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Dedication from Richard Stubbs record book used as a guidepost for his life and his posterity to treasure

anduse: There is an invisible pen always writing over our heads and making an exact register of all the transactions of our life, not our public conduct only, and what we reckon the momentous parts of our life are; but the indulgence of our private pleasures, the amusements of our secret thoughts and all idle hours shall be brought into account.

Acknowledgements

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Rogers - letters from Hazel Scott Johnson from Arizona giving information on the Rogers line in 1963 and 1964.

Stowell - Most of William Rufus Rogers Stowell's biography was written under W.R.R.'s supervision by James Little. When completed it was carefully criticized for errors by W.R.R. in Colonia Juarez, Mexico in January 1893. **"I Was Not Ready to Die Yet": William Stowell's Utah War Ordeal** by R. Devan Jensen and Kenneth L. Alford *BYU Studies Quarterly* 56, no. 4 (2017).

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John Rodham Stubbs (spelled Rhodham preceding the generation of Richard Stubbs) - Wilford Stubbs wrote the History of John Rodham.

Richard Stubbs - information was compiled in November 1964 by Dora Leetham Bascom, Helen Durrant Sovine, Ida Beck Stubbs, and Edith Ross Slack (who held the Richard Stubbs Family Record book in 1964, and made copies for other family members). A Biographical Sketch of Richard Stubb's Life was written during his lifetime, with a handwritten copy recorded in the Second Ward MIA Book, 1898, and copies held by family members. Genealogy records of the Stubbs family were held by Mrs. Clifford (Ida) Stubbs. Other sources included: abstract of property of Richard Stubbs; notes, letters, and other information from Arvil Scott (17 Nov 1964) and Arvil and Pamela Stoddard Gale (14 Nov 1964)

Susannah Temperance Goodman Stubbs - Personal History was written by her daughter Ellen Maud Stubbs Ashton.

Ellender Ware - a History of Ellender Ware by Mary J. Craner for The Daughters of Utah Pioneers; Memories That Live--Centennial History of Utah County, published and compiled by the Daughters of Utah Pioneers of Utah County, 1947;

History of Provo, Utah by J. Marinus Jensen, A. M., 1924; Provo, Modern Pioneer City, compiled by the Workers of the Writers Program of the Work Projects Administration for the State of Utah, 1942.

Temples of the Most High, N.B. Lundwall, compiler and publisher, Salt Lake City, Utah, 1941;
The Handy Book for Genealogists (revised and enlarged 4th edition, 1962) by George B. Everton Sr. and Gunnar Rasmuson, published by The Everton Publishers, Logan, Utah.

VA Colony, Independent State, Tenth US State, WVA County after Civil War

Harrison County, Virginia became one of the counties in West Virginia as a direct result of the Civil War. Harrison County had always been a part of Virginia although it never had much in common with other counties of Virginia because the rugged Allegheny Mountains made transportation very difficult between them. The area now known as West Virginia was organized in 1861 under the name of Kanawha. Two years later in 1863, this territory was admitted as the twenty-fifth state with a total of fifty counties. Five additional counties have been added to West Virginia since statehood.

Virginia was a royal colony in 1624, an independent state in 1776, and the tenth state in 1788. Counties in Virginia where the Rogers & Wyers lived are listed by date when they were formed: Harrison, 1772; Loudoun, 1757; Fauquier, 1759; Fairfax, 1742; Frederick, 1738; and Gloucester, 1651.

Rhodam Rogers b. 1756 at Fairfax, Fairfax, VA Marries Mildred Nelson in 1799

Rhodam Rogers was born in 1756 or 1757 (age 75 in 1832), at Fairfax, Fairfax County, Virginia. He married Mildred "Milly" Nelson in 1799. There is a question at this time as to his parents names but they are believed to be Richard and Elizabeth Rogers, according to a will which was found. Rhodam died at Lumberport, Harrison, Virginia in July 1843.

The Rogers were Baptists and Democrats. It is believed their ancestors came to America on the Mayflower. Rhodam came to Lumberport from Fairfax, Virginia in 1796 with two brothers, William A. and Edward. They had money and bought up large tracts of land. Edward had a large farm on the West Fork River where the town of Harwood is now situated. The old Rhodam Rogers farm is at Beech Hill, known as Jones Run and Robinson Run, in Eagle district a short distance from Lumberport, Harrison, Virginia, now West Virginia. There were approximately twenty-two hundred acres on the Old Rhodam Rogers farm. During the Civil War they had thirty-seven slaves. The farm had a school house on it and all the children had a good education. Rhodam was a cabinet maker by trade. He built the first frame house in that part of the county by whip sawing the lumber by hand. In 1913 the old Rogers home burned with all the family records. The family cemetery is located on a little hill on the farm, but visitors say that most of the names and dates on the weather beaten headstones made from stones of the area have washed away. There was at one time a big Indian Fort close to the Rogers Farm. The following is a document of Rhodam Rogers from the State of Virginia, County of Harrison:

On the day of June 7th, 1832 personally appeared in open court before John Reynolds, William A. Rogers, Benjamin Stout and James Fleming. The court of Harrison County now sitting, Rhodam Rogers a resident of Harrison County and State of Virginia aged 75 years who being first duly sworn according to Law doth on his oath make the following declaration in order to obtain the benefit of the act.

That he was born and raised in the County of Fairfax, Virginia. That sometime in the summer, the month not recollected, in the year 1777 he volunteered his services in a company under the command of Capt. Dennis Ramsey. Marched to Alexandria, was attached to a regiment under the command of Col. William Romney. Then he marched to White Marsh or White Plaines, joined the army under the command of Brigadier General Charles Scott, from thence marched near Germantown was there at the time of the Battle but not engaged. Was discharged after having served between three or four months.

In the month of August 1780 he volunteered his services in a company under the command of Capt. William Mason, Lieu. James Nisbitt was attached to a regiment under the command of Col. Sueas. From thence he marched to Frederickburg. Thence to Richmond thence to Petersburg, thence to the Cheraw Hills was under the command of General Green, from thence he marched to Pittsylvania court house and was discharged having served five months and upwards the two discharges are herewith enclosed. He never was directly engaged in any battle but upon one occasion when stationed at Cheraw Hills he was detailed with a small party to guard some cattle when they were met by the enemy and a skirmish took place in which he received a wound in the face by a bayonet which broke his jaw bone. He also received a wound in the hand at the same time. The skirmish resulted in the capture of the British to

the number of thirty or forty prisoners. He was then commanded by a strange officer whose name he does not recollect. From Fairfax he removed to Loudon thence to Fauquier thence to Harrison where he has resided for the last thirty five years. He hereby relinquishes every claim whatever to a pension or except the present and declares that his name is not on the pension roll of the agency of any state. Sworn and subscribed to.

And the court do hereby declare their opinion after the investigation of the matter and putting the interrogatories prescribed by the war department.

Rhodam speared wolves to get the bounty pay he used to pay his taxes. Some of the irons used to spear the wolves and a cane that they cooked on were salvaged from the fire and are today in possession of D. Ray Rogers, a great grandson of Rodham Rogers. The Jones Baptist church located in the surrounding area of Jones Run where Ellander was born, lists Rogers as some of the early founders.

Abishai Wyer b. 1791 at Stephensbrough, Frederick, VA & Delilah Eunice Rogers b. 1786

Little is known about the Wyer (Ware or Weir) line. Abishai Wyer was born September 5, 1791, in Stephensbrough, Frederick County, Virginia. Delilah Eunice Rogers was born January 11, 1786 at Bull Run, Fairfax County, Virginia. Abishai's father, John Wyer was born December 12, 1736 in Virginia and mother Susannah "Ann" Harrison about 1738. Grandfather, James Wyer of Gloucester, Gloucester County, Virginia was christened November 15, 1704. Grandmother Agnes was born in 1707 and came from Gloucester, Gloucester County, Virginia.

Abishai and Delilah must have made their first home together in Rockingham, Harrisonburg County, Virginia since the first five children were born there: Richard, about 1814; Elizabeth, about 1816; Rebecca, January 20, 1818; Suchannah, about 1820; and Rabhi, about 1822. Ellander was the sixth child from a family of nine children.

Abishai and Delilah Wyer raised only two daughters to maturity, their third child Rebecca and sixth child Ellander. Seven of their children died at a very young age and records are incomplete as to their birthdates, causes of death, and dates of death.

The family, Abishai, Delilah, and their young daughter Rebecca then moved to part of the Rhodam farm at Jones Run, Harrison County, Virginia.

Ellander Wyer b. 1825 at Jones Run, Harrison, VA & Mother Delilah at Bull Run, Fairfax, VA

Ellander Wyer was born December 1, 1825, at Jones Run, Harrison, Virginia. She was the sixth child of Abishai and Delilah Rogers Wyer. She was a grand daughter of John and Susannah Harrison Wyer and Rhodam and Mildred Nelson Rogers. Her parents and grandparents were born and made their home here also.

Ellander became the first born after this move and grew up with Rebecca to the happiness of their parents. Three more children were born at Jones Run: Asa, about 1827; Dorcas, about 1829; and (Meriah, Meriha) Melvina, born about 1830. The family farm or plantation at that time had maple trees and their sap was gathered and made into syrup for the family.

Mormonism found its way to Abishai and Delilah's home. They were baptized into the Church of Jesus Christ of Latter-day Saints in September, 1836. The desire to gather with the saints followed their conversion and in 1837 they left their home in Virginia and went to Kirtland, Ohio with their two daughters--Rebecca, age nineteen and Ellander, age twelve.

At Kirkland, Ellander and her family attended Sunday meetings at the Kirtland temple and ast Meetings the first Thursday of each month commencing at or before 10 A.M. and closing at 4 P.M. There were many manifestations of the Holy Spirit which the entire congregation witnessed on many occasions at these gatherings, such as the gift of tongues, the interpretations of tongues, visions and marvelous dreams. The singing of heavenly choirs was heard. Manifestations of the healing power through the administrations of the Elders were witnessed. The sick were healed, the deaf made to hear, the blind made to see, and the lame

made to walk, in very many instances. It was plainly manifest that a sacred and divine influence, a spiritual atmosphere pervaded the temple. On one occasion Father Smith, the Prophet's father, presided over a meeting in the Temple, and after opening the meeting with prayer, in which he very earnestly prayed that the Spirit of God might be poured out as on the day of Pentecost, that it might come "as a rushing mighty wind." Sometime in the midst of the meeting in afternoon it did come.

These experiences were never forgotten by Ellander and her parents and undoubtedly strengthened their testimonies sufficient to withstand all the trials that came their way. Many of the saints left the Church. There was an apostasy which started in 1837 and persecution from the communities forced the Saints to flee from that State. They made Illinois their refuge from the bloodthirsty Christian mobocrats who had murdered many hundreds of men, women and children.

Ellander and her family left Kirtland with the Saints and came to Nauvoo, Illinois. When the Saints first arrived in 1839, Nauvoo was known as Commerce. The swamp and uninhabitable regions were reclaimed, and before long Nauvoo was a thriving, prosperous community and was known as "City Beautiful." On January 19, 1841, the Prophet Joseph received a revelation, commanding the Saints to erect a Temple for the purpose of revealing keys and powers of the Priesthood and for the salvation of the living and the dead. On April 6, 1841, the eleventh anniversary of the organization of the Church, approximately 10,000 people from Nauvoo and surrounding sections were present to witness the laying of the four cornerstones of the Temple. On November 8, 1841, the baptismal font in the Temple was ready for dedication, and baptisms in the river were discontinued. By October 30, 1842, the construction of the walls of the Temple had progressed so far that the first meeting was held in it.

The next move of the family took Ellander across the Mississippi River to another settlement of the Saints known as Bausher Branch in Lee County, Iowa. Although there are two different recorded dates, it seems reasonable to assume that Ellander was baptized at Bausher Branch around the Spring of 1834 when they were there. She was baptized by Lewis Zabriskie, who later served as a counselor to the first Bishop of the Provo Second Ward when he lived in Provo.

Rebecca, Ellander's older sister, was lost from her family on the plains. Many different versions of how she was lost have been related, but most evidence shows that it must have occurred before the family moved to Nauvoo, Illinois. Nothing has been learned of her since her disappearance. One story relates that a family in another wagon requested that Rebecca be permitted to ride in their wagon to assist a new mother with a baby. Rebecca was over nineteen and an army officer had followed the wagon train, met Rebecca and perhaps knew her. After much consideration Abishai and Delilah consented, but Ellander cried not to let her go. Rebecca gave Ellander a pair of stockings and a scarf to make her feel better about her leaving, which may have meant that she did not plan to return. The story goes that Abishai's wagon broke down. They never met the family with whom they entrusted Rebecca again. Some of the family thinks she ran away to marry or she could have been killed. A lack of information has left this a mystery to the present date.

Richard Stubbs b. 1823 at Northwich, Cheshire (Chester), England

On July 30, 1823, Richard Stubbs became the second son born to Samuel and Sarah Shaw Stubbs in Northwich, Cheshire (also known as Chester) County, England. The town of Northwich was noted for its salt mines, and is about 33 miles southeast of Liverpool, England, the famous seaport. In the vicinity of Northwich more than four generations of Stubbs found their mates and made their homes. They attended Davenham and Wilton (also Spelled Witton) Parishes, which included the following hamlets and towns: Stanthorne, Whorton, Mounton, Weavenham and Northwich.

Richard was named after his grandfather, who married Mary Boyer Stubbs. His other grandparents were William and Elizabeth Malkin Shaw. Richard's young parents had three children before he was born, namely: Mary, born October 28, 1818; William, born November 3, 1819; and Betty, born June 14, 1821. His father was a tailor by trade. Other brothers and sisters, making ten in all, were: Joseph, born January 7, 1826; Sarah, born

December 28, 1828; Samuel, born October 7, 1831; John, born October 24, 1833; James, born August 7, 1836; and Ann, born January 27, 1839.

The large family made it necessary for Richard to work. At ten years of age he hired out to a farmer during two summers to herd cows for two pence (four cents) a day. During the winter months of these two years he obtained all the formal schooling he ever received from a teacher. Between the ages of twelve and sixteen he worked at a brickyard for six pence (twelve cents) per day. It was during this time that three younger brothers died: James, one year old, died December 20, 1837; Joseph, age twelve, died June 20, 1838; and Samuel, age six, died 6 Sept 1838. These brothers were buried at Witton Church Cemetery, Northwich District, in a tier grave.

At the age of sixteen, Richard hired to a blacksmith where the work was easier but the wages were reduced to four pence (eight cents) per day. He worked there for two years during which time his father died on January 4, 1840 and was buried in the Witton Church Cemetery where his brothers were buried. This increased the financial burden he bore. Mary, age twenty one, died six months later on July 14, 1840 and was buried in the tier grave with her brothers. On November 27, 1841 death again took its toll. Richard's sister Betty, age twenty, died and was also buried in the tier grave with the three brothers and a sister. All five children, and possibly Richard's father, died with consumption (now known as tuberculosis).

Mormon Elders were preaching the Gospel of Jesus Christ in the neighboring communities in October of 1841. Curiosity led Richard to hear their message. This was at the same time some of the apostles of the Church were visiting in England. Richard stood listening to a street meeting when a mob under the direction of an associate Methodist Minister by the name of Thompson broke up the meeting. Richard paid no more attention to religion at that time.

Shortly after this introduction to the Church of Jesus Christ of Latter-day Saints, Richard's widowed mother and his elder brother, William, then age 23, embraced the Gospel. They emigrated to America taking with them the younger members of the family: Sarah, age fourteen; John, age nine; and Ann, age three. They landed in New Orleans and came up the Mississippi River to Keokuk, Lee County, Iowa which was across the river westward from Nauvoo, Illinois. They corresponded with Richard in England and encouraged him to join them. The family made their home in this area near Nauvoo for about three years.

Richard completed two years in the blacksmith shop and obtained a more remunerative job as a salt miner for a short time, where his daily wages increased to 18 pence (36 cents) per day. The influence of his family in America caused him to leave Liverpool for New Orleans with a company of 214 Latter-day Saints under the direction of Orson Hyde on September 17, 1842. The company reached St. Louis late in October and some of the company remained there until spring. In all likelihood Richard remained in St. Louis with them for it is noted that he reached Nauvoo April 12, 1843.

In May, 1843 he became a member of the Church of Jesus Christ of Latter-day Saints, and was baptized in the Mississippi River by Elder Thomas McCann. His first work after reaching Nauvoo was on the city brick yard under the direction of Philander Calten and Frank Pullen.

Richard Stubbs Marries Ellander Wyer in 1843 at Bausher Branch, Lee, Iowa

Shortly after Richard Stubbs was baptized by Thomas McCann, he moved to Bausher Branch, Lee County, Iowa. One evening at a spring near the campfire he met Ellander Wyer, a young maiden going on eighteen years. Ellander's dark hair and fair complexion attracted him. It wasn't long until Richard had won her love. Richard and Ellander Wyer (also known as Ellender and Ellen Ware) were married June 21, 1843 at Bausher Branch, Lee County, Iowa by W. O. Clark. Thomas McCann, who baptized Richard into the church earlier, was witness.

Richard's mother, Sarah Shaw Stubbs, having buried five of her ten children and her husband in England, died herself on October 4, 1843 in Lee County, Iowa. She left her eldest son William, age 24, a daughter Sarah, age 15, another son John, age 10, and a young daughter Ann, age 4, in addition to Richard who had just

married at the age of 20. The exact burial place of Richard's mother is not known but would be in or around Keokuk, an early Mormon settlement across the Mississippi River from Nauvoo.

Word came of the martyrdom of the Prophet Joseph and Hyrum Smith on June 27, 1844. Work on the Nauvoo Temple continued under Brigham Young's direction. By October 1, 1845 the construction had progressed to the extent that the autumnal conference was held within its walls. During the month of December 1845 and the early months of 1846, many of the Saints received their blessings and endowments. On May 1, 1846 the Temple was dedicated by Apostles Orson Hyde and Wilford Woodruff.

Their testimony of the Gospel of Jesus Christ had certainly been a moving force in their lives and the family continued westward with the move of the Saints. No record was established of the exact date of each family move, but like others going westward they made their way across Iowa in readiness for their longer trek across the plains.

Ellander received a patriarchal blessing in Holly Settlement, Lee County, Iowa from Isaac Morley on May 6, 1846. This blessing was nobly fulfilled as she lived her life. She was promised that her posterity would be as numerous as the sands of the seashore. This promise undoubtedly spurred her onward throughout her life as she realized that she was the only living descendent of her parents.

Richard and Ellander were blessed with three children while they lived in Iowa. Their first child, a daughter named Amanda Melvina, was born September 19, 1846 on the prairie in Van Buren County, Iowa. This county is the next one westward from Lee County, near Nauvoo. The family moved westward across the state and settled in Pottawattamie County north of Council Bluffs.

Their second child, a son named Richard Samuel, was born February 7, 1849 at Pigeon (Pigon), Pottawattamie County, Iowa. The day Richard Samuel was born it snowed to the window sills of their cabin. Richard was compelled to go some distance for help. When their baby Richard was seven months old, an unknown older woman came to the door and asked for water. Ellander left the baby with the woman and went for water. It was thought the woman contaminated the baby or gave him something to cause his death. The baby grew ill almost immediately. He died unexpectedly within a day or two on September 22, 1849 at the age of 7 1/2 months. He was buried in this small settlement of the Saints at Pigeon, Pottawattamie, Iowa. Not long after the loss of Ellander's baby boy, a third child, a girl, was welcomed into the home. Sarah Ellander was born December 14, 1850 at Pigeon, Pottawattamie, Iowa.

Sarah Stubbs, a sister to Richard, had gone on ahead of the rest of the family to Utah. She was married to Willard Glover McMullen in Salt Lake City on January 21, 1849 by a Bishop Colister. It appears they may have settled or at least started to settle in Uintah, Weber Country, Utah (a small settlement six miles southeast of Ogden up Weber Canyon). Sarah died March 24, 1850 and was buried in the Salt Lake City cemetery.

On October 9, 1850, Richard received his first patriarchal blessing under the hands of William Draper at Pigeon, Pottawattamie County, Iowa. No copy has been retained but he recorded this event in his record book. Ellander's parents, Abishai and Delilah Rogers Wyer also received patriarchal blessings from Brother Draper the same date and place according to Richard's record book.

Family members which made preparations for their trek across the plains to Utah included Richard, Ellander, their two eldest daughters (Amanda Melvina, 6 years old, and Sarah Ellander, 1 and 1/2 years old), and Ellander's parents, Abishai and Delilah Rogers Wyer. Ellander had made many moves since she turned twelve, so this was not to be a new experience for her. However, she now had two precious small children to think about. She may have faced the journey unafraid, but within her heart she may have feared all they could face: the waves of heat rising from the desert land; the bands of roving Indians which might descend with heathenish yells and leave only smoldering embers to tell of their visit; a dwindling supply of food; and the worry of making the trip in the allotted amount of time so they would arrive in Salt Lake before winter came. Richard's brothers and sisters that went with him included William, age 32, John, age 18, and Ann, age 13. His mother had passed away nine years before, and his other sister had gone on to Utah ahead of the rest of the family.

They left from Kanesville, Pottawattamie, Iowa near Council Bluffs in June 1852 in the Sixteenth company (the Jerome Benson Oxteam Company), with ox and cow teams under the leadership of Captain Uriah Curtis. Levi Curtis, the captain referred to in some of the other family histories, must have been under the leadership of Uriah Curtis. This company numbered 365 and was the second largest to cross the plains. It was the largest that made the trek in 1852. Conditions were meager and it is told that Ann walked barefoot all the way except when she became ill with cholera and came near dying.

They arrived in Salt Lake City on October 1, 1852 near conference time. Richard and Ellander took their young girls to Provo, where they arrived on October 8, 1852. Richard's brothers and sister parted in Salt Lake and went to Uintah, near Ogden, in Weber County and settled in that area.

A man by the name of Allred took Ann to his home in Big Cottonwood. William and John went on to Uintah as they knew Willard Glover McMullen, their brother in law. Ann remained with the Allred family until January 1853 when Willard had a chance to send for her to come to Uintah and have a home with them. Willard had married again and Ann remained with him and his wife Martha until she was about eighteen years old, when she married Edmond Waters as a plural wife. She lived in the family about eleven years then left her husband. She had no children by this marriage. Ann married Benjeman Franklin Stoddard in May 1867 and had the following children: Pamela (Pammil), who later married Robert M. Gale, and William, who later married Emma Borg.

William was a professional tailor, having learned the trade in England. He continued at this trade as much as circumstances would permit in a small farming settlement. In Salt Lake City, Utah, on March 3, 1858, he married Ann Langfield Brown, who had been a plural wife and had one child, Ann (Annie) Elizabeth Brown by the previous marriage. His wife, Ann, died December 22, 1871 of cancer and was buried in Salt Lake City. Conflicting records show William either died on February 11, 1876 or February 13, 1877, in Uintah (East Weber) Weber County. On his death bed he deeded his sister Ann his home (where William R. Stoddard, a grand nephew, lived in 1964) with the promise that his brother John could have a home as long as he lived. He was buried in the Ogden Cemetery. No marker is on his grave.

John, Richard's younger brother, never married. He lived any place he could get a meal and a bed, and was always willing to work hard for it. He died of cancer at the age of sixty nine on May 14, 1903 at the home of Pamela Stoddard Gale, his niece. He was buried in the Uintah cemetery. He was loved by the family. Pamela said "I loved him as much as I did my own father."

At the time Richard and his family arrived in the Salt Lake area, the new settlement of the Mormon Pioneers was known as Utah Territory, as organized by the law of Congress September 9, 1850. Previous to this time the Church had more or less regulated the people until a desire grew for civil government. Between March 8, 1849 and September 9, 1850 the name of the territory was Deseret (the boundaries including portions of what is now Colorado, New Mexico, California, Nevada, Oregon, Idaho, Wyoming, as well as all of Utah and Arizona). Utah remained the Territory of Utah until January 4, 1896 when it was admitted to the union as the 45th state and citizens were permitted to vote.

Provo, the settlement chosen by Richard and his family in which to make their home, had originally been known as Fort Utah and was established March 12, 1849 by Branch President John S. Higbee with about 30 families or 150 persons who were sent from Salt Lake by President Brigham Young. Several log houses which were erected were surrounded by a 14 foot palisade. The fort was first located west of Provo, but was moved to Sowiette Park on 5th North and 5th West in April 1850. Provo was first surveyed in the summer of 1850. The first stake was placed in the center of what was to be the public square, now Pioneer Park. The northwest quarter of the city was surveyed, and a hundred and sixty acres were laid off into city lots. The work was continued in the spring of 1851, when a city plot one mile square was surveyed, running eleven blocks each way with the Public Square in the center. A block was twenty-four rods square and contained eight lots, each being six by twelve rods.

In the fall of 1850, and during the summer of 1851, many of the settlers moved out of the fort into their own homes. The tier of blocks on the east side of Main Street were the first to be occupied. The ones on the west followed. Several were adobe houses, built at about the same time, in 1851. By 1851 Provo began to have the appearance of a town. In April of that year, the city of Provo was created and the first election of officers took place. Ellis Eames was the first mayor.

A ward of The Church of Jesus Christ of Latter-day Saints was organized in Provo on March 19, 1851. Elias Hicks Blackburn was Bishop, and William Young and Harlow Redfield were his counselors. There were now two presiding officers in Provo. President Higbee had authority in spiritual matters, and Bishop Blackburn in temporal affairs. In August of 1852, George Albert Smith was sent to Provo by President Brigham Young. Under his direction, Provo was divided into five ecclesiastical wards. The city was divided east and west of Fourth West and north and south of Center Street. The First Ward was located south of Center and east of Fourth West; the Second Ward was south of Center Street and west of Fourth West; the Third Ward was north of Center Street and west of Fourth West; the Fourth Ward was east of Fourth West between Center Street and Eleventh North; and the Fifth Ward was north of the Provo Fourth Ward.

When Richard and his family arrived in Provo City they found that Provo contained over two hundred families, three saw mills, one grist mill, one shingle machine propelled by water, one carding machine and fulling mill, and one manufactory of brown earth ware. There was also a turning lathe for turning wooden bowls, one threshing machine propelled by water power, and two cabinet shops. A meeting house had been commenced eight feet by forty-seven, to be finished with gallery and steeple tower. The meeting house was located about 65 West on Center Street and was not completed until 1867. A town lot cost them only the expense of recording and surveying--one dollar and a half each. A company for the manufacturing of beet sugar had commenced the erection of a building, sixty-four feet wide, designed for a factory.

The entire area from First to Second North and University to Second West belonged to the Church. It contained a tithing-house, with good cellars underneath, which was about finished by Bishop Blackburn in October 1852. Barns, etc. were also located in this area.

By December of 1852 a number of additional enterprises, industrial and otherwise, had been added to the new Provo City settlement. A new grist mill, two hotels and a sash factory had also been built. There were three cabinet shops, three blacksmith shops, three shoe shops, two tailor shops, one meat market, two stores, and two lime kilns.

Mail service was not in existence in 1852, but in 1854 the service between the Mississippi Valley and the Pacific Ocean was started. This service required from twenty-five to thirty days to go one way. At first the mail was semi-monthly, then weekly, and then every day. At that time a letter would be from twenty-five days to two months old when it was received.

Richard and his family made their home with Ellender's parents (who some believe arrived in 1951) on the corner of 5th South and 7th West in the Provo Second Ward. They held their memberships there the rest of their lives. Richard's farm (where Sydney Vincent later lived) was located a short distance west and south of the home. The farm land consisted of twenty or forty acres and a city lot, and was measured off to Richard like other settlers. It was understood (by unwritten law passed July 25, 1847 in Salt Lake City) that no man could buy or sell land but he was to have what he could take care of. He could till as it pleased him, but he should be industrious and take care of the land.

A year after the Stubbs family arrived in Provo, Abishai and Delilah Rogers Wyer were sealed on October 22, 1853. Three days after, Abishai died on October 25, 1853. A meeting had been held in June 1853 to discuss plans for a new cemetery. Property for a Provo cemetery was set aside June 25, 1853. The previous cemeteries had been at Old Fort and Temple Hill. According to a finding of the Provo Daughters of Pioneers, Abishai Wyer was the first person buried in the present Provo City Cemetery.

After Abishai died, some believe Richard and Ellender took over her parents home and farm land. Ellender's mother, Delilah made her home with Richard and Ellender's family for many years. In her older

years, Delilah was married for time in the Endowment House to Samuel Vincent. She died at the age of ninety on November 24, 1876. She was buried beside her husband Abishai Wyer in the Provo Cemetery Block 4 Lot 80. Their temple work was completed on November 25, 1884 by Richard and Ellander in the St. George Temple.

The spring after their arrival in Provo, Richard and Ellander were blessed with the birth of their fourth child, a baby girl named Rebecca Ann, who was born May 1, 1853. In 1856, Richard received his endowments in the Endowment House in Salt Lake and renewed his marriage covenant under President Brigham Young. Three more children were born in their first Provo home which was located at 511 South 7th West. The fifth child was William Heber, born December 1, 1855; the sixth, Eliza Rachel, born May 8, 1858; and the seventh, John Rhodam, born July 2, 1860.

Typical of the homes of the day, their first home was either a one room log or adobe with a dirt floor and a dirt or thatched roof. It is assumed the family made a move in 1862 to obtain materials for a new home as their eighth child Mary Delilah was born December 19, 1862 at Lake Bottom, which is believed to be near the river to the north of Provo. Information about this move of the family is lacking. However, it is known that a new adobe home was built about this time on the same property as their first home, with the address changing slightly from 511 to 509 South 7th West.

Their new home had two stories, thick double adobe walls, and a wooden floor. Lumber for new homes was hewn down from the banks of the Provo river by the pioneers and families moved the lumber by wagon to their home site. Hard red pine was used for the floor joist and rafters, which were nailed together with square nails. The walls were also of red pine. The home had a cellar for storing food, and a five foot rock foundation. Fancy wood carvings were placed on the eaves and over the doors and windows.

The home was well lighted for those days with two large windows on the West, one on the North and one on the South. The front door opened to the West, and the back door to the garden and barn yard on the East. The first floor was divided with the north side serving as the parlor and kitchen, and the south room and upstairs were bedrooms.

Ellander had her kitchen in the north room with food cabinets on the east and a wash stand by the east, or back door. A large stove was on the north side. The stove was a charter oak with a hearth in front and ovens on each side. The table and chairs were in the center of the room, and a couch was along the south wall. The couch was loaded with ample homemade bedding for a visitor.

The south room was entered from the kitchen by a door near the front west door. The south room and the attic upstairs were used for bedrooms. Three more children were welcomed into their new family home: the ninth, Eunice Lester, who was born December 21, 1865; the tenth, Hannah Drucilla, who was born May 5, 1868; and the eleventh, Joseph Abishai, who was born October 4, 1871.

A Federal Land Office was opened in Utah in 1869, which made it possible to homestead a piece of land under Federal law. In order to legalize Richard's land holdings, a deed to his land was first made on March 13, 1873 under A. O. Smoot, Provo City mayor. The charge affixed for the service was \$19.50. The land holdings were described in the deed and recorded November 4, 1873 in book "B" p 482.

A new granary was built in 1876 behind their home. Four years after the railroad came to Utah in 1869, the Utah Southern Extension Railroad came to Provo on November 25, 1873. The Fire Department was organized in Provo City on January 24, 1890. The fire hall was erected in 1892.

Although Richard was poor, he was always ready with what he had to help those who were not so fortunate. He helped roll on the great work he had embraced. He furnished two yoke of oxen to move the worthy poor from Salt Lake to Provo. When work on the Salt Lake Temple commenced, he donated the use of a team for a month to haul rock for that structure, although he needed to use the team at home. A good wagon and a yoke of his oxen were ready to go when teams were fitted out to go back to Iowa and Missouri for remaining saints and provisions.

As a faithful block teacher he labored under four bishops: James Bird, Andrew Hunter Scott, Sr., James W. Loveless, and Evan Wride. Richard took an active part in the expedition against Johnson's Army in Echo Canyon. He stood guard both at the mouth of Provo Canyon and in the city during Indian trouble.

Richard was a man of medium height and somewhat stocky build. He was strong willed at times. On one occasion, to break the spell of silence, his wife Ellander hid the hand towel after he had washed. He looked for the towel and, not finding it, sat down to the table. After the blessing was said a grandchild remarked "Look Grandfather, your beard has dripped and you have water on your plate." He responded, "So I do." Then he laughed and went over and kissed his wife. The towel came forth, and the troubling issue was forgotten. Richard wore a long beard that became snowy white before he died. He also carried a slight sag from the eye lid over the right eye. He enjoyed sitting in his chair in the northwest area of the kitchen near the stove in his older years. He also enjoyed his children and grandchildren visiting him.

Ellander honored the Priesthood in her home. She, with her children, participated in family prayer when called upon. She attended church regularly with her husband and family. Ellander with her husband traveled by wagon team to the St. George Temple and did work for their kindred dead. They also went to the Salt Lake and Manti Temples. She was a faithful Relief Society member. In those days they were called "Women of Deseret." Their duties were according to their talents--some cared for the sick and some made clothes for the dead and those bereaved. Through the society, these sisters provided for the needy. Once each month two sisters visited every family to see if all were well, or if any were in need, and to receive from those who could give. Money was out of the question, so the people gave what they had--meat, butter, eggs, homemade soap, dried fruit, carpet rags, quilt blocks, cloth, or anything else that they could spare. The districts were large because the homes were scattered. They tried to visit the most hospitable homes about noon-time. The baskets and sacks became very heavy before the long day was over. These teachers, as the women were called, took what they had gathered to the secretary's home. There it was divided according to the needs of the recipients, who called for it if they were able. If not, it was taken to them. The Relief Society women also made carpets for public buildings, and gleaned wheat for storage against famine. They made quilts for the needy and put on entertainments to raise funds. They were part of every home, and every home was part of them. They were builders too, and the buildings they have erected are scattered all over the state.

Ellander was known to be a kind, reserved person with a happy temperament. She had very dark brown hair with a fair complexion. She stood about 5 feet 4 inches tall. With her many petticoats she appeared on the plump side--especially in her later years. She was hospitable and made all of her neighbors, friends, and on occasion strangers, welcome in her home. She was a clean and orderly housekeeper. Her cellar was scrubbed regularly as well as her house. The yard was raked and well cared for. She waited on her husband and met the needs of her children.

Ellander not only taught her children the skills of homemaking, but she also served as nurse and midwife for her family when need arose. There was only one doctor between Lehi on the north and Nephi on the south. Ellander, like other women became skilled at nursing. Her kindness was extended to all that needed her. On one occasion two Indians were fighting near the old Fort Wall that ran beside their property. One Indian fell over the wall into the ditch wounded and bleeding. Ellander took him in, laid him on the couch, and dressed and cared for his wounds.

Ellander took care of Richard's every need. She had a stroke on December 14, 1897 and died one month later on January 14, 1898. She passed peacefully away, at the age of 73 years. The funeral was held in the Provo Second Ward meeting house, and she was buried in the Provo City Cemetery on Block 4, Lot 80 east of First East between Third and Fourth North. An obituary appeared in the Provo paper at the time of her death. The clipping did not have the name of the paper, but "The Daily Inquirer" was in circulation at that time, as well as others that started in 1889 and 1890. A great grand daughter, Mary J. Craner, wrote:

You pioneered for a richer tomorrow.

Holding firm reins, high on the plow.

You guided oxen, cut a straight furrow.
 You nurtured saplings that fruit today's bough.
 You planted the rose, and the wheat field.
 Proffering love and the helping hand.
 All this dear grandmother we will remember;
 As we see the beauties of our western land.

After Ellander passed away, Richard missed her so much that life held very little interest. His youngest daughter, Hannah Drucilla was still at home, and unmarried. She cared for him, and he gave Hannah Drucilla his property for this service. At the age of 79, Richard slept peacefully away while resting in his chair. He died July 25, 1902 at his home four years after the death of Ellander. He was buried beside his wife in the Provo City Cemetery. He was a devoted Church member, a loving parent who taught the Gospel by example, and a respected ancestor. Patriarchal blessings given him February 25, 1859 and November 4, 1901 state that "his name shall be honored by his posterity who shall officiate in the ordinances of the Gospel bearing the Holy Priesthood through all generations to come." A statement found in Richard Stubbs record book and used as a guide post for his life is given for his posterity to treasure and use:

There is an invisible pen always writing over our heads and making an exact register of all the transactions of our life, not our public conduct only, and what we reckon the momentous parts of our life are; but the indulgence of our private pleasures, the amusements of our secret thoughts, and idle hours shall be brought into account.

The following lists the Richard and Ellander's children, whom and when they married, their deaths, and the number of their grandchildren:

<u>CHILDREN</u>	<u>MARRIED</u>	<u>TO WHOM</u>	<u>DIED</u>	<u>#CHILD</u>
1. Amanda Melvina	2 Mar 1867	Edward Peay	19 Feb 1922	8
2. Richard Samuel			22 Sep 1849	0
3. Sarah Ellander	4 Apr 1870	Franklin Scott Sr.	6 Nov 1923	11
4. Rebecca Ann	20 May 1874	Edward Peay	11 Oct 1907	5
5. William Heber	6 Apr 1880	Blanch Whipple	24 Oct 1937	8
6. Eliza Rachel	21 May 1877	Franklin Scott Sr	11 Apr 1922	9
7. John Rhodam	22 Dec 1881	Temperance Susanna Goodman	27 Nov 1926	8
8. Mary Delilah	22 Jul 1891	Nephi Ross	1 Aug 1948	6
9. Eunice Lester	10 Dec 1890	Howard Scott	6 Mar 1932	9
10. Hannah Drucilla	3 Feb 1903	Nephi Walter Gale	5 Aug 1950	4
11. Joseph Abishai	2 Jan 1895	Phillipa Moyle	12 Sep 1911	6

John Rhodham Stubbs b. 1860 in Provo, UT

John Rodham Stubbs, the son of Richard Stubbs and Ellander Wyer (Ware) was born July 2, 1860 in Provo, Utah in a two story adobe home at 7th West and 5th South. This was a very humble home, but was filled with love from a kind father, mother, brother and sisters. John Rodham was taught the gospel by example. He was baptized June 17, 1869. There is no family record of him being ordained in any office of the Aaronic Priesthood. He helped his father on the farm, which was located at 11th West and 10th South in Provo.

At different times he worked for his brother-in-law, Franklin Scott, who owned a farm in Vineyard. Franklin Scott had married Sarah Ellander Stubbs, John Rodham's sister. He enjoyed living with Franklin and Sarah very much, but one time he was there, Franklin Scott took another of John Rodham's sisters, Eliza Rachel, as his

second wife. When the train that Franklin and Eliza Rachel was on went by, John Rodham's sister Sarah Ellander started to cry. He said, "Sarah if you do not want them to get married you just say so, and I will go to American Fork and stop them." Sarah informed him that it had all been arranged with her permission and everything was all right.

The Stubbs family lived in the 2nd Ward in Utah Stake. Their home was just three blocks from where the first adobe church house was built. John Rodham also attended school in this community and later attended Brigham Young Academy. John Rodham had many friends and they all enjoyed themselves in work and social activities. John Rodham was ordained an Elder when he was 21 years old.

Susannah Temperance Goodman b. 1860 in Provo, UT

Susanna Temperance Goodman was from a pioneer family and had to help with the farm and home work. She was the daughter of John Richardson and Sarah Lee Goodman, and was born January 12, 1863 in Provo, Utah County. She was the seventh child in a family of nine. The family in their correct order are: Sarah Elizabeth, John Moroni, William Henry, Mary Jane, Thomas Richardson, Emily Lee, Susannah Temperance, Harriet Unice and David Alphonzo Goodman.

Susannah Temperance was blessed April 15, 1863 by Andrew H. Scott. She was baptized by P.D. Jensen on June 9, 1872, and confirmed by Richard Stubbs on June 9, 1872. She received her education in the Elementary School at Provo, Utah. As a young woman, she went to Salt Lake City to work as a knitter in a knitting factory. Upon leaving, she purchased a knitting machine which she later used to knit stockings for all of her children until they were eight years of age, except Leora.

John Rodham Stubbs Marries Susannah Temperance Goodman in 1881

John Rodham was attracted to this young girl, Susannah Temperance, who also lived in the 2nd Ward, not far from his home. As his attention increased towards her, John Rodham planned to get married so he bought a building lot one block west of his father's home. He built a new adobe house which had two rooms and was located on 5th South and 8th West in Provo. John Rodham Stubbs and Susanna Temperance Goodman were married December 22, 1881 in the Endowment House in Salt Lake City by Daniel H. Wells. They spent some of the happiest years of their lives in this small adobe home. Their oldest sons were born in this first home. John William was born April 24, 1883, and Jesse Goodman was born January 9, 1885.

John Rodham later became interested in twenty acres of farm land about five miles north of Provo, now called the River Bottoms in the Edgemont Ward. He did not know how to break the news to his wife that he would like to trade their home for this land then owned by Roswald Ferre. Finally he mentioned it to her. They arranged to go look it over, and drove a wagon to the Jacob Baum property. Then they had to walk and crawl for about one mile through brush and small ditches. There were only two small openings on the land. When they reached the first one John Rodham said, "Well what do you think of it?" Susanna Temperance replied, "Well I guess it is all right if you think we can find it again."

He immediately started to arrange the trade, and they sold their home in Provo. The land had to be cleared of brush and trees. He built a road, and then worked the land so it would be ready for use. Temporary living quarters were built for them to live in, which did nicely until they could build a better home. They bought more ground, and John Rodham worked from early morning until late in the evening almost every day to get the ground ready to plant. They endured all the hardships of pioneer life. They used team and wagon as it was their only way of transportation to town and back. The roads were rough and bushy and the wheel of the wagon would often go in the mud to the hub.

Many times Susannah Temperance would have John Rodham stop the horses to see if the baby was still breathing and alright after being bounced around. Then they would go on. When John Rodham would go to town alone, Susannah Temperance would ask him to try and get back before dark as she was afraid to be alone. Not having any close neighbors, she would listen for the sound of the wagon and felt relieved when she

heard him coming. Before their third child, Zella Temperance, was born on September 14, 1886, they had built a small cabin, which consisted of two rooms in the front and a lean-to on the back. Their fourth child, Maud Ellen, was born in this home on April 4, 1888.

For many years John Rodham was very busy clearing brush, breaking land, making ditches, and bringing the land into production. He also acquired some livestock. About 2 blocks east of the cabin home was a fine stream of extra good water. They moved the cabin there next. John Rodham was still clearing land, but the last location of the cabin had proven to be too damp a place for the home to be located.

They located a good place for their home near the northeast corner of the farm. There a cellar was dug and rocked up with rocks hauled from the riverbed. A two room house was built over the cellar. One large room was on the north slope. They moved into this home just before their fifth child, Wilford Richard, was born on April 6, 1890. David Alfonzo, the sixth, was born there June 9, 1892. When David was nine months old, he and Maud got scarlet fever. He died a month later on March 4, 1893.

The family was growing very fast and always needed more room. Since John Rodham had been building a large shed to shelter the livestock he raised, he was unable to build a home. Finally, he broke ground and built a big home just east of the one they were living in, which is still standing. Rock was hauled from the river for the foundation, and lime ash from the lime kiln to mix concrete. Frenchie Garibalda and William McIntire helped with the concrete mix. Frank Carpenter did the carpenter work. The seventh child, Albert was born in this home. Leora, the eighth child, was born there May 27, 1903.

The family was very happy with their new home and the very productive farm. John Rodham planted fruit trees, currents, raspberries, and raised many carloads of potatoes and onions. He would thrash several large stacks of grain each fall and indeed the family was blessed. He bought more land and built a large barn where he could feed livestock.

Having a large family, Susannah Temperance was busy before school preparing clothing for the children. There were five in the range of seven years--John, Jesse, Zella, Maud and Wilford. When school started, Susannah Temperance would prepare their breakfast, see that they were ready for school, put up their lunches, and see that they went on their way.

They attended the Mountain School, which was a one room school house, with one teacher who taught from the first to the eighth grade. Some of the teachers were: William Roberts, Wilford Booth, M.I. Thompson and Dolff Bashard, the music teacher. Their Board Director was William S. Rawlings. He came to visit the school to see if they were up-to-date with their lessons and to bring supplies for the school. The Mountain School put on a play with a tableau, which for Ellen Maud was the most beautiful thing she had ever seen at that time.

Susannah Temperance taught the children when they were young to sing together as a quartet. Zella sang soprano, Maud alto, John bass and Jesse tenor. These four sang in the Provo Opera House at an entertainment. This was their biggest moment. They sang quite often after that. When John was away Wilford sang the bass. Zella and Maud sang in a duet for years.

Albert also attended the Mountain School. He seemed to be able to do all the things the others didn't do, such as play his drum for the children to march in the school house. He was chosen as one of the boys to choose up sides for the spelling matches, as he was a good speller. He also played his harmonica in the programs. Benny Walton and Roy Gardner were his teachers up to the eighth grade, and then Charles Petersen taught him at the Page School where he graduated.

Leora attended the Mountain School from the first grade until the sixth grade. Some of her teachers were Earl Foot, Mamie Alexander, and Ada Hickman. She then attended the Spencer School, and completed the 8th grade. Some of her teachers there were Lynn Roberts and Mrs. Cummingham. She later attended Lincoln High School for two years, and Brigham Young University for one year.

Due to John Rodham's illness, she was unable to continue her schooling any longer. She sang in the community where she lived. On one occasion she sang at a farewell for Able Ekins and Lowell Penrod when

they left for the service. She sang, "The Rose of No Mans Land," and was accompanied by Mrs. Margaret Pulsipher. She also led the singing for the Mountain View Sunday School.

Susannah Temperance was a real help mate to John Rodham all through her life. She never hesitated or had a feeling that she could not do what became her duty. She raised turkeys and with their income bought a bedroom suite for her new home. She also raised chickens which had eggs that supplied the family's needs and left enough to exchange for groceries and dry goods, such as yardage material, underwear and shoes at the Farrer Co-op, which was located on 1st North and Academy Avenue, now called University Avenue.

Susannah Temperance would churn the butter, and print it in an oblong pound print. She would then wrap it in a large sheet of butter paper and a white cloth, put it on a plate and ask one of us children to take it to the spring to keep cool until they went to town. She would have from two to five pounds of butter at a time to sell. She was often complimented on what nice butter she made.

When fall came, John Rodham would sack up the wheat left in the grain bin and take it to Hoover's Flour Mill, which was on 5th North and 2nd West. He would have it ground into white flour, graham flour and germade for cereal. He would put it in the flour bin which had been cleaned ready for use. The bin was about four feet wide, three feet high in front, four feet high in back, and two feet wide, with a shelf ten inches wide on the inside where Susannah Temperance kept the germade, rolling pin, biscuit cutter, and flour sieve. When this work was finished, John Rodham and Susannah Temperance would express a feeling of thankfulness.

One time when Susannah Temperance mixed bread she put it in the doorway so the sun would help it raise quicker. Wilford was a baby and crawling around. She heard a noise and went to see what he was doing. She found he had pulled the cover off the dough and had crawled in it. When she went to pick him up, dough, pan and all came up together.

When thrashing time came, John Rodham would have from two to three stacks of grain. He hired the horse power thrashing machine, not being able to get the new engine thrashing machine that had just come out. Susannah Temperance started to prepare for the thrashers. She got the old iron kettle which was in the back room of the old house, filled it half full of water and heated it to a boiling point.

Millie Scott, a neighbor girl, came to help her with the cooking. Chickens were scalded, picked and cleaned ready to be cooked. Bread was made, butter churned, pies and cakes were baked. The next morning corn was prepared, potatoes peeled, cucumbers and onions made into pickles, and cabbage made into salad. The table was pulled out to its full length, and leaves added. Table cloths were placed on the tables. Then a problem came up--not enough dishes. So, Susannah Temperance borrowed some from the neighbors to finish setting the table.

She sent word to John Rodham that dinner was ready. He and the men came to the house and washed in the wash tub, which the children had filled with water. They had set out towels, soap and comb for the men to use. Some of the men went out to the ditch to wash, which was about four rods from the house. When they were ready, John Rodham took them in the house and seated them at the table. There were fourteen in all. Susannah Temperance and Millie took up the food and placed it on the table. It was tasty and enjoyed by all. When the meal was over the men thanked Susannah Temperance for their dinner and went back to work.

About three o'clock one of the men let a pitchfork slip in to the thrashing machine and broke some part of it. They had to send to Salt Lake City to get the part. They lost two days and during that time John Rodham had to furnish hay and grain to feed their eight head of horses, and Susannah Temperance had to feed the teamster breakfast and supper until the thrashing machine was fixed. After the days work was done the men would come in the house. Mr. Carter would play the organ, some of the men would sing, others would joke, and sometimes they would play cards.

On January 18, 1891, the Pleasant View Ward was organized. John Rodham was set a part as Superintendent of the Sunday School. The meeting house was dedicated in 1893. He worked on the building of the meeting house and became very active in the church.

John Rodham Stubbs Mission to England in 1899

In the early part of 1899 John Rodham was called to serve a mission in England. He thought about leaving his wife with six children and not too much money on hand. His wife said they would get along all right, even though a mission would put extra responsibilities on her and the family. John Rodham talked to the children about how they were to obey Susannah Temperance at all times, and to help do the extra jobs there would be while he was away.

John William was given the responsibility of handling the horses. Their names were Molly and Topsy. They were high strung and hard to handle. John William said he could do this and John Rodham said all right since he had just turned sixteen in April, 1899. However, he cautioned John William often about handling the team. John Rodham asked Fred Ferguson if he would keep in contact with the boys and let him know how they were getting along. Jesse was given the cows to care for, and Wilford the pigs. Zella and Maud were to help Susannah Temperance in the house.

John Rodham's mission farewell was held in the Pleasant View Church House. It was a wonderful social. There was chicken dinner served to all present. They also had a wonderful program. Boshard and the Pyne Brothers quartet rendered parts of the program. Zella and Maud sang a song that was composed by their school teacher, Shadrack Jones, and he accompanied them on his guitar to the tune of "O, My Father." This was the first verse:

Father, you are called to leave us,
Called to distant lands to roam,
Called to leave your sons and daughters,
Called to leave your friends and home.
Though tis' hard to leave your family,
and your Mother's loving care,
Tho' we'll miss you from our number,
Go, tis God who called you there.

John Rodham planted the lawn around the Pleasant View Ward Meeting House the day before he left for his mission. On the morning of May 26, 1899, John Rodham bid his wife, children, many relatives and friends a fond goodbye. At 2 P.M. that day he was ordained a seventy by President Rulon S. Wells and was set apart for his mission. He left Salt Lake City May 27, 1899. Twenty one people were there to see him leave. They had a fine trip East and visited many places of interest, especially at Washington D.C. and Philadelphia.

He sailed on the Steam Ship Waesland on June 3, 1899. When the ship was out about a thousand miles, a terrible storm came up. The captain told passengers they were in grave danger. Many began to cry and some began to pray. The storm lasted for about thirty six hours. They traveled about 2990 miles and were eleven days making the trip. John Rodham learned that this ship was loaded with merchandise on its return trip, and sank.

The missionaries were met at the wharf by an Elder and taken to the church office where a meeting was held and they were assigned to their various fields of labor. John Rodham was called on to speak, and he bore his testimony for the first time in Great Britain. The next morning he traveled to London alone. While looking at the scenery he passed by the Stafford Station, where his father had emigrated from fifty seven years before. He was introduced to J.R. Hindley, who was President of the London Conference. He was asked to pray the first morning at the mission home.

John Rodham also labored in the South Hampton District. There he met Mr. and Mrs. William (George) Hyde and their family. He encouraged them to come to the US, and afterwards they came to Utah. Their youngest son George went with John Rodham when he returned home. Later on Mr. Hyde came and settled in American Fork, Utah. They joined the Church and one of their sons became a Bishop. While laboring in England, John Rodham also converted Mr. and Mrs. John Edwin Stein and family. Later on they came to the U.S. and settled in Provo, Utah. One of their sons, Edwin Stein, got in the real estate business in Provo.

On October 25, 1899 John Rodham went to Faltonham to pay a visit to his wife's cousin, Mr. and Mrs. Fred Norton and family. He was received very graciously. They held a meeting in the evening. He visited this family many times. He often told later how he got in the crowd the day the soldiers came home from the Bore War. He also related about the crowd and how he got trapped for two hours. This occurred on January 22, 1900, when the news broke of the death of Queen Victoria who had passed away at 6:30 p.m.

When Susannah Temperance would get a letter from her husband, the children would sit close around her to hear it read. Sometimes she cried and they had to wait until she dried her eyes before she would finish reading it. They were happy when he was well and doing fine. During John Rodham's absence they spent many evenings out on the door step singing, with the boys playing their harmonicas and guitar.

Susannah Temperance and the children picked raspberries, red currants, black English currants and gooseberries. When the children would begin to get tired and not want to pick, she would tell them to hurry and then start singing a song they all knew. They would all join in singing and then pick faster, enjoying their work more and getting through sooner.

The fruit was sold to peddlers, to grocery stores, and to people who came to the home. They also had some green gage and blue damson plums, which the children helped pick. The boys would make the boxes, which were like strawberry cups except they were eight inches square and it took four of them to fill a box. They also had summer apples, transparent, gravenstine and twenty ounce cooking apples. These large fruits were sold to Dexter Fruit Dealers and Roylande Fruit Company.

While John Rodham was away, Susannah Temperance took all the children to the Lake Resort just South of the Knudson Farm, where they spent the afternoon and had big entertainment. They took their lunch. They had boat rides, swimming, games, and dancing. There was a store at one side of the pavilion. They enjoyed the day but when it came time to go home their worries came.

Susannah Temperance would get all the children together with their coats on and put the lunch box in the buggy, which was a two seated one. She told the boys they should walk about two blocks, untie the horses and start for home. When they reached the family, John William stopped the horses. Old Topsy began to rare and old Molley would go ahead and then back up.

Susannah Temperance told the boys to drive up town and come back for them in hopes the horses would be quieted down. They did so, and the family was able to get in the buggy. After they got started the horses quieted down. They arrived home safely. John Rodham was told that it would be safer if they sold the horses. They sold old Topsy and bought another horse. They got along fine after that.

John Rodham thought his mission would soon be completed but on May 28, 1901 he received a letter requesting him to stay longer. He continued his labor three more months. He was interested in doing some research work while in England. On July 14, 1901 he visited the Norton family again. As he left the next morning they all sang, "God Be With You Till We Meet Again." He then thanked them for their kindness, feeling he would never meet them again in this life. He returned to 97 Farlough Road, packed his trunk to get ready for his sailing trip.

That evening some new missionaries arrived from Zion. He bid them goodbye and left by train for Northwich, his father's birth place. He went to Wilton Street and visited the Wilton Church and grounds where his Grandfather Samuel Stubbs and some of his children were buried. The door or the church was open so he looked in. A man came up and told him there was a lady that lived close by named Ann Stubbs.

John Rodham went to Ann's home. John Rodham had a long talk with her. He told her that his father had worked in the salt mines for nine cents per day to get money to come to America. The lady told him that because of the salt mines some of the buildings were sinking, some as much as four to eight feet. He found the place where the mines had been and found the Hotel Angel that his father had told him to find. John Rodham found many other places he had been told to look for. He spent several days gathering genealogy.

As he returned home on July 23, 1901 there were three letters. One from Brother George Minns with a marriage certificate of John R. Goodman and Sarah Lee, his wife's parents. They were married December 28,

1850. John R. Goodman, age 29, was a bachelor and sailor. Sarah Lee, age 26, was a spinster whose residence at the time of her marriage was Calthope Lane. John R's father was John Goodman, a plumber. Thomas Lee was a coach driver.

A release from his mission was in the other letter addressed to Elder John R. Stubbs. It said:

Dear Brother; You are honorably released from your missionary labors in the ministry in this land. They have been satisfactory and no doubt will result in much good to the people who have listened to your testimonies and given their minds to the instrumentality. I pray that the blessings of our Eternal Father may attend you during your journey and that your life may be spared to reach home in peace and safety, there to enjoy the society of loved relations and friends at the gathering place of the Saints. I beseech you, dear Brother, to continue your faithful labors in Zion as directed by the Servants of the Lord to establish the Church and Kingdom of God upon the earth. Your brother in Christ, Francis M. Lyman, President of the European Mission of the Church of Jesus Christ of Latter-day Saints.

In August, 1901, John Rodham sailed for home on the steam ship New England from Liverpool. He labored for two years and three months in England, returning home August 11, 1901. He had a very pleasant trip home and arrived sooner than his family was expecting him. They had been cleaning. Wilford Richard looked through the window and saw Nephi Penrod and another man with a derby hat coming across the lawn. Wilford told his mother and when she looked out she made for the door exclaiming, "It is John; he is home." She was sorry she had not been to the train to meet him, but he said to never mind that he was home and that was all that mattered. It was wonderful to be together again.

While John Rodham was on his mission, his neighbor Brother William Scott sold his farm and bought Jacob Synder's homestead on the north, where he already owned thirteen acres of land on the East bench. Brother Abhram Wild and some other people went to Canada in 1902 and Brother Scott wanted to go also, so he offered to sell this land to John Rodham. When he asked his wife about buying it she said they had enough land. John Rodham didn't think so, so they traded three carload of cattle and paid off a mortgage that was on the property.

At the age of forty two, John Rodham was ordained a High Priest and set apart as second Counselor to Bishop Alexander Gillespie on June 1, 1902 by President David John, George Taylor, George Ekins and Bishop Gillespie. John Rodham bought a small horse called Butte, a harness and buggy after he returned from his mission. He gave it to Susannah Temperance so she would have a way to go to Primary, Relief Society or to town. The horse was gentle. She enjoyed this convenience and expressed her appreciation for it. Many times she had walked to Primary, and took the children with her. Albert was not old enough to walk a long way, so she would let him walk a while and then carry him.

The Pleasant View Church House was two miles away from home. Sometimes in the winter, Susannah Temperance would go to Primary and the church house would be cold. She would start a fire to warm the church house. Her hands would have the hot aches, caused from the cold. She would rub one hand with the other and then put them under her arm until the fire began to get warm. She was Primary President for 9 years and 11 1/2 months, Second Counselor for 10 1/2 months, and an aid for 2 years and 6 months, making a total of 13 years and four months. She also worked in the Relief Society as First Counselor for 2 years and 6 1/2 months and as Second Counselor for 1 year and 2 months.

Susannah Temperance spend some of her time sewing dresses, aprons, slips, night gowns, pillow cases, hemmed sheets and table cloths. She made shirts for the small boys, and also did beautiful crochet work which included covers for the backs of chairs, lace for pillow cases, hoods for babies, hand bags for women, yokes and edgings for slips, booties for babies, and doilies and rugs. She made quilts for all of the beds, and rag carpets for her new home and some throw rugs. With the help of neighbors, her girls, and their girl friend, Mina Hallett, they made three quilts each for Zella and Maud. Susannah Temperance made two pair of pillow

cases each for the girls and crocheted edgings and lace of them. She also bought lace curtains for their windows. They each had a trunk to put their belongings in.

Wedding receptions were given in honor of their daughters. Zella Temperance Stubbs and William Albert Penrod were married December 2, 1903 by Bishop Alexander Gillespie. They later took their family to the Logan Temple and had their work done July 28, 1922.

Ellen Maud Stubbs and Charles Henry Ashton were married the December 12, 1906 by Bishop Levi A. Colvin. They went to the Salt Lake Temple on August 19, 1959. Both girls were married at the beginning of their wedding receptions. They were congratulated by the guests and a delicious supper was served by Susannah Temperance, Mrs. Penrod, and Mrs. Ashton. The guests viewed the gifts, which were many and beautiful.

When Maud and Charles Ashton were married, John Rodham and Susannah Temperance bought a phonograph which had round sleeve records. John Rodham would tell the family to sit down and he would play the phonograph for them. The older ones sat in chairs around the room and the grand children would sit in the center. They enjoyed the evening's entertainment and would go home happy and contented.

Through the winter months, John Rodham would ask his sons and son-in-laws to come to a wood cutting bee at his place. With the help of the boys they would cut down the cotton-wood trees, trim and drag the trees over to the barnyard. He had two saws with a handle on both ends. The trees were sawed in convenient lengths. The next day, the men all came and brought their families. With the help of the women, Susannah Temperance would prepare dinner for the family. Some men would saw off stove lengths of wood from the trees. Others would split and throw them in a pile to dry for next summers use. This was done at each child's home until all had wood cut for the coming summer. The families appreciated the wood, which made a quick hot fire when the house cooled off after dinner was prepared. These experiences typify some of the happy days spent on the farm.

The family purchased a seven passenger Studebaker car which first took the children, then one family and another, to spend the day at various places. Before long they had all been on a trip to Lagoon, Saratoga, the Salt Lake City zoo, or up to the Hot Pots at Midway. They had happy memories of these trips.

When Christmas came, married family members would go home most of the time. On arriving they tried to give their Christmas greeting first, which seemed to give them a thrill and start the day out right. They would tell each other what they had received for Christmas and take a look at the Christmas tree. They would then have dinner. After dinner they would sit and call the names of the children and they would go and get their gifts. The Stubbs children also received their gifts, and their parents would receive theirs. The rest of the afternoon was spent visiting and watching the children playing with their toys. The family had a player piano. They played and sang the songs with the records.

When the married children had sickness in their home, John Rodham and Susannah Temperance were their first thoughts. They were asked for their advice and help, which they gave freely to all of their children. Their grandchildren were taught to do likewise.

In 1919 there was an epidemic of influenza. Susannah Temperance became ill around March 24. She passed away April 3, 1919 after a short illness of about 10 days. She was buried April 7, 1919, in the Provo City Cemetery. She was fifty six years old and left her husband, seven children, and twenty-three grand children. She had been a wonderful wife and mother. Leora was the only one of the children not married. She lived with John Rodham until he married Mary Ritchie Wagstaff in the Logan Temple on July 21, 1920. They first lived in the River Bottoms and then moved to 690 West Center Street in Provo, where they made their home until they both died.

John Rodham gave Zella ten acres of land and water where the first home cabin had been. Maud Ellen also received ten acres of land and water where the first cabin home had been and where the spring was. Leora got two and one-half acres with water and the home. This was the plan John Rodham and Susannah

Temperance had before her death. Leora then moved to Jesse Goodman's home to live with him. Leora Stubbs and Harold Daniel Calder were married January 3, 1923 in the Salt Lake Temple by George F. Richards.

John Rodham was president of the Genealogical Association in the Third Ward, Utah Stake. He served in this position until ill health made it impossible to serve longer. While on his mission, John Rodham contracted inflammatory rheumatism, which seemed to get worse as he grew older. He died at his home on November 27, 1926, following an illness of more than a year. His funeral was held at the Third Ward on November 30, 1926. More than five hundred friends paid tribute to him. Music was furnished by a group from the Pleasant View Ward. Brother Thomas J. Foote offered the opening prayer and William Faucett, A.E. Eves, and Edwin S. Hindley spoke. James Ritchie closed with prayer and Bishop John Ritchie dedicated the grave.

John Rodham and Susannah Temperance were the parents of eight children, John William Stubbs, Jesse Goodman Stubbs, Zella Temperance Stubbs Penrod, Ellen Maud Stubbs Ashton, Wilford Richard Stubbs, David Alfonzo Stubbs, Albert Owen Stubbs and Leora Stubbs Calder. They had 42 grandchildren and at the time of this writing, 145 great grandchildren and 120 great great grandchildren. Both John Rodham and Susannah Temperance are buried in the Provo City Cemetery, Block #4, Lot #80, east of 1st East between 3rd and 4th North.

John William Stubbs b. 1883 in Provo, UT

John William Stubbs was born on April 24, 1883 in a small adobe home on a lot his parents, John Rodham Stubbs and Susannah Temperance Goodman, bought one block west of Richard Stubbs' home.

When John William was young, his mother taught him to sing bass in a family quartet with Zella (soprano), Maud (alto) and Jesse (tenor). They provided entertainment at the Opera House in Provo, which was their biggest moment. They sang quite often after that. Wilford sang bass when John Rodham was away.

When John Rodham was called on a mission, John William was given the responsibilities of handling the horses. Their names were Molly and Topsy. They were high strung and hard to handle. John William said he could do this and father said all right since he had just turned sixteen in April, 1899. However, he cautioned John William often about handling the team. John Rodham asked Fred Ferguson if he would keep in contact with the boys and let him know how they were getting along.

John William Stubbs Mission Call to Great Britain in 1904

John William received a call to go on a two year mission to Great Britain. He was given the following missionary blessing and set apart by President J.G. Kimball, of the First Council of the Seventies in the Annex of the Salt Lake Temple, September 13, 1904:

Dear Brother John William Stubbs: You have been called by divine authority to fill a mission to Great Britain, and we set you apart for that labor, and ask our Father to fit and qualify you for every duty and responsibility that shall be placed upon you. We admonish you to be faithful and true to every appointment that is given to you, that you may be humble, prayerful, and even as clay in the hands of the potter, that you may be molded and fashioned into a vessel of honor. We bless you that you may have exceeding great faith, that you may not fear the children of men, but rather that you may be afraid to become negligent or careless or indifferent to your duties. We bless you that the Holy Ghost shall be your constant companion, and admonish you to read the Bible, the Book of Mormon, the Doctrine and Covenants, and the history of nations, and the Lord will strengthen your memory, enlighten you mind, quicken your understanding, loose your tongue and give you utterance, and you will be able to prophecy and to enjoy the spirit of revelation. Sudden strokes of inspiration will be given unto you by the influence of the Holy Spirit. Your heart will be made to rejoice, for you will realize more perfectly that you hold divine authority. You will be able to make friends upon the right hand and upon the left. The Lord will lead you to the doors of the honest in heart. Therefore, rejoice and glorify the name of your Father, and feel in your heart that you have been favored of the Lord to be privileged to go forth as a witness of the Lord to

the nations of the earth, a preacher of righteousness; privileged in crying repentance unto the children of men, testifying that Jesus is the Christ, and that Joseph Smith is a prophet of God. Whenever you stand upon the street corners, in public places or in private, and testify of these things, the Holy Ghost will rest down upon you, and it shall bring you a joy and a happiness that shall be unspeakable. We bless you that you may be faithful and true, that you may avoid the very appearance of evil, that you may be afraid of women and wine, that you may not be tempted in this direction, but that you shall be blessed of the Lord; that you shall labor continuously and ardently in preaching the Gospel, in distributing tracts, in studying the scriptures, and preparing yourself for this great labor. We bless you that no harm or accident shall befall you. We bless you that you may have faith to be healed; that you may have faith to administer to those that are sick and they be healed under you administration. The Holy Ghost shall be conferred by the laying on of your hands, and in your labors you shall be successful, inasmuch as you keep all the commandments of the Lord. We admonish you to keep the Word of Wisdom. Follow the instruction that shall be given you by the President of the Mission and the President of the Conference. Never be found among that number that jar or contend with their companions, nor quarrel over what are considered the mysteries of the kingdom, but be frank, honest, truthful, straightforward, and remain until you have honorably and faithfully fulfilled this mission. If you will, every blessing and desire of you heart shall be granted unto you; for we ask our Father to bless you that you may go in peace and return in safety; which we do in the name of Jesus Christ. Amen.

John William left shortly after his blessing and setting apart in September, 1904. When he returned from his mission, John William's parents gave him six acres east of City Creek and Jesse G. six acres west towards the river, for their share in the cattle the family traded for the Scott Ranch. In 1908, they gave each one of the four boys ten acres of land up on the Scott Ranch in which John William later received ten acres of land.

John Ritchie b. 1843 in Kilmarnock, Ayrshire, Scotland to James & Agnes Robertson Ritchie

John Ritchie, was born November 28, 1843 in Kilmarnock, Ayrshire, Scotland to James and Agnes Robertson Ritchie, who were married September 13, 1833. James was born May 15, 1807 in Saltcoats, Ayrshire, Scotland to John Ritchie and Ann Douglas. Agnes Robertson was born November 20, 1815 in Donaghadee, Down, Ireland to William Robertson and Agnes Murdock. John Ritchie landed in Heber in 1864. John's father James would not leave his lucrative fishing business in Scotland for some unknown possibility in Utah. Agnes Robertson died November 20, 1900 in Charleston, Utah.

Sarah b.1846 in Greenock, Renfrewshire, Scotland to John Sharp McAfee & Ann T. Lyons

Sarah McAfee, the second child of John Sharp McAfee and Ann Thompson Lyons, was born in Greenock, Renfrewshire, Scotland on October 15, 1846. In 1860 her father, John Sharp McAfee, came to Utah and settled in Salt Lake City to work on the Salt Lake Temple until 1862 when his wife, Ann Thompson Lyons and their children, Samuel, Sarah, Ephraim, Moroni and Lizzie arrived from their home in Scotland. Mary Thompson and her daughter Eliza Saby came with them. They all took advantage of a new area opened to Mormon settlers in the early 1860s in Heber City, which they made their home for four years. Sarah's parents were among the first to settle there. After four years in Heber they moved to Charleston and began settling some of the lands near Ephraim K. Hanks, an able assistant to President Brigham Young in the pioneer trek of 1847. Mr. Hanks, noted as a scout and peace-maker among the Indians, was also instrumental in saving the Martin Handcart Company from starvation in the snows of Wyoming.

John Ritchie meets Sarah McAfee in Charleston, UT They Marry in 1867 in Heber, UT

John Ritchie came in contact with Sarah McAfee in Charleston. It wasn't easy for John to convince Sarah that he was the man for her, but eventually persistence paid off. Sarah married John Ritchie on January 1, 1867 in Heber. They were sealed in the Endowment House on July 3, 1871. Soon after they were married they took up

land about two miles south of the present town of Charleston. They raised grain and, having sufficient cows, made butter from the milk which they sold in distant Park City and to other neighbors.

Their children attended the first school in Charleston, which was held in John Sharp McAfee's shop, just south of Sarah's home. By this time a number of families had settled on farms on each side of the river. Later a school was established where the town now is. The children walked more than two miles to school. There were four sons and seven daughters. When Mary Elizabeth, the middle daughter, was about fifteen, her mother told her to take care of the youngest child. This made Mary very happy as she loved children. The little boy, whose name was David, was just a few months old when he was completely in Mary's care. When he was two he got diarrhea. It seemed like in those days they didn't know what to do for this condition. One day David was very sick and kept wanting Mary to take him for a ride down the road in his little red wagon. After they had gone a way, Mary turned to look at him and she pulled over to the side of the road. She couldn't help but cry as she could see how sick he was. Mary took him in her arms, and was told she would never take him riding again. When Mary got home she handed him to her mother, Sarah, and ran upstairs crying. Later David died. John and Sarah and the eight other children were beside themselves with grief.

In Heber, a patriarch by the name of William Wright, who knew them so well, heard of their grief. One day he came way down the canyon where the Ritchie's lived to visit with them. During the visit he asked Sarah if she had a patriarchal blessing and she said no. She said she would like one. Patriarch Wright gave her a lovely blessing, and in it told her she would have another baby. When the blessing was over, John told Patriarch Wright that Sarah was forty-seven. He told Sarah to prepare for another child, which made nine. A beautiful child, Ella Louisa, was born on the day the Salt Lake Temple was dedicated in April, 1893. William Wright became good friends of the family, and had a very sizeable family of twenty-one living children by two wives. One wife died leaving eight children, and the second wife raised them plus thirteen of her own. Three of his children married John Ritchie's children.

John and Sarah Ritchie lived for about sixty years in Charleston, where he served as Stake President. They later left for Provo. Much of the hay and grain of the valley was produced in the section of the valley where they lived. Sarah died June 23, 1919 in Provo, Utah. John also died there on January 10, 1932. They were parents of eleven children, only nine of which lived to marry. Most of their descendants lived and died in Wasatch County.

John William Stubbs Marries Margaret in 1907 & Ella Ritchie in 1920 After 1st Wife Dies

John William Stubbs and Margaret Ritchie were sealed July 5, 1907 in the Salt Lake Temple. Margaret Ritchie Stubbs passed away and services were held for her April 17, 1919. John William later married Ella Ritchie on July 21, 1920 in the Logan Temple.

Jesse Goodman Stubbs and Annie Elizabeth Loveless were married December 18, 1907 in the Salt Lake Temple. Annie Elizabeth Loveless Stubbs passed away February 10, 1920 and services were held the February 14, 1920. Jesse Goodman Stubbs passed away September 25, 1926 and services were held September 28, 1926.

Wilford Richard Stubbs and Hannah Pearl Penrod were married November 2, 1910 in the Salt Lake Temple. Albert Owen Stubbs and Velma Smith were married September 20, 1916 in the Salt Lake Temple. Velma passed away July 29, 1933, and later Albert Owen Stubbs married Afton Salisbury on May 22, 1935 in the Salt Lake Temple.



John William Stubbs married two of the children of John and Sarah Ritchie. Margaret, his first wife, was born October 28, 1844 in Charleston. She was baptized August 1, 1894. On January 23, 1905, she received the following blessing from John Smith, Patriarch, in Provo City, Utah County:

As thou hast desired it, I place my hand upon thy head. Be of good cheer. Remember the teachings of thy parents, honor their counsel and thy days and years shall be many. As you advance in years, study the laws of nature and thou shall be healthy and strong in body and mind, wise in council among thy sex, and in thy habitation. By reflection thou shalt know of a surety that the hand of the Lord has been over thee for good, that thy life has been preserved for a purpose. Thou shall realize also that the adversary has sought to place barriers in thy way to shorten thy days that if possible to thwart the plans of the Father, for at an early day a decree did go forth that you had a mission to fill. By reflection thou shalt realize that this mission is barely begun. By reflection thou shalt realize the necessity of being prudent, of seeking to inform thy mind, of learning to listen to the whisperings of the spirit and be guided thereby for thou art chosen to labor in the vineyard of our Father. It is thy province to assist in reclaiming the wayward, to assist also in gathering Scattered Israel. It is thy duty to seek the father for the gift of discernment that thou may have wisdom in the selection of a companion with whom thou shalt sojourn, thy name be perpetuated, and thou shalt receive thine inheritance. Therefore, be upon thy guard, be obedient to the whisperings of the spirit, for through this source thy guardian angel will converse with thee, give thee council in time of need and enable thee to hold the adversary at bay, that health and peace may reign in thy dwelling, thy table shall be spread with the bounties of the earth, and no one shall be turned from thy door hungry, and for thy kindness thou shalt be remembered in after years. Thou art of Ephraim and an heir to the blessings of the New and Everlasting Covenant. Therefore, look forward to the future with pleasure for the Lord is pleased with thine integrity, and thou shalt in no wise lose thy reward. It is necessary that you be cheerful in thy deportment for in the journey of life thy pathway may be met with difficulties, crosses, and perplexity of mind shall be thrown aside, peace and quiet restored, friends and influence gained among the people through cheerfulness. Therefore, remember and it shall be well with thee both here and hereafter. This, with thy former blessings, I seal upon thee in the name of Jesus Christ

and I seal thee up unto Eternal life to come forth in the morning of the first resurrection. Even So Amen.
(Copied by Maggie Ritchie February 8, 1905)

Margaret Ritchie received her endowments the day she was married to John William Stubbs on June 5, 1907 in Salt Lake City. They were sealed July 5, 1907 in the Salt Lake Temple. Lawrence Ritchie was born in Provo on March 27, 1908.

Elva Stubbs b. 1909 into a Family of Boys

Elva was born on May 27, 1909. She was blessed August 1 of the same year. She was the only girl in the family. Lloyd Ritchie was born October 18, 1910. Orlin Stubbs was born April 6, 1912. John Ritchie was born February 10, 1914. Elva went with her brothers to take the cows up to a higher valley where they stayed all afternoon and ate green grass on the hillsides. There are now beautiful homes all over those hills, with the Osmond's home right on the place where they took the cattle most of the time.

One night as they were coming back and driving the cows back down to the corral Elva lost her brother. She couldn't tell where he was. It was getting dark and Elva was scared. She kept yelling, "Lawrence, Lawrence" where are you. He didn't answer, so Elva followed two or three of cows that she was taking down the valley. She was crying at the top of her voice. Elva thought she was lost for sure. Pretty soon Lawrence said, "Oh, you big boob--here you've been crying and I've been right here by you all the time." It was so dark Elva couldn't see him and the cows. She thought he had gone home and left her.

Because of serious heart trouble, a hired girl helped Margaret with all the chores when she got too ill to carry on herself. When Elva was four years old, the hired girl, Ellen, who was staying with them then, had a boyfriend who took her out some nights. He had given her a box of chocolates which Ellen put in a drawer of the dresser. Elva knew that her mother put all her valuables in the dresser drawer because Elva watched her do it. One day when Elva was bored and didn't have anything to do she decided to look in that dresser drawer and see what was in there. She found a box of delicious looking chocolates. Since they were so delicious looking, Elva said, "I am just going to take one of these chocolates."

The next day Elva saw Ellen telling her mother something. Her mother called Elva, her older brother Lawrence, and her next younger brother Lloyd. She said, "Which one of you took some chocolates out of Ellen's box that was in the drawer?" Elva's brothers were very surprised. Elva didn't say a word. Her mother looked at her and said, "Elva, did you take the chocolates?" Elva said "No" and her mother said, "Are you sure about that because Ellen found a chocolate missing out of the drawer?" Elva started to cry, and ran to her mother and sobbed in her lap. Finally Elva said, "Yes, mama I did eat one of those chocolates." Elva's mother said, "Don't you know that you are never supposed to touch anything that belongs to anybody else." Elva said, "I didn't know, but I know now--I'll never touch something that belongs to somebody else again." This was a very dear lesson for Elva to learn about being honest and truthful with her mother. Elva's mother didn't have to scold her, for she knew how heartbroken Elva was. Margaret turned to Ellen and said, "You won't have to worry. She'll never do it again."

One of the earliest thing Elva remembers was helping her mother in the kitchen. Elva always got to stir the cake, which was served plain with whipped cream almost every other day or so. Elva also helped with churning the butter. Margaret sold 14 pounds to Sutton Cafe in Provo every week. Elva was so glad when she saw the sour cream turning into butter she would shout for joy saying "Bring me ice water, its turning into butter now."

From 1915-16 Elva was in the 1st grade in Charleston and Provo (Pleasant View) with Miss Urie and Miss Duke, respectively. From 1916-17 she was in 2nd grade in Charleston with Miss Tie. From 1917-18 she was in both schools. One of her teachers was Miss Meldrum. Elva's early childhood was spent in the northeast section of Provo, near the foothill designated as Pleasant View. She attended the Mountain View grade school which was quite a way from where they lived. Her father, John William always harnessed the cart (or the

sleigh in winter) and took the children to school, which had only two large rooms. One teacher taught grades 1-3 in one room, and the principal taught grades 4-6 in the other.

Elva was baptized July 14, 1918 in Provo by James H. Snyder and confirmed the same day by Benjamin Larsen. She was in the 4th grade from 1918-19 in Charleston and Provo with Miss Gottferson and Miss Foote.

One day after her dad dropped her off, Elva found there was no teacher. While sitting in the room waiting for the teacher, the principle came in from the opposite room and said, "Elva, I want you to be the teacher today." After he announced she was appointed to be the teacher he said, "Teach all these children, keep them quiet, and see that they study their books." Elva thought, "I don't know how to be a teacher," but went on anyway and told them what to do. They read from the books and got along just fine all day long in the school. Several times when inclement weather kept the lower grades teacher from arriving at school, Elva was sent in as the substitute teacher until she arrived.

A year or two after that, Elva was supposed to be in the fifth grade. She was the only pupil of that age. The principal, who taught the three upper grades, consulted with the superintendent of schools. He asked if she was a good student and thought she could carry sixth grade subjects. The teacher said, "I'm sure she could-- she should be one of the best in the sixth grade." So Elva was allowed to skip fifth grade and from 1919-20 carried 6th grade subjects in Provo with Miss Peters and Mr. Loveless.

On May 29, 1918, Margaret received a blessing in Salt Lake City, Utah from Hyrum G. Smith, Patriarch:

In the name of Jesus Christ and by virtue of the Holy Priesthood I place my hands upon thy head and give unto thee a blessing, which will be a comfort unto thee because of thy faithfulness. Thou art of the lineage of Ephraim, and thy name is written for good in the Lamb's Book of Life. The Lord has seen thy trials, thy weaknesses; He has also seen thy faith and thy devotion, and has accepted thy labors in His service. And because of thy devotion to duty thy labors will be blessed and sanctified for thy good and for the good of those among whom thou shalt labor. Thy influence and teaching shall bear fruits for good in thy home and in the midst of thy people. Any because of thy faith thou shalt be comforted with an answer to thy prayers. Therefore, continue to keep thy trust in the Lord; continue to follow the whisperings of that Still Small Voice, through which thy duties shall continue to be made known; doubts will be removed from thy mind. And as long as thou wilt acknowledge the hand of the Lord in thy blessings thou shalt be made equal to thy responsibilities. And if thou wilt continue to observe the laws of nature and the Words of Wisdom which are the commandments of the Lord, thou shalt be strengthened in body and in mind and be given power to rise above weakness and distress and to live and finish thy mission here upon the earth. And by virtue of the Holy Priesthood, and in the name of Jesus Christ, I rebuke the power of the destroyer from thy life, and pray our Father in Heaven to rebuke the same for thy good and blessing, to the end that thy privileges may not be thwarted, nor thy usefulness cut short in life, but that peace and the contentment and freedom from bodily suffering may be thy portion. And as long as thou art humble before the Lord, and will hold sacred thy covenants, it will be thy privilege to enjoy these blessings. I seal this blessing upon thy head through thy faithfulness. And seal thee up against the powers of the destroyer to live and work out thy righteous desires and accomplish thy mission upon the earth. And come forth in the resurrection of the Just crowned with thy blessings among the honored daughters and mothers in the House of Israel, by virtue of the Holy Priesthood and in the name of Jesus Christ, Amen.

WW I and Global Flu Pandemic Kills over 50 Million Including Grandma Stubbs & Elva's Mom

When Elva was young she wanted to learn to play the piano. Her mother used to tell her, "Maybe one day we'll be able to buy a piano so that you can learn to play. But soon her mother became very ill. It was during the awful World War I years, 1819 and 1919 when about 500 million people (1/3 of the world's population) became infected and at least 50 million died (about 675,000 in the US) when the terrible flu epidemic swept across the world.

About two months before Elva was 10 years old, her dear Grandma Stubbs died with the flu on April 3, 1919. She had been taking care of Elva and her four brothers while Elva's mother was so ill. Then her father had to get a hired girl, and also a nurse who came to live with them. They were sort of used to hired girls, though, because her mother had heart trouble. They had outside help to take care of them several times when Elva was small.

On April 15, 1919 Elva's mother died of the influenza that was sweeping the country at that time. All of the children had the flu and weren't able to go to Grandma Stubbs funeral, who died 2 weeks before her mother. One of Elva's favorite aunts also died about the same time. The children were well enough to go to their mother's funeral which was held on April 17, 1919. This was a very, very sad time for the children, the very saddest time of their lives. Elva was nine years old at the time and felt a great responsibility towards her older brother, Lawrence and her three younger brothers, Lloyd, Orlin and Ritchie.

On October 5, 1919, John William received this blessing from Hyrum G. Smith, Patriarch, in Salt Lake City, Utah:

According to thy desire I place my hands upon thy head and give unto thee a blessing for thy comfort and benefit according to thy faith and faithfulness. And say unto thee, continue to keep thy trust in the Lord, honoring the Holy Priesthood which has been given thee and thy heart shall be comforted and sustained in thy trials, for the Lord has heard thy prayers, and He has accepted thy sacrifices and thy devotion in His service. And if thou wilt go forth with courage, the Lord will bless thee with health and with strength and with wisdom, with judgment, and with the necessities of life as a result of thine obedience and the fruits of thy labors. And thy heart shall be comforted in the fruits of thy labors. Thy children will rally round thee in love and support and in obedience, and bless thee because of thy teachings and thy good examples. Therefore, rejoice in thy blessings, and continue to follow the whisperings of the Holy Spirit, being obedient unto the counsels which thou hast received and the teachings of thy life, through valuable experiences, profiting by the past and preparing for the future in humility, acknowledging the hand of the Lord in thy blessings, and thy heart shall be comforted, and thou shalt be blessed in thy ministry and honored in responsibilities of trust in the quorums of the Holy Priesthood and in the auxiliary organizations of the Church. Therefore, rejoice in thy blessings, and shrink not from thy duties, neither procrastinate the day of thy usefulness, and the Lord through His mercies and favors will comfort thy heart and sustain thee in thy righteous endeavors. I seal this blessing upon thy head through thy faithfulness. And seal thee up to come forth in a glorious Resurrection with thy kindred and loved ones, with the redeemed and glorified of Israel, by virtue of the Holy Priesthood and in the name of Jesus Christ, Amen.

On July 21, 1920, a little over a year after his wife's death, John William married his wife's youngest sister, Ella Louisa Ritchie, after she received her endowments in the Logan Temple. She was known as Aunt Ella to the children. Ella was born April 12, 1893 in Charleston. She was baptized August 4, 1901. Ella was the youngest of 13 children. She didn't know anything about housekeeping or cooking because Grandma Ritchie, long before she passed away, had decided when Ella was very small that she was to be an accomplished musician. And that Ella was--the most prominent vocalist in Provo. She was a soloist in the Provo Tabernacle for years, and taught school and family members how to sing. She also played the piano very well. Because Ella was the youngest child in the family, she was able to move into Grandfather Ritchie's home in Provo City. Although the house where the family now lived had a piano, there was no time or money for Elva to take lessons.

On October 11, 1920, Ella received this blessing from Hyrum G. Smith, Patriarch, in Salt Lake City, Utah:
In the authority of thy Holy Priesthood I place my hands upon thy head, and as the Spirit of the Lord shall direct me, give unto thee a patriarchal blessing for thy comfort and benefit throughout this life because of thy faithfulness. Thou art of the lineage of Ephraim; born of goodly parents; numbered among the daughters of Zion of whom much is expected in these last days. And because of thine obedience in following the whisperings of that Still Small Voice and the teachings and counsels of thy parents, the Lord has abundantly blessed thee; He has spared thy life and protected thee from the designs of the Adversary.

He has blessed thee in health and in virtue and given thee precious opportunities to prepare thyself for the duties of an important mission, which was given unto thee at an early period of thy life. And as long as thou wilt hold sacred thy birthright and be humble and diligent, following those sweet and peaceful promptings, the Lord will bless the labor of thy hands; He will strengthen thee in faith, quicken thy understanding; give thee of the spirit of Discernment, which will guide and direct thee in thy duties and in the ways of safety, and give unto thee the power to decide upon matters of importance for thy benefit and good as a teacher, as an exemplar, as a chosen daughter, and, to become and honored mother in Israel. For thy name shall live in loving remembrance, in the midst of thy people. For thy teachings will bear fruits for good; and thy influence will also be felt for good, for thou shalt receive the love and the confidence and the blessings of thine associates, and shall continue thy labors as a teacher and a defender of the Truth; and shall be especially blessed in thy labors in the midst of little children. And through observing the laws of Nature and the Words of Wisdom thou shalt be blessed with health and with strength sufficient for thy responsibilities, and thy life shall be spared to live and fulfill thy mission even the full measure thereof to enjoy the blessings which have been promised unto the faithful in Israel. Therefore, be comforted; hold sacred thy blessings; shrink not from thy duties, neither allow the spirit of gloom or despondency to come into thy life, for these are tricks of the Adversary to destroy thy faith. And as long as thou art firm in thy righteous convictions and will acknowledge the hand of the Lord in thy blessings thou need not suffer want for friends, or food, nor for raiment, nor for shelter, nor any of the necessities of life. Be comforted, therefore in thy blessings and in the labors of thy mission, keeping sacred thy covenants, and the blessings of the Lord will be upon thee for good throughout the journey of life. I seal this blessing upon thy head through thy faithfulness. And seal thee up to come forth in a glorious Resurrection, with thy kindred and many friends by virtue of the Holy Priesthood and in the name of Jesus Christ, Amen.

Elva Graduates from High School Early and Attends BYU with her Older Girlfriends

After her father's second marriage, Elva attended Central Junior High School in Provo for grades 7-9 from 1920-1923. She tried to stay on the honor roll in each grade, even though Elva was a year younger than the other students. Elva began the 10th grade at Provo High School in 1923. She had good enough grades to skip the 11th grade and from 1924-25 attended the 12th grade and graduated in May, 1925 after three instead of four years.

Because she completed high school early, she was two years younger than all her girl friends who were going to college. They included Lenore Rasmussen, Alta Clark, Jeannette Scott and Anna Smoot. Anna's father was Mayor Smoot, who was also postmaster of Provo. From 1925-26 Elva was a Freshman at Brigham Young University with the four very dear girlfriends she had then.

Graduation With a Normal Degree & Teaching Certificate Plus a Middle Name of "Jean"

From 1926-27 Elva was a Sophomore and in May, 1927, she and all these wonderful girlfriends graduated with a Normal Diploma, which was needed to be a teacher in the elementary grades. She was issued a 5 year Teaching Certificate in June, 1927. While Elva was there, Ezra Taft Benson had been BYU's student body president.

Prior to graduation, Elva sent written applications to various superintendents to see if she could get a job. When she wrote her first letter of application, Anna Smoot and the other girl friends looked at it. They were all brilliant because they were older than Elva. They said, "Elva Stubbs is an ugly name--why don't we do something to make it more interesting." She asked, "What do you suggest doing with it?" They said, "Let's give you a middle name, and call you Elva Jean, which will be more interesting than just Elva Stubbs." So she said, "Okay, I'm willing--I'll sign my application Elva Jean."

In the spring of 1927 all the superintendents were coming to BYU to sign up new teachers they needed for the next year. One day the girls were all being interviewed by two or three superintendents that were there.

The first interview Elva had was with Superintendent Carlisle, originally a native of Logan, Utah but now over schools in Beaver County. He interviewed her for a fifth grade teaching position in Milford, Utah. He said, "Why do you want to go out of town--have you applied for any positions here?" Elva said, "No I haven't because I don't want to stay in Provo, but want to go elsewhere." He said, "Why do you want to go elsewhere?" She said, "So I can have some fun which I've never had in my life because every night when I go home I study and wash, patch, darn or mend something for my four brothers with dirty overalls and dirty socks." Elva said, "I'm so tired of hard work and getting up at four a.m. to study my lessons, I want to get away from all I've done over the years and have a life all my own." He said, "I can understand that, but why go to Milford where I'm taking the application for right now?" Elva said, "I want to go to there because I've heard it's a lively railroad town where you can have a lot of fun." He said, "You've got the job."

Jean Hired for Lively Milford Railroad Town, Starts Piano Lessons Before Leaving in Sep 1927

After signing her up, Elva went out to see her other four girlfriends. They got out earlier because their interviews hadn't taken so long. All were sitting on the grass and said, "Well, you didn't get a job either, did you." She said, "Yes, I did." They asked, "Where did you get your job?" Elva explained all about it and said that Superintendent Carlisle of Beaver County said she could teach the fifth grade in Milford. They said, "How come none of us got a job, and you did?" Elva explained, "Because I told the truth--I told him I was sick and tired of working so hard every night when I went home from school, of doing housework and darning socks and mending overalls, I wanted a life of my own." She said, "I think that's the reason he gave me the job, because he must have felt sorry for me." So, Elva signed a contract with the Superintendent of Beaver County School District, L. W. Poulson to teach fifth grade in Milford prior to her graduation. None of the other girls got a job that spring or all summer.

Elva was 18 years old the summer before she left Provo to go to Milford to start teaching school. She spent some of the money she earned working at the strawberry packing plant for some piano lessons. There was time for only a few lessons as Elva didn't get paid until after July 1, and she had to leave for Milford the latter part of August.

In September, 1927, Elva left her father crying at the old depot in Provo as she boarded the train for Milford to begin teaching. He hated to see her go. She had never ridden a train or travelled alone before. Elva arrived in Milford, Utah and inquired about where would be a good place for a new school teacher to stay. Someone told her there were school teachers staying at the Fargee Apartments. She could probably stay with them.

The first night Elva stayed in the hotel. The next day was Sunday, and she decided to go to Sunday School. The girls that were going to teach at the same school were there too. Elva got acquainted with them. They had a very interesting Sunday School teacher, and he gave the best lesson. Elva thought, "Oh, boy--he's a good teacher and so interesting."

The girls asked Elva to come live with the three of them. She and Nell could room together and the two others could room by themselves. They rented a big enough apartment to accommodate all. The next morning they all got up and went to Sunday School, where they were taught in class again by the same very interesting man. Elva didn't find out his name or anything, but thought he was charming and good looking. Monday morning they all went to the grade school on the hill which was quite new and overlooked the whole town.

David Griffiths born in 1769 in Llenarth, Cardiganshire, Wales Marries Catherine Hughes

David Griffiths was born in 1769 in Llenarth, Cardiganshire, Wales. He married Catherine Hughes. Their son, Evan Griffiths was born in 1798 in Merthyn Tydfil, Glams, Wales. Catherine died on October 12, 1850 in the same area. David died in May 1852.

Evan Griffiths born in 1798 in Merthyn Tydfil, Glams, Wales & Marries in 1822 Eleanor Jones born in 1797

Evan Griffiths and Eleanor Jones were married on July 1, 1822 in Llanarth, Cardiganshire, Wales. Eleanor was christened on May 2, 1797, the daughter of Rees Jones (born 1771) and Esther (born 1775) of the same area. Evan died on August 18, 1858 in Merthyn Tydfil, Glams, Wales. Eleanor died on February 3, 1878 in Llanarth. Evan and Eleanor had 8 children, all born and/or christened in Llanarth, Cardiganshire, Wales:

1. Catherine Davies or Griffiths was born on August 7, 1824. She married Evan John Jones on on October 8, 1843. Their daughter Margaret Jones was born July 27, 1864 in Dowlais, Glamorgan, Wales, England. She married Evan Griffiths (1860 of Pengardyy) on March 7, 1883 in St. George, Utah. Catherine died on May 30, 1893. Margaret died on February 8, 1944 and was later buried in Beaver, Utah.
2. David was christened on July 27, 1828. He died March 11, 1857.
3. Rees was born on May 20, 1830. Around 1852, Rees married Catherine Prosser. He died September 8, 1899.
4. Elizabeth was born in 1851 and christened in 1852.
5. John Evan was born on Sept 15, 1833 and married Margaret Jones Dec 26, 1853.
6. Sarah was born May 21, 1835. She married John J. Jones. She died Feb 2 ,1892.
7. Lewis was born Jan 15, 1840
8. Esther was born 1842.

Jones Family of Devils Bridge, Cardiganshire, Wales Whose Daughter Marries John E. Griffiths

Margaret Jones was born on January 11, 1834 in Devils Bridge, Cardiganshire, Wales to:

~ John Jones (born 1812 in Devils Bridge), whose father was also named John (born 1785 in Cardiganshire, Wales) and whose mother was Mary Pickering (born 1787 in the same area)

~ Margaret Thomas (born 1815 in Devils Bridge) to Mr. Thomas (born 1789) and Mrs. Margaret (born 1793) both of the same area.

John Jones and Margaret Thomas were married July 12, 1833 in Devils Bridge and had 5 children:

1. Margaret who married John Evan Griffiths on Dec 26, 1853.
2. John, born February 12, 1836 in Devils Bridge. He died May, 1907.
3. Thomas, born February 26, 1838 in Devils Bridge.
4. William, born February 18, 1842 in Pencarnddu, Dowlais, Glamorgan, Wales.
5. Abraham, born November 29, 1844 in Dowlais, Glamorgan, Wales.

John Evan Griffiths Marries Margaret Jones in Hebron Chapel, Dowlais, Merthyr Tydfil, Wales

John Evan married Margaret Jones on Dec 26, 1853 in Hebron Chapel, Dowlais, Merthyr Tydfil, Wales. John Evan and Margaret were sealed in the Endowment House on January 5, 1869, the same day as his daughter, Margaret Griffiths, and David Pierce (1845) were married in the Endowment House in Salt Lake City by Daniel H. Wells. John Evan and Margaret Jones had 11 children. Seven children were born to John Evan and Margaret in Wales, but four died. Four more children were born in Lehi, Utah. When they left to settle the small town of Adamsville in Beaver County, Utah, two or three children were supposedly born, but they are not shown below.

1. Margaret, born July 28, 1854 in Pencarnddu, Dowlais, Glamorgan, Wales. She married David Pierce (1845) on January 5, 1869 in the Endowment House in Salt Lake City, Utah. Margaret died February 12, 1945 in Provo, Utah and was later buried in Beaver, Utah.
2. Eleanor, born December 16, 1855 in Pengardyy, Glamorgan, Wales and died April 5, 1857 or when 58.
3. William, born June 20, 1857 in Penwern, Glamorgan, Wales, England and died July 1, 1857.
4. Jane, born July 8, 1858 in Pengardyy, Glamorgan, Wales. She died in 1858.
5. Evan, born February 29, 1860 in Pengardyy, Glamorgan, Wales. He married Margaret Jones on March 7, 1883 in St. George, Utah. Margaret was born on July 27, 1864 in Dowlais, Glamorgan, Wales to Evan

John Jones, married 8 October 1843 to Catherine Davies (or Griffiths) who was born August 7, 1824 in Llanarth to Evan Griffiths and Eleanor Jones. The 3 children of Evan Griffiths and Margaret Jones were:

1. John born November 28, 1883 in Adamsville, Utah. He married Libbie Luella Wimmer on July 10, 1907.
2. Evan Albert born January 5, 1885 in Adamsville, Utah. He married Elizabeth Morris on January 5, 1910. He died January 23, 1942.
3. David Franklin born April 25, 1888 in Adamsville, Utah. He married Retta Myers on September 14, 1910. He died August 10, 1965.

Evan died September 7, 1891 in Adamsville, Utah and was later buried in Beaver, Utah. Margaret died on February 8, 1944 in Midvale, Utah and was later buried in Beaver.

6. Abraham, born December 26, 1862 in Pengardyy, Glamorgan, Wales. He died in 1864.
7. Sarah Ann, born January 6, 1865 in Pengardyy, Glamorgan, Wales. She married David E. Jones on January 4, 1880. She died January 3, 1943 in Adamsville, Utah and was later buried in Beaver, Utah.
8. John Rees, born December 4, 1867 in Lehi, Utah. He married Mary Jane Joseph, born Dec 19, 1872 in Adamsville, Utah to Henry Joseph and Mary Ann Richards. Their children were all born in Adamsville, Utah:
 1. Lorin, born March 25, 1892.
 2. John Raymond, born Dec 30, 1894. He married Thelma Macaulay on May 1, 1918.
 3. Arbiteen, born July 5, 1897. She married Philip Nadauld on November 29, 1917.
 4. Evelyn, born Dec 8, 1899. She married Harold August Ohran on Nov 4, 1918.

John died January 7, 1938. Mary died March 27, 1902 in Adamsville, and was later buried in Beaver.

9. David, born Nov 16, 1870 in Lehi, Utah. He died in 1872.
10. Catherine Elizabeth, born Dec 18, 1872 in Lehi, Utah. She married Joseph Hyrum Joseph on April 20, 1892. She died March 23, 1926 in Beaver, Utah and was buried there.
11. Thomas Lewis, born Oct 6, 1874 in Lehi, Utah. He married Minnie Augusta Halsey on Jan 27, 1907 in Salt Lake City, Utah. He died Oct 18, 1949 in Beaver, Utah, where he was buried.

John Evan Griffiths died June 9, 1875 in Lehi, Utah and was buried there. His wife Margaret J. died March 25, 1922 in Adamsville and was later buried in Beaver, Utah

John Evan Griffiths was a miner and worked in the coal mines. It was very hard work at that time as most of the work was done by hand. John Evan did not have very good health but labored at all times to support his wife and family.

John Evan and Margaret J., being very good people and religiously inclined, were very much impressed with the LDS missionaries who visited their home. So like many others who believed and had great faith in the teachings and doctrines of the Elders, they were soon baptized and became members of the LDS church. Shortly afterward they began to make preparations to gather to Zion. They soon sold and gave away all of their belongings that they could possibly get along without and packed the remaining articles and left their home on March 30, 1866. They had a short distance to go by bus. There they remained until the following day.

On April 1, 1866 they left Liverpool by ship. The name of the ship on which they sailed was "Old John Bright." The Captain of their company was Henry Chipman, of American Fork, Utah. Margaret J. was ill all the way over, but otherwise stood the voyage fine. Her daughter, Margaret, was just 12 years old and was always well and strong so of course with Margaret J. ill she had the responsibility of the two younger children -- Evan and Sarah Ann, who was only one year old.

After sailing some distance the ship sprung a leak and for some time there was a great deal of excitement and worry. We can imagine ourselves in such a predicament. But owing to the goodness of the Lord and the quick alertness of Margaret J. the trouble was solved. She quickly took a big pair of white wool blankets off her bed and gave to the captain to put into the hole, through which the water was entering the boat. They then poured a big

bucketful of tar over the blanket and that checked the flow of water. Each person who was able was given a bucket to help dip the water from the boat. So in a very short time everything was clear sailing once more.

However, this was the last trip this ship ever made. It was a long and tedious voyage of six weeks. Margaret has often told how cheerful the entire group of people were. And what devout, faith-loving and courageous families they were; for including John Evan and Margaret Jones Griffiths' family, there was John Evan's sister and her husband (Evan Jones) and family and Margaret Jones' brother John J. Jones and family. They came the entire distance together from Wales to Lehi, Utah.

At the end of six weeks, about June 12, 1866, they landed safely and were ready to join others across the trackless plains. But to their disappointment there were no immigrants there to meet them so they had to wait there for three weeks. At first they were quite disappointed but while they were waiting the people there learned that they were miners so they came to them and gave them work drilling wells. They were very glad to get this opportunity as it enabled them to get quite a sum of money to assist on their journey westward.

How happy they must have been to take up their journey once more after being delayed so long. Three weeks must have seemed a long time to camp out and to know there were still days and weeks ahead. They surely must have been very brave indeed.

John Evan was so very ill all the way across the plains that he had to ride. But Margaret J. and Margaret walked all the way and took turns in carrying the baby, Sarah Ann, who was one year old and too small to walk at all.

One of the drivers had his sweetheart along with him and she rode the entire distance while mothers with babes in their arms walked along with their little children. One day two of the girls who had been walking every day got so tired they just decided they could go no further, so they sat down in the road and refused to take another step. The wagons rolled on for some distance before they discovered the girls were not there. They were quite concerned for some time but when they did not show up, they had to send someone back for them.

But the trip was not all sad and tedious. They had some quite enjoyable times while they rested and camped for the night. There were some who were always full of life and would start a good jolly song or game to cheer them up. It would be no time before each of them would forget their troubles for the present and join in the fun.

There were also many trying occasions, such as the times when the Indians caused so much trouble. Alverda Heslington Hunter remembered her grandmother, Margaret, who had long beautiful black hair, telling that she had to be hidden under a barrel when some Indians came as they insisted on taking her with them.

On another occasion, the group camped for a short time and some of the boys, ages 14 and 15, thought they would go to the creek nearby for a swim. The boys had been gone but a few minutes when they heard a commotion among the horses and cattle. Looking up they saw some Indians driving off the cattle and horses so they quickly ran to camp and notified the men, who immediately shouldered their guns and ran after the Indians. The men began firing as soon as possible. This frightened the Indians and they fled but not until many of their arrows had found their mark in the horses and cattle, wounding several and killing some. Some of the horses and cattle were saved as the arrow could be pulled out and the animal doctored. Others had to be killed but could be used for food if not too badly shot with the arrows.

Among these boys who gave the alarm were three whom most of us know well: B. H. Roberts, John G. Jones, and John E. Jones. This incident caused delays because the loss of the horses and oxen meant they had to use cows in their place. They would have to stop more often to let them rest as they were not so strong and couldn't go very far at a time.

Margaret often told of B. H. Roberts and what a brave boy he was. He was very poor at that time and walked bare foot most of the way. When the journey was nearing its end, a man died, so they took his shoes and gave them to B. H. Everyone felt so sorry for him as his feet were bleeding and really sore by this time. He was indeed grateful to get any kind of shoes.

After a long and tedious journey of five and one-half months, they arrived in Salt Lake City on October 16, 1866. How tired and worn out they must have been. But the trip was not over with yet.

On arriving in Salt Lake, their names were listed as usual. There were several men from Lehi, Utah and it was the custom for them to look at names of the new immigrants. Seeing so many by the name of Jones, and their names being Jones, they were more than interested. They went and invited them to their homes in Lehi. The invitations were accepted. Among the men from Lehi, were Thomas R. Jones and Thomas R. Davis, who had come to Utah two years previously and were brothers-in-law to John Evan Griffiths, having married his two sisters, both of whom died while crossing the plains. So of course they had no trouble in persuading them to go to Lehi. It took three more days to reach their final destination.

People were very kind and considerate and helped them to get settled. At first they lived in little log houses as most people did at that time. In a short time Erastus Snow and his brother William were called to go to St. George in Southern Utah to assist in settlements down there. They were both polygamists and each had two women and lived in what was called large houses at that time. They each had two large rooms, one room for each wife and family. When they moved out, John Evan Griffiths moved his family in two rooms and his sister's family took the other two rooms. So they were quite comfortable. Four more children were born to John Evan and Margaret J. in Lehi, Utah. They lived there for quite some time and then left to settle the small town of Adamsville in Beaver County, Utah, where two or three children were born. The children born in Utah include Evan, Sarah Ann, John R, Kate (Catherine), and Thomas Lewis.

After they were settled and getting acquainted in Lehi, Margaret went to work for many women as she was very large and strong for her age of nearly thirteen. She lived with Abby Ellison and spent most of her spare time earning her clothes, which helped her parents out a great deal. It also helped her in many ways as she learned to do lots of work that was very beneficial in later years. Whenever a herd of sheep would pass through the town, the children were sent out to gather the wool that would be caught on the brush. She always did her share of this kind of work. This wool was then spun and corded by the women. It was while she was living with Abby Ellison that Margaret learned to cord and spin.

Margaret also lived with and worked for Mrs. Frank Moulan, who was very well off and always had plenty to get along with. When a meal was over, everything that was left over was thrown out. Margaret had never seen this extravagance before and she sure hated to see it done. Once she asked if she couldn't take a large piece of meat and other things home rather than throw them away as they hardly knew what meat was at that time. Mrs. Moulan gladly consented and told Margaret she was welcome to do that any time, as they wouldn't use it afterwards. So, of course, that helped too.

William Snow's wife was very good to Margaret Jones Griffiths too. Many times she gave her a large piece of tallow and loaned her the candle moulds and taught her how to make candles. This was the only light they had at that time and the candles cost 25 cents each if one had to buy them.

They had lots of good friends and everyone seemed so willing to help each other. One day Margaret J. was just wondering what she would have for supper when a dear old lady came in with a big bowl of something and said, "Sister Griffiths, I brought you this," thinking she would know what it was. Margaret J. said, "Oh, thank you. That will be dandy soup for the children and all of us for supper." Then she laughed and said, "Why Sister Griffiths, don't you know what this is? It is soft soap." Well, she was just as pleased anyway as that was a luxury too in those days. They had a good laugh about it.

They also had a barrel of sugar cane given to them. After it stood for a certain length of time, as it should have, it granulated. Margaret J. felt terrible about it. Someone came in and she told them how badly she felt as her sugar cane had all gone to sand. She was going to throw it out.

After they had been in Lehi for some time, the soldiers who had been in Echo Canyon fighting the Indians and keeping them from attacking the town and villages, came home. Among these brave stalwart men and boys was David Pearce.

Pearce Family of Wales, England

David Robert Pearce and Mary Phillips were born in Wales, England. Their son, David Pearce, was born March 15, 1804 in Flintshire, Wales. He was married in Wales, England about 1831 to Jane Johnson, who was also born in Flintshire on May 2, 1908. Her parents were Richard Johnson and Janes Jones. David Pearce and Jane Johnson had 6 children.

1. Richard was born in 1832 in Aberdare, Monmouth, Wales. He died in 1878
2. Priscilla was born in 1834 in Llanelly, Breconshire, Wales
3. Jane was born in 1836 in Llanelly
4. Elizabeth was born August 2, 1839 in Glenhurst, Monmouth, Wales. She married Issac Chilton on November 14, 1863 in Logan, Utah. Elizabeth died on March 12, 1878 in Lehi, Utah and was buried there.
5. Ann was born October 21, 1841 in Llanelly
6. David was born April 5, 1845 in Llanelly and married Margaret Griffiths.

David Pearce (1845) & Margaret Griffiths Married in Endowment House as Parents Sealed

After returning home from fighting Indians, David met and fell in love with Margaret Griffiths. They were married in the Endowment House in Salt Lake City, Utah by Daniel H. Wells on January 6, 1869. John Evan Griffiths and Margaret Jones were sealed in the Endowment House the same day as their daughter was married. Margaret Griffiths was just a girl of fifteen years when married, but fully as capable of rearing a family and taking care of a home as any girl of twenty years is today. They had 8 children:

1. David was born April 9, 1870 in Lehi, Utah. He married Elizabeth Reese on December 31, 1891. He died July 30, 1948.
2. Margaret Ann was born October 31, 1871 in Lehi, Utah. She died on April 4, 1874 and was buried there.
3. John was born May 14, 1873 in Lehi, Utah. He married Catherine Jean Rees on December 26, 1900. He died December 13, 1959.
4. Jane was born August 8, 1875 in Adamsville, Utah. She married David James Reese on November 24, 1897 in Manti, Utah. She died August 25, 1967 in Lake View, Utah and was later buried in Provo, Utah.
5. Richard was born July 11, 1877 in Adamsville, Utah. He married Lottie Lavern Paschall on August 25, 1898. He died January 25, 1919 in Beaver, Utah of influenza. He left his wife and six children.
6. Elizabeth was born February 20, 1879 in Adamsville, Utah. She married Willard Arthur Rees on August 11, 1897 in St. George, Utah. She died April 21, 1937 in Adamsville, Utah and was later buried in Beaver.
7. Sarah Ellen was born February 9, 1881 in Adamsville, Utah. She married William Firth Heslington on April 26, 1899 in Manti, Utah. She died January 4, 1970 in Provo, Utah and was buried there.
8. Mary Rosetta was born December 5, 1882 in Adamsville, Utah. She married Thomas Johnson on June 23, 1909. She died May 1, 1969.

David and Margaret were very happily married. David worked hard at any kind of work or any place where work was available to support his family. He worked a great deal on the railroad that was being built at that time, and there was lots of work being done in Cottonwood Canyon where he spent weeks and months at a time. He would send his pay or bring it home and Margaret always managed to save a portion of it for future use and never thought of spending it all carelessly.

On April 9, 1870, their first of eight children was born--a boy named David after his father. Then their happiness sure seemed complete. Eighteen months later Margaret Ann was born but only lived 2 ½ years. This was very sad of course but they stood it bravely. On May 14, 1873 John was born with the usual great rejoicing.

It was about two years after this in the spring of 1875 that David Sr. made his first trip to the southern part of the state, Beaver County, to sell some produce and to look at some land that was for sale. He was very much interested as the land was very fertile and he could readily see that with lots of hard work and careful planning it could be made very productive. He immediately purchased several acres of land and at once returned to Lehi to break the news to Margaret and make preparations to return in time to get crops planted for the coming year. He

quickly prepared a place for his family. Then about June 1, 1875 they packed their belongings and moved. It took about a week to make the trip to Adamsville, Beaver, Utah at that time.

The little village of Adamsville is located on the right bank of the Beaver River adjacent to Highway 21 about nine miles west of Beaver. The first settlers were David B. Adams and three other families. They arrived the spring of 1862, and began farming and raising stock. Water came from the Beaver River, and most of the land was rich and produced good crops. The founders were joined by others forced to leave Iron, Garfield, and Sevier counties because of Indian trouble.

The first homes were dug-outs, with part of the house under ground and part above. Electricity was unheard of. Light was furnished by homemade tallow candles and kerosene lamps. Washing was done by hand. Wood for fuel was hauled from the nearby canyons. The community furnished its own recreation. They had parties, dances, dramatics, and a good choir. A blacksmith shop took care of the farmers needs. At a fairly well stocked store, butter and eggs were traded for merchandise. Many families made weekly trips to stores in nearby Beaver for a more complete line of goods. Mail service was daily except Sunday. It came in first by stage and later by automobile.

The Adams home was used as a meeting place until an adobe community house of worship was built in 1863. This served until it became too small. Townsmen then donated their labor and hired stone masons to help make a building out of native rock. School was held in the meeting house. Desks were built around the sides of the building and seats were made of split plank. An average of forty children attended. Reading, writing, and arithmetic were taught. When the Beaver Stake of Zion was organized in 1869, Brother Adams became bishop of the Beaver Third Ward. It included the villages of Adamsville and Greenville until separate units were formed in 1877, and the Beaver Third Ward ceased to exist. The early settlers attended regularly. They had a fully staffed organization. Other families, such as the Pearces, Jones, and Griffiths, came and added their thrift and ability in promoting the village's growth. There was never any elected civil officer or presiding authority other than the ward bishop, who acted as the community's official father. Some of the Bishops who later served in Adamsville were Fred T. Gunn (1886-1906) and Thomas L. Griffiths (1906-1911).

Upon coming into the little door of John Evan and Margaret J's home, the wash basin was on the right of the door on a stand. It was such a spic and span home. The path to the outside bathroom was between apple trees and fruit bushes. The front yard was filled with flowers, very well kept. Margaret J. grew Columbines in profusion.

David Pearce Sr. and Margaret had been in Adamsville about a week when they received word that Margaret's father, John Evan Griffiths, had died on June 9, 1875 in Lehi. Margaret Jones Griffiths was left a widow in her Adamsville home.

This was very sad news to receive so soon and it was made worse by the knowledge that Margaret would be unable to attend the funeral as it would take so long and she was not in a condition to go as they were expecting the arrival of another baby.

On August 8, 1875 their 4th daughter Jane (to become Jane Reese) was born to David Sr. and Margaret. They were very happy in their new little home and they worked so unitedly together. Four more children were born after this. Richard on July 11, 1877; Elizabeth, February 20, 1879; Sarah Ellen, February 9, 1881; and Mary Rosetta, December 5, 1882.

David Sr. died in Adamsville on June 25, 1882, five months before his last child was born. He was buried in Beaver, Utah. He hurt his hand while bailing hay and blood poisoning set in and he died within a week. His wife, Margaret, had a dream the night before he went to bale hay. She tried to get him not to go that day. His death was a great shock to Margaret, but she was very brave and dear as she has always been.

It took a lot of grit to care for seven children when the oldest was only 12 years of age. However, Dave Jr. had been taught to work and was able to do quite a good deal on the farm. By this time David Sr. had a great many acres of land, implements of all kinds, horses, harnesses, cows, and nearly everything that was necessary to

run a farm, including some money. Margaret was able to hire a good deal of help. She always insisted on paying for help, and never accepted a cent of charity from anyone nor from County or State.

Margaret worked very hard to rear her family and her children did all they could to help her too. She not only took care of her own family but was always ready and willing to help her neighbors and friends. Whenever there was sickness in any home, Margaret was always there to assist in any way. She and sister Mary Ann Stewart brought dozens of babies to this world as they were miles from a doctor and it would take hours to go for him and return.

After the mother was delivered, Margaret would help at this home for ten or twelve mornings and take care of mother and babe and some times do lots of the work. Most of the time all this work was charity. Sometimes, if the party concerned could afford it, they would give her something for her labor but not so often. She never set a price. Day or night she was always ready to help.

Whenever there was a death in the ward, Margaret and Sister Elizabeth Reese (D. J. Reese's mother) were always on hand to take care of the body and see that there was someone to remain with it while they went and bought material for the burial clothes. Then they would probably stay up most of that night sewing and making clothes as it was impossible to buy anything ready made at that time.

Margaret not only did this kind of work, but she helped in the different organizations of the ward. Shortly after moving to Adamsville, Margaret was chosen 1st Counselor to Aunt Sarah Jones who was President of the Relief Society at that time and faithfully served for 26 years in the Adamsville Ward. She used to go from house to house doing good for all and gathering donations to help other people who were less fortunate. At the time David Sr. died in 1882, Margaret was president of the Young Women's Mutual Association.

While she labored so diligently for others she never neglected her own family. She worked any place and any time to get things to help the family. She helped Sister Stewart with sewing, washing, mending, or anything she had to do, and would take Mary Rosetta with her. It was about 1 1/2 miles out of town and they always had to walk there and back again after Margaret had worked all day. Sometimes Margaret would go 2-3 days a week and she would take produce or something of the kind for pay and carry it home. No complaints were heard from Margaret, and she was so glad to be able to do this. This is the kind of life Margaret lived--doing good wherever she could. She was always a wonderful mother, neighbor and friend, and was loved, appreciated, and honored for all she did.

Alverda Heslington Hunter said of Margaret, "This is the kind of a life she has lived, doing good wherever she could. I am thankful to have known such a grandmother as she was truly great. We lived on a farm in the summer and I would walk 2 miles 2-3 times a week to read to her all day. She surely enjoyed this and she would fix me the nicest things she could find to eat. She would prepare my favorite foods and this was better than playing with my friends. She always saw that I had the things I thought were important, such as a school sweater, class ring, etc. as she bought them for me. I lived with my grandmother a lot and never have I found her when she wasn't trying to find something to give someone. Even after I was married and used to go home she would always get in her purse and try and give me some money."

"My grandmother Pearce was the most loved and influential person in my life. I loved her very much and loved to stay with her, and did so very often. She only lived a short distance from our home and my mother did her washing and ironing. As a girl, I would pick up her washing every Sunday evening and return it on Tuesday. She said she could always hear me coming as she knew my whistle and she usually met me at the door. She always had goodies fixed for me and would give me the remaining goodies saying she would buy more for the next day."

"We used to spend many happy days at my grandmother's home. She had so many currants, gooseberries, and plum trees and we would all go and spend the day picking fruit and then making jelly the next day. We, as children, had such a good time. We played hide-and-seek and would make a home in the blackberry shrubs."

"She was such a clean wonderful person. I remember that her steps at the back door were always spotless. They were scrubbed until they were perfectly white. She kept the ground free from weeds. After a rain storm we would go out and pull weeds to keep the ground clean."

After David Sr. died, Margaret built a new home in Adamsville where she did most of her work. But she enjoyed visiting with her children, and during the last years of her life spend her time with her three daughters in Provo. Most of the time was with Sarah Ellen, where she spent eight or nine months at a time. Each year she spent most of the winter with Mary Rosetta and her sister Jane at Lake View, Utah. They loved to have her as she was so understanding, so contented with life, so kind and gentle to each of them at all times. They always loved her and hoped to be able to repay her in kindness and good deeds for the devotion and love she had shown them. At one time she had 25 grandchildren, and 36 great grandchildren living.

Their son, Richard died on influenza on January 24, 1919 in Beaver, Utah. He left a wife and six children. This was a terrible thing for Margaret to endure. Her mother, Margaret Jones Griffiths, died March 25, 1922 in Adamsville, Beaver, Utah. Margaret passed away in Provo during her sleep--which was a well earned rest--on February 12, 1945 at the age of 90. She would have been 91 in one month. She was buried February 16, 1945 in Beaver City, Utah.

Jeremiah Hesling from Bingley, Cottingly, Bradford, Yorks, England marries El(l)enor Hay in 1788

Jeremiah Hesling was born in England in 1762. He died in Bingley on September 27, 1814.

He married El(l)enor Hey on September 8, 1788 in Bingley. El(l)enor Hey was christened in the same location on October 19, 1760, the daughter of Abraham Hey and Jane Gott. Abraham Hey's parents were Ambrose and Mrs. Hey. Abraham and Jane were married in Bingley on July 27, 1756. They had 4 children, all christened and married in Bingley, with the exception of Elizabeth:

1. Robert Hey, christened April 10, 1757. He married Tabitha Waterhouse on March 25, 1792.
2. William Hey, christened September 27, 1758. He married his wife, Sarah, on March 3, 1778.
3. El(l)enor Hey, christened October 19, 1760. She married Jeremiah Hesling on September 8, 1788.
4. Elizabeth Hey, christened December 25, 1763. She married Thomas Norminton on January 30, 1787 in Bradford, Yorkshire.

Jeremiah and El(l)eanor had 7 children:

1. Elizabeth (Betty) Hes(z)ling, born November 20, 1790 in Bingley, where she was also christened on January 24, 1791. Elizabeth married John Crowther February 21, 1814. John was christened in Bingley on Jan 26, 1794 by his parents Joseph and Mrs. Crowther. John and Elizabeth had 9 children in Harden where they were born and christened. Some children died there:
 1. Jane, born May 8, 1814 and christened on July 10, 1814. Jane married Joseph Parkinson on July 8, 1833 in Bradford, Yorkshire.
 2. Martha, born September 15, 1815 and christened on November 12, 1815. She died there on April 15, 1817.
 3. James, born May 9, 1817 and christened July 6, 1817.
 4. Zilla, born February 17, 1819 and christened May 4, 1819.
 5. Hannah, born September 16, 1820 and christened February 18, 1821.
 6. Jonas, born November 25, 1822 and christened February 23, 1823. Jonas married Mrs. Mary Ann Crowther, who was born in 1822 in Todmorden, Lancashire.
 7. David, born December 15, 1824 and christened February 9, 1825. He married Nancy Barrett on September 24, 1849 in Bradford, Yorkshire. Nancy was born there about 1828 to Benjamin and Mrs. Barrett.
 8. Andrew, born January 21, 1827 and christened April 22, 1827.

9. Abra(ha)m, born September 14, 1831 and christened November 6, 1831. He died May 9, 1835.
2. John Hesling (Heslendine), christened June 17, 1795 in Bradford, Yorkshire. He married Nancy Lighthowler on November 24, 1816 in Tong, Yorkshire. They had 9 children, who were all christened in Bradford, Yorkshire:
 1. William Hesling, February 8, 1818
 2. Sarah Hesling, May 30, 1819
 3. Ann Hesling/Hesting, May 15, 1882
 4. Jonathan Hesling, November 28, 1823
 5. Mark Hesling, April 6, 1825
 6. Esther Hesling, February 23, 1831
 7. Michael Hesling, August 28, 1833
 8. Betty Hesling, August 28, 1833
 9. Mary Hesling, March 25, 1835
3. William Hes(z)lin, born March 16, 1798 in Bingley and christened May 27, 1798 in Wilsden, Yorkshire. He married Alice Waddington on April 30, 1820 in Bingley. They had 2 children in Bingley, Cottingly:
 1. Abraham Hesling, born November 9, 1820.
 2. Sarah Hessling, born September 6, 1822 and christened March 30, 1823.
 Abraham married Sarah Goldsbrough on February 2, 1840. Sarah was born March 7, 1841 in Manningham, Bradford to Thomas Goldsbrough and Mary Ann Firth. Both Thomas and Mary Ann were born Bradford, Yorkshire - he in 1800, and she in 1801. Abraham and Sarah were married on May 2, 1840 in Bradford. Abraham Heslington died June 14, 1887 in Greenville, Beaver, Utah. Sara Goldsbrough died in 1890. Abraham and Sarah had 9 children:
 1. William, born July 26, 1840 in Manningham. On April 7, 1862 in Manningham he married Jane Walker, born in 1838 in Baildon, Yorkshire to Mr. and Mrs. Mary Walker. Mary was born about 1810 in Addingham, Yorkshire. Her sister, Mary A., was born in Cowling, Lancashire about 1850. William and Jane had 6 children:
 1. Abraham, born about 1863 in Bradford.
 2. Walker, born about 1864 in Manningham. On December 13, 1884 in West Bowling, Bradford he married Sarah Helen Hargreaves, who was born in 1862 in Bradford to Emor (born about 1837 in Bradford) and Mrs. Mary Hargreaves (born about 1837 in Heaton, Yorkshire). Sarah had 2 siblings: Benjamin (born about 1864 in Manningham) and Hannah (born about 1870 in Bradford). Sarah and Walker had 4 children:
 1. William Terey, christened May 25, 1885 in Manningham.
 2. Joshua, christened August 7, 1886 in Manningham. He was married on September 12, 1906 in Gerlington, Yorkshire to Laura Sutcliff, born about 1886 to Samuel Sutcliff (born about 1848 in Clockheaten, Yorkshire) and Susannah Widdop (christened August 27, 1847 in Heptonstall, Yorkshire). Susannah's parents were Richard and Mrs. Grace Widdop. Laura's parents, Samuel and

Susannah Sutcliffe, had 5 children:

1. Albert, born about 1871 in Clockheaten.
 2. Harriett, born about 1879 in Clockheaten.
 3. Frank Thomas, born about 1881 in Clockheaten. He married Mrs. Margaret Sutcliffe of Bradford.
 4. Bertha, born about 1885 in Clockheaten.
 5. Laura, born about 1886.
3. Mary, born about 1888 in Manningham.
 4. William, born July 3, 1890 in Manningham.
3. Fredrik William, born about 1867 in Manningham. On August 6, 1888 in Manningham he married Ada Coldwell, born about 1862 in Sheffield, Yorkshire to Joseph (born about 1811 in Brightanly, Yorkshire) and Mrs. Jane Coldwell (about 1818 in Walsingham, Durham). Frederik William and Ada had 2 children:
 1. William Hy, about 1886 in Sheffield.
 2. Bertha, born in Bradford and christened in Manningham on October 3, 1889.

Joseph and Jane Coldwell had 8 children in Sheffield:

1. Joseph, born about 1842.
 2. Mary, born about 1844.
 3. William Henry, christened September 11, 1853 in Bradford
 4. Sarah Jane, christened November 25, 1855 in Bradford.
 5. Caldwell, christened November 1, 1857 in Bradford.
 6. Rachael, christened November 1, 1857 in Bradford.
 7. Lucy Ann, born about 1861.
 8. Ada, born about 1862.
4. Thomas Laycock, born about 1872 in Manningham. On May 23, 1908 in Bradford, he married Edna Bates (divorced from William Boyes, born about 1867 in Leeds, Yorkshire) the daughter of William (born about 1831 in North Bierly, Yorkshire) and Mrs. Sarah Bates (born about 1833 in North Bierly). William and Sarah Bates had 8 children in North Bierly:
 1. Harriet A., born about 1854.
 2. Ellen, born about 1858.
 3. Edwin (Edward), born about 1860.
 4. Squire, born about 1862.
 5. Hannah, born about 1865.
 6. Edna, born about 1867. She married Thomas Laycock.

7. Jesse, born about 1872. He married Mrs. Emily Bates (born about 1869 in Bradford). They had 2 children in Bradford:
 1. Arthur, born about 1897
 2. Alice, born about 1899
8. Willie, born about 1875.
5. James Heslington born about 1876 in Manningham. On May 23, 1900 in Manningham, he married Alice Kelly, born about 1880 in Conisborough, Yorkshire to Patrick Kelley (born about 1831 in Ireland) and Mrs. Ellen Kelley (born about 1839 in Ireland)
6. Janes Walker Heslington born about 1880 in Manningham. On June 20, 1899 she married Ernest Lincoln Townend (born about 1873 in Bradford). They had 2 children in Bradford:
 1. William, born about 1900
 2. Dor(r)is, born about 1901.
2. Firth, born April 27, 1842 in Manningham. He died there February 7, 1857.
3. Alfred, born June 17, 1844 in Manningham. He married Hannah Mounsey, who was born August 19, 1845 in Bradford to Samuel Mounsey (born November 25, 1817 in Bradford) and Hannah Harnor (born February 18, 1823 in Shelf or Habergham, Lancashire). Samuel and Hannah H. were married April 1, 1839 in West Riding, Bradford, Yorkshire. The parents of Hannah H. were William and Mrs. Polland. Samuel's parents were Joseph Mounsey and Mary Illingworth. They were married December 15, 1815 in Bradford. Mary was born to John and Elizabeth Illingsworth, who had 3 children:
 1. Mary, who married Joseph Mounsey
 2. Elizabeth, born October 20, 1820
 3. Margaret, born September 12, 1825

Joseph and Mary Mounsey had 3 children in Bradford:

1. Samuel, born November 25, 1817 in North Bierly. He married Hannah Harnor.
2. Ann, born September 17, 1820.
3. Harriot, born February 17, 1828.

Hannah Mounsey (daughter of Samuel and Hannah Harnor) came from England with her parents in the ship Minnesota in 1869. Samuel was 54. Alfred Heslington also came with them. They all went west with the Emigration Company. Hannah was later divorced from Alfred. She lived in the small town of Greenville, and it was difficult for those in Adamsville to see her often. She did not have a very happy or easy life. Alfred left her with a large family to raise. She had ten children. She kept her beautiful white hair rolled up on top of her head by combs. When she did stay with relatives in Adamsville, she kneaded bread, and insisted that was her job. Alfred Heslington died on September 18, 1899 in Marysvale, Piute, Utah. Hannah Mounsey died January 14, 1925 in Greenville, Beaver, Utah, where her parents Samuel and Hannah also died.

4. Alice, born September 3, 1846 in Manningham. She married James Lee Nightingale (born 1845 in Bolton, Lancashire) on June 28, 1879 in Bradford.
 5. Emma, born May 16, 1851 in Manningham. She married Benjamin Day (born 1849 in Bradford) on November 10, 1870 in Bradford.
 6. Atwood, born April 1, 1856 in Manningham, where he died June 2, 1858.
 7. Benson, born March 16, 1858 in Manningham. He was 21 when he sailed to New Zealand on the ship Western Monarch which left London on October 18, 1878 and arrived in Bluff on January 20, 1879 and Dunedin on January 26, 1879. He married and had 5 children:
 1. Amy, born in 1884
 2. Gladys Florence E., born in 1886
 3. Frances Sarah, born about 1888
 4. Clara, born 1891
 5. William Alfred, born 1896
 8. Sam, born May 20, 1860 in Bradford, where he christened June 5, 1861 and died July 26, 1861.
 9. Thomas, born March 16, 1863.
4. Mary Hesling, christened November 5, 1800 in Bradford. He died August 7, 1828 in Cottingley.
 5. Edmond (Neddy) Hesling (Heslendine), christened May 30, 1803. He died February 12, 1819 in Cottingley.
 6. Tholnas (Thomas) Hes(z)ling, born 1806 in Cottingley and christened April 9, 1806 in Bradford. He married Agnes (Ann) Ralph from Cottingley on July 30, 1824 in Bingley. They had 5 children:
 1. Ellen Hes(z)ling, born December 31, 1824 in Cottingley and christened in Bingley March 4, 1825.
 2. Jane Hes(z)ling, born April 30, 1826 in Cottingley and christened July 26, 1826 in Bingley. Jane married Jonathan Parker and had 4 children in Cottingley, Bradford:
 1. Bramwell, born about 1845. He married Eliza Pyrah in Bradford, June 14, 1868. She was born October 24, 1847 in the same area and christened January 16, 1848 in Bierley, Yorkshire by Joseph and Mrs. Lydia Pyrah. Bramwell and Eliza had 4 children:
 1. Ruth Ann, christened February 21, 1869 in Horton, Bradford.
 2. Joseph P., born about 1872 in Bradford.
 3. Jonathan, born about 1876 in Leeds, Yorkshire.
 4. Bertha Lydia, christened October 15, 1881 in Shipley, Birdstall, Yorkshire.

Eliza's parents, Joseph and Lydia Pyrah, were born about 1808, he in Bolton, Bradford and she in Great Horton, Bradford. They had had 3 children:

 1. James, born in Great Horton, Bradford and christened in Bradford on October 15, 1830.
 2. Martha, born June 24, 1833 in Great Horton and christened July 21 at Bethel Primitive Methodist in Great Horton.

3. Eliza, born October 24, 1847 in Bradford and christened January 16, 1848 in Bierley, Yorkshire.
2. Rhoda, born about 1851.
3. Jabez, born about 1852.
4. Naomi, born about 1859.
3. Mary Hes(z)ling, born February 19, 1831 in Cottingley, Yorkshire. She was christened July 9, 1832 in Bingley. She married Edward Hartley, born April 4, 1829, to Barnard and Mrs. Mary Hartley. Edward and Mary had 9 children:
 1. Alice, born 1854 in Saltaire, Yorkshire.
 2. Mary Ann, born about 1855 in Saltaire, Shipley, Bradford. She married Abraham B. Thresh, and they had a son, William B., born about 1884 in Saltaire. Abraham B. Thresh was born about 1857 in Saltaire to Issac Thresh (born about 1823 in Castley, Yorkshire) and Hanna Greenwood, born in 1836 to Mr. and Mrs. Grace Greenwood (born about 1795). Issac Thresh and Hannah Greenwood had 6 children:
 1. Abraham B., born about 1857 in Saltaire. He married Mary Ann Hartley.
 2. Mark P., born about 1859 in Shipley.
 3. William F., born about 1860 in Shipley.
 4. Triscilla Ann, born about 1864 in Shipley.
 5. John Oliver, born about 1867 in Shipley.
 6. Livinia Emily, born about 1870 in Shipley.
4. Edward Hes(z)ling(ton), born September 10, 1833 in Cottingley, and christened December 30, 1833 in Bingley. On July 29, 1855 in Bradford, he married Mary Briggs and about 1857 John Hes(z)ling(ton) was born to them in Bingley. Mary Briggs was born July 6, 1834 in Bingley to Joshua Briggs (born August 29, 1813 in Bingley) and Hanna Longbottom who were married October 13, 1833 in Otley, Yorkshire. Joshua's parents were John Briggs and Mary Hill. Joshua and Hannah Briggs had 2 children:
 1. Mary, born July 6, 1834 in Bingley, who married Edward Hes(z)ling(ton) on July 29, 1855 in Bradford.
 2. Jane, christened August 21, 1836 in Bingley.
5. Kezia Hes(z)ling, born July 1, 1836 in Bradford, where she was also christened October 30, 1836. She married Thomas Maskew, born April 1, 1833 in Baildon, Yorkshire, to David Maskew and Sarah Hodgson, who were married on July 16, 1832 in Otley, Yorkshire. Their 2 children were:
 1. Thomas, born April 1, 1833 in Baildon, Yorkshire, who married Kezia Hes(z)ling on December 24, 1859 in Bradford. They had 10 children:
 1. Benjamin, born about 1859 in Cottingley.
 2. Alice, born about 1861 in Bingley. On April 14, 1884 in Calverley, Yorkshire, she married George Bramham, born about 1861 in Sunderland, Durham to George and Mrs. Sarah Bramham (born about 1829 in Brotherton, Yorkshire).
George and Sarah had 4 children:
 1. George, born about 1861 in Sunderland. He married Alice Maskew April 14, 1884 in Calverley, Yorkshire.
 2. Ada F., born about 1865 in Goole, Yorkshire
 3. John T (P), born about 1867 in Goole.
 4. Alfred H., born about 1873 in Goole.

George and Alice had 2 children:

1. Thomas, born about 1887 in Saltaire.
2. Agnes, born in Saltaire and christened August 31, 1890 in Shipley.
3. John, born about 1863 in Saltaire.
4. Agnes, born about 1864 in Shipley.
5. Emily, born about 1866 in Shipley.
6. Edward, born about 1869 in Shipley. On January 24, 1891 in Eccles Hill, Yorkshire he married Mary Taylor, born about 1866 in Eccles Hill to John (born about 1825 in Eccles Hill) and Mrs. Sarah Taylor (born about 1827 in Idle, Yorkshire).
7. Herbert, born about 1871 in Saltaire.
8. Arthur, born about 1871 in Saltaire.
9. Fred, born in Shipley and christened on February 20, 1873 in Saltaire. On December 24, 1900 in Shipley, he married Mary Jane Whittaker, the 1st child of Thomas (born about 1839 in Craven Hebden, Yorkshire) and Mrs. Whitaker. Mary Jane was born about 1875 in Shipley. Their 2nd child, Lilian E., was also born in Shipley.
10. Ada, born about 1875 in Shipley. On February 3, 1902 in Shipley, she married George Robinson who was born about 1868 to Benjamin (born about 1827 in Otley, Yorkshire) and Mrs. Martha Robinson (born about 1833 in Clifton, Yorkshire). Benjamin and Martha had 7 children in Otley:
 1. Alice, born about 1853. She married Mr. Robinson. They had Martha who was born about 1879 in Baildon, Yorkshire.
 2. William, born about 1856.
 3. Ada, born about 1860.
 4. Annie, born about 1862.
 5. Joseph, born about 1865.
 6. George, born about 1868. He married Ada Maskew on February 3, 1902.
 7. Willie, born about 1870.
2. John, born August 17, 1834 in Baildon, where he was christened June 5, 1837. He married Mrs. Eden Maskew (born about 1839 in Baildon). They had 4 children in Baildon:
 1. Arthur E., born about 1868.
 2. Livinia, born about 1869.
 3. Emma, born about 1870.
 4. Sarah A., born about 1875.
7. Charles Hesling, christened June 24, 1807 in Bradford. Married Mary Todd (born about 1807) on November 19, 1827 in Bradford. They had 7 children:
 1. Thomas Hesling, born June 30, 1830 and christened March 16, 1837 in Bingley, where he died February 15, 1846.
 2. Eliza Hesling, born November 7, 1832 and christened March 16, 1837 in Bingley.
 3. Sara Ann Hesling born June 7, 1836 and christened March 16, 1837 in Bingley. She was married in Bradford in 1836 to Timothy Earnshaw, who was born about 1836 in Bradford. They had 2 children:
 1. Alice, born about 1856 in Bingley.

2. James William, born about 1858 in Bingley.
4. Elizabeth, born about 1839.
5. Hannah, born about 1842. On September 19, 1886 in Bradford, she married Robert Edmondson, born about 1836 to William and Mrs. Edmondson.
6. Mary Ann, born about 1844.
7. Charles, born about 1850.

William Firth Heslington Marries Sarah Ellen Pearce in the Manti Temple in 1899

William Firth Heslington was born July 27, 1877 in Greenville, Utah to Alfred Heslington and Hannah Mounsey. William was educated in Beaver schools and married Sarah Ellen (Nell) Pearce. She was born February 9, 1881 in Adamsville, Utah, a town of 150 people. They were married on April 26, 1899 in the Manti Temple.

William was a tall, handsome man. He was a very loveable and kind man, with a very mild disposition. Sarah Ellen said they would never know what William gave away. If someone needed a sheep, some meat, or other items, he would give it to them. He was an active member of the LDS Church and served in the bishopric of the Adamsville Ward. William was a good hard worker. For a short time, he was employed as a miner in the Frisco and New House mining boom during the great Silver Rush to that area. He also was a foreman at the large smelter located at New House.

After the mining boom, the family moved to Adamsville and purchased a farm where he was a farmer and rancher who raised cattle, sheep and turkeys. When the family grew up, the parents moved to Milford, Utah where William drove a truck carrying mail to Garrison in Millard County. He also made deliveries for the CCC (Civilian Conservation Corps) which was in evidence at that time. Sarah Ellen was very small, but so fast and a very hard worker. She served in the Adamsville Ward Relief Society for several years.

William and Sarah Ellen were the parents of seven children. All were born in Adamsville, Beaver County, with the exception of their second son, Mel, who was born in Frisco, a town of 5,000.

1. David Clinton was born January 5, 1900 and blessed February 4, 1900 by Frederick T. Gunn. Dave was baptized in Adamsville on July 12, 1908 by John T. Joseph, and confirmed the same day by Thomas L. Griffith. Graduated from Murdock academy, University of Utah. He served on a mission for the LDS church. A steady performer, a great athlete, the scholar of the family. Loved by everyone. Married Elva Stubbs a wonderful woman.
2. William Melbourne was born October 30, 1901 in Frisco, Utah. He married Alice Alvira Ward, a noble and life long beautiful, clean, proud wife and mother who loved her children and grand children. Her love and ability to handle and conduct the home was remarkable. She was a wonderful convert to the church. They lived in Beaver. Alice was diagnosed with a brain tumor that was classified as untreatable and she passed away April 21, 1983.
3. Abraham Richard was born February 14, 1905. Rich graduated from Beaver High School and attended college for a while. He was a quiet, soft spoken type, loyal to his family ties. He married Lucille Hanks, a beautiful girl from Shelley, Idaho. They had a family of beautiful, wonderful girls. He was loved by all who know him, clean and honest as the days are long. They resided in Provo, Utah.
4. Alverda was born on December 1, 1908, the first of three girls, was born. She was blessed on February 7, 1909 by Thomas L. Griffiths. She was a great girl, wife and home maker. Active in church and community work. A scholarly woman who served 2 missions for the LDS church, including a second one to the Navaho Indians in the 4 corners area. Graduated from Beaver High School, attended BYU. A great woman married to Morrill Hunter, a very splendid man. They lived in Springville.
5. Audrey was born on June 10, 1914. Lithe and nimble, soft spoken and the shy type. The home girl, hard working and devoted to the family. Graduated from Beaver High School. She married Clinton C. Tanner, was

later divorced and remarried a real man, Walter Tracy, they made their home in San Diego, CA. Loved by all who know her. She served a mission in Iowa in 1981-82.

6 Deloy was born November 9, 1916, although he died as an infant of pneumonia.

7. Cerola was born October 2, 1922. Beautiful and graceful. Graduated from Beaver High School, attended BYU. Married Robert Edward Nichols and resides in Boise, Idaho. They have raised two girls. She was loving, kind and admired by everyone.

Alverda's three older brothers were very dear to her. No one could ever say a word about them. If they were going somewhere on the bike, many times Alverda would go along, riding on the handle bars. In later years, Dave, gave her the dress and hat she got married in, and Mel and Rich gave her and Morrell their first set of silver for a wedding present.

The little village of Adamsville was the center of fun, co-operation, solidarity and nearly all the young people learned valuable lessons of dependability, and how to work hard. Thrift, respect for other people, close family ties and independence were learned early in life. There was family unity and love. They attended church on Sundays and enjoyed Sunday School. Finances were sufficient to send all the kids to school. They dressed well for that period and didn't want for things to eat. They were not only rich in spirit, but had the best parents in the world. They didn't have too much but were satisfied and grateful for what they did have.

The family lived on a farm two miles from town during the summer and until the fall harvest was in. Before they moved to their home in town when harvest was done in the fall, they had a horse and buggy to take them to school. By the time they arrived at school they had quite a load as they picked up the other children on the way. They would put the horse in their corral downtown where they would get it after school to go home.

The horse and buggy was the chief means of transportation. From home to Beaver and Milford was a whole day's trip. It was a privilege to have lived in the horse and buggy days, and they were wonderful days. They would take their team and buggy to Greenville for July 4th and 24th celebrations. These were big days in their early childhood. They went to Milford with their team and buggy once to see the Barnum and Bailey Circus. It took around 12 hours for the return trip.

The family had a white top baggy and two black horses, Dick and Coalie, beautiful, swift and graceful. They took grist loads of wheat to the Beaver grist mill each fall and brought back their winters flour. They hauled wood from the hills south of town for winters use. The family owned good saddle horses they could ride for sport, race, and care for the cattle and sheep they raised. Mel always had beautiful riding horses.

Harry Larsen had the first automobile that came to the area. He operated a mail run from Beaver to Milford. The boys would pick rocks out of the road and Harry would pick them up and give them a ride home for doing this road cleaning. The roads were dirt and in real bad shape. The boys loved this and thought they were big shots.

The family enterprise was a commercial turkey raising project, supervised by Mother Heslington. They raised turkeys on their farm and before Thanksgiving they would spend a whole day getting them ready for market. They had one big old tom turkey that was really mean, and had to keep a big long stick by the back door when they went to the outdoor bathroom. They would take the stick, hit him, and run. He would put his head down and run after them.

Mel helped lamb a herd of sheep owned by C.D. White of Beaver two different summers. He stayed for about five weeks each summer. They were real long weeks, but they had fun at times. Mel worked with Heber Atkins, Glen Blackner, Allen Blackner, Morgan Evans, Dave (Dad) Edwards and Alton Atkins. The family also raised sheep and probably got most of their flock from Mel who brought little doggy lambs from the shepherd who he loved to visit. He stayed overnight and the next day the children watched all afternoon to see if he was coming. When they saw him he had his arms full of little baby lambs. The children feed them morning, night, and noon with a bottle and nipple. They raised quite a flock of sheep and this probably helped to pay off the farm.

The children did much work on the farm such as tromping hay and riding the derrick horse. Sarah Ellen made wonderful homemade root beer and had it ready for the children to drink after they came in from the field. It was so nice and cool. When first made, it was put behind the stove to keep warm for a while. Then it was put

down in the cellar, which was dug in the ground and had a roof on it. The floor was packed down and it was spotlessly clean. This was where the separating was done and the milk and butter kept. It was so nice and cool and clean.

Every fall they would have butcher day when four or five fine hogs were butchered. They heated the water in large vats, scalded the animals, scraped and cleaned them. They were cut up into hams, side pork, etc. salted and placed away for winter use. They made sausage, head cheese, processed the lard for cooking.

In the fall, soap was made to last for the year. The children watched it, and if it started to boil over they added a small amount of water. This soap was really good to make the clothes white. It could be ground and water added. When it was soft or dissolved it would be used for washing.

They had a building where the grain was stored. Some would be taken to the mill, where they got their flour for the winter. They would store or sell the rest until they could get a good buy from it. They always had wonderful gardens, with many vegetables to store for the winter months.

On Saturday the children were expected to clean the house from top to bottom, even laying on their backs to dust the springs of the bed. If they were going to a movie, everything had to be done before they could go. Sarah Ellen was very strict but usually a tongue lashing was all the children got. She was very immaculate and everything had to be done perfectly. If there was a speck of dust the children were to do it over.

Alverda never remembers going to bed and leaving a dirty dish. Sarah Ellen not only did the house work and garden, but many times did the milking while the men were in the field. Alverda would go to the corral with her to milk and take her cup to get the nice warm milk to drink. Although her childhood was a happy time, at times Alverda felt she was really picked on because she would have to stay at noon and wash the dishes instead of hurrying back to school to play ball or sports.

Adamsville was a small town, but large enough to support a baseball team of eleven boys. Lorin Griffiths was the coach and Sam Johnson Sr. was manager. The baseball team was good and went to Greenville and Beaver to play their teams. The baseball field on what is now the east end of the Minersville Reservoir.

The children had to work and were expected to do their share. They always had time to play and there were happy times. Living in a small town, everyone played together. They always made a bonfire in their alley and baked potatoes, maybe corn, and almost every night played games such kick-the-can, hopscotch, eenie-I-over, Relievo-0 and hide-and-seek using the wood William had hauled for the winter. He would also get on the floor and play games with the children. Alverda loved to sit on his lap and comb his hair. She never remembered her dad saying a cross word to her. Mel was a good marble player. The old swimming pool by the Chaffon Dam was used for ice skating in the winter and spearing carp during the low water periods in the summer were high lights of our young life.

Birthday parties were something to look forward to. All the children took something to eat and it was really good. Then they would spend the evening playing games such as musical chairs, wink, spin the bottle, and many others.

The Heslingtons and some of their neighbors would take their wagons and go into Beaver Canyon for a vacation. It was truly beautiful. They would use pine boughs to put under the quilts for a mattress. On one such trip, William took the children on a hike to Strawberry Flat. They went and had their fill of strawberries and started home. They decided to have a race back to camp. They began to run and Alverda stubbed her toe and went rolling down the mountain. A large rock kept her from going into the river. Needless to say this was the end of the vacation since Alverda had a really bad knee and had to be taken home. It ruined the trip and she was laid up for quite some time. It was probably broken but doctors were not as readily available as today and one did not go to them for everything as we do now.

David Clinton Heslington Grows Up In Adamsville, UT in the 1900s

Dave graduated from the Eighth Grade in Adamsville. School consisted of two rooms divided by a curtain into two classes for two teachers. It was used for church on Sunday. The only record currently available of any

Aaronic Priesthood ordination was that Dave was ordained a Deacon by E. E. Erickson on December 6, 1914. The population that year was 121. It was then that the Delta Land and Water Company came into Adamsville to buy farm land for a reservoir. Many families sold and moved away to other counties. Adamsville lost many of its citizens, and the population was scattered far and wide. School was closed and the students were transported by bus to Beaver.

In his youth, Dave was knocked over by a cow and hit on the head by a pail. He lingered between life and death for several days. His mother's faith and a covenant she made with the Lord saved him. His mother never broke her covenant with the Lord.

When Dave was 13, he began high school at the old Murdock Academy two miles east of Beaver at the Old Fort Cameron. He lived in buildings used one time to house fort personnel. His outstanding teachers included Reinhard Maeser, William Gardiner, E.E. Erickson, and Sherwin Maeser. Most rural communities in Southern Utah sent their children there to school. A faculty member lived in each house. Several students were housed in the same building. Religion was taught in daily classes. Church services were held on Sunday. After graduating from Murdock (probably prior to the U.S. entering World War I in 1917), Dave attended BYU for one year. The following year he went to the University of Utah in the SATC, a student division of the Army. Influenza closed the school down and the armistice brought an end to Dave's experience at the U, where he was not able to complete that year's work.

Teachers must have been scarce in those days. One Memorial Day when Dave was 20, a Superintendent of Schools from Star Valley, Wyoming met him and asked if he would teach. David signed a contract and began as principal teacher in a three-teacher school at Auburn, Wyoming. He taught in two other places – Marysvale, Utah, where the schoolhouse was falling down, and afterwards was the principal of a school in a Methodist Church in Adamsville, Utah, where Emily Dennis Algood was a student.

Dave saved nearly enough money to go on a mission. The family all pitched with the rest and Dave was able to go. He and his boyfriend planned this since their little community had so few missionaries. He was ordained an Elder by Ross B. Cutler on May 13, 1924. The same month he received his endowment in the Salt Lake Temple and departed on May 24 to the Western States Mission. He began work in June. The mission address was 538 East Seventh Avenue in Denver, Colorado. He was later transferred to Casper, Wyoming. That fall he was made the Conference President in Sheridan, Wyoming. For almost two years he presided over this conference, which included eastern Wyoming, western Nebraska and parts of Colorado. He had many grand experiences there. Besides serving as missionaries, the elders did other church work which included buying an old home in the heart of Casper and converting it into a ward house. It was a lot of work, but also a lot of fun. Dave was released July 6, 1926. He returned home on July 21. That fall he began teaching again, and became principal of a grade school with 6-8 teachers in Milford, Utah. There he did a lot of church work and served in just about all of the church jobs. He often felt like a minister. He preached most of the funeral sermons and, at times, preached several Sunday evenings in a row.

Elva Jean Stubbs meets David Clinton Heslington in Milford in 1927

A solemn young girl, slightly past eighteen, descended from the train one afternoon early in September and thoughtfully surveyed her surroundings. The Depot, with its large restaurant, and ostentatious sign "THE BEANERY" made quite an impression. The cosmopolitan air of the place and the demeanor of the employees assured her that she had arrived at a place too urban to be dubbed a one-horse town.

The train ride from Provo to Milford, Utah, had seemed long, for prior to this time her longest journey had been from Provo to Salt Lake City via automobile. During the monotonous trip she had ample time to ponder her decision in accepting a Fifth Grade teaching position at Milford. As the train had glided over that endless desert she had some misgivings, and wondered if she had been wise in turning down offers for teaching positions in Provo, American Fork and Pleasant Grove. Perhaps her father had been right in chastising her for not accepting a position closer to home. Maybe, if she had been able to counsel with her mother, she

wouldn't have made this rash decision. Her eyes welled with tears whenever she thought of her mother who had died one week and a month before she turned nine. She wondered if her mother could be unhappy because she was going so far from home. Since her mother's death she had felt largely responsible for her four brothers. The one who was one and one-half years older, she was sure, would be well taken care of, at least for the time being, for he was soon to leave on a Mission to the Southern States. But her three younger brothers--would their overalls get patched and their socks ever be darned, and their shirts mended? Her step-mother had been reared to be a musician, and was a very prominent one, not adept at running a household, and besides, she was kept busy at rearing her own young family. Now, right or not, the decision had been made and she'd have to make the best of it. She recalled how elated she'd been the day she signed the contract. Her Teaching Counselor had informed her, the last minute that a Superintendent of Schools from Beaver County was interviewing for teaching positions. She found the long line-up and saw two of her girl friends near the front. They were "brains" and she doubted that she'd have a chance.

But the school year was nearly over, and with triple applicants for every job her chance of getting one later was practically nil. The thought of staying in, or around staid Provo prodded her to join the long line. When she finally faced the amiable Superintendent, he informed her that four positions were open, but for her particular qualifications only two were available, both 5th Grade - one in Beaver and one in Milford. Since his description of the latter had been very exciting, for it was reputed to be a lively railroad town, she had chosen that one. As the train glided along, mile after mile, through the vast, forsaken desert she had wondered how an exciting town could ever grow and survive in such an arid region. Now that she had arrived, the place seemed very much alive and inviting.

When Elva went in to meet the principal, he was the Sunday School teacher she had met the day before. She was very pleasantly surprised, and thought, "It's wonderful that my principal is such a smart man." The principal put Elva in the fifth grade because that is what she signed up for. She was overjoyed to find that she would be teaching 5th grade under this charming, good looking principal. He said, "There are some other openings in the lower grades if you would rather change." Elva said, "No, I trained for fifth and sixth grades, and I would like the fifth." He said, "Well, you know that's the hardest grade of all, don't you?" She said, "No, I didn't know it would be any harder than the sixth grade." He said, "In the fifth grade you have to teach fractions, and children have an awful time with them." Elva said she still wanted to stay where she was.

She had some very challenging boys and one or two challenging girls. One girl liked to talk and talk all the time. No one could shut her up. Finally Elva got so angry she scolded her. She said, "Don't say another word all day--we're sick of hearing you gab and gab instead of doing your lessons and what you are supposed to." Early the next morning when Elva got to school, the girl's mother was waiting. She was very angry because Elva had scolded her daughter and made her cry. Elva said, "Well if Virginia would ever do her work like she is supposed to, instead of talking to and keeping everybody else from working, she wouldn't have been scolded. Elva said, "If she is going to stay in my classroom she has to behave." The mother said, "You really hurt her and our feelings because she was adopted as a child since we could never have our own children, and we think a lot of her." Elva said, "We need to talk and show her we love her, and try to straighten her out so she won't be such a nuisance." They worked together and the girl became a very good pupil.

About 5 p.m. about ten day later, the principal came to Elva's room. He usually locked up the building after seeing everyone was out. Elva said, "Oh, Mr. Heslington, I'm sorry to keep you waiting, but I wanted to put this question on the board for tomorrow and, if you don't mind, I'll finish and then go." He said, "Go ahead and finish because I didn't come up to rush you out, but wanted to see if you would like to walk around town and see what it's like." He explained they could go up on the bench and look all around. Elva said, "Oh, I would like that very much." He said, "All right, finish writing your question and we'll take a walk." They walked all around the outskirts of town and Elva became acquainted with it for the first time.

Upon returning to the apartment, the girls had finished dinner. They cleaned up the dishes, leaving no food on the table for Elva. She wasn't angry at that because she hadn't been there to help get it. However, she

was dead hungry and didn't have anything to eat. She got up to have breakfast the next morning and was starved.

Unknown to Elva, Dave had been engaged for several months. Elva went to buy groceries at the store in the middle of town not far from the Fargee Apartments. She met Dave's younger brother, Mel, who coached the Milford basketball team. He asked to come see her that night. Elva wondered why, since she had been doing things with Dave. Mel said that Friday night Dave was leaving for Ogden to marry a girl he was engaged to. Elva was flabbergasted, but realized perhaps she was too young for Dave. Mel asked her to go out that night. Elva said she had to take the groceries home and fix dinner first. By the time she got things taken care of, Dave had decided not to go. He was downtown, and called Elva from the Drugstore. He asked if he could see her that night. She explained Mel told her Dave was going to Ogden to marry the girl he was engaged to. Elva wondered why Dave was wanted to see her that night, and asked if he hadn't already gone. He said, "No, I didn't go, so may I come up and see you." Elva said, "Well, I guess so." Undoubtedly the girl who Dave was engaged to was very, very upset about his decision.

Elva continued at school. The next weekend Dave asked her to go pine nut hunting just west of Milford. Teachers from the grade school and high school were going. He said, "Did you bring hiking clothes to wear on the pine nut hunt?" Elva didn't bring any and said, "I don't have to go and think it would be better to stay home." Dave said, "You're not staying home," and took her to Clines Toggery, a very exclusive clothing store. He told the sales lady to bring out some hiking pants, a belt, a shirt, and boots to go with them--everything to complete the outfit. The sales lady brought everything Elva needed, and she put them on. Dave said she looked just like a million. Elva said, "I can't afford to buy these things since I don't have my pay yet." He told her, "I didn't bring you here so you could buy anything and want to buy these as a gift for you." Dave paid for everything. The group stayed overnight after gathering a lot of wonderful pine nuts, which were roasted in hot coals. Because the pine nuts were very delicious, yet so expensive to buy, people in that part of the country gathered them every year just west of Milford.

From 1927-28 Elva taught 4th & 5th grades in Milford. From 1928-29 she was hired by Superintendent J. C. Carlisle to teach 4th grade.

David Clinton Heslington Marries Elva Jean Stubbs in the Salt Lake City Temple in 1928

About two and a half years after Dave's mission, and during Christmas vacation one year and three months after he met Elva, they were sealed in the Salt Lake Temple on Friday morning December 21, 1928 by George F. Richards. Friday evening they had a shower at the home of Alta Clark, assisted by Anna Smoot and Jeanette Scott. Dinner followed. Afterwards they spent the holidays in Provo with relatives and friends. Before their marriage, Dave brought Elva to Salt Lake to meet his Aunts Zetta Johnson and Jane Wright.

From September 6, 1927 to May 24, 1928 Dave earned \$80 per month for a total of \$720. From September 10, 1928 to May 17, 1929 he earned \$85 per month, for a total of \$765.

From 1929-33 Elva taught 4th grade in Milford. S. M. Wittwer was Superintendent for some of that time. In June 1932 she was issued a Life Teaching Certificate. They spent the summers of 1932 in Berkeley with the Beecher families and 1933 in San Diego where Dave sold life insurance for Metropolitan. Their friends were the Heatons, Johnsons and Footes. From 1933-34 they lived at Scott Tanner's apartment in Milford.