarence, 541
 Merrill, Ira, 10
 Merrill, Ira Wm., 253

Metcalf, John, 454
 Middleton, Charles F., 214
 Middleton, Mary H. Butler, 214
 Middleton, Wm., 214
 Mikkelsen, Luella H., 173
 Miller, George, 471
 Miller, Wm., 17
 Mills, Margaret J., 59
 Mitchell, Laura, 365
 Molen, Simon, 256
 Morgan, Elinor Y., 173
 Morgan, Jennette, 62
 Morgan, John E., 61
 Morgan, Margaret Griffith, 61
 Morgan, Margaret M., 63
 Morgan, Owen, 61
 Morris, Eleanor C. Roberts, 49
 Morris, Hyrum Bowles, 49
 Morris, M. C., 539
 Morris, Richard P., 539
 Morris, Sophia Talbot, 49
 Morris, Thomas, 49
 Morrison, Wm., 548
 Morrison, Williamina H., 560
 Morse, Henry, 484
 Morse, Samuel F. B., 510
 Mott, Agnes Dodge, 213
 Moyer, Mary Eastcott, 451
 Moyer, Wm., 451
 Murray, D. S., 557
 Murphy, Elizabeth Sproul, 51
 Murphy, Emanuel M., 51
 Murphy, Grace Broadbent, 51
 Murphy, Jesse E., 51
 Murphy, Lavinna, 51
 Murphy, Nancy Easters, 51
 Murphy, Robina Sproul, 51
 Musser, Amos Milton, 538, 541, 542

N

Naegle, John Conrad, 204
 Naegle, John Henry, 204
 Naegle, Mary Louise, 205
 Naegle, Otilia Diising, 204
 Nance, Jennie Humphries, 453
 Neff, Benjamin Barr, 554
 Neff, Estella, 554
 Neff, Mary Ellen Love, 553
 Nelson, Johanna A. P. J., 224
 Nelson, Knute, 223
 Nelson, Nels, 224
 Newman, J. B., 338
 Nibley, Charles W., 539
 Nibley, Julia B., 548
 Nichols, Quincy, 294
 Nielsen, J. L., 179
 Nielson, Clara Collard, 172
 Noakes, John Hubbard, 485
 Nunn, Charles W., 340

O

Ogden, Peter Skene, 351
 Oldroyd, Geneva Ivory, 178
 Oldroyd, John T., 178
 Oldroyd, Robert M., 178
 Olsen, James Peter, 45
 Olsen, Laura H. Nelsen, 46
 Olsen, Marn Thomasen, 45
 Olsen, Mary K. Hansen, 45
 Olsen, Niels Christian, 45
 Orlin, George P., 572
 Oslin, George P., 518
 Ostlund, Anders N. E., 218
 Ostlund, Hannah Gyllenskog, 219
 Ostlund, Inere Svard, 218
 Ostlund, Louisa Magnusson, 219
 Ottinger, George M., 355

P

Pack, James, 538
 Park, John R., 21
 Parker, Edwin, 518
 Parks, Elizabeth, 552
 Parr, Wm. B., 539
 Parry, Bernard, 157
 Parry, Elizabeth Saunders, 157
 Parry, John, 136, 157
 Parry, Mary Williams, 157
 Parry, Patty Sessions, 157
 Parsons, Elijah, 191
 Parsons, Mary K. Larsen, 189
 Paskett, Marguerite Riser, 48
 Patrick, Robert, 34
 Patti, Adeline, 146
 Payson City Council Members, 363
 Peacock, Janie, 539
 Peacock, Rosella, 539
 Peart, George, 538
 Pederson, Anton, 154
 Perkins, Wm. G., 310
 Perry, E. W., 330
 Perry, Harriet, 157
 Peters, John, 539
 Pettie, Albert, 164
 Pettit, Edwin, 485
 Pierce, Eli H., 539
 Platt, Francis, 33
 Pomeroy, Charles Enos, 558
 Poole, Edward, 487
 Poppett, Alice Case, 435
 Poppett, Elizabeth, 434
 Poppett, Robert, 434
 Porter, John, 569
 Powell, George, 169
 Powell, Maria, 169
 Powell, Thomas (Mrs.), 355
 Prater, Richard, 172
 Pratt, Addison, 499

Pratt, H. O., 531
 Pratt, Libbie Sheets, 300
 Pratt, Louisa Barnes, 424, 499
 Pratt, M. W., 297
 Pratt, Orson, 9
 Pratt, Orson, Jr., 20
 Pratt, Parley Parker, 317, 380
 Pratt, Thomas H., 558
 Pratt, Zenos, 540
 Preston, Wm. B., 153, 199, 258
 Price, Charles, 209
 Prouse, Wm., 418
 Pugmire, Budge
 Pugsley, Nellie Druce, 154
 Pulsipher, Charles, 567
 Pulsipher, Zera, 310
 Pyle, Alexander, 228
 Pyle, Mary Louise, 228
 Pyle, Sarah Clark, 228
 Pyper, A. C., 12
 Pyper, Alexander, 139

Q

Quigley, James, 294

R

Rabel, Henry, 487
 Radcliffe, Thomas, 154
 Raleigh, A. H., 541
 Reed, John, 10, 253
 Rees, Ann Lewellyn, 165
 Rees, R., 165
 Reese, Enoch, 325, 435
 Reese, John, 8
 Reese, Venna A., 54
 Reiser, Heinrich, 46
 Reiser, Magdalena, 48
 Reiser, Susanna O., 46
 Reiser, Susanna Rupp, 46
 Rhodes, Thomas, 312
 Rice, Priscilla Lyman, 463
 Robb, George Drummond, 451
 Robbins, C. B., 548
 Robbins, Marie Howard, 73
 Roberds, Harriet Bemis, 470
 Roberds, John, 470
 Roberds, R. Thomas, 470
 Roberts, Adaninah, 49
 Roberts, Elizabeth C., 49
 Robinson, Alexander, 35
 Robinson, Daniel (Capt.), 35
 Robinson, Nancy E. Wagoman, 35
 Robinson, Rachel Smith, 35, 39
 Robison, Joseph V., 359
 Rich, Charles C., 10, 365, 370
 Rich, Emeline Grover, 457
 Rich, Harriet Sargent, 459

Rich, Joseph, 370
 Rich, Joseph C., 459
 Rich, Mary Ann Phelps, 383, 422, 454
 Rich, Nancy O. Neal, 370
 Richards, Franklin D., 317
 Richards, Samuel W., 310
 Ricks, Ellen, 263
 Ricks, Thomas E., 258, 263, 295
 Ridges, Joseph H., 136, 139
 Rigby, Ann Yates, 242, 262
 Rigby, Elizabeth, 244
 Rigby, Lorenzo, 297
 Rigby, Louisa Bacon, 239
 Rigby, Mary Ann Eckersley, 244
 Rigby, Mary Clark, 238
 Rigby, Sarah Haslam, 240
 Rigby, Sophia Elizabeth, 241
 Rigby, Twelve Sons, 264
 Rigby, William F., 237, 308
 Rigby, William F., Jr., 306
 Riggs, O. H., 344
 Rogers, D. W., 191
 Rogerson, Josiah, 538, 546
 Rolfe, Samuel, 384
 Rollins, Henry, 449
 Rollins, James Henry, 406, 487
 Rollins, James K., 9
 Roper, A. M., 558
 Roskelley, Samuel, 256
 Ross, James Darling, 32
 Ross, Sarah E. S., 32
 Rydalch, W., 17

S

Sabin, John C., 531
 Sands, Jane Sargent, 158
 Sands, John, 158
 Sands, Robert, 137, 158
 Sangiovanni, Prince Benedette, 192
 Sangiovanni, Susanna Rogers, 192
 Savage, C. R., 144
 Savage, David Leonard, 436
 Savage, Mary A., 436
 Shreiner, Alexander, 164
 Shreiner, Christian, 164
 Schreiner, Margaret S., 164
 Schveneveldt, Nancy B., 467
 Scott, George M., 350
 Seely, David, 378, 400
 Seely, Justus W., 378, 400
 Settle, Hannah Strickland, 39
 Settle, Wm., 39
 Sharp, John, 18, 319, 541
 Sharp, Martha Jane S., 442
 Sharp, Norman, 442
 Sharp, Wm. G., 539
 Shelmerdine, John, 348
 Shepherd, Carlos, 432

- Shepherd, M. L., 436
 Shepherd, Marcus Lafayette, 491
 Shepherd, Samuel, 488
 Sherwood, Henry D., 379
 Sherwood, Henry G., 367, 410, 491
 Shurtliff, Vincent, 310
 Sibley, Hiram, 516
 Silburn, Marguerite, 234
 Silver, W. Y., 329
 Silver, Wm. J., 229
 Skinner, Horace Austin, 449
 Slater, Hannah Pratt, 41
 Slater, James, 41
 Simmons, Elizabeth, 63
 Sitrine, George Warren, 401
 Smith, A. C., 173
 Smith, George A., 24, 541
 Smith, George A., Jr., 11
 Smith, Helen Maria Fisher, 57
 Smith, Hyrum, 56
 Smith, Jerusha Barden, 56
 Smith, John, 56
 Smith, John Henry, 538
 Smith, Mary Fielding, 56
 Smith, Thomas E., 295
 Smithies, Hannah Prowther, 157
 Smithies, James, 136, 157
 Smithies, Mary Robinson, 157
 Smithies, Nancy Noalls, 157
 Smithies, Richard, 157
 Smithson, Wm. Cox, 443
 Smoot, A. O., 146, 331, 541
 Smyth, Fannie, 173
 Snell, Rhoda, 17
 Snow, Edward H., 567
 Snow, Eliza R., 136
 Snow, Erastus, 541
 Snow, Lillian Coombs, 179
 Snow, Wm., 310
 Sorensen, Jeppe, 183
 Sorenson, Annie, 173, 177
 Sorenson, Niels, 177
 Sorenson, Sadie Collard, 168
 Spafford, Horace, 437
 Spafford, Martha Giles, 437
 Sparks, George, 418, 444
 Sparks, Quartus S., 406, 449
 Spencer, D. S., 539
 Spencer, E. Burke, 539
 Spencer, Hannah J., 561
 Spencer, Jacob T., 539
 Spencer, S. W., 153
 Sperry, Gertrude Barton, 34
 Staines, W. C., 18
 Stallieson, Carrie, 561
 Stapley, Charles, 453
 Stapley, Seymour, 453
 Stark, Daniel, 406, 449
 Stark, John D., 538, 540, 562
 Stebbins, W. R., 516
 Steel, Catherine Campbell, 350
 Stephens, David, 160
 Stephens, Evans, 142, 151, 160
 Stephens, Jane, 160
 Stewart, Ella Udall, 567
 Stiles, Edward I., 491
 Stoddard, Arvin M., 408
 Stoddard, John Rufus, 408
 Stoddard, Oscar O., 44
 Stoddard, Sheldon, 405
 Stoker, Henry, 225
 Storrs, Luella White, 473
 Stout, Wm., 410
 Strange, J. H., 558
 Street, James, 517
 Stringham, Briant, 337
 Sullivan, Archibald, 444
 Summe, Gilbroid, 447
 Summerville, Elizabeth W., 62
 Summerville, Wm., 62
 Swan, Douglas A., 539
 Swarthout, Emma Tanner, 490
 Swarthout, George W., 490
 Swarthout, Harley, 490
 Swarthout, Nathan, 384
 Swenson, Knud, 217
 Swift, Sarah, 41
 Symons, Emma, 539
- T
- Talmadge, Betsy E. Coss, 54
 Talmadge, John T., 54
 Talmadge, Freeman, 491
 Tanner, Julia Ann Shepherd, 436
 Tanner, Junius, 209
 Tanner, Mary, 209
 Tanner, Maurice, 462
 Tanner, Sidney, 436
 Tarry, Ann Hopwell, 73
 Tarry, John, 73
 Taylor, Ann Sanders, 68
 Taylor, Elmer, 437
 Taylor, Flora D. Randall, 32
 Taylor, John Possels, 68
 Taylor, Martin, 432
 Taylor, Nancy Possels, 69
 Taylor, Norman, 447
 Taylor, Sarah Faulkner, 69
 Taylor, Teddie, 539
 Taylor, Wealtha A. S., 437
 Taylor, Wm., 68
 Tenney, Nathan C., 402, 492
 Terry, Mary A. Pulsipher, 567
 Terry, Thomas S., 567
 Thatcher, Alley Kitchen, 198
 Thatcher, Hezekiah, 198
 Thatcher, Isaac, 198

Thatcher, Mary Gano, 198
 Thatcher, Moses, 538
 Thomas, Ann Chunn, 158
 Thomas, Charles John, 136, 158
 Thomas, Charlotte Gibbs, 158
 Thomas, Daniel M., 403
 Thomas, Joseph K., 158
 Thomas, Margaret S., 158
 Thorp, Christian S., 220
 Thurgood, Wm., 196
 Tollestrup, Albert, 173, 177
 Torgeson, Knud, 538
 Tribe, George, 538, 541
 Tucker, George L., 420
 Turley, Theodore, 406, 492
 Twede, Frederick N., 203
 Tyler, Daniel M., 567

U

Udall, Pauline, 464
 Udy, Ethel B., 549

V

Van Leuven, Anson, 492
 Van Leuven, Frederick M., 492
 Van Noy, Wm. I., 257
 Visick, Beth H., 46

W

Wade, Jephtha H., 516, 520, 571
 Walker, Hyrum, 59
 Wallace, George Y., 437
 Wallin, John V., 493
 Walling, Warren, 48
 Wanless, Ruth K., 566
 Warburton, Emily, 561
 Ware, Della Parsons, 191
 Wells, Christie P., 559
 Wells, Daniel H., 310, 331
 West, Allen M., 21
 West, Chauncey W., 538
 West, Ellen, 539
 West, Joseph, 540, 562
 West, Joseph A., 537
 Westover, Leona S., 50
 Wheelwright, M. B., 539
 White, Herbert Addison, 561
 White, Mary Ann Hyde, 560
 White, Samuel Dennis, 493
 Whitehead, Adolphus, 541
 Whitney, Horace G., 144, 153, 155
 Whitney, Orson F., 34

Whitwood, Jane Bennett, 68
 Wiehe, Willard, 154
 Wilkinson, Morris, 538
 Willard, H. M., 350
 Williams, Ben, 175
 Williams, Emma Rigby, 237, 244
 Williams, Isaac, 372, 409
 Williams, James, 406
 Williams, Rees Jones, 10
 Willis, Wm., 20
 Wilson, Alfred G., 438
 Wilson, Bushrod W., 493
 Wilson, Jane G. Howard, 438
 Winn, George, 250
 Winsor, Alydia Terry, 567
 Winsor, Beatrice S., 567
 Wixom, Mary Ann, 497
 Wixom, Nathan J., 495
 Wolfe, Sam, 379
 Wood, Ann Day, 67
 Wood, Charles, 67
 Wood, Gideon S., 563
 Wood, Zina, 539
 Woodbury, Florence S., 365
 Woodward, De La Montaigne, 497
 Woodward, Julia, 554
 Woodruff, Wilford, 6
 Woolley, E. D., 21
 Workman, Andrew Jackson, 440
 Workman, Rebecca Dack, 441

Y

Yates, Betty Hulme, 242
 Yates, Richard, 242
 Yorgason, James, 174
 Young, Brigham (Pres.), 2, 245
 Young, Brigham, Jr., 337
 Young, Clara Decker, 351
 Young, Harriet Decker, 351
 Young, John W., 337
 Young, Joseph A., 19, 337, 541
 Young, Joseph Watson, 73
 Young, Lorenzo Dow, 73
 Young, Mary Dell, 229
 Young, Persis Goodhall, 73
 Young, Richard W., 539
 Young, Zina D. H., 41

Z

Zimmerman, Harriet, 566
 Zimmerman, Isabella, 566