

Heslington-Neilson First Ancestors to 2020



The palm (reward) is not obtained without toil

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GUIDELINES & THOUGHTS ON JOURNALS & HOW TO READ THIS HISTORY

Some guidelines and thoughts on journals have been expressed as follows:

Joseph Smith – Reverence thoughts enough to write them down. Men do not receive as much revelation as they could because they do not do this.

Joseph Fielding Smith – “Every important event in our lives should be placed in a record, by us individually....If you have accomplished something worth while during the day, put it down; it may be of use to posterity.” (Doctrines of Salvation, 2:203.)

Gordon B. Hinckley – “May I suggest that you write, that you keep journals, that you express your thoughts on paper....You will bless the lives of many—your families and others—now and in the years to come. (Ensign, November 1984, page 91.)

John H. Groberg – “There is something eternal in the very nature of writing, as is so graphically illustrated by the scriptures themselves. In a very real sense, our properly written histories are a very important part of our family scripture and become a great source of spiritual strength to us and to our posterity” (Ensign, May 1980, page 48).

Hartman Rector, Jr. – “I personally believe that the writing of personal and family histories will do more to turn the hearts of the children to the fathers and the fathers to children than almost anything we can do” (Ensign, May 1981, page 74).

Spencer W. Kimball – “People often use the excuse that their lives are uneventful and nobody would be interested in what they have done. But I promise you that if you will keep your journals and records[,] they will indeed be a source of great inspiration to your families, to your children, your grandchildren, and others, on through the generations.” (Ensign, November 1978, page 4.) “Your story should be written now while it is fresh and while the true details are available....Write [about] your goings and your comings, your deeper thoughts, your achievements and your failures, your associations and your triumphs, your impressions and your testimonies....Those who keep a personal journal are more likely to keep the Lord in remembrance in their daily lives.” (President Kimball Speaks Out, pages 57, 59.)

Dallin H. Oaks also said to avoid trivial matters in writing journals. Things should be written to be read after one’s death by posterity. The testimonies and thoughts of the heart should serve as scripture for posterity – such as the story of David’s faith in fighting Goliath, rather than the mere genealogy which is in the Book of Numbers.

HOW TO READ THIS PERSONAL & FAMILY HISTORY AND RELATED MATERIALS

There are 3 sources related to this personal and family history and several ways to read it. In the AbrahamHeslingtonFamily.org website, readers can start with the story of when the Heslingtons and Neilsons moved from where they were born and met in Salt Lake City UT. There are also highlights of David’s and Linda’s early years before they met. Family historians may want to read how our first ancestors originally came from England (or elsewhere) on the Mayflower (or other ships), fought in the Revolutionary War, went to Zion and then Mexico. The website also contains list of recently discovered Heslington Neilson Relatives by Country and State and well as the Home Page index of Yorkshire Parish Register names so you can check individuals or families that are located there.

Dedication from Richard Stubbs record book used as a guidepost for his life and 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 all idle hours shall be brought into account.

Acknowledgements

Griffiths, Heslington & Pearce - Primarily recorded by Rosetta Pearce Johnson, Margaret Pearce's daughter, in September 24, 1936, Alverda Heslington in 1977, and David Craig Heslington.

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).

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 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 Plains, 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 Kirtland, 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, Moun-ton, 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 Caltan 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 Kanessville, 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 1952. 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 Ellander'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 Ellender in the St. George Temple.

The spring after their arrival in Provo, Richard and Ellender 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. Cunningham. 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 to 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, Shadrick 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 a part 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 your 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 your 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 1908 & 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 boy friend 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 any thing 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 100 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 20 million died. And a global flu pandemic took the lives of as many as 100 million million individual; when a 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 Sep 1927

After signing her up, Elva went out to see her other four girl friends. 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 b. 1769 in Llenarth, Cardiganshire, Wales Marries Catherine Hughes

David Griffiths was born in 1769 in Llanarth, 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 b. 1798 in Merthyn Tydfil, Glams, Wales Marries in 1822 Eleanor Jones b. 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 October 8, 1843. Their daughter Margaret Jones was born July 27, 1864 in Dowlais, Glamorgan, Wales, England. She married Evan Griffiths (1860 of Pengarddy) 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 al born in Adamsville, Utah:
 1. Lorin, born March 25, 1892.
 2. John Raymond, born Dec 30, 1994. 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 & El(l)enor Hay in 1790

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 Goldsborough on February 2, 1840. Sarah was born March 7, 1841 in Manningham, Bradford to Thomas Goldsborough 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, 1979. 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 two 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. After teaching in two other places – Marysvale, where the schoolhouse was falling down and they went to school in a Methodist Church and he was the principal of Emily Dennis Algood, and Adamsville, Utah.

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 mien 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 days 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.

Beverly Heslington's Birth in Milford in 1933 and Early Childhood

Jean taught school for five years before their dark-eyed, beautiful daughter, Beverly, was born. On Sunday, October 22, 1933, Beverly was born at 6:30 in Milford to David Clinton and Elva Stubbs Heslington, who was 24. She weighed 7 pounds 8 ounces and was 22" long. Dr. Parrish was the doctor. Miss Lyman was the nurse. Beverly's parents were so happy to have her because the doctor told them Elva would never live through another childbirth. On seeing how dark

Beverly was, her cousin MarJean, Mel's daughter, said to Elva, "I didn't think you would have an Indian baby."

On the Sunday that Beverly was 3 weeks old, her parents took her for a ride in the car. The following day she had her first ride in her new green buggy. Mother took her to the hospital to be weighed. She gained two pounds. At this age Beverly laughed when her parents talked to her. When she laughed she turned up her mouth at one side just like her father. She was a mighty sweet little girl, but she had one bad habit which her parents tried to break. It was sucking her thumb. They had a pasteboard pad on her arm for several days so she couldn't get her thumb in her mouth.

When Beverly was 7 weeks old, she had her first bath in the tub. She wasn't a bit frightened and kicked her legs and laughed while she was in the water.

Her first Christmas, Earl Beecher gave Beverly a little yellow dog with a black nose and mouth, and pretty brown glass eyes. She was very fond of this toy dog. The first real animal Beverly became acquainted with was a dog which she called "bow-wow." Later real dogs seemed to be her favorite pets.

When Beverly was 11 weeks old, her parents took her to church for the first time to have her blessed. She was asleep while being blessed by her father on January 7, 1934. Beverly liked to go to Sunday School and watch the little boys and girls. She laughed and gooded at them.

By the time Beverly was 6 1/2 months old she outgrew her oval bath tub, and her mother put her in a big round wash tub where she kicked and splashed. Sometimes mother put the duck which Patsy Leich gave her in the water, but Beverly cried so hard when she was taken out and the duck left in the water that her mother stopped giving it to her for her bath.

At 7 months, Beverly said "mama" and "dada." One evening mother left Beverly on a quilt in the living room while she went into the kitchen to prepare supper. For weeks Beverly pushed herself along almost in a sitting position. A few minutes later, upon hearing a squeal of delight, mother turned and saw her baby on her hands and knees peeping at her from the doorway. She had crawled from the living room out to see her mother. Little Beverly's face was all smiles over her accomplishment. To show mother how fast and well she could crawl she kept going from one room to another.

Mother and dad planned to go to Provo for Memorial Day in 1934. Little Beverly was cross and irritable when the day arrived on which they had planned to leave. Since she was usually a pleasant, happy, little girl, they felt there must be some big reason for her behaving so badly. They began trying to find out what the matter was. They soon discovered that Beverly's gums were all red and swollen. Grandma Heslington said, "I believe she is going to have some teeth." In spite of the fact that Beverly was just a tiny bit naughty, her parents took her and Grandma Heslington to Provo. Sure enough, while they were there, four tiny teeth came peeping through. The two lower central incisors were the first to appear followed a day or two later by the two upper lateral incisors. They couldn't blame Beverly for being irritated at having to cut four teeth within the same week. As the teeth grew large enough to be noticeable, Beverly looked rather odd when she laughed because she was missing her upper front teeth, which most babies cut soon after the lower front ones. The next two teeth appeared when she was 9 months. When she was a year she had eight teeth.

In the summer of 1934, when Beverly was about 8 months old, the family went to Coronado, CA. They made her a bed on top of the baggage in the back of the car. They spent a month with

Mel and Alice Heslington, and their family and lived in an apartment. In California, Beverly had her first bath in a regular tub. Her mother laid her flat on her back in the water and she had a good time kicking and splashing in so much water. While living in Coronado, Beverly showed her parents she could really crawl. Almost every day her parents put on Beverly's little sun suit and took her to the beach. In a short time Beverly was as brown as a little Mexican. Sometimes they carried her out into the ocean a little way and let the waves come splashing up on her legs and feet. The water was very cold but Beverly didn't mind that a bit. How she would laugh and kick as the waves dashed upon her.

Beverly's parents always took a quilt to the beach for her to sit upon, but they had a hard time keeping her there. She liked to play in the sand. Her parents didn't mind her playing in it but she seemed to think that the sand and sticks or whatever she happened to find there were good to eat. She kept her parents very busy trying to keep her on the quilt so that she wouldn't eat all the things that weren't good for her little tummy.

In June, 1934 the family went to Provo where Dave and Mel attended summer school at BYU. They lived in a basement apartment at Mrs. Huffs. The summer of 1934, the family went to Coronado, CA. They spent a month with Mel and Alice Heslington, and their family and lived in an apartment. Shortly after they returned to Utah, they took Beverly up to Beaver Canyon for a few days which was her first experience around a camp fire.

When Beverly was 9 months old she said "baby," "no-no," and "bow-wow" very plainly. Shortly afterwards she began saying "pretty baby." At first everything was a "bow-wow." During the 10th month everything that moved was a "bow-wow" or "pretty." At 11 months she began calling a few of the animals and objects by name. "Kitty" and "bottle" were the first her mother noticed. Shortly after she was 11 months, whenever anything fell or when she threw anything down, Beverly said, "dropped."

As Beverly reached the age when she was able to handle things and amuse herself a little, she seemed more interested in a book than in almost anything else. When she was 11 eleven months her dad brought her a primer from school. She enjoyed turning the pages and touching the animals and people. For several weeks she was so interested in the pictures that she didn't think of tearing the pages. But after studying them to her hearts content, it seemed her greatest amusement came from seeing how fast she could tear them out. From then on she seemed to think that every book was just to tear the pages from. Beverly appeared to have a mania for tearing things. Many times when mother was working in the kitchen, and wondered why Beverly was so quiet in her room, mother would invariably find Beverly under her bed tearing or biting the rubber sheet which had been pinned down under both sides of the mattress.

Beverly's parents were so afraid their little daughter would not be able to walk by the time she was a year. She began walking around holding on to different objects when she was 10 months. By the time she was 11 1/2 months her parents were calling her a little coward because she wouldn't let go and try it alone. On October 15, 1934, just a week before Beverly was a year, she walked from the radio bench to the davenport. It was only a few steps but oh how excited and proud Beverly was. Mother felt the same way, and she was very happy to tell daddy about her baby's first steps when he came home from school that afternoon. Beverly kept taking a few more steps each day. On her first birthday she was able to walk all around the house.

When Beverly was just one year old she seemed too tiny and little to have a birthday party. Mother decided to make her a cake and some ice cream so she could give some to whoever came

to see her on her birthday. About four o'clock a number of little boys and girls came at the same time, so she really had a birthday party after all. Mrs. Beecher came and brought Earl, Aunt Lucille brought Helen, and daddy brought MarJean, Jack, Pat and Ward. What a good time they had playing with Beverly's toys. Beverly had a good time too even though she wasn't able to understand all the things they said and did. About five o'clock mother seated them all around the kitchen table and gave them a dish of ice cream and a piece of cake. They were each given a macaroon to take home with them. Beverly was also given a dish of ice cream. As this was the first time she had been allowed to have ice cream, it was a real party for her.

At one year Beverly knew all of the following objects and called them by name: orange; ball; blocks; doll; book; boy; duck; flower; shoes; eye; mouth; hand; bear; paper; toast; horse; nose; and man. Before she was 13 months she also said: night-night; bath; dance; bye-bye; ball; don't; come-on; nice; dinner; breakfast; grandma; mm (for milk); Jack; chop; down; up; stock (for stocking); water; snow; and whee.

From 1934-35 the family lived in the Foutz duplex east of Milford High. It was on the same street as the grade school (which is now the site of an LDS Church) and north of the old hospital on the corner. It was near the Hickman house at about 36 North and 100 West. From 1934-1938 Elva substituted in grades 1-9 for various teachers, including Dave's brother Mel. She left Beverly with Grandma Heslington, who Elva loved dearly.

At Beverly's second Christmas, in December, 1934, she was 1 year and 2 months old. Grandma Heslington gave her a Teddy Bear. This was her favorite pet for a long time. By the time Beverly was 1 1/2 years old, she could say the last word of each line for most of the nursery rhymes. "Dapple Gray" was her favorite. She could say "Beverly Heslington" and her mother's and father's name very plainly when she was 1 year and 7 months old.

In May, 1935, Elva turned 26. For her birthday, Dave bought her a piano. She started to take lessons, which made her so happy. Getting time to practice, though, was an ordeal. Elva taught Primary and also Relief Society. In time, she was able to finish two beginner's books of piano lessons and began a third book which was much more advanced. She loved the pieces in that book and may still have it to this day. Through the years Elva longed to get back to the piano. However, time passed so fast there was never enough to do many things she wanted to, such as playing the piano. She did insist her children take several years of lessons.

Ring-around-the-rosie was the first game Beverly played. The first time was at the second power plant in Beaver Canyon when the Athletic Club spent Memorial Day, 1935 there. Mrs. Clark showed her how, but Beverly wouldn't squat. She learned how to squat soon afterwards when they played it some more at Mrs. Thornley's apartment in Provo.

In June, 1935, when Beverly was 1 year and 8 months old, she recited "Jack and Jill" and "Little Jack Horner" alone. The family left Milford on June 5, 1935 and lived in Provo for the summer months while Dave went to school. They rented Mrs. Thornley's basement apartment. Perhaps Martha was the first doll that Beverly remembered. It was bought at Christensen's in Provo, and was named after Martha Evans, a girl mother knew who had red hair like the doll. Beverly also liked to open the bin which contained the sugar sack and put little piles of sugar all over the floor. Twice she got mother's box of powder from the drawer in the vanity table and shook it all over the bedroom floor.

Mrs. Thornley had a Boston bull dog named "Pat." Beverly played with it every day. Unlike most bull dogs, it was one of the kindest and most lovable playmates that a child could have.

Beverly hugged and kissed him as she did her doll. She always said "Hello, Pat" when she saw him, and "Goodbye, Pat" when she left him. Beverly spent many happy hours during the summer of 1935 playing with "Pat." She would sit on the lawn in her sun suit for hours filling her bucket from the drip of the hose. Mrs. Thornley also had two pigs and a horse which Beverly called "Dapple Gray" that she had to see every day. She had her first ride on a Shetland pony at the farm in Edgemont during this summer and thought it great sport. Kittens were also a great favorite with Beverly. She called them "meows" and cried for every one she saw. While living in this apartment Beverly also became acquainted with spiders and bugs. Her chief delight was catching daddy long-legs and small little black bugs with a hard shell that rolled up like a bee-bee when touched. She brought them to her mother who wasn't delighted at all. The family left Provo and returned to Milford in August.

In September, 1935, when Beverly was one they moved from the duplex and in September bought their first home in Milford. It was a white Hillary on a hill. In the Spring of 1936, when school closed, they rented the house to Jack Neelys. In Provo they rented Aunt Sarah Ann's basement while Dave attended summer school.

Dave was the best teacher of the Sunday School Adult class that anyone could ever hope to listen to. He was made 1st Counselor in the bishopric, a position which he held until the family left Milford. He was ordained a High Priest on May 2, 1937 by Melvin J. Ballard. He was very busy serving with Alvin H. Baker in the Milford bishopric. He not only gave talks for church and school at conferences throughout the area, but also went all over Southern Utah to referee basketball and football games. In addition to caring for her darling baby, busy husband, and working feverishly in the various church organizations, Jean had gone back to teaching three years before moving to Salt Lake City.

In the summer of 1937, because Dave felt his schooling was limited, Elva stayed home to take care of a great, big yard. She did this for several summers during the next 20 years or so, while Dave went to various universities such as BYU, the U of U, the Agricultural College at Logan, and UC Berkeley, etc. until he finally got his administrator's degree. Although it was a lot of hard work, there were many enjoyable features. However, Dave was afraid he was not much assistance to his bishop as a result of being away all summer. In the summer of 1938, David attended the University of Utah, where he lived in an apartment. LeRoy Coles was the Dean of the school. From September 6, 1938 to May 24, 1937, Dave earned \$105 per month.

In 1937-38, when Beverly was four, the manager of the Milford Theatre was trying to increase attendance. He had talent contests each Wednesday night. The best performer was selected to go to Salt Lake where a talent contest was held at a theatre there. Beverly had done readings in Sunday School and Primary, so Dave and Elva decided to enter her in the contest. She gave her reading, and the audience clapped and clapped. Beverly was chosen to go to Salt Lake and perform at the theatre with other talents from the area. Dave and Elva took her to the theatre in Salt Lake where Beverly was the only young person to compete against several adult women and men, one of which played some kind of musical instrument. She won 3rd place out of about 20 contesting acts.

In May, 1938, they sold their Hillary House to Dwight Lynn. They lived in the Carlton's house with Mel and Alice during the summer. In September, 1938 they moved into George Rodgers home. Elva did substitute teaching for Miss Noble right after the opening of school while she had

a contagious disease. In October 1938 she began regular teaching of a combined 3rd and 4th grade class.

One day when Beverly was about five years old, a baby tender couldn't be found. She was taken to school and told to stay in the first grade room and look at books. When it was recess time, Beverly went out with the kids to play. The superintendent from Beaver was visiting a sixth grade class to see how things were going. He happened to go into the first grade room and saw what he thought was an alert first grader. He didn't know that Beverly wasn't even in school because she was too young. He asked the bright little girl sitting there, "What do you like best about school?" Beverly replied, "Recess." When Beverly was old enough for school, they didn't have kindergarten and she skipped first grade.

In February, 1939, Elva started having allergy troubles. They planned a trip to the World's Fair and left Sunday morning, May 1939, at 4 am. She had a breakdown in Fillmore and spent 3 weeks with Aunt Zetta. They lived in Bill Cowles basement apartment during the summer which Dave attended school at the University of Utah.

In the fall of 1939, they moved into Dave Tanner's home. Elva stayed in Salt Lake for one week at Institute time for treatment under Dr. Pyotl. They spent Christmas with S. Beecher in Brigham. Elva was still ill most of the winter. She spent 2 weeks at LDS Hospital in March and stayed at Chloe's and Edna's after. When school was out in the spring, they lived at Dean Cowles. Mel lived with them and attended summer school.

On March 20, 1940, before Beverly turned seven, she wrote a letter to her mom who was recovering from an illness at 1637 Princeton Avenue in Salt Lake. Although they apparently had some good times without her, like eating dinner with Helen Heslington and her family, Beverly was anxious for her mother to come home.

Dave and Elva spent about 14 years in Milford, Beaver County, Utah where Dave's father, William Firth, and his mother, Sarah Ellen (Nell) Pearce also lived until 1942 when they moved to Provo, where William was first employed at the County Infirmary, and later spent about 10 years at Brigham Young University as a custodian. In 1956, William died in Provo at the age of 79 on Friday, October 12, 1956. He was buried in Provo. He was a quiet type person, tall, handsome and willing to help any person. He lived a clean life, was a hard worker and set a good example for his family to follow. He was survived by his wife, three sons and three daughters, and two grandchildren who they reared - Shirlene Tanner Farr and Richard Tanner.

Sarah Ellen passed away at Provo, January 4, 1970 at the age of 88. A small woman who cast a large shadow, she was a tremendous force in her family of six children. Dynamic, forceful and a great manager, her life was devoted to her husband and family. She was a dear, beautiful and kind woman who was loved and honored and respected by her family and was a tremendous force for the good things in life.

Bill and Nellie, as they were known by everyone, were thrifty, honest and industrious people. They were friendly to all and were loved by many people. The family had a rich heritage they inherited from their parents, and several had important positions in the education field, nursing profession, and important jobs in the industrial field. The children respected and loved their parents who made it possible for them to be successful in various fields. Bill and Nellie made a good home for their family, a home where cleanliness and godliness prevailed. They were born under the covenant and all their children are sealed to them. They embraced the faith and set the example

for them to follow.

The Heslington Family Moves to Salt Lake City in 1940

On March 20, 1940, Elva was recovering from an illness at 1637 Princeton Avenue in Salt Lake. In the summer of 1940, shortly before Grandpa and Grandma Heslington moved to Provo, Dave and Elva moved to Salt Lake. This was a step up for Dave since he would be teaching at junior high. In July they purchased a house at 27 Boulevard Gardens in the McKinley Ward, which was the old Farmers Ward. In August they moved in.

Beverly had attended second grade in Milford. Students there didn't learn cursive writing until third grade. The Salt Lake schools taught cursive in second grade, and were going to put Beverly back. They didn't because she learned to write cursively on her own. Beverly was 6 when the family moved to Salt Lake City.

On Sunday morning, May 19, 1942, at 5:30 am Dave and Beverly sent Elva a letter saying, "On this Mother's Day we are more appreciative of you than usual. Maybe our actions don't always show our affection for you, but we do love you and love you, and love you. Always will! We would like you to get some little token that will remind you of us and of our devotion to you. Best wishes to you on this day, and may you really enjoy many, many more of them. As always, Dave & Beverly"

World affairs in these times were not very bright. The next year, on December 7, 1941, the Japanese declared war in a surprise early morning attack. They dealt a staggering blow to the main base of the U.S. Pacific fleet when 19 ships were disabled or sank, 150 aircraft were destroyed, and there were 2,335 military and 1,200 civilian casualties.

A year earlier, In September, 1940, Elva began working extra at the Paris Co. On November 28, 1940 she also began working regularly at Hudson Bay Fur Co. with Fred Provol, manager and C.D. Creel, assistant. Part of the time Dave was in Milford and she didn't want him to know that she left Beverly, who was young.

Beverly was baptized by Willard E. Barlow on June 20, 1942. Dave confirmed Beverly a member on July 5, 1942. Her cousin, Helen Heslington, came to visit while the family lived in the McKinley Ward.

Heslington Family Life and Health during War Time in 1942

Dave and Elva joined a study group consisting of ward members that continued meeting for several years. Dave worked as 1st Counselor in the bishopric with Bishop Ray V. Liljenquist. During their sojourn there, Dave developed a heart condition that curtailed his activities. A clot in the brain put him out of action for a month or so. The massive heart attack was so bad that after several weeks of recovery, Dr. Taylor warned him against any physical exertion whatever. To do grocery shopping, or carry a bag of groceries to the car was absolutely forbidden. Being the 1st counselor in the ward bishopric at the time, Dr. Taylor warned that there was to be no strain whatsoever. Thereafter there was a definite limit to what he could, and was permitted to do. His condition was very precarious. As Elva sat in the congregation and watched him sitting up front she observed so many times the ghostly pallor that so often swept over him, causing profuse perspiration, and prayed each time that this would not be the end. He taught at Granite High School in Salt Lake City for 5 months from September 1, 1942 until January 29, 1943 and earned \$1,025. He later taught at Cyprus High for a few years.

On September 1, 1942, Elva began teaching 4th grade at the Madison School on State Street in the Granite School District. After teaching 44 pupils the 1st year and 45 pupils the 2nd year, she decided to find an easier way of making money and enrolled in night classes at Henager Stevens Business College for typing, shorthand, and business English from September 1942 until February 1943. Within a few weeks Elva got a job earning a good salary at the head office of the Remington Arms Plant so she dropped the Business Course, which she was enjoying very much, especially the Business English part. Word Studies were a part of that Business English Course that she thought was great.

During war time, the arms plant got materials ready for war. Elva learned she could make twice as much money a day by working there. A lot of other teachers did the same because their salaries were so low. Elva quit teaching the 4th grade at Madison Elementary on January 29, 1943 and started working at the arms plant on February 1, 1943 for a \$145 monthly salary, which was raised to \$156 in October. She quit working at the arms plant on March 15, 1944 but was paid for 2 extra weeks until it closed on March 29, 1944.

On April 10, 1944 Elva began working as assistant bookkeeper for the Comptroller for the Auerbach Co. The office manager was G. Wayne Clark. Her monthly starting salary was \$165 for a 42 hour week, plus 1 ½ overtime pay. July 1st her salary was raised to \$175 plus overtime.

On June 6, 1944, the D-Day invasion occurred. In the first week, 326,000 allied men arrived with 100,000 tons of supplies. Allied forces in Northern France landed in 4,000 ships and 11,000 planes in the largest amphibious operation in history. They hoped to destroy the power of Hitler's Germany and wrest enslaved Europe from the Nazis. After World War II ended, the cold war began in 1948 when the Russians imposed a state of siege on Berlin.

As the years went on, Elva longed so much for another baby that it became a great obsession with her. Elva got through a miserable pregnancy with the help and encouragement of Dr. Taylor, whom they met through ward activities upon moving to Salt Lake. He said she had a very small pelvis but with the right diet and exercise he thought he could get her through it all right. On November 4, 1944 Elva quit work at Auerbach when she was five months pregnant. But as the pregnancy progressed food didn't agree with her, and she started swelling terribly. By the beginning of the 8th month, she was so swollen that she could barely get through a door and the pain was unbearable. When Dave called the doctor in the middle of the night and told him she couldn't stand the pain any longer, he met them at the hospital. The nurse strapped Elva's terribly swollen ankles too tight in the stirrups to hold her down while the doctor took the baby, a boy, which was stillborn.

Although the baby died at birth, Elva felt her life was saved mainly through the faith and steadfastness of her marvelous doctor friend. They didn't know until two days afterwards when they got Elva up into a wheelchair, that her right foot was paralyzed and she couldn't walk. The paralyzed leg required constant therapy for over three months, but gradually she was able to walk on it again. She was on crutches for six months. One night after being administered to by a member of their wonderful bishopric she felt a tiny bit of feeling as she desperately tried to wiggle her toes. Her wonderful doctor friend, Dr. Maurice J. Taylor, made a wide elastic contraption that went under her underwear down around her foot and up and over her shoulder. The strong elastic raised her foot with every step so that she no longer stumbled over it. After several months with this help she finally got so that she could walk again.

September 5, 1945, Elva received her Patriarchal Blessing from Joseph A. Cornwall. It contained the counsel to “Be kind, always, loving and true to your husband. Be devoted to his interests. Love the little girl that you have as your daughter, for the time will come when she will look up into your eyes and say, “Mother, I thank you for what your life has meant to me.” And this will give you great comfort for there is nothing so comforting as the love of children.”

Following World War II, Elva returned to work at Auerbach from January 28 to March 31, 1946 for \$175 monthly plus 1½ for overtime. June 28, 1947 to June 18, 1948 she began selling women’s garments at Miriam’s for 6% commission. During 1947-48 she took an extension course at the University of Utah called Visual Education 205 from instructor Claude Lemmon of the La Fayette School. She earned an A and 5 credit hours to supplement the 91 she had at BYU.

From September 7, 1947 to May 28, 1948 Elva was a 4th grade teacher at Madison School on 3212 So. State in the Granite School District where David Gourley was Superintendent.

On August 9, 1948 Elva began working as a saleslady and modeling in the fur and dress department at Makoff, an exclusive women’s clothing store where she developed a more affluent and extensive clientele throughout the intermountain area and beyond to Arizona, California, Colorado, Idaho, Iowa, Maine, Nevada and Wyoming. She stopped working there the first time September 30, 1950.

Beverly Graduates from South High School and Starts University at Age 15 in 1949

In 1949, Beverly graduated from South High School. In the summer, her picture appeared in the Tribune with the horse, Utah King. By now the family was living at 1808 Hillcrest, a duplex near Highland High School. Beverly started the University of Utah in the fall at age 15. She attended school two quarters a year for five years and worked practically full time because of some very nice bosses.

On Saturday, July 9, 1949, Beverly wrote to Dave and Elva who were able to stay at 4519 – 58th St in San Diego, CA. She said, “I’m certainly glad you’re having such a nice time. I’m having a lot of fun here. I really enjoy taking care of the house all by myself. I’ve been cleaning the house all day and I wanted to write you before I went to work. Today is the first day. Lavonne and I went down last night to help clean up the place. It didn’t look ready to open to me, but I guess it is because I haven’t heard otherwise. Lavonne and I went uptown Tuesday to pick up the vacuum cleaner and of all things, I forgot to wear a slip. I had on my navy dress and you could see right through it. I had to run in Roes and buy a half-slip. I didn’t have any money so Lavonne had to run over to Mildred’s and cash my check. Then we went to pick up the vacuum cleaner and it came to \$4.25. I don’t have any money left so I’d really appreciate if you would send me some, but if you can’t I guess I’ll have to live off Lavonne’s parents. I haven’t had any important dates. I’ve been with Jack Reed twice and Mel Husbands once. Mel tried to teach me to dance, but it’s almost impossible. Jerry West and Bob Deiterich have been up almost every night. Louis Harris, Ken Anderson, and Willard Hendriksen brought down a watermelon last night and we ate it all. Here are the addresses:

Saressa Baker – 742 Bryan Ave.

Thurza Strong – 59 Layton Ave.

Pearl Lilienquist – 1817 S. Main St.

I have to rush now to go to work – I work from 6-12 tonight. Write soon. Love, Beverly”

Beverly started working for Interstate Motor Lines in 1950. As secretary to the Traffic Manager, she took dictation, typed reports, and filed claims for lost and damaged truck shipments. After working a few months at Utah-Idaho Sugar Company in 1951, her boss let her attend school in the morning and make up the time by working half a day on Saturday with no cut in salary. She was secretary to the Office Manager. In addition to using previously developed skills, she used teletype and telex machines, and did a number of miscellaneous jobs.

On the world front, General Douglas MacArthur, who commanded U.S. and U.N. troops in the Far East, had cleared out all the "Reds" in South Korea, except for one small northwest fragment by April, 1951. General MacArthur wanted to bomb Red Chinese bases in Manchuria and to release Nationalist Chinese troops from Formosa to fight the "Reds." The Truman administration felt these policies could lead to all-out war with China. Many U.S. allies regarded Europe as the critical area and wanted to concentrate defenses there.

Undaunted by the previous grief and sad experience of losing a baby six years earlier, Elva went back to Dr. Taylor and told him her life wouldn't be fulfilled until she had the child she so incessantly longed for. Now more than forty years old, Elva told him that if he would okay another pregnancy, she was sure that everything would be all right. He said, "Somehow, I feel that you are right. You have my blessing." Elva had been reading a "Natural Childbirth" book by the Reads, a man and his wife, and knew if she did the prescribed exercises and followed their recommended diet that everything will be all right. He said "By the faith that I feel you have, I think you're right. I will take care of you at the time of delivery."

David Craig Heslington is Born in Salt Lake City in 1951

David was born within an hour after the pains started. Elva would not allow any anesthesia. In fact, they barely made it to the hospital. At 6:01 pm on February 5, 1951, David Craig was born at the LDS Hospital in Salt Lake City, Utah. He weighed 8 pounds and 6 ounces and was 21 inches long. Dr. Maurice J. Taylor was the doctor, but Dr. Ed M. Jeppson made the delivery. At the birth of the baby, Elva wouldn't let them give her an anesthetic. She didn't want anything to numb her senses or in any way affect the child. She got through beautifully, with extreme pain, but of short duration. The day that Elva knew she was pregnant she began taking natural childbirth exercises. Her body responded beautifully for David's birth, and no difficulty whatsoever was encountered.

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Dave was 51 years old and Elva was 42. After David Craig's birth Dave seemed to gradually make some progress with his health, perhaps because he was so thrilled about having a boy after the sad catastrophe of losing a baby at birth six years before. Two months after his birth, David Craig was blessed by his father in the Roselyn Heights/Crystal Heights Ward on April 15, 1951. He was named for his father and Craig Liljenquist, the son of Ray V. Liljenquist in the McKinley Ward bishopric. Shortly after David was born, the family moved to 2990 South 14th East.

In 1952, Beverly began working as a secretary at Skyline Oil Company where, among other duties, she plotted oil and gas leases on maps, went to the Bureau of Land Management offices

to investigate ownership and descriptions of land parcels, and blocked them together for presentation to oil and gas development companies. She worked there until 1954, when she joined Peterson Filters Corporation where she worked as secretary, accountant, and office manager for 27 years.

On January 8, 1952, Elva began working at the Utah Hotel Co. part time for 4 days a month for which she received \$30 per month. This continued through the first few months of 1953. During her working years, she supplemented her income with Utah Power & Light dividends. On September 13, 1952, Elva began working part-time at Makoff for a 2nd time. She made good money at a wonderful job for a couple of years. In later years, a lot of women first remembered meeting her while waiting on them at Makoff. The store had very beautiful clothes and was the best rated place for women's clothing in Salt Lake. When Beverly was in High School, she asked her mom why she bought clothes from Makoff and her dad bought from Pullman Wholesale Tailors. Elva said, "That's all he could afford."

After the death of Mr. Makoff, a wonderful manager who was very good to Elva, the two boys took over the operations. They didn't know anything about running the store efficiently, which is why Elva quit. The boys had financial difficulties, and the store had to close a short time later. Elva's work lasted until April 15, 1953.

Beverly Travels to Europe in 1953

On June 23, 1953, Dave & Elva wrote to Beverly who was traveling in Europe. They heard there was a young fellow "U Graduate" across the street who was waiting to get acquainted with her. His sister with whom he lived said he was very disappointed upon learning Beverly had gone to Europe. They reported on the Waltons, who had lost their Automobile business because he had gambled away a fortune.

Dave had started to paint some rooms in the new home, and the closets in all the rooms. The workers were all through in the basement, and had moved all the junk. The outside was a mess, with piles of dirt all around. They were supposed to come and level it off. The garage wasn't finished yet, but the walls were up, the roof was on, but not shingled. They did have a place for the car, so it wouldn't be too long now. They put a few flowers around the edge of the house (on the north rear side). David surely enjoyed the dirt. Dave built him a sand pile by the garage, but he preferred other places that were dirtier. Although the weather was hot, and the house was quite comfortable, it would have been cooler is there were curtains or drapes. Elva hadn't been too well although she was getting a little better and had gone to the doctor yesterday again.

Haven't seen many of the folks. Mother and dad stayed up with Cerola the night they came out. They liked the place. Phyllis had her baby the last of May – a girl. Dick Tanner went to the city with a few other kids. That's why mother could leave for a day or so.

They hadn't had much time to do anything but did go out with the Worthens and the Beechers a few days ago. Pretty good. David enjoyed the swings, etc. Also the popsickle, popcorn, etc. He's getting tougher every day. When he's standing with glass between and his mother calls he says, "shut up you dumb head." We were glad to get your two cards one from London, one from New York. It isn't because we don't think of you and miss you that we have neglected writing. Now we're partly straightened, we hope to do better. Mom wrote, All our love, and best wishes, Mom, Dad and David. P.S. If you thought David was mean when you left, you should be around him now. It's a good think your quarter will be downstairs – you might keep out of each

other's hair that way.

Dave and Elva wrote Beverly again with Dad writing, Time to drop you a few lines. We got a letter from you a couple of days ago. Your first after arriving in Switzerland. Everything was ok at home. Nothing was new, just work – they never had time for anything else. They never saw so much to do. Still, no lawns were in or drapes up, etc. etc. Most of the ground was level for lawns but they were waiting for a planter box for up front. Lloyd brought up another load of top soil that saved them 14 bucks. That, with what Orlin brought when they moved in, should be enough soil.

We've done a lot downstairs but there was still plenty to do. Beverly's room was nearly finished. Ceilings, walls and cupboards were painted. Doors only needed painting and a few pieces of tile were needed around the edge. Furniture was in and Dave swept things a few times. We want to tile the bathroom floor and little hall downstairs. However, the plumber had to come and do a little list of work first. The floor sander had been there to do over both bedrooms. We had him do one at a time while they lived in the other. He will finish today.

Tomorrow is July 24. The usual thing was programmed with the parade on TV, which they would watch. There was a rodeo each night and musicals at U stadium. They expect to see little or none of this and might drive down to Provo tomorrow since they hadn't seen any of the folks there for quite a while.

Uncle Mel had been staying with Grandma and going to school at the "Y" but he had gone home now. They didn't get to see him. In fact, they hadn't seen anyone for weeks. Verd and Morrell went to Washington to see Phyllis and after getting home went to Cincinnati. The clothes people he worked for operated from there. Cerola and Bob came up the other evening and helped move the bedroom furniture down stairs. They said Richard (Dick) left for the Navy on July 23 and mother and dad felt very badly about it.

The weather was still extremely hot - in the 90's every day. They did have a little rain a week or 10 days ago but they could sure use some now. The Beechers were still away – but they didn't think they would stay much longer. Dave went over to their place to water a couple of times a week. They got one card from them in Cuba and they were leaving for Yucatan.

Mother said she was glad you left the area where the artist guy was. Glad you got some nice ski boots. How are you going to carry all those things?

Mother is going to get a permanent this am. Guess David and I will settle for a hair cut – we'll clean up for the 24th if nothing else. David is a card. Last night Mr. Nielsen, who has the big estate north of us, came over. He is a member of the bishopric. David thinks he has to put on a show when someone comes. Mr. Nielsen has a boy (David) about the same age as ours. Guess we will have to pass them back and forth over the fence. Well, I've about exhausted my resources of news. Glad you are well and still enjoying everything. Lots of love from all of us. Dad p.s. I have more time to write than mom while I'm watering at Beechers.

Mom wrote, he's home and I haven't written you a long letter yet. I'm at the Paris Beauty Salon now under the dryer. Hope I can soon get out of here and get home. I have felt like I would faint several times. I can't understand why it's taking me so long to get back on my feet. I supposed you're still planning on going back to school aren't you. Pearl L. called this morning and asked us to go to Bear Lake over the weekend and she asked about you. She asked if there was anyone on the tour, what you were romantically interested in. I said you hadn't mentioned anyone if there was one. Val is going next summer

Mr .Anderson (Barbara's father) no longer has his job with Reconstruction Finance Corp. The new administration closed that department. He was looking for a new job a few weeks ago. Don't know whether he has found one. Lillie was very worried. Barbara's picture was in the Tribune a few days ago showing her modeling some summer cottons.

One of the ward teachers last night said there was a write up about Mr. Gledhill's tour and pictures in a recent issue of the Church section of the Deseret News. Darn work. I had seen a copy of it. You'll do very well if you make that out. Can hardly write it. Excuse the paragraphing. Love you lots, Mom

On Monday, August 10, 1953 Dave wrote Dear Bev, Guess you're on the ocean now. Hope you have a good trip home. Just got a letter from you from London. Also couple of cards from Paris. Happy to know all is well.

Things here are ok. Seems that the summer has gone and we've accomplished so little. Have the back lawn, also a small piece in front. Waiting for the flower box before finishing. The lawn isn't so hot – they had one rain when it was first planted. Some seed was washed out. Dogs (average about one per family) made the front lawn look like a buffalo's corral. Elva has the front window curtain finished. Maybe by Christmas we may get things done. They wanted to get the bathrooms down stairs painted and floors covered as soon as possible.

It is still quite hot. They had a few small storms, and lots of clouds. Hope it doesn't rain too hard until lawn is up better. The nights were getting nice and cool now.

Wouldn't be long before school starts. Expect it will begin the last of August or the first part of September. Educational leaders and others are still trying to persuade Governor Lee to call a special session of the legislature to straighten out affairs. He hadn't seen the light as yet. Think he wants school to start first so he can show that he's still boss.

Elva called the U for Beverly's application blank. Believe we had better send it in separate envelope. Dr. Phillips has been out of town – supposed to be back today. Will try and find out about classes. Have been waiting for his return. One reason for not writing sooner.

The Beechers got back from their vacation. They visited Cuba, Yucatan, Guatemala, Old Mexico, etc. They'd been home over a week. We are going to ride to Saltair with them this am for a couple of hours. They want David to have a ride and take the train out to the lake. They got him a little trike. He practically lived on it and visited all the neighbors.

Elva wrote Beverly that it didn't seem possible the summer was all over and she'd soon be back home again. She was so glad Beverly was able to have a wonderful trip and hoped she felt she got her money's worth. Jerry Theobald called to invite her to club. Pearl Liljenquist called and was so happy about getting a card from her. She said Val was definitely going next year. Several boys called right after she left – didn't tell her their names. Elva hoped when school started Beverly could forget all the former ones anyway and make new friends. Pat, the girl next door is certainly thick with her boyfriend from Centerville. He come, helps her clean the house though on Saturdays, etc.

Dave helped Mr. Friedman build his garage when Mr. Freedman needed someone to hold boards, tar paper, etc. They had really been having some thunder and lightning storms the past week. Since hearing the little neighbor girl talk about being scared David is really becoming frightened.

The permanent I got, just as I was afraid of, was the curliest thing you've ever seen. After having straight hair for 3 years it's a radical change. I think I'm going to hate this permanent more

than Beverly hated the one I got for her and I'm having to pay \$10 more. It's the first I've had in 3 years.

We really liked our house. Hope you will enjoy your quarters downstairs. We'll have to get busy again or we won't have the bath and hall done before school starts. None of the teachers have any contracts yet, thanks to despicable Gov. Lee. Cerola just called. Was very thrilled to get your card. Aunt Verd had been in the hospital about 2 weeks. Will be there perhaps another week. Had a tumor removed from rectum and base of spine. Quite serious but she is doing ok. Now dental appt is Sept 11 (Fri) 2 o'clock with a new doctor. Dr. Christensen is gone into army. Love and best wishes, Mother.

Heslington Family Life in the 1950s

Because teacher's salaries were raised to a reasonable level following the war, Elva started teaching 2nd grade at Dilworth Elementary after they had moved to a new house at 2179 Blaine Avenue. This began on September 22, 1953 and lasted to November 30, 1955. Wayne, Merle, and Dallas Beckstead, who lived just west of 2100 East, babysat David Craig until he was old enough to go the nursery school south of Dilworth Elementary.

On June 2, 1955 she received a note from Phyllis Everhard and her son Stephen who "both want to tell you how very much we appreciate you for the wonderful teacher you have been to him. You have been so understanding and sympathetic with him and we will always love you for it. Kindest personal regards always."

Lynn Hales was the principal in March of 1955. When she went to Mr. Hales to tell him she decided to quit teaching after finding a job that would pay much more money and was much more interesting, he about had a fit. He said, "Why would you, of all people, quit your job teaching when you do such a wonderful job." He went on, "I don't have a teacher in this school that teaches as effectively and has as good a discipline." Elva told him the reason she was quitting was because she could make twice as much money. She didn't like to do the hard work that teaching was, and just make half as much money as she could elsewhere. Elva said, "Well I'm sorry, but I think you can find another teacher." Mr. Hales said, "Yes we can find another teacher, but what a sorry lot we have to deal with at times when we do find them." Elva quit because everyone's salaries were printed and she was making less than a new teacher earning \$300 a month.

Elva left Dilworth and got a job selling clothes at Jedwins, an exclusive women's clothing manufacturer on Washington Boulevard in Ogden where she earned \$1,000 a month. She worked there until 1958. She could make twice as much money there as she could teaching school.

Elva always kept meticulous records of her earnings on the back of envelopes so she could pay tithing. In addition she tracked the mileage on the Plymouth and Oldsmobile and business related expenses, including David's child care. At work, Elva picked up the styles she wanted and went around visiting women and older teenage girls to sell them clothing. It was a fun job because she could model clothing and pretty sweaters, and have a pleasant and valuable experience selling clothes. On December 1, 1955 she began selling for the Family Record Plan in Los Angeles which continued until 1959, when she also began selling Nutri Bio and protein supplements until 1960.

About this time, Elva was employed as an Interior Decorator for an exclusive Furniture Store, Robert Morris Furniture. Before asking

for this job as a sales representative in the fall of 1959, Elva read and studied several of the best books on interior decorating, interspersed with Interior Decorating courses, for the prior 10 years. She then met Robert Morris, the nephew of a very wealthy woman who opened and furnished a beautiful furniture and interior decorating store at a wonderful location on 20th East by 27th South. It was near wealthy clientele on the east bench. Rob had trouble getting anybody qualified to work at his store. When Elva said she thought she would be a good interior decorator, he said, "You're hired." She enjoyed this fun job and did very well with him. While there, Elva also met many of the women she lived by in her later life. She also learned extensively about the business side of the operation, especially about how not to run a business

While Elva was working at Robert Morris, the family did its grocery shopping at a store on the opposite corner. Dave took David to get his haircuts at a barbershop there. Later Elva started worked at Distinctive Decorating and Draperies on 2100 South. On February 1, 1962, Elva opened her own store, Jean's Interiors.

Beverly Heslington gets Married

On October 8, 1954, Beverly married Lloyd Robert Erikson in Elko, Nevada. Bob was the son of Erik I. Erikson and was born December 10, 1926 in Salt Lake City, Utah. The family first lived at 3976 South State. Their first child was Sydney who was born in Salt Lake on November 23, 1956. Their second was Robert who was born on March 17, 1959 in Salt Lake. In 1960, the family moved to 2112 East 3205 South.

On August 8, 1963, Beverly married David Taft in Elko, Nevada. Dave was born on March 30, 1925 in Salt Lake City to Latinus Barney and Karen Jensen Taft. Dave was a Sigma Nu at the University of Utah, and a salesman all of his life. He loved fishing on his boat, and was the life of the party. He always had a joke to tell. On August 26, 1964 Dave and Beverly's son Todd was born. In 1966 the family moved to 3500 Virginia Way. By 1969 they had moved to 3485 Terrace View.

David Clinton Heslington's Failing Health and Death Before Christmas 1965

Dave first taught high school at Granite High in Salt Lake City, and then at Cyprus High, near Magna, Utah. He took David to basketball games with him. In the late 50's, Dave later transferred to Olympus High School where he taught U.S. History. He was involved in orientation and was a sponsor for Key Club and Men's Association. Shortly after Dave began teaching at Olympus High School, he had a very serious heart attack and the future looked dismal, indeed. Through sheer perseverance he kept on teaching, and two years before his death was presented "The outstanding Teacher of the Year" award and a \$50 Savings Bond from the Daughters of the American Revolution. He took David to football and basketball games. Dave liked sports very much. He played, coached and refereed much of his life until heart attacks, brought on by rheumatic fever when he was a child, limited his activity. Dave was, on occasion, able to go on fishing and camping trips.

Around 1963, the Heslingtons left their house on 2179 Blaine Avenue and ultimately moved to 2220 Belaire Drive. David never saw his mother work so hard as when they had a deadline to be out of the house. She looked like she was about to have a heart attack from exhaustion. David couldn't remember his father helping much because of his health, but they finally vacated the premises. They spent a short time before their house was done in the Scenic Motel at 1345

Foothill Drive. This move meant a change from the Monument Park 10th Ward in the Monument Park West Stake to the 11th Ward in the Monument Park Stake. George L. Nelson was the stake president, and had a noted 2nd counselor, Royden Derrick. David had graduated from Dilworth Elementary School and was attending Hillside Junior High School. The ward was divided shortly after they moved to Belaire Drive, and they became members of the 14th Ward.

Around 1965, Dave had a stroke and his health was failing. Jean had the dual responsibility of managing the home and being the chief breadwinner. Dave undoubtedly felt sad about not being able to share in family responsibilities. His normally good disposition was adversely affected by his many illnesses and at times family members became cross and irritable.

About 2 weeks before Christmas, on December 9, 1965, David Clinton Heslington died. Jean was left alone to support her family, and she was forced to work with all her strength at Jean's Interiors, which she had established at 1330 South 2100 East. To support her family, she worked many long hours and days, which helped fill the very lonely hours after her lifelong companion was gone.

When David turned sixteen, Jean so often wished that his father were there to aid in directing an ambitious and headstrong young man in the correct direction. Definite restrictions had been placed upon his whereabouts at night. In fact, he spent many hours working with Jean in her interior design business. Whenever he went out there was a fast rule that he'd come home early. If not, a valid excuse had to be forthcoming for his problem. It was his changing attitude about basic Church teachings and doctrine that caused Jean concern.

One Sunday, after coming home very belatedly from Sunday School, David boldly announced, "I'm not going to Priesthood Meeting any more. In fact, I doubt that I'll be going to church very much at all any more." Jean couldn't believe her ears. She was really shaken. His priesthood leader was very enthusiastic, dynamically spiritual, and an excellent teacher who had been an outstanding bishop in the ward from which we had quite recently moved prior to our establishing membership in the Monument Park Ward.

Striving to keep her voice calm, Jean asked, "Why don't you want to go to Priesthood meeting anymore?" David answered, "Because I don't think there's any truth to that old story about Joseph Smith. It's a big farce. Everybody's been trying to poke it down our throats long enough. From now on I'm going to stay in bed on Sunday and get some sleep."

Jean often felt guilty while David was helping her at the store when he should have been studying. She knew that many nights he hadn't had enough rest. However, now she felt that needing more sleep wasn't the real crux of the problem. Jean asked, "Who told you there's no truth to the Joseph Smith story? You've given several talks about Joseph Smith and you've never expressed any doubt before." The thought flashed through Jean's mind, from little hints that had been dropped at various times, that perhaps his two bosom pals might be responsible for his dissident spirit. She asked David if these friends had anything to do with his changed attitude.

On the defensive, David said, "They're the smartest fellows I know. You know what high IQs both of them have. One's just like his father – a real brain if I ever saw one. His dad has never needed the church to help him get places. He's just been made vice-president of a big utility company and look how young he is. He says compared to other big shots in our country, our church leaders are a bunch of dummies. You should head him laugh at the Joseph Smith story."

Jean said, "David, if you only knew how mistaken your friend's father is – if you only knew." Jean sensed that further perusal of the problem at this time would only evoke an argument. Jean

left the room and prayed more fervently that she had ever prayed before that somehow her Heavenly Father would help her in the catastrophic situation.

Although she didn't realize it at the time, luckily, very luckily, the next Sunday was General Conference. On Sunday morning, about half an hour before the session was to begin, Jean mustered all of the motherly sweetness within her and approached her son. "David, there's something that I'd like so much for you to do this morning." David looked at her suspiciously. "What is it?"

Jean said, "I want you to do this more than anything I've ever asked you to do in your whole life. It's because I love you so much that I'm asking you to do it. I hope you know that I love you more than anything in this world. Can you understand that?" The tears had begun to well in Jean's eyes. "Will you do it?" Elva pleaded.

David said, "I can see that it must be very important to you. I guess so. Now, what is it?" Jean said, "I want you to watch Conference with me. I want you to sit by me and listen to every word." They moved the portable television into the living room and sat on the sofa. This Conference Broadcast seemed worthy of the most beautiful and comfortable room in the house. President McKay and the speakers who followed each seemed to have a special message just for Jean's skeptical, wavering son. He listened with rapt attention, she thought, as forceful Paul H. Dunn, Marion D. Hanks, Boyd K. Packer, Gordon B. Hinckley, Stirling W. Sill, and others graphically sketched the path that the youth of the church must follow if they were to enjoy a happy and fruitful life, at the same time pointing out the pitfalls and heartbreaks of those who strayed the other way. What heartfelt, poignant stories those brilliant, inspired men told that day to illustrate the principles they wanted to teach. David sat there immobile and was seemingly absorbed with the profundity of their messages and the wonderful promise to the faithful, of eternal life with our Heavenly Father if one lived in strict obedience. Elva hoped he sensed how joyous all this could be.

As the conference ended, Elva saw that he had been deeply impressed. She queried, "Now do you think your friend's father was right in his appraisal of our Church leaders as dummies when compared to other learned men of the world?" David's answer was a positive, "No! I should say not. I've never heard such interesting speakers. They all seemed to be intelligent, wonderful men. All of them had such a great spirit, I guess you'd for sure say they had the Holy Ghost with them." David attended Priesthood Meeting, Sunday School, Sacrament and all other meetings he was expected to attend faithfully thenceforth. As the weeks passed he eagerly planned a Mission.

As David became older, his role in the business increased and during his years at Highland High School, until his graduation in 1969, work became the principal activity of his later teenage years. In 1968, Jeans Interiors had sales of about \$68,000. The cost of sales was about \$47,000, resulting in a gross profit of about \$21,000. After expenses around \$10,000, the net profit was about \$11,000.

Although Jean loved to read when she had spare time, which wasn't often, by October, 1968 she was reading dance books and taking lessons from the Tony DeCarlo Studio. On October 24, 1970 Jean received a Full Bronze Qualified Medal at a Medal Presentation Ball. She also encouraged David to take lessons, which he reluctantly did for a little while. The thing of most value from David's association with Tony DeCarlo Studio was an old abandoned Renault which was left in the parking lot. Tony allowed David to have it and he finally got it running, which served to get him to the U of U.

Jean's work address at 1330 South 2100 East remained the same during the 1960's, but the name of Jean's Decorating and Drapery changed to Jean's Interiors, which advertised having "Everything for the Home." By 1970, Jean's had moved briefly to 3838 South Main, where she occupied part of the 1st and the entire 2nd floor of the distinctive, spacious Roberts Supply Building. She later moved to Accent Decor Interiors at 3855 Highland Drive on the corner of 3900 South. To store all her merchandise she had to rent a house on the corner of Oneida Street and 21st South in addition to using her house for storage. Gary Petersen and McKay were to be her partners, although she felt they were treating her somewhat unfairly in trying to get a reduced price on the Dodge pickup truck that Jean's used for many years in the business.

This was also the truck that David and his friends, Jeff Wallace and Rich Coleman, had wrecked years earlier when they were asked by the organizer of a furniture clearance sale to drive it home not knowing they didn't have licenses. David didn't know how to drive a stick shift and asked if anyone else could. Jeff Wallace thought he did, but lost control when he pushed on the gas and let out the clutch and slid into a parked tractor which ruined the rear of the truck bed. Rich was an innocent bystander, but all the boys parents were roped into trying to get money for a settlement. David shouldn't have asked anyone to drive, so there was no payment. Eventually a roving car repair man came to the neighborhood and asked if he could repair it using body putty to cover a large tin can lid which he screwed into the fender in hopes of covering the hole. The repairman said it would look better when it dried, but it didn't and he left with the payment before the work was finished. David learned you can't trust itinerant auto body repairmen.

When David left on a mission to Northern Mexico in January, 1971, Jean rented out one of the levels of her house to get some additional income. At the same time her Ford Galaxie was dying, and David suggested she order a Vega station wagon--the latest in American automotive engineering. As David had earlier, Rob began working in the interior design business in his early teens. He took over many of David's work duties until David returned on December 31, 1972, at which time it seemed to David that Rob had grown at least a foot. Rob also had ulcers to go with his work years at Jean's.

Unknown to David, Jean apparently had some serious health problems during his mission. She went on a Caribbean cruise to get away from work. He wasn't really aware of his mom's financial situation, but later learned he was kept on his mission by Ray Liljenquist, who he was grateful to and hoped to pay back when he returned and got a job. During this same time, Beverly's husband, Dave, also had health problems.

December 31, 1972 David returned to Salt Lake City on the Western Airlines New Years Eve Champagne Flight. The next day, David and his mom went to see Dave and Beverly's new house at 3675 Juno Circle, which they moved into around October, 1972. They had something to eat with the family. Sydney, had turned into a well developed young lady. Todd was a miniature giant.

David's house seemed small compared to the mission home, so he suggested to his mom that she get one like Dave and Beverly's. Jean probably had enough of David's money spending ideas since, for some reason, he seemed to think that money grew on trees and that she had a backyard full of them. After they ate at Beverly's, David & Elva went to see Larue Oberhansley who faithfully worked at Jean's Interiors for years with Joy Lambert, Afton Bateman, and Dorothy Moseley who all helped raise David.

On January 3, David spent the day cleaning up all the junk that had accumulated over the past 2 years. His room was packed full of papers and boxes. The rest of the month he continued to

straighten out all the pictures, lamps, accessories, and draperies that had gathered in the house since Jean left Accent Decor and began decorating from her house.

Linda Neilson and George Nelson Join the Family in 1974-75

In the latter part of 1973, David met Linda Karen Neilson, who he married on June 1, 1974. On March 20, 1975, Elva married George L. Nelson, a prominent attorney for 60 years, President of the Monument Park Stake for 18 years and current Patriarch for 7 years. Because he wanted her to live in his condominium, attend social functions and travel with him, she was able to end the hard work load Elva had to carry as a single woman, although she had to give up something she loved and needed more than anyone knew -- her business. She still wanted to keep on decorating when George asked her to marry him. He said that would never work out. George wanted her to give up the interior decorating completely when they got married, which is what she did. He also persuaded her to leave her own beautiful home in the 14th Ward and give up her wonderful health promoting gardening to enjoy the easier "Donner Way Condominium" way of life. The easier life, however, didn't bring a healthier one for she hadn't been ill ever in years before. When Elva sold her house, it was possible for David and Linda to get a loan for an April, 1976 down payment on their first home at 2401 Baltusrol Drive in Alhambra, California. All but the oldest of their 6 daughters were born in nearby Pasadena.

On December 19, 1977 Jean wrote "George and I, or at least myself, may easily have been killed two weeks ago last night when we were returning from Study Group at Thurza's. As the fellow, speeding, ran the red light on 17th South and 11th East, heading directly at the side of the car where I was sitting. We were struck, luckily just back of my seat, and the car was badly damaged. Providently, although both of us expected to be killed instantly, neither of us was hurt. George usually gives one more and sometimes two more blessings on Sunday. That's only part of it. He records them on tape as he gives them. The tape has to be typed up, edited and typed again. A copy is then sent to the recipient. Sunday is usually a very full day -- especially if we have Study Group that night, where we study the scriptures intently for about 1 1/2 hours. Why has George spent the past 39 years as Bishop 5 yrs of Edgehill Ward, 1st counselor of Bonneville Stake Presidency, 9 yrs, President of Monument Park Stake, 18 years, Patriarch of Monument Park Stake 7 years, without a complaint and never refusing to do anything he has been asked to do, although he's spent far more time on doing the first and third calling than he ever devoted to earning a living? Because he was sorry for a period early in his life, just after graduating from High School, when he smoked and when he was back in Washington in Law School, he was in-active. Rarely ever stepped into a Church. After he returned home and the Bishop asked him to teach a Sunday School class of 18-19 year old girls, to save face he said "yes." They knew the gospel because they had been regular attendees at Church and took him to the cleaners. He began studying to prove to them and the Bishop that he was no failure. The Lord blessed him. The more he studied the greater his testimony grew and he realized the folly of his recent past life. He promised himself and the Lord that he would serve willingly and gratefully thenceforth in whatever capacity he was asked. Shortly he was a Bishop. His success story was phenomenal thenceforth both in his law practice, and in his Church callings. He loves the Lord dearly, and we thank Him faithfully every morning on our knees in prayer and every night before retiring. Learning to love the Lord as we love him, and associating with ward members and many others including our 2 Study groups who love him just as we do, is the most rewarding and happy life

we could ever hope to find.

That's why, when the Bishop asked me in August if I'd be the Ward librarian for the Primary, I gladly said "yes." I spend every Tuesday afternoon 2 until 6 o'clock at the Ward Library. The Primary teachers and their husbands are the most wonderful people I can ever hope to meet. George is very impressed with them, also – lawyers, doctors, businesswomen – the very best. Activity in the Church blesses people every time in more ways than one. These young couples own the biggest, most beautiful homes south on Donner Way and in several new circles along the street. None of them have ever been too busy to serve in the Church and I'm very sorry to think that I was too busy. Now, I'm very sorry for that."

Jean and her Grandchildren

On May 20, 1978, Rob married Kathleen Lynn Cutler in San Diego, California. At Christmas time in December, 1979, Elva was very excited to learn Rob's wife, Kathy was going to have a baby. On March 15, 1980, Rob, Kathy, David and Linda traveled from Escondido to meet George and Jean for dinner in San Diego, where they had been attending a Howard Ruff "Hard Times" financial seminar. Kathy was expecting a baby in the summer, and they had a very nice apartment where Kathy fixed David and Linda lunch, and discussed Rob's work situation. He was apparently concerned about the housing business recession with interest rates rising and inflation at 24%. That would undoubtedly affect his job as an electrician, even if the unions were able to use pension funds to make loans to the housing industry.

Before dinner, Rob and David walked across the street from the hotel to get the car they parked near a Naval Reserve vessel. They decided to get some film and passed the most sleazy, X-rated district in San Diego. It really looked rough. They got gas from a highway robber who wanted \$1.40 for a quart of 10/40W motor oil which David could buy for .79 at home. When they went up to George and Jean's room, Grandma Jean thought she had been robbed. She looked through her purse and couldn't find any money for Rob and Kathy's birthday and St. Patrick's day. Her problem was that she had several purses, each of which had several pockets. Finally, the missing items surfaced and they went to dinner. They had to start George's car with cables because he had been having some trouble. They ate at a very nice place, but it was quite a site with two small girls and a baby. After dinner George's car started, but they all followed him back to the hotel to be sure he would make it safely. Everything was okay, and David and Linda took Rob and Kathy home. On June 27, 1980 Michael Robert Erikson was born in Escondido.

August 11, 1980, George and Jean hosted a gathering of family members which included David and Linda, Alverda Hunter and Ilene Winn, and Dave and Beverly. They agreed to form the Alfred Heslington family organization.

March 3, 1982 Grandma Jean wrote Dear Monica,

I was so happy to receive such a nice letter from you. I'm glad you enjoyed the candy. I'm also very happy to hear that you like school so much. I hope you will always feel that way. If you do, you will be very successful in your life.

It makes me extremely happy that you like to play the piano and that you are doing very well with your lessons. Keep on practicing faithfully every day. Then, one day you may be a great pianist, that is, if you want to seriously practice enough.

Monica, that's why you should practice faithfully every day as much as possible, now, while you are very young. You won't have as much time as you grow older, because you'll be much busier with school

and church activities. Grandpa Nelson's granddaughter, Teri Nelson, 15, has been accompanist for the Glee Club for her High School music teacher this year in Miami, Florida.

Through the years I have longed to get back to the piano but time passes so fast. There's never been enough of it to do so many things I've really wanted to do. That's why I would like you, Monica, to play beautifully, the piano that I always wanted to play. I suppose that's why I insisted that both Beverly and your father take several years of lessons. Now, I'm really counting on you to come through. You have great ability and you would make such a lovely picture of a beautiful, young girl, dressed in a very pretty dress, playing expertly in the piano recital, the pieces you have learned so well. If you make-believe that you will be playing in a piano recital, each piece that you are assigned to practice, then you will learn to play it better and faster.

I noticed how badly the piano needed to be tuned. The last time I had it done, the man told me, "When a piano is allowed to be out of tune very long, it is very difficult to get it back in tune again. I hope it isn't too late. Tell your daddy to get an expert piano player to recommend a good piano tuner. Some so-called piano tuners are in it just for the money and really are not qualified to do the job.

I apologize for the poor typing, especially when your mother is such an expert. We purchased this wide carriage, electric, Royal typewriter two or three years ago to type genealogy sheets. We used it a few times then, but it was so sensitive, and we really didn't have time enough then, to practice so that we could use it efficiently. It seemed that every time we needed to type something, we were in a hurry and just grabbed the old one I bought for Beverly when she was in High School. This is such a wonderful typewriter compared to that one, but I need to practice, practice and practice on it. Several of the keys are in a different place and there are several more than on the old one. Also, I need to type with a quicker, lighter touch. Your Grandfather says it's too jumpy for him. He types well on the old, manual one. I told him that I was taking that one back to Beverly, and that he had to learn to use this one. We bought this, used, from a Typewriter store down town and I think it's a very good machine. If we get rid of the old one and use this all the time, I'm sure we'll enjoy using it because it is so much better than the old one.

Monica, please give Rachael, Sara, and Marianne a big hug and kiss for me. I love all of you very much. P.S. When you come to see us, bring this letter with you. If you have learned to read it all by yourself, you will be an excellent reader.

In 1985 a Utah Jury convicted Dan Lafferty of Capital Murder. Elva wrote on a Salt Lake Tribune Newspaper with this headline, this pen doesn't want to write. It's getting a little better, though. Come on pen! write! write! write! Nearly OK! better! I hope I won't have to coax it any more! Hurrah! this is better! Good luck to the next one who wants to leave a message!

December 2, 1986 Elva wrote to Robbie & Kathy belatedly thanking them for a lovely, precious, floral gift following her cancer operation. The arrangement was not only exquisitely beautiful but it was sent in a most unique stoneware bowl with a distinctive label CHICKEN SOUP across the front and two blue holders on the sides. It was placed on the lower top cupboard shelf where it greeted Elva every time she opened the door. So she thought of them every day and wished they and precious Michael, who was such a handsome, brilliant youngster, were nearby. With David's family in Salt Lake, they had a good time getting together and on Monday night celebrated Sydney's 30th birthday. Elva sent Robbie and Kathy money for their neglected birthdays and Christmas. She bought beautiful cards for their birthdays, all three, but practically lost her memory after so much anesthesia. She hadn't found the cards yet, but hoped she might before next March. She wrote that George was coming home from the hospital tomorrow for a prostate gland operation Monday. The condition had been bothering

him for years. It would be such a relief for him to have it cleared up. He seemed to be feeling fine and was in good health for his 89 years last Aug. 27th. Elva had never known anyone who was as devoted to our Heavenly Father as he was. He spent nearly 20 years as President of the most elite, wealthy area in the City from which he had just shortly been released when she married him. In all he had spent at least 60 years of his life in important, devoted, free service to our Church. He was also one the most honest, devoted able lawyers in existence.

July 31, 1987 Dave's mother, Karen Jensen Taft died at age 91 in Salt Lake City, Utah. She was born September 13, 1895 in Randers, Denmark to Simon Marius Jensen and Rasmine Stens. She married Latinus Barney Taft on June 30, 1920 in the Salt Lake LDS Temple. Her husband preceded her in death on November 2, 1961. Karen was a member of the LDS Church and taught in the Primary organization and Boy Scouts. She was a volunteer worker for the Muscular Dystrophy Association of Utah and received an award for her service. She was a loving, caring person who always helped others and never complained. She touched the lives of everyone who knew her and will be greatly missed by all. She was survived by six sons and a daughter: Richard S. Goalen of Westminster, CA; Barney J. of Cathedral City, CA; William H. of Mira Loma, CA; Seth L., David J., Jon L. and Mrs. Robert W. (Carolyn) Barnthouse, all of Salt Lake City; 32 grandchildren; 29 great grandchildren; three sisters and a brother, Paul Jensen; Helen Behnke, both of San Jose, CA; Mary Slater, of MA; Cornella Worthen of Anaheim, CA. She was preceded in death by three grandchildren, a brother and a sister.

August 4, 1987 graveside services were held for Taft family members at the Salt Lake City cemetery. Donations could be made in her name to the Muscular Dystrophy Association of America.

Saturday July 16, 1988, Todd married Dorie Patterson in Salt Lake City, Utah. Toni Nichole had just turned six, having been born July 7, 1982. Dylan was born December 10, 1990 in Salt Lake City, Utah. On August 28, 1996 Todd married Julianne Tronier in her dad's summer home at the foot of Parley's Canyon in Salt Lake City, Utah.

About January, 1991 George took Elva to see Dr. Al Wirthlin who said he thought she was beginning with Alzheimers. After that time she has was not taken back to the doctor to be re-evaluated nor given any medication. That spring George had Elva sign over power of attorney to him as well as removed her children, David Heslington and Beverly Taft, from her investment and checking accounts. Elva's balance in her Blanchard Investment Fund alone amounted to about \$100,000.

About December, 1991 George became very ill and was hospitalized. After his recovery and a brief period of time at home he left and went to live with children (first with Don & Gale Cassity and later with Robert & Susan Nelson). While Jean continued to live at the Donner Way condominium with Bea, a "live-in" who was hired to take care of her, George used his power of attorney, as he had done for the previous 3 years, to cash in Elva's personal investments and to sign checks to pay for her food and "live-in" help (\$2,000 a month). George's children felt that Jean was physically and verbally abusing him and because of his advanced age (94 at the time) they felt they needed to take care of him, although he was able to continue to go into his law office. While George lived with Bob & Susan Nelson he visited Jean about once a week. On December 12, 1991 Beverly sent an update on her family after David, Linda and the girls left for the Spain Sevilla Mission 5 ½ months earlier, although it seemed longer. She also asked if the girls received their birthday cards. "The most interesting by far is Dylan growing up, walking,

talking, looking at the Christmas tree and saying “no no” as he reaches to touch the ornaments. He didn’t walk by 1 year – it was closer to 13 months. Now he never sits down – just runs and runs. He is so cute and so good natured. He is sick quite often. Just the other night he had a temperature of 105. They took him to Primary Children’s Hospital and were up with him all night. I saw him at 8pm and he was laughing and playing. (His hair is still ugly – sort of like the Heslingtons that got straight hair – especially like Todd’s and mine.) I’ve talked to mother several times. She sounds fine over the telephone. Six week ago, Toni, Dylan and I went over to see her and she seemed so normal. She looked good too. I asked her if she had written you and she said no. When I’ve talked to her on the phone I’ve asked her if she has written you and she says that George keeps reminding her to write and that she is going to. Went to see Rob at Thanksgiving. Took the turkey with us, and after driving all night it was sort of tough to get up and cook with only a couple of hours sleep, but it was good to see them. Michael was there too. Rob is coming home Christmas Eve and Michael is driving back from Phoenix to Salt Lake with Kathy’s dad about two days after Christmas, so we’ll see him then. We’re going to miss you at Christmas. It has been nice getting together the last couple of years. Dave’s daughter and son are supposed to come home so maybe we’ll get to see them. I talked to Linda’s mother and she said you’re losing weight over there. Portugal was the only place Dave and I went where I didn’t gain weight. Seems like we ate as much – it just wasn’t rich food like we’re used to. Sydney is still working hard – the economy is bad and the resort traffic is slow, however. Todd is still getting excellent grades in school. Next quarter he is going to take 15 hours plus work full time. He’ll really have his hands full. Dave is still hanging in there. He feels fine if he just stays home and doesn’t get around people with germs.

April 7, 1993 Lydia was born in La Jolla, California to Sydney Erikson Rammel and Kevin McGee.

March 15, 1995 it had been almost 20 years since Jean married George L. Nelson on March 20, 1975 when she was 66 years old and he was 77 years old. At their marriage George insisted that she quit working, sell her interior decorating business (which she sold at a very reduced price to George’s daughter, Gayle), and sell her home so that she could live with him in his condominium and attend his social functions and travel. Elva expressed her feelings in a talk when she said, “. He persuaded me to leave my own beautiful home in the 14th Ward and give up my wonderful health promoting gardening to enjoy the easier “Donner Way Condominium” way of life. The easier life, however, didn’t bring a healthier one for I hadn’t been ill ever in years before.”

Early in 1995, George, his children, Bob and Gayle, with husband Donn, invited Beverly, David and Linda to a meeting to inform them that despite George’s being an attorney for 60 years and having his own law firm, he has made no provision for his wife of 20 years. He had no will, no family trust, no cash or assets (despite evidence that he did in 1989 according to documents in the possession of Beverly Taft). At the meeting it was suggested that George would possibly sign over Jean’s guardianship and power of attorney now to her children, David and Beverly, so they could take care of her. George "said" that Jean could live in the condominium as long as she wants although nothing is in writing and her name is not on the title. After Jean’s own assets were gone (\$100,000) he was not providing her with any money to live on.

April 8, 1995 David, Beverly and Linda wanted to get an understanding of what George intended to do for his wife after 20 years of marriage. Since George was concerned about Jean,

they assumed George was willing to specify his commitments in the proper legal documents. They needed to know what legal documents Jean had and what she understood about her situation. Since Elva gave up her home and earning capacity to marry George, David asked him whether it was his intent to provide her, during her lifetime, with a place to live and/or other necessities.

The end of April or early May, 1995 George's children decided Jean couldn't stay alone and moved her from the condo to the Golden Living Center/Highland Cove, despite our objections and her doctor's advice not to do so. Her entire Blanchard Fund was used to pay for her to live there.

May 26, 1995 Linda worked frantically to get rid of Jean's things since not everything would fit in her new location. The following is a list of items to be added our Allied Van Lines household shipment since the pre-moving survey done by Bailey's Moving: 4 framed oil paintings 4'9" x 2'10"; 1 framed painting 2'2" x 2'8"; 2 paintings 12" x 25"; 1 huge lamp 50" high with 20" diameter lampshade; 1 large lamp 43" high with 16" diameter lampshade; 1 medium lamp 39" high with 13" diameter lampshade; 1 desk lamp 20" high; 1 large framed mirror 52" x 33"; 1 framed mirror 6" x 37"; 1 framed mirror 14" x 26"; 1 framed mirror 11" x 18"; 3 metal wardrobe closets 21" x 36" x 66"; 1 sewing machine in cabinet 16" x 31" x 36"; 1 extensol cabinet 21" x 40" x 30"; 1 chest of drawers 15" x 42" x 36; 1 sofa bed 35" x 27" x 6 ft; 1 cabinet 18" x 40" x 52"; 4 medium size chairs; 2 end tables 2 ft diameter; 1 small cabinet 16" x 16" x 28"; 1 small glass top table 19" tall & 18" diameter; 1 wooden bench 17" x 26" x 17"; 1 end table 24" x 24" x 20; 6-7 additional boxes of figurines, glasses, etc.

The end of May, 1995 Grandma Jean played with a bird at David & Linda's house; Rachael graduated from High School; and David had a farewell party at Johnson & Higgins in anticipation of the family's move to Chatham, New Jersey so he could work in his company's New York City office.

September 29, 1997 Nathan was born to Lori Clark and Rob in Salt Lake City, Utah. On August 20, 1999 Cole was also born in Salt Lake City, Utah.

Wednesday, May 20, 1998 Michael Robert Erikson graduated from North Canyon High School in Phoenix, AZ. When his mom, Kathy married Loren Suedel they moved to Glendale, AZ.

Thursday December 18, 2003, Michael received a Bachelor of Science in Supply Chain management from the W. P. Carey School of Business at Arizona State university.

Saturday, April 23, 2005, Michael Robert Erikson married Jeni Keller in Phoenix, AZ. On August 26, 2007 Zachary Michael Erikson was born in the Phoenix area.

Deaths of Dave Taft, George and Jean Nelson

October 13, 1997 Dave Taft died after a long illness. His spirit was always up and he never lost his sense of humor. He was survived by: Beverly's children Sydney Erikson Rammel (Kevin), Robert Erikson and Todd (Julianne) Taft; children from his marriage to Beverly Boardman: David D., Karen J., Steven (Kandace) Taft, Shauna (Roger) Lassig; brothers Dick (Joan), Barney (Terri), Seth (Jeanne), Bill, Jon (Toby) and sister Carolyn (Bob) Barnthouse, and a special "brother" Jim Lavender (Maxine). His grandchildren included Stephanie, Joshua, Michael, Toni, Dylan, Kurt, Zakary and Lydia. He had many nieces and nephews.

Tuesday, October 21, 1997 at noon funeral services were held at the Wasatch Lawn Mortuary Chapel at 3401 Highland Drive in Salt Lake City, Utah. Bishop Doug Fisher conducted and

dedicated the grave. The family prayer was offered by Seth Taft, who also spoke along with Jon Taft and David Heslington. Kyle Taft gave the invocation and Linda Heslington gave the benediction. Casket bearers included David Taft, Greg Taft, Kyle Taft, Steven Taft, Todd Taft, Robert Erikson, Clayton Hansen and Bob Barnthouse. Honorary Casket bearers were Roger Lassig, Michael Erikson, Kevin McKee and Scott Taft. In lieu of flowers, contributions were made to the Muscular Dystrophy Association of America. Dave was interred in the Olympus Bark section of the Wasatch Lawn Memorial Park.

October 28, 1997 Beverly wrote to David and Linda in Chatham, New Jersey saying "I can't believe it's been a week since the funeral – the time is just flying away. I stayed home from work on Wednesday and went to the social security office with Dave's death certificate and then to the bank to change everything to my name. That took all morning. Betty, Marge and Toby took me to a very nice Italian Restaurant next door to Penneys at the Cottonwood Mall for lunch. It was wonderful! Then on Thursday I went back to work. I was ready – also my work piled up was ready for me. I want to thank you for all of your help and David's wonderful talk and your wonderful prayer, and I especially want to thank you for being here with me. I can't believe Dave's friends. I've sent all 50 thank you cards and 8 more that I bought. I didn't send yours because I wanted to drop a note with the card. Now again today I have no more cards here at work so I'm sending the note with one. I carried the copies of letters Daddy wrote me back in 1953 because there are some cute things about David. Mother's note on 6-23-53 says, "If you thought David was mean when you left, you should be around him now. It's a good thing your quarters will be downstairs. You might keep out of each other's hair that way." I don't remember David being mean – I remember him sort of looking like a tough little kid, but that was because of his "butch" hair cut – sort of looked like Slugo in the "Nancy" cartoon. I do remember he definitely had a mind of his own. Things are looking up. I've been invited to Cancun by Toby Taft and Mazatlan by Maxine Lavender, both in February!! It's very quiet and lonely in the house and I try not to stay there too much."

June 10, 1998 Beverly sent David and Linda an article from the June 6, 1998 Church News entitled *At 100 years old, he's faithful home teacher*. It highlighted George Nelson's life and service over the years and had a sentence about marrying Elva in 1975. Beverly wrote, finally got mother to the dentist on Monday. I started phoning to get her up for lunch about 11:15. I gave up after about 25 tries. I phoned the front desk at 1:30 (her appointment was at 3:00). They said she shocked them all. She had been up for hours. I told the receptionist I was coming to get her and to tell mother I was coming. When I arrived at 2:45 she was gone – not in her room or any of the bathrooms. After they called several places and paged some rooms, I met her 2 doors down from her room. She told me she had to hurry to the front desk– she had been paged. I told her I was the person looking for her. She had on hurty shoes so I took her into her room – to the bathroom and to change her shoes, and we were only 10 minutes late – it was 2:45 before we left. They took Xrays and I don't know what else for \$74. She has 2 more appointments – not bad for not going for 4 years. Everything else is hectic. My job is even busier – which I like. Ellen is trying to get information directly from the bank of George. I'm going to phone the bishop (George's) now. I finally got the name and number of the wrong ward, but the correct one is in the attached article. Isn't he a "fair" man – maybe to strangers but not to his wife. Bet you're busy with Rachael leaving. I'll let you know when I hear something from Ellen. P.s. I want to come back to New Jersey!! But I have 2 days only of vacation left. Love, Beverly

September 22, 1998 George Leonard Nelson died in Salt Lake City, Utah. His services were at the Mount Olympus Firth Ward. Presidents Gordon B. Hinckley and Thomas S. Monson spoke. He was interred in Wasatch Lawn Memorial Park, Gilcrest Section.

March 10, 2002 Elva (Jean) Stubbs Heslington Nelson died in Salt Lake City, Utah following complications of pneumonia. She had been receiving Alzheimer's care at the home of Fleurette and Gary Petersen in Salt Lake. Jean taught school, was a saleswoman, and owned a successful decorating business that she truly loved, Jean's Interiors. Family memorial services were held at the Larkin Sunset Gardens in Sandy, Utah on March 20. David conducted and spoke. Eva Stubbs gave the opening prayer, and Darrel Stubbs gave the family prayer and dedicated the grave. Beverly read the obituary. Robert & Nila Lee did a musical selection, and their daughter, Susan Andersen played the prelude music. Paulbearers were Robert Erikson, David Heslington, Robert Lee, Darrel Stubbs and Orlin Stubbs. Honorary Paulbearers were Ritchie Stubbs and Todd Taft. Elva was survived by her two children: Beverly Taft and David Heslington; brothers and sisters: Orlin, Ritchie, Darrell (Eva) and Naoma Stubbs, and Nila (Robert) Lee; grandchildren: Robert Erikson, Sydney Rammel, Todd Taft, Monica, Rachael, Sara, Marianne, Michelle, and Karen Heslington; great grandchildren: Michael, Dylan, Lydia, Nathan, Cole, and numerous nieces and nephews.



Her program included the following poem:

I am standing upon the seashore
A ship at my side spreads her white sails
To the morning breeze and starts for the blue ocean.
She is an object of beauty and strength and
I stand and watch her until at length she
Hangs like a speck of white cloud just where
The sea and sky come down to mingle with
Each other. Then someone at my side says:
"There, She's gone."

Gone where? Gone from my sight – that's all,
She is just as large in mast and hull and
Spar as she was when she left my side, and
Just as able to bear her load of living
Freight to the place of destination.
Her diminished size is in me, not in her;
And just at the moment when someone at
My side says, "There, She's gone," there
Are other eyes watching her coming and
Other Voices ready to take up the glad
Shout, "There she comes."

Anonymous

Linda's Neilson's Links to the American Revolution & Mayflower Through the Stowell Family

One of Augustus Oliver Artemis Stowell's wives was Mary Stephens Holmes, the daughter of James Holmes and Milly Rawson, who parents in Braintree, Norfolk, MA were Josiah Rawson & Hanna Bass, whose grandfather, John Jr (1658), married Abigail Adams, and whose great grandfather, Captain John Bass (1716) married Ruth Alden and had 8 children together. Two of their descendants were United States Presidents – the 2nd, John Adams (1797-1801) and the 6th, John Quincy Adams (1825-1829).

Ruth Alden was the sixth or quite possibly the seventh born child of John Alden (1598-1687) and Priscilla Mullins Alden (1602-1685) who came to America on the Mayflower in the year 1620. Ruth was a second-generation Mayflower descendant. Her parents married in Plymouth, Mass. in 1622 or 1623 and it was the first European-American wedding to take place. They are buried in the small town of South Duxbury that is north of Plymouth, at an old pioneer cemetery called Miles Standish Burial Ground. It is located south of where they settled in the town of Duxbury, on their 169-acre farm.

Augustus Oliver Artemis Stowell b. 1783 in Stafford, Tolland, CT, md. Hulda Warren in 1808

Augustus Oliver Artimus Stowell studied law and was admitted to practice in the Supreme Court of the State of New York on May 11, 1808 by the Honorable James Kent, the Chief Justice. At the time he lived in the town of Solon, Oneida County, State of New York. On his certificate it correctly contains his first three given names, but his surname was spelled, "Stoel."

In 1808 he married Hulda Warren. They were the parents of 4 children: Eliza (1810), Marie Louise (1813), George Washington (1815) and Daniel (1817). He also practiced law when he moved his family to Westfield, Chatauque County, New York. In addition to practicing law, he became a thrifty and prosperous farmer, with houses, barns, fine stock, orchards and all the conveniences and comforts of a wealthy farmer.

In 1819 his wife Hulda died. Augustus was married March 2, 1820, to Mary Stephens Holmes in Westfield, Chautauqua, New York. They were the parents of nine children and later divorced. Augustus Oliver Artimus Stowell died on August 30, 1869 in Westfield, Chautauqua, New York.

Mary S. Holmes b. 1798 to James & Milly Rawson (dau of Josiah Rawson & Hanna Bass in MA)

Augustus was married March 2, 1820, to Mary Stephens Holmes in Westfield, Chautauqua, New York. They were the parents of nine children and later divorced. Mary Stephens Holmes was born September 15, 1798 in Warwick, Franklin County, Massachusetts.

Mary Stephens Holmes' parents were born, married and died in the same area. Mary's father, James Holmes, was born about 1781. Mary's mother, Milly Rawson, was born on December 19, 1775, and she married James Holmes on June 30, 1796. Milly, was the daughter of Josiah Rawson and Hannah Bass.

James Holmes' father was also named James and was born about 1742 in Berwick, York County, Maine. His wife, Mary, was born about the same time. Samuel Holmes was James' father, and was born February 12, 1702 in Kittery, York, Maine. He was married December 14, 1727 to Mary Pevey. She was born about 1704 in Portsmouth, New Hampshire to William Pevy who was born in Rockingham, New Hampshire about 1689 and married his wife, Sarah, in the same city. Sarah was also born there about 1693. Samuel died in Scarboro, Cumberland, Maine. His parents

were John Holmes who was born December 18, 1673, and married Mary Abbott, who was born about 1680. Mary's father was from England, and was born about 1649. John's father was Thomas Holmes who was also born in England about 1647, and married Joanna J Freathy (Freythe) who was born about 1649 in England. Thomas died in Berwick, York, Maine.

Josiah Rawson b. 1727 in Braintree, Norfolk, MA to David Rawson & Mary Gulliver in Milton

Josiah Rawson was born on January 31, 1727 in Braintree, Norfolk, Massachusetts. Hannah Bass was born on March 12, 1732 in the same town. They were married there on August 28, 1750. Josiah Rawson died on February 24, 1812 in Warwick, Franklin, Mass. Hannah Bass died on August 28, 1750.

Josiah Rawson's father was David Rawson, who was born on December 13, 1683 in Boston, Suffolk, Mass. His mother, Mary Gulliver, was born on January 27, 1688 in Milton, Norfolk, Mass. They were married on November 18, 1710 in Dorchester, Mass. David died April 20, 1752. Mary died after 1752. Mary's mother was Mary Robernson, who was born about 1652 in Dorchester, Suffolk, Mass. She died February 16, 1703 in Milton, Norfolk, Mass. Her husband, Captain Jonathan Gulliver was born October 27, 1659 in the same town. They were married there on January 17, 1686. He died in the same town on July 3, 1737. Jonathan's father was Anthony Gulliver, who was born about 1619 in Dorchester, Suffolk, Mass. His wife, Eleanor Kinsley, was born February 16, 1703 in the same town. Anthony died November 28, 1706 in Milton, Norfolk, Mass. Eleanor died January 10, 1691.

David Rawson's father, William, was born May 21, 1651 in Boston, Suffolk, Mass. to Edward Rawson and Rachel Perne. Edward was born April 16, 1615 in Gillingham, Dorset, England. Rachel was born about 1619 in the same town. They were married in England between 1635-1636. Edward died August 27, 1693 in Gillingham, Dorset, England. Rachel died October 11, 1677 in Boston, Suffolk, Mass. David's mother, Ann Glover, was born between 1655-56 in Dorchester, Massachusetts. They were married July 31, 1673 in Braintree, Norfolk, Mass. William died September 20, 1726 in Braintree, Suffolk, Massachusetts. Ann died July 29, 1730 in Dorchester, Suffolk, Massachusetts. Ann's father, Nathaniel Glover, was born March 30, 1631 in Dorchester, Suffolk, Massachusetts. His wife, Mary Smith, was born on July 20, 1630 in Toxteth Park, Liverpool, Lancaster, England. Nathaniel died May 21, 1657 in Dorchester, Suffolk, Massachusetts. Mary died on July 29, 1703 in Barnstable, Massachusetts.

Hannah Bass b. 1732 in Braintree, MA to John Bass, whose father, John, md. Abigail Adams

Milly Rawson, was born on December 19, 1775, and married James Holmes on June 30, 1796. Milly, was the daughter of Josiah Rawson and Hannah Bass, who was born on March 12, 1732 in Braintree, Norfolk, Massachusetts. She married Josiah Rawson on August 28, 1750. Hannah Bass died on August 28, 1750.

Hannah Bass' father, John, was born June 8, 1688 in Braintree, Norfolk, Mass. Her mother, Hannah Neale was born there on March 15, 1692. They were married in the same town on June 21, 1716. John died September 30, 1724. Hannah Neale died May 15, 1761 in Braintree, where her parents were born and married. Hannah's father, Benjamin Neale, was born March 7, 1669 to Henry Neale and Hannah Pray. Henry was born about 1617 in Castle, Fennington, Leicester, England. Hannah Pray was born about 1623 in Kittery, York, Maine. They were married February 14, 1655-66 in Braintree, where they both died. Henry's recorded death is October 16, 1688.

Hannah Bass' mother Lydia Payne, was born July 20, 1670 to Stephen Paine and Hannah Bass. Stephen was born May 7, 1626 in Tenterden, Kent, England. His wife, Hannah, was born November 25, 1632 in Saffron Walden, Essex, England. They were married November 15, 1651 in Roxbury, Norfolk, Mass. Both died in Braintree - Stephen on July 29, 1691, and Hannah about 1696.

John Bass's father was also named John and known as John Bass Jr. He was born November 26, 1658 in Braintree, Norfolk County, Massachusetts. He married Abigail Adams, who was born February 27, 1658 in the same town. Their child was John Bass (1688-1762)*relationship calculated. They both died there - Abigail on October 21 or 26, 1696 and John on September 30, 1724. Both were buried in the Hancock Cemetery in Quincy, Norfolk County, Massachusetts. This was the Burial Ground for the Town of Braintree, incorporated in 1640, and was the only burial place until 1716. Thereafter, it was the burial ground for the North Precinct and then the Town of Quincy until the 1840s

John Bass Jr's father was Captain John Bass (1630-1716) who was born and baptized September 18, 1630 at Saffron Walden, County Essex, England, the son of Samuel Bass (1600-1694) and Ann Saville Bass (1601-1693). John Jr's mother was Ruth Alden Bass (1634/5/7-1674) who married Capt. John on February 3, 1657, when she was 22/ 23 and he was 24 years of age. They had eight children together – John Bass Jr. (1658-1724)*, Samuel Bass (1660-1751)*, Ruth Bass Webb (TBD)*, Joseph Bass (TBD)*, Hannah Bass Adams (1667-1705)*, Mary Bass Webb Copeland Spear (1669-1725)*, Sarah Bass Thayer (1672-1751)* and Philip Bass (TBD)*.

United States Presidents - 2nd - John Adams (1797-1801) and 6th - John Quincy Adams (1825-1829) are two of their descendants. Ruth died when she was about 40 years of age... Captain John was married again on September 21, 1675 to Anne, the widow of Samuel Sturtevant. He had no children by that marriage. He died on September 12, 1716 in Braintree, Norfolk County, Massachusetts.

Captain John Bass' parents, Samuel Bass (1600-1694) and Ann Saville Bass (1601-1693) had these children: Samuel Bass (1626-TBD)*, Mary Bass Capen (1628-1704)*, John Bass (1630-1716), Ann/Hannah Bass Paine Wilbore (1632-TBD)*, Thomas Bass (1635-1720)*, Ruth Bass Walsbee (1637-TBD)*, Joseph Bass (1639-TBD)*, Sarah Bass Stone Penniman (1643-TBD)*, Ruth Bass Webb (1662-1699)* Note*=relationship calculated.

Abigail Adams b. 1658 in Braintree, MA to Capt. Joseph Adams Sr and Abigail Baxter

Abigail Adams was born February 27, 1658 in Braintree, Norfolk County, Massachusetts. She married John Bass Jr. Their child was John Bass (1688-1762)*relationship calculated. They both died there - Abigail on October 21 or 26, 1696 and John on September 30, 1724. Both were buried in the Hancock Cemetery in Quincy, Norfolk County, Massachusetts.

Abigail Adam's father was Capt. Joseph Adams Sr., who was born in Kingweston, South Somerset District, Somerset, England on February 9, 1625/6. Joseph was a maltster. Abigail Adam's mother was Abigail Baxter, who was born March/Sept 28, 1634 in Roxbury, Suffolk, Massachusetts . They were married November 26, 1650 in Braintree. Joseph became a freeman in 1653 and a selectman in 1673. Their children were Hannah Adams Savil (1652-1726)*, Joseph G. Adams (1654-1736)*, Abigail Adams Bass (1658-1696)*, John Adams (1661-1702)*, Mary Adams Bass (1667-1706)***, Peter Adams (1669-1747)* and Mehitable Adams White (1673-1713)* relationship calculated, **half-sibling. Both parents died in Braintree and were buried in

in Hancock Cemetery, Quincy, Norfolk County, Massachusetts – Abigail at age 58 on August 27, 1692 and Joseph on Monday, December 6, 1694 at age 68 years, 9 months and 27 days. Joseph left a will on July 18, 1694 and it was proved on January 10, 1695. Abigail Adams inscription reads: Here Lyeth Buried ye Body of Abigail Adams Wife to Joseph Adams Sen Died August y 27 1692. Joseph's original inscription: Here Lyeth Buried ye Body of Joseph Adams Senior Aged 68 years Died December ye 6 1694. An 1817 gravestone inscription reads: To the memory of Joseph Adams, senior who died December 6, 1694, aged, 68 And to his wife whose first name was Baxter who died Aug. 27, 1692, aged 58. This tomb Erected by a great grandson in 1817.

Abigail Baxter's parents were Gregory Baxter (1607-1659) and Margaret Paddy (TBD-1661). Their children were Abigail Baxter Adams (1634-1692) and John Baxter (1639-1719)*. Joseph's parents were Henry Adams (1583-1646) and Edith Squire Fussell (1587-1672). Joseph was mentioned in the will of Henry. Their children were: Henry Adams (1609-1676)*, Thomas Adams (1612-1688)*, Jonathan Adams (1614-1690)**, Samuel Adams (1617-1689)*, Ursula Adams Streeter Hosier Robinson Crafts (1619-1679)*, John Adams (1626-1694)*, Mary Adams Fairbanks (1625-1711)*, Joseph Adams (1626-1694), Edward Adams (1629-1716)*

Note*=calculated relationship ** half-sibling

Ruth Alden Bass b. 1637 in Plymouth, Plymouth Co, MA to John Alden and Priscilla Mullins

Ruth Alden Bass was born in 1637 in Plymouth, Plymouth County, Massachusetts, USA. She died October 12, 1674 in Braintree, Norfolk County, Massachusetts, USA. Ruth was the sixth or quite possibly the seventh born child of John Alden (1598-1687) and Priscilla Mullins Alden (1602-1685) who came to America on the Mayflower in the year 1620. Ruth was a second generation Mayflower descendant. Her parents married in Plymouth, Mass. in 1622 or 1623 and it was the first European-American wedding to take place. They are buried in the small town of South Duxbury that is north of Plymouth, at an old pioneer cemetery called Miles Standish Burial Ground. It is located south of where they settled in the town of Duxbury, on their 169 acre farm.

Ruth Alden Bass (1637-1674) was the younger sister of Elizabeth Alden Pabodie (1624-1717), John Alden (1626-1702), Sarah Alden Standish (1627-1688), Joseph Alden (1627-1697), and Jonathan Alden (1632-1697) and the older sister of Priscilla Alden (TBD), Mary Alden (1638-1688), David Alden (1646-1719) and Rebecca Alden Delano (1649-1688). All relationships are calculated.

John Stowell, b. 1520 in Bath Abbey, Somerset, England md. in 1548 and had son James

The earliest Stowell we have record of is John Stowell, who was born in 1520 in Bath Abbey, Somerset, England. He married in 1548, but his wife's name is unknown. No other information is known about them other than they had a son, James Stowell, who was born in 1549. James married in 1574. Her name is also unknown, but her birth was in 1553. James died in England June 6, 1587. They had 6 children. Their fourth child was Samuel Stowell born January 5, 1581 in Resmeen, England. At some point he married, but the date and his wife's name is unknown. Samuel died in December 1628, and was buried in Chudleigh, Devon, England. They had a child who they also named Samuel. He was born in 1625 in Hingham, Norfolk, England.

Samuel Stowell b. 1625 in Hingham, Norfolk, England to Samuel Stowell who died in 1628

Samuel married Mary Farrow October 25, 1649. She was born 22 Sept. 1633 in the same area. Mary's father, John Farrow was born about 1590. Mary's mother, Frances Carpenter, was born about 1612. John and Frances were married in the same area about 1632. Both died in Hingham, Plymouth, Massachusetts, with John first on July 7, 1687, and Frances on January 28, 1688.

Young Samuel, a blacksmith, his wife Mary, and her parents immigrated to Hingham, Plymouth, Massachusetts (named after their city in England). Here they had their 11 children. Their fourth son, David was born on April 8, 1660. Samuel died on November 9, 1683. Mary Farrow died on October 24, 1708.

Samuel's son David Stowell Marries 2nd Wife Mary Stedman in Cambridge, MA in 1692

On April 7, 1692, David Stowell, a weaver, married his second wife, Mary Stedman, in Cambridge, Middlesex, Massachusetts. Mary was born on April 7, 1667 in Newton, Middlesex, Massachusetts. Her father, Nathaniel Stedman, was born in Biddenden, Kent, England, on September 9, 1632 to Isaac Stedman and Elizabeth. Isaac was born April 21 1605 in Biddenden, Kent, England and Elizabeth was born about 1609. Isaac and Elizabeth had 7 children. The first 3, including Nathaniel, were born in England. The family moved to Massachusetts around 1636 where their remaining 4 children were born. Nathaniel married Temperance Wills (Willis/Wells) in Cambridge, Middlesex, Massachusetts on 13 Jan. 1697. Temperance was born between 1628-1636 in Cambridge, Middlesex, Massachusetts, where her parents, Michael and Mildred, were also born. Nathaniel died in November, 1678 at Muddy River, Essex, Mass. His father, Isaac, died on December 19, 1678 in Boston, Suffolk, Mass, where his mother Elizabeth also died. Temperance died after 1678 in Newton, Middlesex, Mass.

David and Mary had 8 children. Their 5th child, and 4th son, was Nathaniel Stowell. He was born about 1703 in Newton, Middlesex, Massachusetts, and was baptized on November 20, 1709. He was a successful farmer.

David's son Nathaniel Marries Margaret Trowbridge in Newton, Middlesex, MA in 1731

Nathaniel was married in the town of his birth on October 22, 1731 to Margaret Trowbridge, who was also born there on October 29, 1709.

Margaret's parents were James Trowbridge and Hannah Bacon. They were born and married in Newton, Middlesex, Mass. Hannah's father, Daniel Bacon, was born about 1654, and her mother, Mary Reed, was born about 1658. They were married about 1685. There are no actual death dates for the parents, but we know Hannah died about 1711 in Newton.

James Trowbridge's father was also named James. He was the son of Thomas Trowbridge, who was born February 8, 1598 in Taunton, Somerset, England. Thomas' wife was Elizabeth Marshall, who was born March 24, 1603 in St. Mary Arches, Exeter, Devonshire, England. Thomas and Elizabeth were married on March 26, 1627 in Exeter, Devonshire, England. They had 5 children. The first four children were born in England and their fifth son, James, was born about 1636 in Dorchester, Suffolk, Massachusetts. Elizabeth died between 1640-41 in New Haven, Connecticut. Thomas died on February 7, 1672 in back in Taunton, England. On January 30, 1674, James married Margaret Jackson. She was born on January 1, 1633 to Edward Jackson and Frances, both of Stepney, London, England, who were officially married April 19, 1671 in London,

England. Edward was born of February 3, 1604. Frances was born about 1607. They both died in Cambridge (Newton), Middlesex, Mass. - Edward, on June 17, 1681, and Frances on October 5, 1684. Their daughter, Margaret, died on September 16, 1727, in the same place as did her husband, James, on May 22, 1717, and their son, James, on May 21, 1714.

Nathaniel Stowell and Margaret Trowbridge had 9 children. Their 6th child, Oliver was born December 7, 1744 in Pomfret, Windham County, Connecticut. Oliver's parents died in the same town - Nathaniel on March 11, 1757, and Margaret on November 3, 1794.

Oliver Stowell Marries Abigail Strickland in 1778 in CT and Serves in War of Independence

Oliver served in the war of independence from Great Britain and was a professional physician. Oliver Stowell married Abigail Strickland, January 30, 1778. She was born August 16, 1757 and died August 18, 1836 in New London, Connecticut. Oliver Stowell died 20 July, 1836 in Abington, Windham, Connecticut.

Abigail Strickland was born on August 16, 1757 to Jonathan Strickland and Joanna Hibbard in New London, Conn, where the Stricklands and Hibbards were born, married and died. Joanna Hibbard was born about 1733 to Joseph Hibbard and his wife, who were married about 1732. Joseph Hibbard was born about 1701, and his wife was born about 1705. Jonathan Strickland was born about 1729 to Samuel Strickland and Elizabeth Williams, who were married October 31, 1754. Elizabeth Williams was born about 1692 in New London to Thomas Williams and his wife, Joanna, who was born in the same area between 1650-1654, and died on September 28, 1744. Thomas' father was also named Thomas, and was born about 1629 in Rocky Hill, Hartford, Conn. His wife, Rebecca, was born in the same area about 1632. The older Thomas died February 5, 1692 in Wethersfield, Hartford, Conn., and the younger Thomas died September 24, 1705 in New London.

Samuel was the son of Peter Strickland, who was born about 1646. Peter was married about 1674 to Elizabeth Comstock, who was born April 9, 1671. Elizabeth's parents were Daniel Comstock, who was born on July 21, 1630, and married in Lynn, Essex, Mass. about 1653 to Palthiah Elderkin, who was born between 1632-1645 in Norwich, New London, Connecticut. Daniel died about 1636 in New London, and Palthiah died on February 21, 1713 somewhere in Connecticut. Elizabeth Comstock died on May 9, 1734 in New London. Her husband, Peter Strickland, died in the same place after February 7, 1718-1719.

Oliver Stowell and Abigail Strickland had five children, of whom Augustus Oliver Artimus was the 3rd child and 2nd son. He was born on June 4, 1783 in Stafford, Tolland, Conn.

Augustus Oliver Artemis Stowell Marries Hulda Warren and Mary Stephens Holmes in NY

Augustus Oliver Artimus studied law and was admitted to practice in the Supreme Court of the State of New York on May 11, 1808 by the Honorable James Kent, the Chief Justice. At the time he lived in the town of Solon, Oneida County, State of New York. On his certificate it correctly contains his first three given names, but his surname was spelled, "Stoel." In 1808 he married Hulda Warren. They were the parents of 4 children: Eliza (1810), Marie Louise (1813), George Washington (1815) and Daniel (1817). He also practiced law when he moved his family to Westfield, Chatauque County, New York. In addition to practicing law, he became a thrifty and prosperous farmer, with houses, barns, fine stock, orchards and all the conveniences and comforts of a wealthy farmer. In 1819 his wife Hulda died. He was married March 2, 1820, to

Mary Stephens Holmes in Westfield, Chautauqua, New York. They were the parents of nine children and later divorced.

Mary Stephens Holmes was born September 15, 1797 in Warwick, Franklin County, Massachusetts. Her parents were born, married and died in the same area. Mary's father, James Holmes, was born about 1781. His wife, Milly Rawson, was born on December 19, 1775, and they were married on June 30, 1796. James' father was also named James and was born about 1742 in Berwick, York County, Maine. His wife, Mary, was born about the same time. Samuel Holmes was James' father, and was born February 12, 1702 in Kittery, York, Maine. He was married December 14, 1727 to Mary Pevey. She was born about 1704 in Portsmouth, New Hampshire to William Pevy who was born in Rockingham, New Hampshire about 1689 and married his wife, Sarah, in the same city. Sarah was also born there about 1693. Samuel died in Scarborough, Cumberland, Maine. His parents were John Holmes who was born December 18, 1673, and married Mary Abbott, who was born about 1680. Mary's father was from England, and was born about 1649. John's father was Thomas Holmes who was also born in England about 1647, and married Joanna J Freathy (Freythe) who was born about 1649 in England. Thomas died in Berwick, York, Maine.

Mary Stephens Holmes mother, Milly, was the daughter of Josiah Rawson and Hannah Bass. Josiah was born on January 31, 1727 in Braintree, Norfolk, Massachusetts. Hannah was born on March 12, 1732 in the same town. They were married there on August 28, 1750. Josiah died on February 24, 1812 in Warwick, Franklin, Mass. Hannah died on August 28, 1750. Josiah's father was David Rawson, who was born on December 13, 1683 in Boston, Suffolk, Mass. His mother, Mary Gulliver, was born on January 27, 1688 in Milton, Norfolk, Mass. They were married on November 18, 1710 in Dorchester, Mass. David died April 20, 1752. Mary died after 1752. Mary's mother was Mary Robernson, who was born about 1652 in Dorchester, Suffolk, Mass. She died February 16, 1703 in Milton, Norfolk, Mass. Her husband, Captain Jonathan Gulliver was born October 27, 1659 in the same town. They were married there on January 17, 1686. He died in the same town on July 3, 1737. Jonathan's father was Anthony Gulliver, who was born about 1619 in Dorchester, Suffolk, Mass. His wife, Eleanor Kinsley, was born February 16, 1703 in the same town. Anthony died November 28, 1706 in Milton, Norfolk, Mass. Eleanor died January 10, 1691.

David Rawson's father, William, was born May 21, 1651 in Boston, Suffolk, Mass. to Edward Rawson and Rachel Perne. Edward was born April 16, 1615 in Gillingham, Dorset, England. Rachel was born about 1619 in the same town. They were married in England between 1635-1636. Edward died August 27, 1693 in Gillingham, Dorset, England. Rachel died October 11, 1677 in Boston, Suffolk, Mass. David's mother, Ann Glover, was born between 1655-56 in Dorchester, Massachusetts. They were married July 31, 1673 in Braintree, Norfolk, Mass. William died September 20, 1726 in Braintree, Suffolk, Massachusetts. Ann died July 29, 1730 in Dorchester, Suffolk, Massachusetts. Ann's father, Nathaniel Glover, was born March 30, 1631 in Dorchester, Suffolk, Massachusetts. His wife, Mary Smith, was born on July 20, 1630 in Toxteth Park, Liverpool, Lancaster, England. Nathaniel died May 21, 1657 in Dorchester, Suffolk, Massachusetts. Mary died on July 29, 1703 in Barnstable, Massachusetts.

Hannah Bass' father, John, was born June 8, 1688 in Braintree, Norfolk, Mass. Her mother, Hannah Neale was born there on March 15, 1692. They were married in the same town on June 21, 1716. John died September 30, 1724. Hannah Neale died May 15, 1761 in Braintree, where her parents were born and married. Her father, Benjamin Neale, was born March 7, 1669 to

Henry Neale and Hannah Pray. Henry was born about 1617 in Castle, Fennington, Leicester, England. Hannah was born about 1623 in Kittery, York, Maine. They were married February 14, 1655-66 in Braintree, where they both died. Henry's recorded death is October 16, 1688. Hannah Bass' mother Lydia Payne, was born July 20, 1670 to Stephen Paine and Hannah Bass. Stephen was born May 7, 1626 in Tenterden, Kent, England. His wife Hannah, was born November 25, 1632 in Saffron Walden, Essex, England. They were married November 15, 1651 in Roxbury, Norfolk, Mass. Both died in Braintree - Stephen on July 29, 1691, and Hannah about 1696.

John Bass's father was also named John. He was born November 26, 1658 in Braintree. He married Abigail Adams, who was born February 27, 1658 in the same town. They both died there - John on September 30, 1724, and Abigail on October 21, 1696. Abigail's parents were Joseph Adams, who was born in Kings Weston, Somerset, England on February 9, 1626, and Abigail Baxter, who was born March 28, 1634 in Roxbury, Suffolk, Mass. They were married November 26, 1650 in Braintree, where they both died - Joseph on December 6, 1694 and Abigail on August 27, 1672. Augustus Oliver Artimus Stowell died on August 30, 1869 in Westfield, Chautauqua, New York.

William Rufus Rogers Stowell b. 1822 to Oliver Stowell and Mary Stephens Holmes in NY

William Rufus Rogers Stowell was born in the town of Solon, Oneida County, New York, September 23, 1822. He was the second of nine children from Oliver's second wife, Mary Stephen Holmes. In August 1825 the family moved to the town of Westfield, Chautauqua County, New York. It was a heavily wooded country requiring great labor to clear the ground for cultivation. His father, Oliver, at first purchased about one hundred acres of land and subsequently bought additions until his farm comprised two hundred and sixty acres.

The improvements on his first purchase consisted of three acres of cleared land and shanty, constructed of small poles, 14 feet square. Oliver was not satisfied with scanty conveniences and he soon built a more comfortable house, but lumber was scarce and it became necessary to remedy this by building a saw mill before making extensive improvements. He took with him a blooded Stallion of Droc Breed and a good Jack, the former he later sold for \$900.00. He bred considerable fine stock for the market and disposed of it at good prices. He was so thrifty and prosperous that in a few years he possessed a good farm with houses, barns, orchards and the conveniences and comforts of a wealthy farmer of that time. William Rufus Rogers labored diligently during his childhood and youth to assist his father in gathering wealth and comfort. When about six years old his leg was accidentally broken; but in a few weeks nature repaired the accident.

Three Counties Away From Oneida in Fayette, Seneca, NY The Church Organized in 1830

While yet in his childhood very important events were transpiring which molded his life and transformed his destiny. That event was the restoration of the Gospel to the earth through the Prophet Joseph Smith and the translation of the record of the ancient inhabitants of the American Continents known as the Book of Mormon. On April 6, 1830 in Fayette, Seneca County, New York, he organized the Church of Jesus Christ of Latter-day Saints. Within a year a large group of the Church was established in Kirtland, Ohio and it became a gathering place for the Saints. Elders were also sent to Missouri, preaching by the way. This indicated that still further to the West than Kirtland was another gathering place of the Church. July 23, 1833 the corner

stone of the first temple was laid in Kirtland. In the meantime persecution began to rage in Missouri and in November of this year the Saints were driven from Jackson County by a mob.

In February 1833, Dan, the half-brother of William Rufus Rogers, and five years his senior, accompanied his father with a load of hay to the village of Westfield where it was disposed of. On their return home they overtook a Mrs. Brewster who was walking. She requested the privilege of riding on one of the sleds. As she seated herself Mr. Stowell remarked, "It is a very cold day." "Yes" replied Mrs. Brewster, "It is very cold, but five persons have been baptized today." Mr. Stowell queried, "Of what denomination?" She replied, "Mormons." With some surprise Mr. Stowell remarked that he had never before heard of such a people. Mrs. Brewster informed him that they were a new sect of religionists; and that they would hold a meeting that evening to attend which she was then on her way. She also extended an invitation to him to attend the meeting. He accepted while his son, Dan, took the teams home and informed the family that his father had remained behind to attend a Mormon meeting. The following day the father arrived home about 11:00 am accompanied by a Mr. Higbee, who came to Mr. Stowell's saw-mill for a load of lumber. Mr. Stowell brought home a copy of the Book of Mormon, which he had obtained of John Gould. Mr. Stowell was in a cheerful mood and related to his family what he had seen and heard of a new sect of religionists. His sons were old enough to attend to the usual duties of taking care of home and he, at once, became absorbed in reading the new book. He made no remarks until he had carefully read it and then when he closed the book he remarked with some emphasis, "That book is as true as the Bible!" These circumstances from the first were attended with a strong testimony of the spirit that the doctrines of the new religion were of God. After further investigation Oliver Stowell became fully convinced that the doctrines taught by the Mormon Elders were of divine origin, and was baptized in his own mill-pond the following April by Elder James Higbee, who had accompanied him home the day after he attended his first Mormon meeting. Soon after, his wife and some of the children followed him into the Church. William Rufus Rogers did not follow his father and mother into the Church until August 1834, when he was twelve years old.

These were difficult times for the Latter-day Saints. The Saints in Missouri were subjected to many wrongs, and were driven by mobs from their homes in Jackson County. The prophet was the subject of discord, apostasy, and opposition caused by false reports and accusations. These events served to weaken the faith of Oliver Stowell in the religion he had embraced only a few months before. In the winter of 1833 Elders visited the Westfield Branch of the Saints to preach and gather men to send to Missouri to the assist the Saints who had been driven from Jackson County. This and other rumors impressed Oliver Stowell with the idea that the Mormons were about to break out in rebellion against the government of the United States. He was a strong patriot and very loyal to the government of his country. These views prepared him to sacrifice his religion to his patriotism and he withdrew from the church. He doubtless was honest in motive, but in error with the facts. In time he became more intolerant and forbid his wife and children to associate with the Saints. After eight years his wife felt she could no longer endure the pressure on herself and family. In 1843 William Rufus Rogers was ordained an Elder. At this time he rented a house and according to her wishes moved his mother and rest of family into it. Mrs. Stowell sued her husband for divorce and separate maintenance. The court decided that the children could choose which parent to live with and the property should be proportionately divided. William Rufus Rogers took an active part in the proceedings and said it

was one of the most painful experiences of his life to defend his mother as the wronged and weaker party against his father.

In the autumn of 1837 the spirit of apostasy began to develop in Kirtland. The Prophet had been to Missouri to aid the Saints and when he returned, he found several of the quorum of the Apostles in open rebellion, and these with others, united for the over-throw of the Church. So great was the pressure that Brigham Young, a staunch supporter left for Missouri. The power of the apostates continued to increase until Joseph Smith and Sidney Rigdon were compelled to flee in the night. They arrived in Far West, Missouri, March 14, 1838, and it became the headquarters of the Church and gathering place for the Saints. The Missourians feared the political power of the Saints on account of their unity and opposed their voting at the August election. From that time antagonisms strengthened. Mobs became legalized military bodies under State authority; the judiciary instead of defending the injured became a mere tool in the hands of a vindictive populace. The climax of tyranny and wrong was reached when Lilburn W. Boggs, the governor of the state issued a decree that the Mormons must either leave the State or be exterminated. The Saints were disarmed, their leaders imprisoned and were robbed of their property.

On May 1, 1839, Joseph Smith purchased the first land in Commerce, Illinois, on the east bank of the Mississippi River, as a gathering place for the Saints. The exodus of the Saints from Missouri was under circumstances of extreme destitution and suffering. The area was renamed Nauvoo and increased rapidly in population. It was, at first, a place of poverty and unhealthy conditions. Along the river were a succession of ponds of stagnant water filled with decaying vegetation and filled the air with seeds of disease. After a year of urgent labor draining the ponds, there was a marked improvement in the health of the place. But it proved only another wayside station where the Saints might gather strength for a still greater move. On July 14, 1843, at a meeting, Joseph Smith uttered the prophecy that the Saints would be driven to the Rocky Mountains.

William Rufus Rogers Stowell Leaves Family, Goes Alone on Foot to Find Nauvoo Dream

The spirit of gathering was upon William Rufus Rogers and he was no longer content to remain in the area of his childhood and youth. On September 25, 1843 he bid farewell to his mother, brother and seven sisters and started alone and on foot for Nauvoo.

About two days before leaving home he dreamed he stood on a sand-hill of considerable elevation south-west of the Temple in Nauvoo. From it he looked over a considerable country and east and south-east. A little to the north-west stood the Temple with the walls about half the height of the windows of the first story above the basement. Around him lay the city with many small brick houses, log houses and cabins, indiscriminately mingled together. Accustomed as he was to older and more solidly built cities and villages, it appeared to him scattered and very primitive. When he arose in the morning he told his mother that he had seen Nauvoo and related to her his dream.

The second day after leaving home he fell in with four men who were going west with a team. They offered to take him with them if he would defray proportionate expenses of travel, and they appointed him clerk of the company. This association proved agreeable and on arriving at Chicago, where young Stowell parted with them, the expense account was settled agreeably to all parties. Chicago was then only a village and was garrisoned by a company of soldiers with

whom the travelers encamped for the night. At Chicago William Rufus Rogers embarked on a lake steamer for Milwaukie. From there he traveled west through Wisconsin to Pe-waukie where his sister, Maria Wheeler, lived. He remained with her for two weeks during which he worked as a carpenter and joiner on a grist-mill at Prairieville. It was the first grist-mill built in the county. His friends wished him to remain with them, and offered him 80 acres of land, but none of these things influenced him as he was determined to associate with the Mormons whose fortunes he had chosen to share.

After leaving his sister he continued his journey to Rockford and went down the river with two other men to Dixon. He was at Dixon in November. There he left the Rock River and went through the country on foot to Nauvoo, passing through the towns of Monmouth and Galesburg. In approaching Nauvoo he met some dissatisfied people who belonged to the Church who gave him unsatisfactory reports about the Prophet and the Saints. He arrived in Nauvoo November 23, 1843. In the south-east corner of the city, on Parley Street lived Stephen Perry with whom he had corresponded by letter before leaving Westfield. He stayed with him overnight.

The morning after his arrival he inquired the way to the Temple. On arriving there he saw a hill a little to the south-west and at once recognized it as the one he had seen in his dream before leaving home. He ascended it and fully recognized the fulfillment of his dream. From there he went to the temple and viewed with much interest the peculiar architecture and construction.

The next object that interested him was the prophet, Joseph Smith. He felt and believed that he should recognize him on sight and the complete realization of his dream which he had just been contemplating served to strengthen his idea. He walked down to the Nauvoo Mansion which he learned was built for the entertainment of strangers. He entered the bar-room and as the weather was cool, stood before the fire. Several men were in the room, but none of them filled his conception of the Prophet. In a short time a man came in and gave William Rufus Rogers the impression that he was the Prophet. The man walked up to the bar and took a drink, took from his pocket a handkerchief and wiped his lips with all the nonchalance of a habitual customer. The act seemed so inconsistent with the character of a Prophet of God that he queried in his mind, what does it mean? Is it possible that the Prophet patronizes a place where intoxicants are sold? But he still decided; it is certainly him.

In a short time the Prophet walked to the back of the room and sat down by himself on a bench that stood against the wall. William Rufus Rogers went over, introduced himself, and sat down. He delivered to the Prophet an inquiry from a man he had met 40 miles from the city. This man wanted to sell some property and had given William Rufus Rogers the terms of sale. Joseph Smith listened attentively until he was through, then abruptly arose from his seat, took a long step or two and declared, "Young man, you have done well to fully deliver the message, but we do not want the land." This first recognition and interview with Joseph Smith, as a whole, was not very flattering in the mind of William Rufus Rogers. In a day or two he was walking on the side walk of one of the streets of Nauvoo when he met Joseph and passed him with the usual salutations. Joseph suddenly turned and said, "Stowell; Brother Stowell; I would like to talk with you." At the same time he turned to the fence and put his arm on top and leaned his head into his hand. Mr. Stowell assumed a similar attitude facing him. Then he began to realize that he was indeed a prophet of God; for instruction in doctrine, words of wisdom and counsel flowed

from him the force and power of Divine inspiration. The words sank deep into the heart of the young man and helped to mold his future and make his life useful.

In looking around the city, William Rufus Rogers soon learned that there was plenty of work to do, but not means in circulation to reward the laborers who sought employment. He found men that were offering to work for their board. It was not his nature to remain idle. He found one Philander Colton, who had a new house with the walls up and the roof on. He sought the job of finishing this. A bargain was concluded by which he was to have one dollar per day and his board for his labor. He did the work, received his board throughout the winter, however, his dollar wages remained unpaid.

On January 31, 1844 he received the following Patriarchal Blessing by Hyrum Smith, Patriarch of the Church: "William, I lay my hands upon your head in the name of Jesus of Nazareth to bless you. Although it is in the days of your youth great shall be your blessings in consequence of the exercise of faith in the morning of your days. Therefore I say unto you, William, if you will continue faithful as you have begun you shall be a bright and shining light unto this generation and unto your father's house, which light shall shine in your house through which salvation shall be administered unto posterity and to future generations. The same will commemorate your name and make it honorable from generation to generation. This blessing is before you and again I say unto you, William, you are of the lineage of Ephraim, and shall be blessed with the Priesthood and a Dispensation of the Gospel, and in due time you shall administer and officiate in your office and calling wherein you are and shall receive light; cleave unto the Lord with all your might and where to lay you head, and finally bring you to your inheritance, and to your place and station in the end of your days, as also to perpetuate your name in honor, which will go down in lineage with the blessings of the Priesthood unto the latest generation. And if your faith fail not, your days shall be continued unto the coming of the Son of Man." These blessings I seal upon your head, even so, AMEN (recorded in Book C. Page 196)

In February William Rufus Rogers was very sick with the measles, but well cared for by a Bro. Coltons.

Prophet's View of US Government Powers & Policy as US Presidential Candidate

After the Prophet, Joseph Smith, was delivered from the difficulties that resulted from his arrest at Dixon on the 23rd of June 1843, his liberty and life were almost constantly threatened by his enemies. Some remarks of his in a meeting of the city Council of Nauvoo give a comprehensive view of the general situation. Joseph Smith said, "I am exposed to a far greater danger from traitors among ourselves than from enemies without, although my life has been sought for many years by the civil and military authorities, priests and people of Missouri; and if I can escape from the ungrateful treachery of assassins, I can live as CEASAR MIGHT HAVE LIVED, WERE IT NOT FOR RIGHT HAND BRUTUS. I have had pretended friends betray me. All the enemies upon the face of the earth may roar and exert all their power to bring about my death, but they can accomplish nothing, unless some who are among us, who had enjoyed our society, have been with us in our councils, participated in our confidence, taken us by the hand, called us brother, saluted us with a kiss, join our enemies, turn our virtues into faults and by falsehood and deceit stir up their wrath and indignation against us and bring their united vengeance upon our heads. All the hue and cry of the chief priests and elders against the Savior could not bring down the wrath of the Jewish nation upon his head, and thereby cause the crucifixion of the Son of god,

until Judas said unto the, "Whomsoever I shall kiss he is the man; hold him fast." Judas was one of the Twelve Apostles, even their treasurer, and dipped with their Master in the dish and through his treachery the crucifixion was brought about; and WE HAVE A JUDAS IN OUR MIDST."

Surrounded by enemies without and traitors within, at a political meeting held in the city of Nauvoo on the 29th of January 1844, Joseph Smith was nominated as a candidate for President of the United States and on the 17th of May at a State Convention held in the same place the nomination was sustained. The Prophet said, "I would not have suffered my name to have been used by my friends on anywise as President of the United States, or candidate for the office, if I and my friends could have had the privilege of enjoying our religious and civil rights as American citizens, even those rights which the constitution guarantees to all her citizens alike. But this we as a people have been denied from the beginning. Persecution has rolled upon our heads from time to time, from portion of the government as yet belonging to the United States, like peals of thunder, because of our religion; and no portion of the government as yet has stepped forward to our relief. And under view of these things I feel it my right and privilege to obtain what influence and power I can, lawfully, in the United States, for the protection of injured innocence; and if I lose my life in a good cause, I am willing to be sacrificed on the Altar of Virtue, righteousness and truth, in maintaining the laws and constitution of the United States, if need be, for the general good of mankind."

Soon after his nomination he wrote an address to the American people which was published with the caption, "Joseph Smith's view of the powers and policy of the government of the United States." The following are the most important paragraphs of this remarkable document.

"Myself born in a land of liberty and breathing an air uncorrupted with the sirocco of barbarous slimes, I feel a double anxiety for the happiness of all men, both in time and in eternity. My cogitations, like Daniel's have for a long time troubled me, when I viewed the condition of men throughout the world, and more especially in this boasted realm, where the Declaration of Independence holds these truths to be self evident; that all men are created equal; that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness; but at the same time some two or three millions of people are held as slaves for life, because the spirit of them is covered with a darker skin than ours; and hundreds of our own kindred for an infraction, or supposed infraction, of some over wise statue, have been incarcerated in dungeon place glooms, or suffer the moral penitentiary gravitation mercy in a nutshell, while the duelist, the debauchee, and the defaulter for millions and other criminals, take the uppermost room at feasts, or like the bird of passage, find a more congenial clime by flight."

"The wisdom which ought to characterize the freest, wisest and most noble nation of the nineteenth century, should like the sun in its meridian splendor, warm every object beneath its rays; and the main efforts of her officers, who are nothing more or less than the servants of the people ought to be directed to ameliorate the condition of all, black or white, bond or free; for the best of books says; 'God hath made of one blood all nations of men for to dwell on all the face of the earth.' Our common country presents to all men the same advantages, the same facilities, the same prospects, the same honors and the same rewards, and without hypocrisy, the constitution, when it says, WE, THE PEOPLE of the United States in order to form a more perfect Union, establish justice, ensure domestic tranquility, provide for the common defense,

promote the general welfare and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution for the United States of America, meant just what it said without reference to color or condition, ad infinitum. The aspirations and expectations of a virtuous people, environed with so wise, so liberal, so deep, so broad, and so high a charter of equal rights as appears in said constitution, ought to be treated by those to whom the administration of the laws is entrusted with as much sanctity as the prayers of the Saints are treated in heaven, that love, confidence and union like the sun, moon and stars, should bear witness."

"Unity is power; and when I reflect on the importance of it to the stability of all governments, I am astounded at the silly moves of the persons and parties to foment discord in order to ride into power on the current of popular excitement; nor less am I surprised at the stretches of power or restrictions of right which too often appear as acts of legislatures to pave the way to some favorite scheme as destitute of intrinsic merit as a wolf's heart is of the milk of human kindness."

"Now People! People! Turn unto the Lord and live and reform this nation. Frustrate the designs of wicked men, reduce congress at least two thirds. Two senators for every state and two members to a million of population will do more business than the army that now occupies the halls of the national legislature. Pay them two dollars and their board per day, except Sundays, that is more than the farmer gets and he lives honestly. Curtail the officers of the government in pay and numbers; for the Philistine lords have shorn our nation of its goodly locks in the lap of Delilah."

"Advise your legislators, when they make laws for larceny, burglary or any felony, to make the penalty applicable to work upon the roads, public works or any place where the culprit can be taught more wisdom and more virtue and become more enlightened. Rigor and seclusion will never do as much to reform the propensities of men as reason and friendship. Murder only can claim confinement or death. Let the penitentiaries be turned into seminaries of learning, where intelligence like the angles of heaven, would banish some fragments of barbarism. Imprisonment for debt is a meaner practice than the savage tolerates, with all his ferocity. Amor vincit omnia (Love conquers all). Petition, also, ye goodly inhabitants of the slave States, your legislators to abolish slavery by the year 1850, or now, and save the abolitionist from reproach and ruin, infamy and shame. Pray congress to pay every man a reasonable price for his slaves out of the surplus revenue arising from the sale of public lands and from the deduction of pay from the members of congress."

"Break off the shackles from the poor black man, and hire him to labor like other human beings; for an hour of virtuous liberty of earth is worth a whole eternity of bandage. Abolish the practice in the army and navy of trying men by court-martial for desertion. If a soldier or marine runs away, send him his wages, with this instruction, that his country will never trust him again; he has forfeited his honor. More economy in the national and state governments would make less taxes among the people; more equality through the cities, towns and country, would make less distinction among the people; and more loyalty, honesty and familiarity in societies, would make less hypocrisy and flattery in all branches of the community; and open, frank, candid decorum to all men, in this casted land of liberty, would beget esteem, confidence, union and love; and the neighbor from any state, or from any country, of whatever country, of whatever color, clime or tongue, could rejoice when he put his foot on the sacred soil of freedom and

reclaim 'The very name of American is fraught with friendship.' Oh, then, create confidence, restore freedom, break down slavery, banish imprisonment for debt and be in love fellowship and peace with all the world. Remember that honesty is not subject to the law: the law was made for transgressors."

"We have had Democratic presidents, Whig presidents, and pseudo-Democratic-Whig presidents, and now it is time to have a president of the United States; and let the people of the whole Union like the inflexible, Romans, whenever they find a promise made by a candidate that is not practice as an officer, hurl the miserable sycophant from his exaltation, as God did Nebuchadnezzar, to crop the grass of the field with a beast's heart among cattle."

"In the United States the people are the government, and their united voice is the only sovereign that should rule, the only power that should be obeyed, and the only gentleman that should be honored at home and abroad, on the land and on the sea. Wherefore, were I the president of the United States, by the voice of a virtuous people, I would honor the old paths of the venerated fathers of freedom; I would walk in the tracks of the illustrious patriots, who carried the ark of the government upon their shoulders with an eye single to the glory of the people; and when that people petitioned to abolish slavery in the slave states I would use all honorable means to have their prayers granted and give the liberty to the captive by paying the southern gentlemen a reasonable equivalent for his property, that the whole nation might be free indeed!

"And when the people petitioned to possess the territory of Oregon or any other contiguous territory, I would lend the influence of a chief magistrate to grant so reasonable a request, that they might extend the mighty effort and enterprise of a free people from the east to the west sea, and make the wilderness blossom as a rose. And when a neighboring realm petitioned to join the Union of the sons of Liberty, my voice would be, "Come, yea, come, Texas, come, Mexico, come, Canada; and come, all the world; let us be brethren, let us be one great family and let there be universal peace."

William Rufus Ordained 70 by Prophet & Called as Gospel Political Missionary 1844

To bring before the people of the United States more fully the political principles of Joseph Smith and also his nomination as a candidate for the presidency, at the ensuing fall election, a large corps of Elders was selected at the April Conference. These were headed by the Twelve Apostles and were distributed over the United States. William Rufus Rogers was selected one of these gospel political missionaries. As a fitting preparation for this important work on April 8, 1844, he was ordained a Seventy, in Nauvoo, under the hands of Pres. Joseph Young and Elder George A. Smith. Through the previous winter he had been a regular attendant at the meetings of the elders Quorum to which he belonged and was diligent in acquiring all the information of doctrine and the policies of the Church. Occasionally the Prophet or Apostle John Taylor would attend the elders meetings and give much valuable information and instruction. This attention to the duties of his office in the priesthood made him much better fitted for the important mission before him.

On the 9th of April, they were appointed to go on this mission, and left of the 1st of May, 1844 on foot. Elder William H. Parshall was his traveling companion. They were appointed to make the state of New York their objective. At first they directed toward Chicago, but before reaching there turned east through South Bend, Indiana, to St. Joseph, Michigan. From there to

Toledo, Ohio. They took a steamer for Detroit, Michigan and then for Sandusky, Ohio. From here they traveled again on foot south to Waterford and Wattsburg, PA. and then on to Westfield, Chautauqua County, New York. This was a lonely journey on foot, probably a thousand miles, and accomplished without purse or script, depending on the providence of the Lord for subsistence. When Elder Stowell started he had had but little experience in church policies or general political affairs. From a human standpoint there could have been little hope of accomplishing the object for which these Elders labored; but it was all the program of the latter day work in which they were engaged. The following incidents will serve as a partial illustration of his labors and of the spirit of the people.

Towards evening of the day's travel on foot in the state of Indiana representing themselves as Mormon Elders from Nauvoo, they asked for food and lodging for the night at all houses along the road only to be refused. As darkness approached they came to a new house partially finished with the door invitingly open through which could be seen the carpenter's bench surrounded with shavings. In these they found shelter and repose for the night. Although they lay down supperless, they rose in the morning quite refreshed with sleep. They brushed off the shavings that clung to their clothes and continued the journey. About nine o'clock they arrived at a farmhouse which looked prosperous. At the gate stood an elderly gentleman with whom Elder Stowell exchanged the customary salutations. He then stated that they were Mormon Elders from Nauvoo and how they had spent the previous night and then asked for breakfast. The gentleman replied that he lived there with his son-in-law who was out on the farm at work but he would go in and see his daughter. She soon appeared at the door when the following conversation took place:

"My father tells me you are Mormon Elders and want some breakfast."

"Yes, madam, that is true."

"I do not like your people and do not like to encourage them."

"Very well, then do not treat us."

"But I do not like to have anyone go away hungry."

"Well, then, madam, be kind enough to give us our breakfast."

The lady seemed disposed to repeat her former assertions that she did not like to give the Mormons encouragement. Elder Stowell assured her that they did not wish to obtain their breakfast under such conditions and turning to his companion said, "We'd better go on, as I do not think we will get breakfast here." The lady again asserted her dislike to see anyone go away hungry. Elder Stowell then said with considerable earnestness, "Madam, if you feed us, we wish you to do so as servants of God, and if you turn us away, we wish you to do so as such." She dropped her head for a moment as if in deep thought, they were ushered into the parlor and the father sat down with them evidently prepared to hear what they had to say. Elder Stowell took from his pocket a pamphlet containing Joseph Smith's views on the "powers and Policies of the General Government," and commenced to read it. The gentleman seemed very much interested and earnestly inquired, "Who is this Joseph Smith?" Elder Stowell explained that he was a prophet and the leader of the Mormon Church and that the doctrine that he was reading contained his views of the principles of government. The gentleman stated that he had served under Washington in the Revolutionary War and that what he had heard sounded very much like his views.

About this time the son-in-law came and after introductions, the reading was continued. It was soon after interrupted by breakfast after which the reading was renewed. The father and son-in-law both considered that the principles it advanced sounded good, and said that if they had come the evening before they should have had the best that the house afforded. He invited them to call on them if they ever came that way again. This shows that conservative thinking men could not but approve of the principles advocated by the prophet; but there was in intense prejudice in the minds of many against the man and his people as was manifested by the lady of the house.

The following circumstances indicate the push of Elder Stowell in emergencies. He and his companion, Elder Parshall at Laport, Indiana, shared the hospitality of Christopher Merkley who belonged to the church. It was a very rainy, muddy time. The streams which were usually forded with ease were too high to ford and could only be crossed with a ferry. As the boat was about to leave their side of the river Elder Stowell asked the Captain to be kind enough to let them cross free as they were missionaries and had no money, but he was promptly refused. The boat crossed and came back. He told his companion that this time he was going over on the boat, and if he did not wish to be left he must step on to it as he did. He again stated their case to the captain who refused again. Elder Stowell told him they must go on and that they were going over on this boat and that he dare not put them off. They stepped on and nothing further was said to them. The date of the arrival of Elder Stowell at his mother's house at Westfield is only known approximately. It was probably about the 1st of June 1844. He had been absent eight months during which time he had seen the gathering place of the Saints; became acquainted with them; had obtained a personal knowledge of the prophet and leader of this dispensation; had learned much of men and of the world by traveling about 2,000 miles mostly on foot; had travelled at least half of this distance in filling an important mission and had arrived at last at his old home among relatives and friends of his childhood and youth.

On arriving at his home he found his brother, Augustus, and sisters, Minerva, Laura and Matilda prepared for baptism, and he joyfully administered the ordinances for admission into the church. The family that now especially looked upon him as their leader consisted of the mother, seven sisters, and one brother, as follows: Sophia, Minerva, Laura, Matilda, Augustus, Alice, Juliette and Alvira. They were all prepared to migrate to Nauvoo. There were crops to gather and market, considerable property to dispose of and exchange for the means of travel, etc. As it was desirable to make the journey to Nauvoo while the season was still favorable much had to be done in a short time. By the latter part of July, the family, with two horse teams, left Westfield for the home of the Saints. The Stowells had been a family of thrift and influence and many regretted their departure. Strong inducements were thrown out for him to remain, but he met these advancements with a heartfelt plea, that he was a Mormon, that he could not for any worldly consideration forsake the religion that he knew to be divine; nor fail to gather with the people whose fortunes he had decided to share. The family was accompanied by Elder Stowell's traveling companion, William H. Parshall.

While Elder Stowell was still at his home in Westfield, Mr. Lancaster, his former employer, came to him with a newspaper which stated that Joseph Smith has been assassinated in Carthage jail. Elder Stowell says, "While I felt to mourn deeply the loss of our noble leaders, my faith was not in the least shaken in the doctrines and principles that the Prophet had planted in the earth.

The spirit of gathering with the Saints and of sharing their fortunes whatever they might be was still upon me and I continue to labor diligently in preparing for the journey for Nauvoo.”

The Stowells commenced their journey for the West the last of July 1844. They journeyed through the northwest corner of Pennsylvania across Ohio and through Indiana. Their destination was advertised with “Nauvoo” written on both sides of the wagon cover. While encamped in Indiana one day a whole family came to their camp. They had seen the word “Nauvoo” and suspected that it might be Mormons. It proved to be father Eldridge and family who afterwards gathered with the Saints. Warm greetings were exchanged, for it was like the meeting of old friends away from home and among strangers, and they had a very pleasant evening. Brother Eldridge wished to send to Nauvoo a yoke of oxen, five two year old steers and a cow; the oxen and cow to his son-in-law Busby, four of the steers for tithing, one to be butchered on arrival the beef to be divided between Elder Stowell and his son-in-law. For taking these the former was paid in supplies for the road and money to pay ferrying across the rivers. The cow furnished milk for the family which added to their support. Only one serious accident happened to them on their journey. When crossing a prairie Elder Stowell got out of the wagon to walk and let his sister drive the team. They were spirited animals and became excited. As a result the harness was considerably damaged and the shoulder of Elder Parshall dislocated.

Arriving near Carthage, Elder Stowell stopped at a farm and inquired if he could buy some hay. Instead of answering the farmer asked, “You are Mormons going to Nauvoo, are you?” There were several men standing about, these now turned to the travelers. Elder Stowell replied,

“Yes sir, we are Mormons going to Nauvoo.”

“Don’t you know that Joseph Smith has been killed?”

“Yes, I’m aware of it.”

“Are you not afraid to travel through here?”

“No, I’m not afraid of anything; I have as much right to travel a public road as anyone.”

There appeared to be some excitement among the bystanders and one of them remarked, “You’re damned independent.” Elder Stowell replied, “Yes, I am independent, for I am an American Citizen, with all the rights of one.” Turning to the farmer, he continued, “I asked if you would sell me some hay, for which I will pay you the money. If you do not wish I want you to say so and I will go on.” This seemed to recall the man and he furnished the hay without further remark.

After a fairly successful journey the family arrived in Nauvoo the 9th of Sept. 1844. Nauvoo didn’t appear to Elder Stowell the bright happy home of the Saints he had left a few months before. There had been no change in the general features of the country; the temple stood out in bold relief on the hill; there was the rustle and stir usual in an enterprising and growing city; but to him it seemed overshadowed with gloom-clothed in mourning. He walked the streets and conversed with friends and acquaintances but there was a spirit of sadness over all. Going home after one of his ramblings he said to his mother, “I feel so homesick, I do not know what to do. Everything looks as gloomy as death.”

William Rufus’ Dream of Prophet Puts Mind at Rest Giving Courage & Energy

Several days passed in this way when one evening after to rest he had a dream which he relates as follows: “To me it was very plain and distinct. I came up on the East side of Joseph’s

mansion. It was not the one in which I had before seen him, but larger, more grand and beautiful. There were broad steps in from the whole length of the building, extending to the top of the basement; where they were joined to a platform or landing several feet wide. There were two broad folding doors twelve or fourteen feet in height opening to the inside. There stood a door keeper to inquire my business. I told him I wished to see the Prophet Joseph Smith. He turned to go into the house and bade me follow. We passed two doors on the right of the spacious hall and came to a third which he opened and directed me to go in and I would find Joseph. He then returned to his former position. The building was the most beautiful I had ever saw. Everything in the room in which I entered was of the purest white. I saw a bed in the corner to my left and on the farther side of the room. On this bed lay the Prophet on his back. As I came to the bed he reached out his right hand and shook hands with me. After shaking hands I passed my right hand across his body and laid it on his left shoulder and kissed him. A little to the side of the pit of his stomach I saw the bullet hole where he was shot. From it diagonally down to his right hip, was the appearance of a strip of fresh blood about the width of a man's finger. Otherwise everything about him and his surroundings was beautiful and clean.

"Joseph immediately got up and together we walked through the hall to the platform in front of the house. I there saw my horse and buggy by the hitching post. At the time I had none, but it appeared that I had. I said, "Brother Joseph will you go home with me?" He said he would and got into the buggy while I was unhitching the horse. We conversed pleasantly as we travelled along. The streets with their ruts and undulations seemed as natural as those I travelled daily.

"Arriving at my gate we went into my house and introduced him to my mother and sisters. The privilege of thus introducing the Prophet to the family afforded me great satisfaction. After a little Joseph went to the door and looked across the city towards his residence as though he wished to go home; but I was not yet satisfied. I desired his blessing and said, "Joseph, will you bless me?" He replied, "I will." I sat down on the stump of a maple tree nearby and he laid his hands upon my head and pronounced many choice blessings upon me. He also declared that the blessings of God should be upon my efforts to assist in rolling on the latter day work. And at the close he said with much emphasis, "AND YOU SHALL BE BLESSED."

"When I arose in the morning I said to my mother, "Be of good cheer mother, Joseph is alive and all is well." The darkness and despondency that had brooded over me had passed away. This occurred about the 15th of September. My mind was at rest and with my usual courage and energy I began to labor to provide for the family and to make the home pleasant."

William Rufus Rogers' Marriage to Hannah Topham in Nauvoo on Christmas Day 1845

Before Elder Stowell went East in the spring of 1844, he formed an acquaintance with Miss Hannah Topham. On his return the acquaintance was renewed and they were married in Nauvoo on Christmas Day, 1845, by Elder Lorenzo Snow. Soon after the marriage he moved to a home of his own, but still continued to look after his mother and sisters. Elder Stowell had been raised as a farmer and in the season of 1845 he farmed east of Nauvoo. While much of the grain raised that season was destroyed by the mobs, he succeeded in harvesting a generous crop and bringing it home. In addition to farming he shared in the labor of pushing the temple forward to completion. All the while persecution was raging against the Saints and the time was rapidly approaching when they would be compelled to leave their beautiful city in the hands of their enemies.

In the autumn of 1845 so much pressure was brought to bear that the leaders of the Saints were compelled to make a treaty with the mob to allow them to stay until spring. However, later in the season the excitement of the mob ran so high that they were disposed to break the treaty and the Saints were so driven that they began immediate preparation to evacuate Illinois as soon as possible.

Mobs Break Treaty Letting Saints Stay Until Spring Forcing Immediate IL Evacuation

During the latter part of January, 1846, a company of one hundred picked men was organized under the command of Colonel Stephen Markham. This was sub-divided into fifties and tens. Elder Stowell belonged to the second fifty under the command of Captain John Gleason. The special duties of this body was to open roads, build bridges, and generally prepare the way for the oncoming travelling Saints; also to take jobs of work when opportunity offered and so obtain supplies for the camps. This corps was broken up into detachments which were more or less concentrate as was deemed advisable. In common with the organization Elder Stowell worked under direction of his leader at anything required of him for a time before leaving Nauvoo. Much of this labor was cutting and preparing timber for wagons and fitting up teams for the pioneers. He also did what was necessary to prepare his own outfit. From the first to the fourteenth of February, 1846, he assisted ferrying across the Mississippi River. On the 13th his own team was ferried across and he encamped on the West side of the river. That night two or three inches of snow fell. The following day he drove out to the camp in a bend of Sugar Creek. On the 15th Brigham Young with other Apostles arrived at the camp. On the 16th Elder Stowell saw Brigham Young accompanied by several others of the twelve, walk to a wagon and climb up into it, because it was the best place from which to speak to the people. With a clear distinct voice he said, "Attention, O Camp of Israel." All looked up, the labors of the camp ceased and the people gathered among their leader. With words of kindness dictated by a heart full of sympathy he began to instruct them regarding their duties to themselves and each other and to the peculiar circumstances in which they were placed. He then began to organize the camp more fully for the westward march.

There was much suffering in the camp on Sugar Creek, violent storms, excessive cold and fatiguing labor made heavy drafts on the strength and vitality of the people, many of whom were thinly clad and poorly fed. Fortunately, however, Elder Stowell was in full strength of vigorous young manhood and with a great capability for endurance. So with a heart full of sympathy he found great daily satisfaction and pleasure in toiling for their relief and suffering. It was such men in the camps of Israel that proved Saviors to the weak and feeble by sustaining them in every trying emergency.

Before leaving the camp on Sugar Creek, John Boyce, the captain of Elder Stowell's ten, went back to Nauvoo and Peter Goodman was appointed in his place. The first of March the camp at Sugar Creek comprising nearly 400 wagons, commenced its march for the Missouri River. No mortal pen will every truly describe the sufferings of the Saints on Sugar Creek and on their weary journey across Iowa. He said, "Many of the sisters walked all day, rain or shine, and at night prepared suppers for their families with no sheltering tents and then made their beds in and under wagons which contained their earthly all. How frequently with intense sympathy and admiration I watched the mother forgetful of her own fatigue and destitution take unwearied pains to fix up in the most palatable way the food allotted to them and as she dealt it out cheering

the hearts of her homeless children, while as I truly believe her own heart was lifted to God in fervent prayer that their lives might be preserved.”

In the midst of these trials there was comfort and consolation in the thought that they were leaving their enemies. All were cheerful and happy in the anticipation of finding a resting place from persecution, somewhere in the solitudes of the Rocky Mountains. But it was not for all to realize these hopes; exposure to the elements, excessive labor, want of proper food, and comfortable clothing, forced many to lay down their weary bodies in unknown graves. During these scenes, Elder Stowell, and his company of pioneers obtained jobs of grubbing land, cutting timber and splitting rails and shucking corn. For which labor they received corn, bacon, provender for the animals, and whatever the country could supply for the wants of the travelling camps. A cow was procured which was assigned to his tent for his use.

A few days before the arrival of the camps at Garden Grove, Elder Stowell’s company numbered about thirty men, took a considerable job of making rails for a Missourian. On returning to their camp at the close of the days work, they found twelve or fifteen Missourians in it well armed. They were talking to the women and appeared quite free and sociable. It was an unusual occurrence, but the pioneers quietly awaited developments. Wrestling and other feats of strength were soon introduced among the men, in which the pioneers generally beat the Missourians, at which the latter was evidently chagrined. They began to look a little serious and their leader stepped up to Captain Gleason and informed him that he and his company must leave the place. Captain Gleason in a friendly courteous manner informed him that they had no intention of remaining; but the work they had contracted to do would be completed in a few days when they would certainly go on their way. This did not satisfy the Missourian and he authoritatively demanded that they should leave immediately. Captain Gleason, looking him steadily in the eye, quietly remarked, “We shall remain until our contract is filled.” Then turning to his men, he directed them to get out their guns and ammunition and to see that they were all in good condition. The Missourians remained only long enough to see these active preparations and then abruptly retired to the blacksmithing shop about a quarter of a mile distant. In the shop was a barrel of whiskey. Under the exhilarating effects of this they hooted and howled all night and occasionally fired their guns: but they did no further damage. The work was finished and the pioneers moved on to Garden Grove, where the leading camps had arrived on the 24th of April.

There were some Missourians who were very kind. The company of Elder Stowell had three large tents which sheltered the sleepers and some of their effects at night. In the night a violent gale set in from the Northwest, and two of the tents were blown down. They could not be put up again in the wind and so the men and women prepared in the middle of the night to the house of a Missourian not far from the camp. He welcomed the unfortunates and he and his family vacated their beds and sat up the remainder of the night in order for the women of the company might rest. Elder Stowell was very sorry that he couldn’t remember the name of this hospitable family.

To provide for the inhabitants of a city driven from their homes into a wilderness, exposed to the sweeping storms and bitter cold of winter, with little else than the slender resources of the camp, is a task which but few men could hope to successfully accomplish. Besides the food supply of the people, it required daily large quantities of grain to maintain the animals of the camp, for these were the necessaries of existence – the people’s means of deliverance.

The 16th anniversary of the organization of the church found them camped on a branch of Shoal Creek where they were forced to remain for a period of two weeks on account of snow and mud. The 6th of April, nine or ten teams were sent to the settlement for corn, in about three days they returned, the most of them empty. There was but little strength in the cold dry grass and the animals were poor and weak. Sister Stowell accompanied her husband in all his labors with the pioneers and with a few others of the sisters had contributed to making the camp more cheerful and homelike. It was determined to make this a way station, a place of rest for those who preferred to stop, to recruit their means of existence. It was still a seasonable time for putting in corn and other crops. The camp was organized for labor and by the 10th of May, many houses were built, wells were dug, extensive farms fenced and the place assumed the appearance of having been occupied for years. The 11th of May a portion of the camp resumed their journey for the Missouri River. Elder Stowell remained at Garden Grove, cultivated a good garden and raised a fine crop of corn. The place was about 150 miles from Nauvoo.

In Nauvoo, Elder Stowell's mother and sisters who had been forced to remain to await the return of some of the men of the advance company were driven out with the others in September 1846. Many of them encamped on the west bank of the Mississippi River to suffer from sickness and want until relief was sent from the advance camps, while others scattered into the surrounding regions. Among the latter were the mother of Elder Stowell and his sisters. They went up the Mississippi to Peoria, Illinois. It was not only the fortune of Elder Stowell to be a pioneer of the first company of Saints that left the camp on Sugar Creek, but as well to assist in moving to the west, the last unfortunate remnant driven from Nauvoo. He expected to find his mother and her family, but found that she had gone on into Illinois.

In common with his people, Elder Stowell had the spirit of moving westward as the way opened and circumstance permitted. In March 1847, when the grass of the prairies were still brown with the frosts of winter, making it necessary to haul feed for the animals, he moved to Council Bluffs, accompanied by Wheeler Baldwin. He with others of the company settled on the east bank of the Missouri River about three miles below the Mormon ferry. He built a log house, fenced a farm and raised a crop. This was strictly in keeping with the general council given by the Apostles – to make improvements for themselves and for those who would follow after them. Most of the Saints were preparing for their advent into the wilderness. But those expecting to remain, like Elder Stowell, were equally earnest in fencing fields, breaking up the virgin soil and preparing to grow food for all.

Birth & Death of First Child & Son of William Rufus Rogers & Hannah Stowell 1848

On the 11th of February 1848, the first child and son was born to W.R.R. Stowell and Hannah and was named, William John Thurston. The father had not sufficiently recovered from the sacrifices attending the Nauvoo exodus to go to the mountains this year and so with the idea of bettering his condition, he moved to Musquetoe Creek about three miles from Council Bluffs in the spring of 1848. He built another house and opened another farm where his family spent the summer. Here their first born son died on Nov. 29, 1848.

Elder Stowell, in common with his people around him was in no mood for making a permanent home. In the winter of 1848-49 he moved to Nodaway County, Missouri. He was employed by Mr. Stone Braker to tend a saw and grist mill under the same roof. This was his first experience in making flour. In the spring of 1849, he moved to a Mr. John McLeans and worked

for him during the summer. He lived in a small settlement of the Saints, in a log house in which the fireplace nearly occupied one side, as was the method in frontier settlements, where fuel was plentiful and warmth and comfort an important consideration.

Apostle John Taylor Tells Elder Stowell Prepare to Go to Mountains the Next Emigration

In the winter of 1849-50 Apostle John Taylor and others arrived in the settlements on their way to Europe. He had occasion to spend a night in the home of Elder Stowell. At one time during the evening he stayed with his head in hands and appeared absorbed in meditation. All of a sudden he turned to Elder Stowell and said, "When are you going to the mountains?" He replied, "Just as soon as I can but I do not know when." Elder Taylor continued, "If you will do just as I tell you, when the next emigration is ready to go, you will be on the banks of the Missouri River ready to go with them. Let all your labors, all your exchanges of property, in fact everything you do, do with this object in view. Accept you are going and you will be ready to go when the emigration starts." Elder Stowell replied, "I will do as you tell me as near as I can." He accepted this prophecy in full faith that it would be fulfilled and centered all his energies in that direction. He commenced selling and changing property. He said, "Everything worked in my favor. Men would come to me wishing to buy what I had to sell, with the pay in cash or the property I wanted in exchange, often most unexpectedly. When Captain David Evan's company was ready to start about the 15th of June I was ready to go with them with the team of four good yoke of cattle and a good outfit. Better still I was out of debt. The prophetic promise of Elder Taylor was fulfilled in every particular."

Elder Stowell had many experiences illustrating remarkable providence that opened the way to obtain the means of gathering to the mountains. There was considerable cholera among the Saints on the Platte River 1849, and several deaths from it. Elder Stowell's wife and her sister both had the cholera and recovered. During this period of trial the burden on him was excessive. He says of these times: "There was much mud along the Platte, making the roads heavy and the labor excessive on the teams and very disagreeable on the people. Night and day I had to wait on and care for my sick. Prepare and cook food, drive my team, and stand my turn on guard nights. Under these conditions there seemed no end to toil and I could get but little sleep. I was sometimes asked why it was that I was never sick and I usually replied that I had no time to be sick." The sick often died in the wagons and were hurriedly buried by the roadside. It was a time when it required all the faith in God that could be exercised and all the bodily endurance they were capable of.

At Pacific Springs on the west side of the south pass Elder Stowell waded in the cold water of the marshy ground around the springs to get the cattle out – a job which many were reluctant to do and was soon afterward taken with the mountain fever, but recovered quickly.

On this journey, Elder Stowell had a fairly successful experience shooting buffalo. His principal incentive was not to enjoy the excitement of hunting, but to supply the company with meat, an article of food which the excessive labor they performed and living in the open air caused them to crave, but which they often did without many days at a time. On approaching the buffalo range, there appeared at first two buffalo near camp in the morning. The sight was new to many and created considerable excitement. Of this scene he says, "Several men started directly after them. I saddled my horse, took rifle, pistol and knife and followed up a ravine to head them on their course. After the other pursuers had given up the chase, I shot the leader and

returned to camp for assistance to dress it and get it to the wagons. It was very fat." Another morning after traveling a few miles, three buffalo passed near the camp. The captain had a bulldog that soon waked them up to their highest speed. He quickly saddled his horse and took over the hills across their course, and soon came up with them. They were running in single file; a fact that made it difficult to get an effective shot. He determined to take his chances of breaking the file, so made a dash at the center one and as it turned he shot him.

They had traveled some time without seeing a buffalo and the people were getting very hungry for meat. One day the captain discovered a lone buffalo a long way off and asked Elder Stowell if he thought he could get him. Elder Stowell said, "I told him I would try but would like to have someone go with me as it was too far way from camp to be prudent to go alone. The captain told me to pick my man and I asked for young Abraham Hatch. We saddled our horses and started out. We kept the hills between us and the buffalo hoping to get near enough to shoot without scaring him. In this we were disappointed, for before we were in range he started off at full speed. I told Hatch we would have to find him in the open now, we dashed after him, but young Hatch's horse shied and I had to try it alone. To make a reasonably sure shot it was necessary some way to check the speed for this purpose I crowded the buffalo out a ledge of rock when he suddenly turned and dashed at me. A touch of the spur and the horse sprang by him, but barely in time to be missed by the animal. As we passed I shot him in the side. He was soon dragged to camp by six yoke of oxen. After the buffalo was dressed the captain told me take what I wanted for my family, and the balance would be distributed to the company. I told him I was not the man who wished to fare better than the rest, but that I wished to share alike with them. It was a large fine buffalo and supplied the camp with meat for some time. Buffalo were scarce on the route, and I think I killed all that were used by the company; but the other men killed deer, antelope, etc."

1850 Arrival at Salt Lake's Old Fort (now Pioneer Park) Before Moving to Provo in 1851

On his arrival in the Great Salt Lake the middle of September 1850, William Rufus Rogers sensed the kindly providence of God that had been over him through the fiery furnace of affliction. He was first in the Old Fort in the Sixth Ward (now Pioneer Park); then for a little season in the house of Bro. Edward Dalton, a little south of the city on Mill Creek and spent the time hauling wood out of Parleys Canyon to obtain the means of subsistence. Then he moved to Provo in January 1851. William Rufus Rogers at once built a house on his town lot in Provo, and obtained 25 acres of land north of the town on which he grew a fair crop the ensuing season. In 1852, Hannah, his wife, became dissatisfied and obtained a divorce.

Matilda Packard, a sister of William Rufus Rogers, accompanied by her husband, crossed the plains in 1850 and settled in Springville, about four miles south of Provo. On Aug 21, 1851, she died of childbirth. W.R.R. attended the funeral and by request of the bereaved father took home the infant son then ten days old. The father married again when the child was about six months old and took it home. When it was about 15 months old the father fell from a load of timber in Hobble Creek canyon and was run over by the wagon and killed. So W.R.R. took the child again and raised him in his own family. His name was William Henry Packard. Under his roof he grew up to be excellent mechanic. In 1892 he lived in Ashleys Ford, Utah, where he had a fine family and was very well respected. He died in Glenwoodville, Alberta, Canada on October 29, 1917.

After Divorce by Hannah, W.R.R. Marries Cynthia Jane Park and Serves in Military in 1852

William Rufus Rogers and Cynthia Jane Park were married in Provo by Apostle John Taylor on October 19, 1852.

It was the fortune of W.R.R. to be called upon to do considerable military service in defense of his people. Whenever responsibility was placed upon him he evidently acted with efficiency and good judgment. The Provo militia was organized out of the old Nauvoo legion and he was mustered into an artillery company. He remained in that company for a year.

In the spring of 1855 an express arrived from Iron County, bringing the news that considerable excitement had been raised among the Ute Indians, by attempt of the sheriff to arrest some emigrants who had been trading arms to them. The express, Samuel Lewis and Charles Carter, arrived at W.R.R.'s house in Provo nearly exhausted for want of sleep and with their animals badly worn. Elder Stowell, as was characteristic of him, took then rapidly to Salt Lake City in a carriage in which the men could get some sleep. They changed teams twice on the way. The Governor, Brigham Young, at once ordered 200 men, including W.R.R., under Captain William Wall of Provo, to proceed to Iron County by forced marches. Without baggage wagons and with only what they could carry on their horses and such supplies as could be obtained along the way, the march was rapidly accomplished. On arriving in Parowan the difficulty was amicably adjusted and the expedition returned to Provo.

There had been considerable uneasiness manifest among the Ute Indians during the spring and early summer. On the 18th of July, Alexander Keel, was shot by Indians at Payson, when he was after water at a spring back of his house. This fairly inaugurated an Indian war. On the 19th, 150 cavalry of Colonel Peter Conover marched south to assist the weak settlements. W.R.R. Stowell was one of the expedition. During its progress to Manti and its presence in Sand Pete County, the Indians were quite active and hostile, making several attacks on settlements and individuals. After remaining a few days the expedition commenced its homeward march. While encamped on Willow Creek, where the town of Mona now stands, they were fired on by Indians but were faced by 50 men and soon retired. They reached Provo the following day. From this time on during the season, W.R.R. was on hand for military duty. During this time W.R.R. was also Commissary for Colonel Conover.

About the first of October W.R.R.'s half brother, Dan, arrived in Great Salt Lake Valley from the East with his wife and five children. They were en route to California, but decided to remain over the winter as his health was quite poor from the fatigue of the journey across the plains. Dan had belonged to the church when a boy, but when he grew up lost all interest in religion. W.R.R., who was in poor circumstances himself, obtained a house for his brother and assisted him to the comforts of the winter.

Elder Stowell was called among others to go south with one hundred other men and their families, to strengthen the place on account of the Indians. He therefore, sold his property in Provo and moved to Fillmore with his family.

In January, 1854, his brother's wife died and in March his brother thought of soon going on his way to California with his children; but just before starting he took a severe cold and died on March 16, 1854, leaving the care of his little ones to his brother who took them to his home in Fillmore to raise them as his own. April 22, 1854, Elder Stowell arrived home at Fillmore with his brother's five orphaned children. They were William Augustus (born 1841), Harriet Eliza (born

1843), George Washington (born 1845), and Mary Louisa (born 1847), and Jeanette Abigail (born 1849).

Cynthia and W.R.R. have son, Brigham, and Care for Six Orphans in 1854

On Monday, 24 April 1854, his wife, Cynthia, gave birth to their son, Brigham. Thus his wife along with her first newborn was able to also extend a mother's care and sympathy to the orphans who had been brought to her hearthstone in a very destitute circumstance. And so they found themselves in a new country, much reduced in circumstances with a family of seven children, six of whom were orphans.

Building of State House in Fillmore, UT in 1854

An appropriation had been made by the Congress of the United States to build a State House for Utah state territory. The town of Fillmore was selected for its location. The first work Elder Stowell engaged in on his arrival in Fillmore was hauling rock for this building. Then at times he worked at his former business of butchering which greatly assisted him to live. But his more general occupation was working in the canyon getting out and sawing building timber. He worked two yoke of steers and these with several animals managed to winter on the range grass around him. In the spring he went to farming and succeeded in getting food for his family.

In May 1853, a company of emigrants on their way to California by what was then known as the "south route" camped near Fillmore. As usual, with the Indians, they came around the camp to gratify their curiosity, or perhaps to trade; when an emigrant drew a gun and deliberately shot one down. This was a cowardly act and naturally aroused the spirit of revenge in the Indians, who from then on continually harassed the freighters coming over that route. W.R.R. Stowell, with ten good men was appointed to take these freighters over the mountains to Nephi, about 65 miles toward Salt Lake City. This was a very delicate task as the rivers were high and had to be forded. This took a great deal of time and Captain Stowell did not feel at liberty to make any charge for his service. Gratitude appeared to be a minus quality in the hearts of the freighters, and he usually returned home empty handed.

In the spring of 1854, the Indians engaged in the massacre of Gunnison and some of them were arrested. Two of them were young Ute chiefs, from Kanosh, near Fillmore. Someone was to convey them to Great Salt Lake. For some time no one could be found for the job. As a last resort Pres. John A. Ray came to W.R.R. who consented to undertake the journey. He made the long trip without fear and the Indians seemed to respect him, as they gave no trouble whatever. From Provo he was accompanied by Deputy U.S. Marshall, George Bean, who assisted him in delivering the prisoners over to the proper authorities. He was given \$97.50 for his pay, which was greatly appreciated.

In the winter of 1854-55, in connection with Lewis Burnson, W.R.R. labored in the canyon getting out timber and lumber for the State House. He often worked on the building itself. In the fall of 1854, W.R.R. enquired of Brigham Young if he was at liberty to move from Fillmore and was given permission to do so. In the spring of this year, Apostle George A. Smith, had advised him to move to Ogden, saying that it would be the chief city in all that region and be the center of population and commerce. This was 15 years before the junction of the Union Pacific and Central Pacific railroads at Ogden.

Move to Brigham Fort in Weber County in 1855

In June 1855, Elder Stowell moved to Brigham Fort in Weber County where he had many friends and relatives. He was located about three miles northwest of Ogden on the opposite side of the Weber River. He considered his residence there as temporary and took a town lot in Ogden to improve as he had opportunity. This was the memorable year in which the grasshoppers destroyed most of the grain crop of the country. The loss and suffering was aggravated by drought. A little grain was grown; and in some instances corn planted late matured, and added to the scanty supply of food for the ensuing year. A neighbor, Henry Egglested, planted corn the third of July, where the wheat had been destroyed by grasshoppers. W.R.R., on account of the lateness of the season when he arrived at Brigham's Fort did not attempt to farm, but did very well in gathering bread for his family by assisting to harvest the short crops of grain. He also cut considerable wild hay to feed his animals the coming winter. At this time the old adage that "calamities never come single" was verified, for the light crops were followed by an unusually severe winter. Snow fell early from one to two feet deep; and the winter continued severely cold until the 21st of March when the winter moderated quickly and brought a rapid melt. This produced so much water that the country might be said to "be afloat."

The snow was too deep for the cattle to find grass on the range, the limited amount of hay on hand was soon exhausted and in the latter part of winter and in early spring the cattle died off by hundreds. Some of the cattle owners, foreseeing the evil, in January slaughtered their cattle that were not too poor for food and distributed the beef among the people gratis. In the autumn of 1855 W.R.R. Stowell had 19 head of animals and with close care he had 6 left in the spring of 1856. With these calamities the people were much reduced in circumstances. For want of animals to haul wood the inhabitants of Brigham's Fort were under the necessity of carrying small willows which grew near the settlement to replenish their fires. These willows afforded but little warmth and the people suffered much discomfort during the long and severe winter. The following are W.R.R.'s thoughts on tithing. He said, "In the autumn of 1855, I did not pay my stock tithing, because I thought the Bishop offered too low a price and I had lost most of my cattle. The circumstances caused me serious reflection and I determined to not commit any more errors of that kind. The next autumn I took a fine horse, a harness and saddle to the Bishop, paid my tithing and have kept it paid up or ahead ever since.

Plural Marriage to Sophronia Kelly in 1855 and Move to Ogden

On the 9th of October 1855, Sophronia Kelly was married to Elder Stowell in Salt Lake City, by Brigham Young. This was in accordance with the revelation on the eternity of the marriage covenant including plurality of wives given through Joseph the Seer in Nauvoo, July 12, 1843.

In the spring of 1857, W.R.R. moved his family onto his town lot in the city of Ogden. Owing to his previous moving and misfortunes he considered this the most difficult period of his life and it took hard labor and the closest economy to get along. This year he followed farming with fair success. His labors were occasionally broken by military service. In the spring there were also rumors of a growing excitement in the East against the Mormons. These proved to be preludes of the coming storm. Then the deep snows of the winter practically cut off communication between the Eastern States and Utah.

William Rufus' Utah War Ordeal 1857-58 (BYU's R. Devan Jensen & Kenneth L. Alford)

The Associate Justice of Utah, W.W. Drummond hated the Mormons with all the vindictiveness characteristic of the corrupt and licentious. During the winter of 1856-57 he went East by way of Panama. On his arrival in the United States he spread a series of falsehoods representing the Mormons of Utah as rebelling against the Government. The Government accordingly organized an expedition to be sent to the West to suppress the rebellion. Word of the action did not reach the Mormons in Salt Lake Valley until July 24th, when the Mormons resolved to fight for their homes rather than be driven out. In these times of stirring preparation, when the Mormon forces were gathering in the Wasatch Mountains, William Rufus Rogers was appointed Adjutant to Major Joseph Taylor's battalion of infantry. On October 2, 1857 it was ordered to the front. They at once marched for Echo Canyon and halted at Colonel J.C. Little's position where fortifications were being erected. General Daniel H. Wells was still further to the front.

Soon after arriving, Captain Stowell says in his journal: "In the night I dreamt that I had been a prisoner in the United States troops and had escaped without any material injury. I was returning home and was traveling down Echo canyon on horseback accompanied by another man."

"On awakening in the morning after my dream an express arrived from General Wells ordering our battalion to advance up Echo Canyon to Cash cave. On arriving there the battalion was met by General Wells and staff. As ordered we rapidly marched to the bend of Bear River. On arriving there, I lay down to rest and soon feel asleep. I again dreamed of the arrival of orders from General Wells for the removal of the entire command to another position. Arousing from my slumber, I stepped out of the tent and saw the express rapidly approaching on horseback, with orders from General Wells for all the command except Taylor's battalion to leave for Echo; it was ordered to Black's Fork about two days march to the front. It was towards evening, but Major Taylor's command immediately started for Black's Fork. On the second morning, Major Taylor left for Fort Bridger, accompanied by Major J.D.T. McAllister. The latter rode a poor horse and exchanged with me for a better one. The command of the battalion now devolved upon me. The morning after Major Taylor's departure, I learned that the United States troops were marching up Ham's Fork.

"The following morning, deeming that the change in circumstances required it I marched the Battalion towards Fort Bridger. After about two miles we fell in with Colonel Porter Rockwell, also on his way to Fort Bridger with a herd of seven hundred United States oxen. He requested help to drive them. The assistance was furnished leaving enough men to drive the pack of animals of the Battalion. After this, October 14th, Major Taylor, Wells Chase, George Rose and another man whose name I have forgotten, and myself were sent as scouts from Fort Bridger to follow up Ham's Fork, in the direction the troops were marching, watch their movements, and report when expedient. Other detachments of our men were also operating in their vicinity. The 15th we followed the troops so closely that we came to camp fires that were still burning.

"October 16th, not wishing to get too close to the troops we bore a little to the left, and crossed a small valley about three miles wide. In this valley we crossed quite a heavy trail of cavalry. I remarked that it appeared too numerous to be any of our scouting parties. Major Taylor and I followed the trail but directed the other three men with the pack animals to remain some distance in our rear. We soon discerned a body of cavalry in the distance but the atmosphere was smoky and the vision so indistinct that the character of them was uncertain. Continuing on

we came to where the trail we were following went down a sharp hill. I halted and Major Taylor rode down the hill out of my sight. Not long after his disappearance three horsemen appeared; one came on each side of me and one directly in front. The latter called me to surrender. As we were ordered not to shed blood unless necessary to save our lives, I must, unthinkingly, have drawn up my rifle with my finger on the trigger as the soldier stated. The soldier rapidly approached, swaying his body to and fro to break my aim, and demanded my rifle which I gave up. About this time I saw the three men we had left with the packs in the distance. He demanded my revolver which I with apparent difficulty tried to get out of the belt. Said he: "Give belt and all." I replied I wanted the belt to keep my pantaloons up. Still delaying with the revolver I discovered that the men with the packs had taken in the situation, rode away and left the packs which fell into the hands of the enemy. I handed the soldier belt and revolver. I was escorted down the hill to the command which consisted of ninety cavalry and was placed in the front file of the detachment on its march for the main body.

"The most important papers in my possession were the orders from General Wells, dated October 4. They with others were in a small blank book, used for a journal and carried in my shirt bosom. I could see no better plan than to get rid of them if possible to prevent their falling into the hands of my captors. I dropped some scraps of paper on the ground to see results, hoping they would not be noticed: but they were picked up and examined at once.

"A halt was called and a demand made on the Major and myself for all papers in our possession. A few papers of no account were handed over, and the march was continued until dark. After dark I took the book containing the papers from my bosom with the intention of dropping it by the side of the horse. When about to do so, a quiet, distinct voice said; "Keep them for they will do more good than harm." This restrained and surprised me. It was difficult to drop the idea that the paper should be destroyed if possible. I studied over the matter a few minutes and decided that the manifestation was not a good one. I was again about to drop the papers when the voice came again with more force and power, repeating the assertion that the papers would do more good than harm. I was again restrained, and rode along pondering in my mind what the manifestation should mean. I again decided that it was all nonsense. I determined to succeed the third time by dropping the papers suddenly; but the voice was too quick for me, and with still greater force than before repeated; "Keep them for they will do more good than harm." Being convinced by this time that the voice was no delusion I decided to keep the papers and put them away in my bosom.

"On arriving at the main camp Major and myself were put under guard separately. He was first examined by Colonel Alexander. The Major afterwards stated that "he was questioned very closely as to his reasons for being in the mountains under arms and as to the number of the Mormon forces. When he was returned to the guard I was taken before the Colonel, when the following colloquy took place.

Q. Where do you live?

A. In Ogden City, Utah.

Q. What is your business out here?

A. To repel a mob, Sir.

Q. What are your reasons for supposing us to be a mob?

A. I have known the Latter Day Saints to be harassed by mobs from my first acquaintance with them. I maintain they are a peaceable and industrious people. It had been reported to us that

there was an army coming from the States under the name of Government troops without any legal causes; hence we regard it as a vile mob.

The Colonel appeared very indignant, but continued:

Q. Are there many Mormons in the mountains?

A. Yes; the mountains are full of them.

Q. Are you acquainted with Echo?

A. Yes; Sir.

Q. Are there many encamping in Echo?

A. Yes; Sir; a great many and more are coming every day.

Q. What is the strength of the Mormon forces?

A. Probably from twenty five to thirty thousand.

Q. Have you much artillery?

A. Quite an amount, Sir; as I have seen pieces in the different settlements.

Many more questions were asked in a very caustic manner, after which I was marched off to the guard house.

After this my person was examined for papers by Sergeant Newman, the man who afterwards attempted to poison us. He took off my boots and coat and examined them, and passed his hand over my pantaloon pockets and over my legs. I began to hope he was going to miss the papers when he suddenly passes his hand across my bosom and the little book I have before mentioned. He excitedly asked, "What is this?" I handed him the little book, asking him to return it to me as it contains my journal. He at once started for headquarters. I was soon sent for. On my way to the office I felt very down spirited, realizing that our enemies had got possession of the orders that I so much dreaded should fall into their hands and the result was very uncertain in my mind. I knew not what to do. In this emergency, the precious advice given by the Savior to his disciples came to my mind, "When ye are brought before rulers and judges take no thought what ye shall say for it shall be given you in that same hour what ye shall speak." This brought with it peace and assurance and produced a calm, pleasant state of mind.

"When brought into the Colonel's presence I was asked "if we were not going to carry out the orders from General Wells?" He made the additional remark; "If so you might as well commence to kill us." To this I replied if they would go back and mind their own business we would not interfere with them. The Colonel questioned me further about going into Salt Lake Valley north through Marsh valley. I told him it would be impossible for him to get through, as General C.W. West was in that locality with a strong force awaiting his arrival. He then inquired very particularly about Echo Canyon, and that vicinity. I answered that it would be impossible for them to get through in any direction, as I was well acquainted in Echo and knew that my people were building strong fortifications as I had assisted them in the labor. That they had prepared great quantities of rocks on top of mountains to be ready to roll them off at the opportune time and smash the enemy to pieces. He seemed so indignant as to manifest a spirit of revenge and was astonished at my boldness. I told him that I realized that they had the Major and myself in their power and perhaps might kill us; but it would only be two and there would be plenty left. This interesting interview closed and the sergeant marched me back to the guard house.

"The next morning after the interview with the Colonel, the 17th of October, a Captain Donovan came into the guard tent and asked me what I thought of Mormonism. I answered that I would rather die than deny my religion. He replied, "We do not care a d___ about your religion.

We do not care about your religion if you will not fight the Government. We shall go into Salt Lake City, Jesus Christ cannot keep us out.”

“After our examination the troops remained one day on the same ground. A council of officers was held in which Colonel Alexander was decided in his views of going into Salt Lake City, by way of Marsh Valley. But all the other officers voted against it. Thus there was a division and the commander considered it unwise on his part to proceed further in that direction against the advice of his officers. On the 18th of October the troops turned around and began to retrace their steps down Ham’s Fork to the old emigration road. There they remained until the arrival of General Johnson who was on his way from the East. On his arrival he at once assumed command of the army of invasion.

“When marching down Ham’s Fork we traveled one day until late in the evening without any food, after our breakfast. After encamping about one quart of soup was brought to each of us. As it was brought into the tent I felt that something was wrong and said to Major Taylor, “the soup is poisoned” but the fact that we were very hungry tended to modify suspicion. Major Taylor tasted it remarking, “I am awful hungry.” I ate a little of mine but the Major considerable more of his. He was taken very sick. I administered to him and he was relieved by vomiting and purging but he looked as though he had been through a long fit of sickness. I dug a hole in the ashes and turned the soup into it and covered it up. Not having eaten much of the soup, I was taken sick a little later than the Major and was operated upon in the same way. With the blessing of God we both recovered. The soup was brought by Sergeant Newman, who searched me for papers as before stated. He afterwards started for the States on furlough, was taken sick at Green River and died a miserable death.”

“General Johnson arrived in camp the 4th of November with a small reinforcement and the remainder of the supply trains. The supply trains were strung out about six miles in length, the animals worrying along till thoroughly exhausted they would fall in their tracks and die. All this long line of wagons and beef cattle had to be guarded to prevent surprise and the stampede of animals. The snow was deep and the weather bitterly cold. Many of the men were frost bitten and cattle and mules perished by the score. The camp at Black’s Fork thirty miles from Fort Bridger, was named “The Camp of Death.” Five hundred animals perished around the camp on the night of the 6th of November.

W.R.R. continues his personal narrative: “In a day or two after the arrival of General Johnson the expedition began its march for Fort Bridger. The first day about noon they halted on account of an alarm that the Mormon forces were in front. The artillery was pushed forward, but the animals were so poor and weak that its movements were slow. The alarm proved to be a false one. Eleven miles were made when the men encamped with their baggage wagons still to come up. It was in a cold blowing snow storm with three or four inches of snow on the ground. For the prisoners, about sixteen in number, and the guard, two large fires were made of sage brush some twenty feet apart. The guard consisted of twenty five men with four men on post at a time surrounding the prisoners as they walked to and fro. Major Taylor had intimated to me during the day that he intended to leave that night, and he again threw out the idea after arriving in camp. After the camp was made he complained bitterly of the colic. With his boots in his hand having taken them off so as to be able to run faster, walked back and forth from one fire to another. He did this so naturally that we became quiet and paid him but little attention. I had also pulled off my boots, sat down on the pile of sage brush by the fire and put my feet out to

warm. I began to tell some story in which the guard began to manifest considerable interest. At this time there was a large herd of cattle passing near the guard camp. On the side of the camp where the cattle were passing, at this time, two sentinels met, turned their backs to each other and walked in opposite directions, leaving a considerable space between them. Major, seizing the opportune moment sprang into the darkness among the cattle, without receiving any apparent notice from any one, while I continued my story.

“Perhaps fifteen minutes elapsed when the guard was relieved by a new one. The two officers of the guard came around the fire, the one to turn over the prisoners as was customary to his successor. The officer of the old guard looked at me saying; “There is Stowell, the Mormon prisoner and Major Taylor” looking around for him; but to their astonishment he was not to be found, and every body appeared to be in the most profound ignorance as to when or how he disappeared. My story was suddenly discontinued, and after manifesting a decent surprise with the rest, I settled down by the camp fire to take the bit of comfort that was possible.

“The Major had got a good start and the blowing snow was filling his tracks as fast as they were made. In a short time a detachment of cavalry, accompanied by bloodhounds were in pursuit. I had had the rheumatics in my legs badly for a week and had performed the days march with much difficulty. I needed food and complained to the officer of the guard that I was very hungry. He directed one of the guards to take me to a tent, which he designated, and see if some supper could not be had for me. As the guard, who was to secure my safety, brought his musket to his shoulder he remarked very positively, that I would not get away from him. On arriving at the designated tent he put his head into the door and talked with those inside for a considerable time. e appeared oblivious to the fact that he was giving me a very good opportunity to escape in the darkness. He could get me no food and we returned to the guard fire. It is possible that the soldiers did not care to prevent our escape.

“During the evening two large tents arrived at the guard camp, but none of our bedding. One of the tents was spread out on the snow; on this the prisoners were ordered to lay down with their feet in the center. The other tent was then spread quite tight over the men. I was very uncomfortable but thought I would not be the first to complain. After a little, some of the prisoners said they could not endure it; they must have fresh air and asked that the covering be loosened, but the guard refused to do it. Soon after, the men on one side with a united effort loosened the cover and were soon followed by the others. This afforded a breath of fresh air until guards found the stakes loosened and fastened the tent down again.”

“The army moved slowly westward and reached camp Bridger, a distance of thirty five miles, in fifteen days. On Nov. 16th the army arrived at their winter quarters, Camp Scott, two miles from Fort Bridger. In the camp rations were short, and many articles of necessity were altogether unattainable. Whiskey sold at twelve dollars a gallon; tobacco three dollars a pound, and sugar and coffee about the same rate. Flour was a luxury at a very high figure; and the possession of a good supply with no other protection than the covering of a tent was as dangerous to the owner as a well filled purse is to a pedestrian in a first class city after sunset. The cattle too were miserably poor, but their hides furnished moccasins for the soldiers. Every day all through the winter, bands of 15 or 20 men might be seen hitched to wagons, trailing for five or six miles to the mountain sides to get loads of fuel for the use of the camp.

For the Saints in the valleys, peace was enjoyed by the citizens. During the winter, festivals were very prevalent, and entertainments of various kinds were enjoyed. Dramatic and literary

associations were attended to overflowing; balls and parties were frequent and numerous filled, and every amusement suitable for an enlightened and refined people was a source of profit to the caterer and pleasure and benefit to the all. You would never have surmised for one moment that within a few miles there was an army – repugnant to every feeling of the people – who were only waiting to kill, corrupt and debase the innocent virtuous community.

W.R.R. continues his narrative: “Soon after the arrival of the army at Fort Bridger, myself and another prisoner, John Howard, were handcuffed together by our left arms. This man claimed to have been baptized by Almond Babbitt while in the States, to have come to the mountains and took an Indian wife and became a mountaineer. He engaged in selling the troops beef which he obtained from the mountain ranches. He was under suspicion of being a Mormon spy and taken prisoner at Rocky Ridge. An officer and file of men were sent to arrest him. He knocked several men down as they approached him one after another. He was finally taken by a rush of the party, overpowered and handcuffed. Soon after being handcuffed together we were further secured with shackles on our left legs. When on our feet this compelled one to stand behind the other and when laying down side by side, the arm of one was stretching across his body. These conditions were very uncomfortable.

“Sometime after we were thus ironed while asleep, about midnight, I dreamed I was standing by the house of Isaac Allred in Kay’s ward north of Salt Lake City, that I unlocked the handcuffs took them off and hung them on the corner of the house. At this stage of my dream the officer of the day came into the guard tent which awoke me. He unlocked the handcuffs and hung them on the tent pole. This afforded us considerable relief.”

The 26th of November, Governor Brigham Young wrote to the commander of the United States forces at Fort Bridger concerning certain prisoners in his camp as follows: “Of the persons reported to be retained by you as prisoners, the two are said to have hailed from Oregon are entirely strangers to us; Mr. Grow, on his way here from the States, is probably treated by you in a reasonably human manner, for which you have my thanks as it saves us the expense of his board; and if you imagine that keeping, mistreating or killing Mr. Stowell will redound to your credit or advantage, future experience may add to the stock of your better judgment.” From the circumstance it is evident that his pungent paragraph contains no element of flattery to Captain Stowell, but was designed to be a forcible expression of the high regard in which he was held by the leading citizens of Utah, and that any abuse of him would be justly resented.

Days passed amid the snows of the Wasatch Mountains, but they were unpleasant days. In irons among bitter enemies of his people, owing him no good will on account of his boldness in their defense; in cold, comfortless guard quarters, with the obscene jest and ribald oath constantly saluting his ears, there was little else in his surroundings than the satisfaction that he was suffering for the kingdom of God’s sake and the hope of final deliverance to cheer him.

In February the United States judges, residing in this military camp, organized a United States district court for Green County, in which Mr. John Howard, Captain Stowell and many others were to be tried for treason. Elder Stowell says, “Mr. Howard engaged a lawyer to defend us. He said if I would join him he would pay for the fee for both of us – one hundred dollars a piece - this he did in Government bonds. When I was arranged for trial the clerk read an indictment in which myself and seventy others were named as charged with treason against the Government of the United States; also others to the number of one thousand or more whose names were not known to the court. After the indictment was read, as usual, I was asked; “guilty

or not guilty?" I replied, "not guilty." The court then asked, "Are the parties ready for trial?" "Not ready." We demanded time and opportunity for procuring the necessary witnesses and petition for an adjournment of the case to the next term of the court. This the court granted. John Howard had his trial at that term of court, was acquitted and escorted out of camp. He was a powerful, brave man. He was a fearless talker and had so often offended the officers that they deemed his presence in camp very unpleasant and took a summary way of getting rid of him.

After he left the shackles were put on to both of Captain Stowell's legs. There was a Corporal Nichalson, a military prisoner. Captain Stowell joined him in a plan for making their escape. The corporal, by paying a bribe, arranged with one of the guard, that about one o'clock in the evening, he should take charge of them as going to the rear. Captain Stowell had before made a wooden key and unlocked his shackles. The guard who was to take them out was to let them go and return by himself. Nichalson was quite an expert at slight-of-hand. Fearing the guard might fail to fill his contract he carried along a large pill of hard soap. When going out he stumbled against the guard, who, as was customary, carried his gun half cocked, and quickly capped the percussion tube with the soap, without the soldier discerning the move, and, of course completed the performance with profuse apologies. Captain Stowell wore a blanket coat with the usual large pockets on the outside. He carried a pair of socks, a pair of gloves, a butcher knife in his bosom and a sling shot in his sleeve. Corporal Nichalson carried eight hundred and fifty dollars in gold on his person, so that in different ways both were too well loaded for much of a race.

On arriving on the ground where the guard was to part with them, Captain Stowell threw his shackles out into the snow. As suspicioned he might do the guard refused to let them go, telling them he was afraid to do so. He wanted more money. Twenty dollars more were paid him and he told them to go. With some delay he got his gun off as the escaped prisoners emerged from the willow that surrounded the guard camp. He was afterwards tried by court-martial and the firing of his gun saved him from punishment. At the discharge of his gun the dogs barked, the trumpets sounded and there was general excitement in the camp. The escaped prisoners passed a sutler's train where two sentinels were posted. They rushed after Captain Stowell and his companion with guns. Captain Stowell had been in confinement and in irons so long that he could not handle himself to advantage. To throw off the burden he carried seemed necessity. He jerked off his coat loaded with provisions, threw it and the sling shot away; thus at the start went the food that was to sustain him in making this desperate effort. It was a run for life; but they succeeded in getting away from their pursuers. The weather was clear and cold; the snow was very deep in the mountains, and about two and a half feet in the vicinity of the Camps were not blown off by fierce winds. They passed the tent of the picket guard so near that they heard the men playing cards inside. They also passed the patrol without attracting their attention. After clearing the patrol they passed between the camps of the dragoons and volunteers; the latter being teamsters who were compelled to accept military duty in order to obtain rations for their subsistence through the winter.

About twelve miles south of Fort Bridger, the Mormons had made a settlement called Fort Supply," and evacuated it before the arrival of the United States troops. Captain Stowell and companion first recognized their whereabouts when they were near the deserted settlement. From there they took into the mountains aiming to go over into Provo Valley; but the deep snow and lack of food made it impractical to reach there. They halted about midnight and made a fire

in a grove of timber. Captain Stowell pulled off his boots and socks and waded in the snow to take the frost out of his feet, while his companion was starting a fire. After warming they traveled on until daylight when they encamped in a thick grove for the day. There they made basket snow shoes out of brush but found they could not use them, the snow being so light they would sink in and load up. Becoming discouraged about reaching Provo Valley, they turned more to the right with the hope of striking the emigration road towards Bear River. Finding their strength failing through severity of the weather and their excessive labor, with no means of obtaining food, they decided they must get back to the camp or perish. With great exertion and suffering, they reached camp with their feet, hands and faces frozen and their strength quite exhausted.

At first Corporal Nichalson was imprisoned for some slight offense. After the effort to escape he was tried by court-martial and sentenced to receive fifty lashes, be imprisoned for six months in a military prison, and at the end of that term to be dishonorably discharged from the service. Elder Stowell says: "I was compelled to see the fifty lashes severely administered. When I was released he was still a prisoner with ball and chain. The punishment seemed to me barbarous in the extreme." Captain Stowell was again examined by Colonel Alexander and placed under guard with a ball and chain attached to his leg weighing twenty five pounds. The circular iron of a pair of shackles that is made to fit the ankle of a man's leg has a joint in the middle so it can be opened to put on. When Captain Stowell was taken to the camp blacksmith shop to be manacled the smith laid this joint on the anvil and struck it a violent blow. He picked up the shackle to examine it and as he did so adroitly neared Captain Stowell so that he could see that the iron was nearly cracked in two, remarking, "It is cracked but still I think it will do." This was so well done that it attracted not attention. After being thus heavily ironed and his rations very much shortened that he might not be able to accumulate food for another attempt to escape, an attempt was made to destroy him poison. He says, "I was visited by Judge Eckles who said he would prefer me to have perished on the mountains than to have come back." I replied that I was not yet ready to die and of two evils I preferred the least. About this time I received a present from a Mrs. Wordsworth. She had lived in Payson, Utah County, but had apostatized and with her husband had sought the protection of the U.S. military, and had remained with them to share the spoils of the saints in Utah. She had a niece with her and it was well understood that Judge Eckles shared his bed with her. The present was a very nice looking pie. I at once suspicioned that some evil game was about to played on me. I only waited about a week for other developments when Judge Eckles, Colonel Alexander and Mr. Wordsworth called to see me at the guard camp. They appeared very courteous, asking me how I got along, etc. Another pie was presented to me as a gift from Mrs. Wordsworth. Judge Eckles kindly suggested, "It is very cold weather. Have you any liquor to drink?" I answered none. My suspicions were now fairly aroused that they had planned to poison me. Yet, I suggested that I thought that a liquor would not hurt one. The Judge then said, "I have permitted Mr. Wordsworth to bring you a small bottle of liquor;" at the same time Mr. Wordsworth drew a small bottle from his bosom and gave it to me, saying, Mr. Stowell, there is some chloroform in it." Judge Eckles especially charged me not to let the other prisoners taste of it nor great drunk myself. I replied that I thought I should not get drunk on so small amount of liquor. So evident was this plan to poison me that my fellow prisoners discerned it as well as myself. I took the bottle into the tent, extracted the cork, turned the bottle up and allowed the contents to empty on the ground. A small portion, however, remained in the bottle. This was discovered by a prisoner, a bugler, and drank by him. He was immediately taken sick and

conveyed to the hospital. One of the prisoners remarked to him; "they have tried to poison Stowell and you have got the dose." I had tasted of the pie and it turned me sick. The balance of it I threw out of the tent.

Matters were rapidly approaching a crisis, but a crisis that the enemies of Utah had no conception of. The Utah Expedition, based as it was entirely on falsehoods, was rapidly becoming unpopular. The General Government had made a great effort for the destruction of innocent people, and the fact was becoming evident to the nation and to thinking men on the other side of the Atlantic. A Peace Commission could alone help the Government out of its dilemma. At this critical juncture, Colonel Thomas L. Kane, an old time friend of the Mormons, was inspired to seek the President of the United States and offer his services as mediator. He was accepted and he lost no time in setting out on his important delicate mission. Under the assumed name of Dr. Osborne he left New York the first week, in January, on a steamer for California. He found the Mormon colony at San Bernardino broken up and re-gathering to Utah for the defense of their people. Ample means of travel were immediately furnished him and in arrived in Salt Lake the following February. The people of Utah looked upon him as the man the Lord had raised up as a peacemaker. At the close of an interview with Governor Young he said, "Friend Thomas, the Lord has sent you here, and he will not let you die – no, you cannot die till your work is done. I want you to have your name live to all eternity. You have done a great work, and you will do a greater work still."

Colonel Kane and a suitable escort made his way through the mountain snows and reached Camp Scott on the 10th day of March, 1858. His arrival created some excitement in the camp and he requested to be conducted to the tent of Governor Cumming, the new appointment for Utah. He was cordially received. The new Governor espoused the cause of the peace ambassador who was there on a mission entrusted to him by the President of the United States.

The mission of Colonel Kane was to induce Governor Cumming to trust himself with the Mormons and enter at once upon his gubernatorial duties. The Governor left Camp Scott on the 5th of April for Salt Lake City, accompanied by Colonel Kane. When he passed the federal lines he was met by an escort of Mormon militia and welcomed as Governor of the Territory with military honors. On the 12th of April he entered Salt Lake City and was welcomed by its most distinguished citizens. Three days after his arrival, Governor Cumming officially notified General Johnson that he had been properly received by the people, was in the full discharge of the duties of his office and did not require the presence of troops. Colonel Kane was most successful in his mission. He shortly after returned to Washington to report in person to the President.

On the 15th of May, Governor Cumming started for Camp Scott, to bring his family to Salt Lake City. Before his return, however, the wife of Captain Stowell, Cynthia Jane, had an interview with him and he kindly consented to take a letter to her husband. On his arrival at Camp Scott the letter was properly forwarded to its address. After this says Captain Stowell, "I sought an interview with him. One of the guard conducted me to the door of his tent. When the Governor appeared he directed the guard to retire to a tree about twenty rods distant and remain there until he was called, telling him that he would be responsible for the prisoner. He set me in a chair in his tent and invited me to be seated. He immediately turned into another apartment and remained some time. When he returned I saw that his sympathies were aroused from some cause as he wiped the tears from his eyes. He told me I was at liberty to talk with him on any subject I chose. I conversed freely, asking questions and receiving satisfactory answers, both with

regard to my family and the affairs of our people in the valley. I also asked him as to the probability of having my trial soon. He answered "that I should have a fair impartial trial, and not by a jury of that camp." This assurance was very gratifying and awakened in my bosom very kindly feelings toward the Governor.

The first day of June Captain Stowell was released from confinement. He says of this event: "Before releasing me I was sworn to be true in all allegiance to the Government of the United States. I was escorted to the blacksmith shop to be relieved of my irons by quite a number of officers probably out of curiosity. When the smith came out to take off the shackles I turned the end to him that was sound and at the same time cautioned him not to injure my leg. I stood in an awkward position purposely making it rather difficult to loosen the iron. After a little I said, "let me take the tools. I can take it off sooner than you can." I sat down and put the weak joint, which he had showed me when putting the shackles on, on the top of my leg, took the cold chisel, applied it to the weak plane and with a slight tap of the hammer parted the iron, remarking that I could have taken that off any time since it was put on in five minutes. The officers turned away laughing, I presume at the uselessness of ironing prisoners for safe keeping.

Judge Eckles, since I had proof against the poisoning conspiracy, had become quite friendly and that night I shared his hospitality. In conversation he advised me to go into the valley with the Governor and Peace Commissioners. He expressed his willingness to head a written invitation to the officers and men for a little present to me. He stated in the paper that I had been a prisoner a good while and it was probably that my family needed assistance as they must have suffered from my absence. He headed the paper with three dollars. I took this paper and in a little time met a lieutenant with whom I had formed some acquaintance. He went off and soon returned with fifteen dollars. In a little time I gathered forty seven dollars and fifty cents; a white shirt and a handkerchief, for which I was thankful. The Governor gave his consent for me to accompany him to Salt Lake. On going to his quarters the day which had been set for starting, I learned that his wife was not willing to go and feigned sickness as an apology. This resulted in the teams being turned out for that day.

"The following morning he told his men to get the teams ready for he was going to start. He went off a while and when he returned to his quarters for his breakfast, his orderly told him that Mrs. Cummings was sick and could not go. He ordered the teamsters to take her things out of the wagons and leave them and swore in his wrath that he was going to Salt Lake. The men began to take out Mrs. Cumming's things, but in a little while she was dressed and ready to go. When we arrived to the last picket guard I saw a number of armed men who did not appear to belong to the military. I was afterwards told by men of my own people who were on the ground that they were a mob who had come out of camp with the design of killing me, but my being so close to the Governor prevented them.

"When we encamped for the night the Governor requested me to get the tent, stove, etc. and fix everything up for the accommodation of Mrs. Cummings, "for she will not let me do anything for her." I did as directed and she seemed pleased. After things were arranged for the night the Governor came to me with a letter which he wished me to take to the Peace Commissioners who had left Bridger before him. He sent another man with me. I was not yet entirely divested of the idea that there might be foul play intended me. We went about eight miles and shortly crossed Bear River and found the camp of the Peace Commissioners. I was introduced as Mr. Stowell, a released Mormon prisoner. Major Powell said: "Glad to meet with

you Mr. Stowell. I brought the order for your release from President Buchanan in my vest pocket." I replied, "Major, when you return to Washington, please convey to President Buchanan my kind regards and sincere thanks." We had a pleasant conversation.

"The following morning, the Commissioners, feeling unwilling to remain on Bear River travelled on to Yellow Creek, contemplating remaining there for the Governor. There they found a considerable party of Indians and appeared a little afraid to remain. After a short time they went on and I continued with them. In riding down Echo Canyon I was honored with the company of Captain Fickland, who with a company of soldiers went to the Mormon settlement on Salmon River and employed the Indians to drive off their cattle so they could get them conveniently. They were taken to Fort Bridger and killed for beef for the army. They were fat and fine. I saw among them some of the cattle of Wm. H. Pery, my brother-in-law, who belonged to the settlement. After riding awhile with Fickland, Major McCullough called to him requesting that he would ride in the carriage and let him ride his horse along with me. We travelled along together down the identical piece of road that I had dreamed of riding over on my way home with a companion. This was the dream I had had on my first arrival in Echo Canyon with my battalion, the fall before.

"The Major manifested much interest in viewing the fortifications erected by the Mormons for checking the progress of the troops, had they attempted to march into Salt Lake Valley the previous autumn or winter. He thought if well defended it would have been a hard place for the army to get through. At the lower end of Echo we encamped and waited for the Governor. The following day he arrived and the journey was continued. In East Canyon Creek one of his ambulances broke down, but Captain Stowell, with other company went on into the city. He arrived in the afternoon and the Peace Commissioners in the evening of the 7th of June. Governor Cummings arrived on the eighth. During his absence the exodus had been quietly going on and he only found a few men in the city to burn it in case the army attempted to quarter there. The morning after their arrival Captain Stowell met Major McCullough on the street and after customary salutations, asked, "What do you think of Salt Lake City?" He replied, "I am disappointed. These streets, houses, shade trees and orchards show that the Mormons are an industrious, thrifty people, and I shall do all I can to get this difficulty settled that they may return to their houses.

Of course, Captain Stowell's family was now his first care. He had been absent for over eight months under circumstances that rendered it impossible to render them any assistance while they were involved in the general misfortunes of their people. The six orphaned children made a considerable portion of that family. The oldest of them was a boy of about fifteen years. The eldest son, Brigham, was about four years old. Each of his wives had added another to the family during my absence, one in April, and the other in May, under very uncomfortable conditions. He says, "Finding they had moved south with the people of the city into Utah Valley, I continued my journey in that direction. In Provo I met President Brigham Young and other general authorities of the Church preparing to go to Salt Lake City, to meet the Peace Commissioners. It was a great satisfaction to again meet these friends and I had a very pleasant interview with them. Circumstances had separated my wives and I found one in Pondtown (now Salem) and the other in Payson, all in fair health, but in common with many of the people lacking many of the ordinary comforts of life.

The people had plenty of substantial food but were very destitute of clothing for there was no market in which to purchase it, and material for its manufacture was yet very scarce. When the inhabitants of Salt Lake City and the country north of it commenced to move south, the road continued to be lined for several weeks with moving families, household goods and grain. Homes that had been redeemed from the desert with great labor and self denial were forsaken without any assurance that their owners would have the privilege of occupying them again. Also, with the determination to lay the country in ruins and leave it as it was found – a desert – if the United States troops came in as enemies.

The Commissioners wished peace and the reasonable terms of Brigham Young were accepted. The march of the army for Utah had been a series of blunders and disasters. They were permitted to pass through Salt Lake City to a location in the Territory well removed from its citizens. Brigham Young and his people were still south. If the compact between them and the Commissioners was not kept by the United States they did not intend to return, and there would have been war in earnest. The 13th of June, 1858, the army began its march for the city and began to enter the valley from Emigration Canyon on the morning of the 26th, Cedar Valley, forty miles west of the city was chosen for their permanent camping place. This was named Camp Floyd, in honor of the Secretary of War. Governor Cummings expressed much sympathy for the Saints, but was powerless to control them. On the evening of the 4th of July, he informed President Young that he should publish a proclamation for the Mormons to return to their homes. “Do as you please, Governor Cummings,” President Young replied; “Tomorrow I shall get upon the tongue of my wagon, and tell the people that I am going home, and they can do as they please.” The following morning he announced to the people that he was going to start for Salt Lake City. It was the signal for the people to do likewise. W.R.R. did not move back at once, but took a load and with one of his boys went back, cut hay, and made some preparation for the winter. He moved his family on to their home in August.

In review, W.R.R.’s battalion was ordered to the front and was especially set apart for the work of stopping the progress of the United States troops who were marching up Ham’s Fork to its head with the view of entering Salt Lake Valley by Marsh Valley. It was desirable to check the progress without shedding blood. By a series of what can only be looked upon as special providence the commanding officer of this battalion, Captain Stowell, carrying important papers on his person, fell into the hands of the enemy scouts. The orders of General Wells, which Captain Stowell was prevented by the Lord from destroying, had an effect on the United States troops to cool their ardor and to neutralize their power to proceed further in the direction they had been traveling. While Captain Stowell was respected by the United States officers for his courage and fortitude, he was, as well, evidently feared on account of the potent influence he had been. While Providence favored the escape of Major Taylor, Captain Stowell was unable to escape through sickness and was retained among his enemies for the accomplishment of further good. The reckless plan talked of by the enemy of making a dash into Salt Lake through Echo Canyon, was probably checked by the feeble efforts of Captain Stowell. Had the enemy attempted to carry out their plan doubtless bloodshed would have been the result and the consequences could only be conjectured.

In the 2017 BYU Studies Quarterly 56, no. 4 authors *R. Devan Jensen and Kenneth L. Alford* wrote **“I Was Not Ready to Die Yet”: William Stowell’s Utah War Ordeal**

In the fall of 1857, twenty-one-year-old Cynthia Jane Stowell¹ bade farewell to her husband, William R. R. Stowell,² a lieutenant in the Utah militia working to hinder the U.S. Army from entering Utah Territory. Cynthia, who was pregnant, was tending nine children—six of whom were orphans she and William had adopted.³ That winter she received news her husband had been captured and was being held as a prisoner of war at Camp Scott, near Fort Bridger. Would she and the children ever see William again?

The Utah War of 1857–58 grew out of tension between Mormon⁴ and federal authority. This armed conflict, formally identified by the U.S. government as the Utah Expedition, foreshadowed the struggle between states' rights and federal authority that played out a few short years later during the American Civil War. On a macro level, the Utah War can be recounted in terms of competing demands between Mormons and the federal government, but this story poignantly illustrates how the Utah War affected individual lives.

Teenage Marriage and Instant Family

Cynthia's family joined the Mormon Church in Tennessee. After the death of her father in June 1845, her widowed mother moved the family to Nauvoo, Illinois, in March 1846, where they lived only a few short months before they and other Mormons felt pressure to leave the state.⁵ The family relocated to Council Bluffs in present-day Iowa, where Cynthia's oldest brother, William, enlisted in the U.S. Army's Mormon Battalion for the Mexican-American War. The rest of the family spent several years in frontier surroundings earning a living and saving money to buy a wagon, steers, and cows.⁶ In 1851, as a fifteen-year-old teenager, she traveled in Captain John G. Smith's company across the plains to Salt Lake City.⁷ Settling in Provo, Utah Territory, Cynthia (now sixteen) was living with her widowed brother, William A. Park, when she met William Stowell (a twenty-nine-year-old émigré from Nauvoo). He was caring for his

¹ Cynthia Jane Park Stowell (FamilySearch PID: KWJZ-XNZ) was born 20 April 1836 in Yorkville, Gibson County, Tennessee; hereafter the FamilySearch personal ID number will be listed in parentheses (without "FamilySearch PID").

² William Rufus Rogers Stowell (KWN2-PHJ) was born 23 September 1822 in Solon, Oneida County, New York.

³ During his life, William wrote three accounts of his Utah War experiences. One handwritten version, titled William R. R. Stowell Journal, is in the Church History Library in Salt Lake City. Another handwritten account titled "The Echo Cañon War" is housed at L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University. The third and most complete version is located at the Weber County Daughters of Utah Pioneers Museum in Ogden, Utah; see James Little, *A Biographical Sketch of William Rufus Rogers Stowell* (Colonia Juárez, Mexico: self-published, January 1893). The last account was prepared under the supervision of William Stowell and includes expanded journal entries.

⁴ "Mormon" is a nickname for members of The Church of Jesus Christ of Latter-day Saints.

⁵ *Cynthia Jane Park Stowell Autobiography* (n.p., n.d.), 2, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah.

⁶ *Ibid.*, 2.

⁷ Mormon Pioneer Overland Travel, 1847–1868, <https://history.lds.org/overlandtravel/pioneers/44757>. Utah's largest city was known as Great Salt Lake City during the Utah War. It was not until 1868 that the city's name was officially changed to Salt Lake City. For purposes of simplicity, this narrative will refer to Salt Lake City.

fifteen-month-old nephew, William Henry Packard, whose parents had died.⁸ The Stowells were married by Apostle John Taylor on 19 October 1852. In the fall of 1853, Governor Brigham Young asked the Stowells to move to the newly designated territorial capital of Fillmore in Pahvant Valley to guard against “Indian depredations” and to help build a wing of the planned statehouse.⁹ On 22 April 1854, two days after Cynthia’s eighteenth birthday, William brought home his half-brother Dan’s five orphans, who ranged in age from six to thirteen, whom he wanted to adopt.¹⁰ Two days later, Cynthia gave birth to her first son, Brigham.¹¹ The young mother now found herself with seven children to rear.

In June 1855, Cynthia and William moved to Bingham’s Fort near Ogden.¹² In October, William married a plural wife, Sophronia Kelley, who had a son from a previous marriage.¹³ On 6 January 1856, Cynthia gave birth to twins Amanda and Miranda; Sophronia gave birth to Elvira on 12 September.¹⁴ Their large family eked out a meager living on their farm.

Escalating Tensions

The Utah War arose from a complex web of causes and motivations. Stated briefly, federal and Utah territorial authorities often clashed regarding Mormon authority and influence in the territorial court system, the mail service, policies regarding American Indian relations, polygamy, and the moral character of territorial appointees.¹⁵ On 6 January 1857, Utah’s legislators approved provocative memorials to President James Buchanan arguing for rejection of federal officials who did not reflect local values.¹⁶ Shortly thereafter, Buchanan received

⁸ William Henry Packard (KWZ5-G52) was born 12 August 1851 in Springville, Utah County, Utah Territory.

⁹ William R. R. Stowell Journal, 1. Both the small town of Fillmore and Millard County in which it is located were named for U.S. President Millard Fillmore. Indian threats were a legitimate concern as the October 1853 massacre near Fillmore of U.S. Army Captain John W. Gunnison and his military survey party demonstrated.

¹⁰ The orphans were William A. (1845–1915, LCXT-ZL8), Harriet Eliza (1843–1897, KWJD-CV1), George Washington (1845–1927, KWJ8-3M5), Mary Louisa (1847–64, KWVZ-1R7), and Ann Jeanette Abigail Stowell (1848–1912, KWNF-783).

¹¹ Brigham Stowell (KWCD-RTN) was born 24 April 1854 in Fillmore, Utah Territory.

¹² Begun in the spring of 1851, Bingham’s Fort “was located north of Second Street and west of Wall Avenue in Ogden. The fort enclosed an area 120 by 60 rods and its walls were built of rocks and mud, principally mud. . . . At the close of 1854, Bingham’s Fort had a population of 732.” Kate B. Carter, *Our Pioneer Heritage* (Salt Lake City: Daughters of Utah Pioneers, 1966), 9:123–24.

¹³ Sophronia Kelley (KWN2-PHN) was born 22 July 1826 in Potton, Richelieu, Quebec, Canada. [George Washington Eldredge](#) (KWJX-59G) was born 25 June 1846 in Mormon Grove, Pottowattamie, Iowa.

¹⁴ Amanda (KWC6-RVG) and Miranda (KWZS-7S6) were born 6 January 1856, and Elvira (KWJD-PFJ) was born on 12 September 1856 at Bingham’s Fort (present-day Ogden), Weber County, Utah Territory.

¹⁵ President James Buchanan justified the Utah Expedition based on complaints from numerous individuals, including William W. Drummond, associate justice of the Utah Territory Supreme Court; W. M. F. Magraw, a mail contractor who lost a lucrative bid to the Brigham Young Express and Carrying Company; and Thomas S. Twiss, Indian agent on the Platte River. Leonard J. Arrington, *Great Basin Kingdom: An Economic History of the Latter-day Saints, 1830–1900* (Urbana: University of Illinois Press, 1958), 171. For additional context, see Brent M. Rogers, *Unpopular Sovereignty: Mormons and the Federal Management of Early Utah Territory* (Lincoln: University of Nebraska Press, 2017), 5, 9–15.

¹⁶ Several of the men nominated for federal appointments were later indicted for treason, though all were finally pardoned. William P. MacKinnon, *At Sword’s Point, Part I: A Documentary History of the Utah War, to 1858* (Norman, OK: The Arthur H. Clark Company, 2008), 63–73.

reports of rebellion and murder in Utah. Utah Territory Supreme Court Associate Justice William W. Drummond, a married man who flaunted his mistress, had tried to diminish Mormon influence by reducing the power of Utah's county probate courts. After disagreeing with local officials, he wrote a formal complaint to Buchanan, then fled first to California and later to New Orleans where he resigned with a letter that became a scathing newspaper account of Mormon harassment, alleging that church leaders had destroyed Territorial Supreme Court papers and murdered government officials.¹⁷ Drummond called for a non-Mormon replacement as governor "with a sufficient military aid" to see the job through.¹⁸ John M. Bernhisel, Utah's territorial delegate in the U.S. House of Representatives, wrote to Governor Young that "the clouds are dark and lowering . . . that the Government intended to put [polygamy] down," and that federal troops might be sent to overturn the perceived rebellion.¹⁹

The Utah Expedition and Utah's Response

In May 1857, while Congress was adjourned, President Buchanan ordered U.S. soldiers to escort and install Alfred Cumming as incoming territorial governor replacing Brigham Young.²⁰ They also escorted Delana R. Eckels, the newly appointed chief justice of Utah's Supreme Court.²¹ The army left Fort Leavenworth (Kansas Territory) on 18 July. While Governor Young likely received earlier reports of the federal government's actions, on 24 July 1857 (ten years after a vanguard company of Mormon pioneers entered the Salt Lake Valley), Porter Rockwell, Abraham O. Smoot, and Judson Stoddard shared alarming news with a pioneer celebration in Big Cottonwood Canyon that the U.S. Army was marching on Utah Territory.²² The inability of direct communication between Young and Buchanan made war seem likely.

Recalling mob action that required the forced exoduses of church members from both Missouri and Illinois,²³ on 1 August Governor Young mustered the Nauvoo Legion, Utah's territorial militia—"arguably America's largest, most experienced militia."²⁴ Captain Stewart Van Vliet, an army quartermaster sent to procure food and supplies, met with Young in early September and disclosed the army's mission to replace him as governor. Young declared

¹⁷ "Utah and Its Troubles," 19 March 1857, *New York Herald*, 20 March 1857, 4–5, as cited in *At Sword's Point, Part 1*, 102–3.

¹⁸ "Judge Drummond's Letter of Resignation," in *The Utah Expedition, 1857–1858: A Documentary Account of the United States Military Movement under Colonel Albert Sidney Johnston, and the Resistance by Brigham Young and the Mormon Nauvoo Legion*, ed. LeRoy R. Hafen and Ann W. Hafen (Glendale, CA: The Arthur H. Clark Company, 1982), 363–66.

¹⁹ John M. Bernhisel to Brigham Young, 2 April 1857, Church History Library, as cited in *At Sword's Point, Part 1*, 106–7.

²⁰ A former mayor of Augusta, Georgia, Cumming served as Utah's territorial governor from 1858 to 1861.

²¹ Eckels served from 1857 to 1860 and was both preceded and succeeded by John F. Kinney.

²² Richard Whitehead Young, "The Nauvoo Legion," *Contributor*, August 1888, 362.

²³ Expulsion from Missouri and Illinois and assassination of their prophet and patriarch clearly influenced the decisions of both Young and the Mormon leadership. For more about the expulsion, see Clark V. Johnson, *Mormon Redress Petitions: Documents of the 1833–1838* (Provo, UT: Religious Studies Center, 1992); Richard E. Bennett, *We'll Find the Place: The Mormon Exodus, 1846–1868* (Norman, OK: University of Oklahoma Press, 2009).

²⁴ MacKinnon, *At Sword's Point, Part 1*, 35.

martial law on 15 September and restricted admittance to the territory.²⁵ Col. Edmund B. Alexander's federal forces, though, had already entered the territory in today's southwestern Wyoming. In late September, Alexander set up temporary Camp Winfield on Hams Fork of the Green River (see #1, "The Green River Theater" map) and reconnoitered two possible routes of march to Salt Lake City—northwest through Soda Springs or southwest through Echo Canyon.

In early October, Lt. William Stowell was serving as an adjutant in Major Joseph Taylor's Nauvoo Legion infantry battalion.²⁶ To hinder the army's advance, Mormons burned Fort Bridger and nearby Fort Supply on 3–4 October, and the Nauvoo Legion took watchful note of the Utah Expedition's approach.²⁷ (See #2 on map.) Many of the territory's militia men suffered from a lack of adequate food and clothing, living on baked flour and water while dealing with occasional snowfalls.²⁸

During the night of 3 October, Stowell dreamed he had been captured by the army and made a prisoner of war but that he would subsequently escape "without any material injury." At the conclusion of his dream, he found himself riding through Echo Canyon and returning safely to his family.²⁹ That week, Taylor, Stowell, Wells Chase, George Rose, and Joseph Orton were dispatched to watch the movement of the approaching U.S. troops in the Green River area.³⁰

As Major Taylor's adjutant, Stowell carried the following orders from the Nauvoo Legion's commander (and Brigham Young's second counselor in the Mormon Church's First Presidency), Lieutenant General Daniel H. Wells:³¹

Head 2nd Eastern Expedition,
Camp n[ea]r. Cache Cave³² Oct 4: 1857.

Major Joseph Taylor:

²⁵ Within this charged political climate and apparently without Governor Young's order or consent, some territorial militia members and their Paiute Indian allies massacred the Baker-Fancher party at Mountain Meadows in southern Utah on 11 September 1857. See Ronald W. Walker, Richard E. Turley Jr., and Glen M. Leonard, *Massacre at Mountain Meadows* (New York: Oxford, 2011).

²⁶ Stowell was appointed adjutant on 15 May 1857. See "Roll of Officers, Non-commissioned Officers and Privates of the 5th Regiment Commanded by Colonel C. W. West, Ogden City," L. Tom Perry Special Collections.

²⁷ Fort Bridger was built in 1842 on Blacks Fork of the Green River by James Bridger—a mountain man, trapper, and scout. Mormons purchased the fort in 1855. Fort Supply, twelve miles south of Fort Bridger, was built by Mormon pioneers "between Willow Creek and Smith's Fork of Green River" in present-day Uinta County, Wyoming. Established as a successful "experiment of raising wheat in that high altitude," Fort Supply was burned by the Legion, together with Fort Bridger, in the fall of 1857 at the beginning of the Utah War. Carter, *Our Pioneer Heritage*, 9:166–68.

²⁸ Donna G. Ramos, "Utah War: U.S. Government Versus Mormon Settlers," <http://www.historynet.com/utah-war-us-government-versus-mormon-settlers.htm>.

²⁹ William R. R. Stowell Journal, 1. See also "Echo Cañon War," 1 and Little, *Biographical Sketch*, 43.

³⁰ William R. R. Stowell Journal, 2; Stowell, "The Echo Cañon War," 3; Little, *Biographical Sketch*, 43; for the names of the men, see "Nauvoo Legion," *Contributor*, August 1888, 370.

³¹ For more about Wells's defensive campaign, see Quentin Thomas Wells, *Defender: The Life of Daniel H. Wells* (Logan: Utah State University Press, 2016), chap. 11.

³² Cache Cave played a significant role in the Utah War as Legion headquarters in Echo Canyon. See Hank R. Smith, "Cache Cave: Utah's First Register," in *Far Away in the West: Reflections on the Mormon Pioneer Trail*, ed. Scott C. Esplin, Richard E. Bennett, Susan Easton Black, and Craig K. Manscill (Provo, UT: Religious Studies Center; Salt Lake City: Deseret Book, 2015), 197.

You will proceed with all possible dispatch without injuring your animals, to the Oregon road near the bend of Bear River north by East of this place. Take close and correct observations of the country on your route. When you approach the road send scouts ahead to ascertain if the invading troops have passed that way. Should they have passed, take a concealed route and get ahead of them. Express to Col. [Robert T.] Burton who is now on that road and in the vicinity of the troops, and effect a junction with him so as to operate in concert. On ascertaining the locality or route of the troops proceed at once to annoy them in every possible way. Use every exertion to stampede their animals and set fire to their trains. Burn the whole country before them and on their flanks. Keep them from sleeping by night surprises. Blockade the road by felling trees or destroying river fords where you can. Watch for opportunities to set fire to the grass so as possible to envelop their trains. Leave no grass before them that can be burned. Keep your men concentrated as much as possible and guard against surprise. Keep scouts out at all times, and communication open with Col. Burton, Major [John D. T.] McAllister³³ and O[rrin]. P[orter]. Rockwell, who are operating in the same way. Keep me advised daily of your movements and every step the troops take, and in which direction. God bless you and give you success.

Your bro. in Christ,
Daniel H. Wells.

PS. If the troops have not passed or have turned in this direction, follow in their rear and continue to annoy them, burning any trains they may leave. Take no life, but destroy their trains and stampede or drive away their animals at every opportunity.³⁴

Prisoners of War

Meanwhile, Major Lot Smith's Mormon scouts patrolled "with orders to stampede the animals, burn the grass, stage nightly surprises to keep the soldiers from sleeping, block the road with fallen trees and destroy the fords."³⁵ On 4–5 October, Smith burned three supply trains that were hauling tons of food and supplies for the army.³⁶ The following week, he ran off seven hundred head of federally owned cattle.³⁷ (See #3 on map.)

Captain Randolph B. Marcy's Utah Expedition soldiers fired dozens of shots at Smith's militiamen on 16 October, but none were injured or captured. (See #4 on map.) That afternoon

³³ John D. T. McAllister is best known for composing "The Handcart Song."

³⁴ Orders of Daniel H. Wells as quoted in Third District Court (Territorial), Case Files, *People v. Young*, Utah State Archives, Series 9802; quoted also in Stowell, "Echo Cañon War," 1–2; and "Indictment of the Mormon Leaders," *New-York Tribune*, 2 March 1858.

³⁵ "Peace and Violence among 19th-Century Latter-day Saints," <https://www.lds.org/topics/peace-and-violence-among-19th-century-latter-day-saints?lang=eng>.

³⁶ "Narrative of Lot Smith," in *Mormon Resistance*, 220–28.

³⁷ Richard E. Turley Jr. and John Eldredge, "Utah War," in *Mapping Mormonism: An Atlas of Latter-day Saint History*, ed. Brandon S. Plewe, 2nd ed. (Provo, UT: BYU Press, 2014), 111. The army and Lot Smith's scouts continued to skirmish throughout the month of October. (See #6 on map.)

Major Taylor's small party observed smoke and thought they had located Smith's camp, but instead Marcy's soldiers captured Taylor, Stowell, and their pack mules.³⁸ (See #5 on map.) The three men traveling with them escaped.

Stowell carried the orders from General Wells inside a small pocket journal in his shirt. His first thought was to get rid of the papers, but he quickly reconsidered. As he later wrote, "After dark, I took the book containing the orders out of my bosom, intending to drop it by the side of my horse. Just as I was about to drop the book, a quiet, distinct [otherworldly] voice said, 'Keep them, for they will do more good than harm.'"³⁹ He was surprised, for he couldn't see any reason to keep them. He tried to throw them away twice more, and each time he felt the same impulse to retain them—which he did.⁴⁰

Stowell and Taylor were placed under guard at Camp Winfield and questioned separately by Col. Alexander, who was at that time the senior officer in the field. When asked why he was there, Stowell replied, "To repel a mob, sir." Asked why he thought the army was a mob, he replied, "I have known the Latter-day Saints to be harassed by mobs from my first acquaintance with them. . . . It had been reported to us that there was an army coming from the states under the name of government troops without any legal cause, hence we regard it as vile mobocracy."⁴¹ He warned the colonel about the strong fortifications in Echo Canyon, exaggerating the number of the Legion's troops as 25,000 to 30,000.⁴² The army, he said, would suffer severe casualties if they attempted to enter the Salt Lake Valley by force. Stowell's orders were soon discovered, and he was interrogated again. Stowell warned the colonel against entering Salt Lake City through Marsh Valley in present-day Idaho because General Chauncey W. West was guarding that entrance.⁴³

Stowell was jeeringly told on 17 October that the army would winter in Salt Lake City and that "Jesus Christ cannot keep us out!"⁴⁴ Col. Alexander and his senior advisers sensed the danger of traveling via Echo Canyon and decided the following day to enter the Salt Lake Valley by way of Soda Springs, traveling northward along Hams Fork.⁴⁵ Stowell recorded that the information he and Major Taylor shared regarding Mormon defensive operations caused division within the army's leadership. As a result, the army retraced its route down Hams Fork and waited for Col. Albert Sidney Johnston's arrival.⁴⁶ This short delay—along with the more

³⁸ Young, "Nauvoo Legion," 370.

³⁹ Little, *Biographical Sketch*, 44.

⁴⁰ "Echo Cañon War," 5.

⁴¹ *Ibid.*, 4. Compare William R. R. Stowell Journal, 2, and Little, *Biographical Sketch*, 44–45. President James Buchanan had never informed Brigham Young that he was being replaced as territorial governor and that a Utah Expedition was being sent to escort his successor.

⁴² The actual number was probably about 1,100. See *Church History in the Fulness of Times*, 2nd ed. (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2003), 373.

⁴³ William R. R. Stowell Journal, 3; Little, *Biographical Sketch*, 46.

⁴⁴ *Ibid.*

⁴⁵ Brandon J. Metcalf, "The Nauvoo Legion and the Prevention of the Utah War," *Utah Historical Quarterly* 72, no. 4 (Fall 2004): 310.

⁴⁶ "Echo Cañon War," 6.

significant impact of “severe weather, deep snow, and a massive loss of animals”⁴⁷—possibly prevented an armed conflict that winter that could have resulted from the army’s immediate deployment.

Taylor and Stowell were restrained in irons while they suffered from cold, hunger, and growing uncertainty. Time surely passed slowly for them. Stowell claimed that a sergeant fed them vegetable soup that had been poisoned. They vomited after sampling it and administered priesthood blessings to each other. Both men remained weak for several days.⁴⁸

On Trial for Treason

Col. Johnston arrived on 3 November, escorting Governor Cumming and Chief Justice Eckels. Johnston complained to army headquarters on 5 November that the Mormons had “placed themselves in rebellion against the Union and entertain the insane design of establishing a form of government thoroughly despotic and utterly repugnant to our institutions.”⁴⁹

About this time, Major Taylor formulated an escape plan. Stowell was suffering from rheumatism from the cold march. He began spinning a yarn to his guards at the campfire while Major Taylor escaped into an opening in a passing herd of cattle. Taylor’s absence went unnoticed for about fifteen minutes.⁵⁰ A party with bloodhounds searched but couldn’t find him. Half frozen, he joined up with a Mormon supply train four miles from Fort Bridger, sharing military intelligence and reporting Stowell’s capture to Brigham Young.⁵¹

On 16 November, the army established temporary winter quarters at Camp Scott, about two miles southwest from Fort Bridger. (See #7 on map.) They spread Sibley tents over the prisoners and staked them tightly down. Many animals died of the cold that night. Stowell’s legs were subsequently shackled, and he complained of “living [in the guard tent] with filthy lousy soldiers and being covered with body lice.”⁵² Brigham Young wrote to Col. Johnston on 26 November informing him that “if you imagine that keeping, mistreating or killing Mr. Stowell will redound to your credit or advantage, future experience may add to the stock of your better judgment.”⁵³

Near Camp Scott, Governor Cumming, Chief Justice Eckels, and their associates set up a temporary seat of territorial government in quarters called Eckelsville, a “ramshackle warren of

⁴⁷ William P. MacKinnon, ed., *At Sword’s Point, Part 2: A Documentary History of the Utah War, 1858–1859* (Norman, OK: The Arthur H. Clark Company, 2016), 618. The name of the sergeant later recorded by the captives does not correspond to anyone carried on the Utah Expedition’s muster rolls.

⁴⁸ William R. R. Stowell Journal, 3; “Echo Cañon War,” 5.

⁴⁹ Colonel Johnston to Army Headquarters, 5 November 1857, in *Mormon Resistance: A Documentary Account of the Utah Expedition, 1857–1858*, ed. LeRoy R. Hafen and Ann W. Hafen (Lincoln: University of Nebraska Press, 1958), 159. Within a few years, Johnston would join the Confederacy and die at the Battle of Shiloh—the highest-ranking officer killed in the Civil War.

⁵⁰ William R. R. Stowell Journal, 3.

⁵¹ Joseph Taylor Journal, 1857, Church History Library; “Echo Cañon War,” 7.

⁵² “Echo Cañon War,” 7–8; Little, *Biographical Sketch*, 48.

⁵³ Brigham Young to Col. A. S. Johnston, 26 November 1857, in *Journal History of the Church*, 4 January 1857, 3–4. Thanks to Steve Richardson for identifying this resource.

dugouts, log cabins, tents, buggies, and wagon boxes.”⁵⁴ (See #8 on map.) Mormon troops continued to watch the army from nearby Bridger Butte. (See #9 on map). Not intimidated by Governor Young’s earlier correspondence, Eckels convened a grand jury on 30 December that indicted twenty Mormons for high treason. The list of those indicted included the Church’s First Presidency (Brigham Young, Heber C. Kimball, and Daniel H. Wells⁵⁵), John Taylor, George D. Grant, Lot Smith, Orrin Porter Rockwell, William A. Hickman, Albert Carrington, Joseph Taylor, Robert Burton, James Ferguson, Ephraim Hanks, and the army’s prisoner, William Stowell.⁵⁶

On 5 January 1858, with Judge Eckels presiding, Stowell was charged in person (the other nineteen were charged in absentia) with “wicked, malicious, and treasonable conspiracy, combination, confederation, and agreement.” Stowell was further charged with possessing “a wicked, malicious and treasonable communication from the said Daniel H. Wells to the said Joseph Taylor.”⁵⁷ Journalist Albert G. Browne Jr.,⁵⁸ a reporter for Horace Greeley’s *New-York Tribune* who doubled as the court’s clerk, sent the following account to the *Tribune*: “Stowell is a thick, heavy-set man, not more than five feet six inches in height, with a rough and obstinate, but not malignant countenance, short and shaggy black hair, and an illiterate expression. He was clothed warmly, and with tolerable neatness, Judge Eckels having personally inspected and provided for his physical cleanliness before the arrival of the Marshal at camp. He listened to the reading of the indictment with composure, and was evidently gratified, surprised to find his name in such noble company.”⁵⁹ Stowell hired the gray-bearded Virginia attorney Charles Maurice Smith, who was traveling with the army as a civilian camp-follower, for two hundred dollars, pled not guilty, and asked for an adjournment to secure witnesses.⁶⁰ Eckles agreed to a delay for both sides to call witnesses, noting that there were still numerous other “persons who had not yet been arrested.”⁶¹ Meanwhile, Lt. Stowell remained a prisoner.

Sister Wives with Shoeless Orphans

On the home front, unaware of their husband’s capture, Cynthia and Sophronia worked hard to harvest crops and prepare for winter. Cynthia wrote, “We were living on our town lot in Ogden in a house with two rooms for our families. The oldest boy of the orphans, about fifteen, was the best help we had for our outdoor work before the severe cold of winter set in. He, with

⁵⁴ MacKinnon, *At Sword’s Point, Part 2*, 284.

⁵⁵ After the unexpected death of Jedediah M. Grant on 1 December 1856, Wells was set apart as second counselor in the First Presidency on 4 January 1857.

⁵⁶ Third District Court (Territorial), Case Files, *People v. Young*, Utah State Archives and Record Service, Series 9802. See “Indictment of the Mormon Leaders,” *New-York Tribune*, 2 March 1858. The other individuals indicted were Lewis Robison, Joshua Terry, John Harvey, Daniel Jones, Phineas Young, and William Young (spelling corrected). In the original handwritten indictment, blank space was left for the later addition of more people.

⁵⁷ Third District Court (Territorial), Case Files, *People v. Young*, Utah State Archives, Series 9802, Salt Lake City.

⁵⁸ The overqualified but inexperienced reporter had a bachelor’s and law degree from Harvard, a law license, and a PhD from the University of Heidelberg. See MacKinnon, *At Sword Point, Part 1*, 186 and MacKinnon, *At Sword’s Point, Part 2*, 96.

⁵⁹ “A Mormon Prisoner—His Trial,” *New-York Tribune*, 2 March 1858.

⁶⁰ “Echo Cañon War,” 8. MacKinnon notes that “One of the war’s mysteries is how Smith, later a prominent Washington lawyer, happened to accompany the Utah Expedition.” *At Sword’s Point, Part 2*, 392n44, 576.

⁶¹ “A Mormon Prisoner—His Trial.”

a yoke of steers and a wagon, hauled a large quantity of sage brush from the sand ridge for fuel as he was too young to battle with the difficulties of hauling wood from the canyons.” Her son, she said, “was, as well, poorly clad and wore a pair of tattered men’s shoes until a kind neighbor furnished him a better pair. The other wife and myself worked together and spun yarn which we . . . wove into cloth to supply the pressing wants of the family.”⁶²

During those early years, Utah lacked sufficient means to manufacture clothing and bedding. Despite their best efforts, Cynthia and Sophronia were unable to provide shoes for their children during the winter. Cynthia wrote: “Sophronia and myself took turns on alternate days to go with ox team and gather the squashes, potatoes, etc. and bring them home for the winter. The second orphan boy of eleven years usually accompanied us with his thin clothing and shoeless feet in the cold raw winds of autumn. Sophronia’s father kindly let us have a winter cow, but our supply of milk was very limited for want of food and shelter for the cow.”⁶³

Many kind neighbors provided food for their family, and Cynthia recorded that “as a family we enjoyed excellent health. Plain food, fresh air, and a healthy climate all worked in our favor.” Unfortunately, they did have one serious accident when William Henry Packard, “the first orphan adopted into the family, and now about 8 years old, accidentally ran a pitchfork into his leg. He caught cold in it and had a serious time for three weeks during which he required good care and nursing.”⁶⁴

Adding to her anxiety, Cynthia learned, likely during November, of William’s imprisonment. “Circumstances did not admit,” she observed, “to our keeping up a correspondence with him.”⁶⁵ For his part, William was able to write his family only one short note during his imprisonment. His family was able to write only one or two times after being informed by Church leaders that there would be an opportunity of corresponding with him. Cynthia and Sophronia were both pregnant, and they dreamed of being reunited with William. “We had some dreams of his being home with us again and that gave us some hope and a little comfort. At one time I dreamed that he was at home and played with the baby on my lap, that was just getting old enough to take a little notice of its surroundings.”⁶⁶

Midwinter, Apostle Orson Hyde visited Cynthia and Sophronia to assure them that “all things would work around right for Mr. Stowell’s deliverance and restoration to his family.” She wrote that the winter passed “the faster and with less borrowed anxiety from the constant care and exertion required to meet the urgent demands of the family.” Cynthia recorded that she deeply appreciated her friendship with her sister wife, Sophronia, who “worked faithfully along with me in these difficult times, and our faith and confidence in each other has remained steadfast ever since.”⁶⁷

Continued Captivity

⁶² *Cynthia Jane Park Stowell Autobiography*, 3.

⁶³ *Ibid.*, 4.

⁶⁴ *Ibid.*

⁶⁵ *Ibid.*

⁶⁶ *Ibid.*

⁶⁷ *Ibid.*

In February or March, Lt. Stowell and a fellow prisoner, a U.S. soldier named Cpl. Nicholson who was “imprisoned for some light offence,”⁶⁸ stockpiled food and bribed a guard so they could escape. After four days of wandering near Fort Supply, they concluded that they would almost certainly die of exposure so they returned to camp. William later wrote that it required great endurance to reach the camp. Their feet, hands, and face were “frozen and our strength almost exhausted.” Stowell recorded that upon seeing them back in custody, Eckels commented that “he would rather have frozen to death on the mountains than come back.” Stowell told him, “I was not ready to die yet.”⁶⁹ Manacled with a heavy ball and chain, Stowell later recorded that Cpl. Nicholson was court-martialed and received fifty lashes for his desertion. “I was compelled to see the fifty lashes severely administered,” he wrote. “When I was released, [Nicholson] was still a prisoner with ball and chain. The punishment seemed to be barbarous in the extreme.”⁷⁰

Soon after, Eckels surprised Stowell with a pie baked by an apostate Mormon in camp, Elizabeth Wadsworth.⁷¹ More than a year earlier, James and Elizabeth Wadsworth had brought their adopted nephew, also named James, from England to Utah Territory as part of the ill-fated Hunt wagon company that accompanied the Willie and Martin handcart companies. While living in Payson, they resisted pressure to practice plural marriage. Their niece, Elizabeth Cotton, joined the Wadsworth household with the intent to “escape from Utah and return to Iowa”⁷² and had traveled with them to Eckelsville. The Wadsworths were disgruntled with Mormonism, and Stowell claimed it was widely known in camp that Elizabeth Cotton was sleeping with Eckels.⁷³

A week after the initial gift of a pie, Eckels and James Wadsworth privately presented Stowell with a most unusual gift for a tee totaling Mormon: a bottle of liquor and another pie. Eckels told him not to share the liquor with anyone. Wadsworth quietly confided to Stowell that it had been laced with chloroform. Stowell dumped the liquor on the ground but ate some of the pie, which promptly made him sick. A man who found a small portion of the liquor remaining, drank it, became ill, and was taken to the hospital. A prisoner told the man, “They have tried to poison Stowell, and you have got the dose.”⁷⁴

⁶⁸ Little, *Biographical Sketch*, 51. This may have been Edwin or Edward E. Nicholson, Co. K, Tenth U.S. Infantry. In 1861 he returned east with the Tenth Infantry to fight in the Union Army in Virginia, was discharged in July 1862 and commissioned an officer in the 4th Maryland Infantry, a volunteer regiment. He is identified as a private in Utah Expedition rolls, but William Stowell refers to him as a corporal.

⁶⁹ “Echo Cañon War,” 9.

⁷⁰ Little, *Biographical Sketch*, 52.

⁷¹ Elizabeth Wadsworth “emigrated to Utah in 1856, but soon became disgusted with the practices there and came to Newton, Iowa, where she united with the Reorganized Church of Jesus Christ of Latter Day Saints in 1866.” *Newton [Iowa] Journal*, 3 February 1892, 2.

⁷² “Late from the Utah Expedition,” *New-York Tribune*, 22 January 1858, 2.

⁷³ Little, *Biographical Sketch*, 52. In 1858 Cotton left Utah with Eckels and became a member of his household in Greencastle, Indiana. In the early 1860s she married the judge’s son, William, the day after he divorced his first wife.

⁷⁴ William R. R. Stowell Journal, 6; “Echo Cañon War,” 10.

Into this setting rode Col. Thomas L. Kane on 12 March as an unofficial peace commissioner.⁷⁵ After informing President Buchanan the previous Christmas Day that he intended to travel to Utah to offer his services as an unofficial negotiator, Kane had traveled by steamer from New York to San Pedro and then quietly traveled overland northeast to meet with Brigham Young in Salt Lake City. Young directed Kane to “[p]lease learn what you can in regard to Stowel[[]], and what their intentions are toward him.”⁷⁶ Kane rode through mountain snows to Camp Scott in order to speak with Col. Johnston. Soldiers suspected Kane was a Mormon, and as Captain Jesse A. Gove reported, his men “want to hang him.”⁷⁷ To avoid conflict, Kane moved a short distance to Eckelsville. He called the men at Camp Scott “monomaniacs,” with “no exception”⁷⁸ and assessed Chief Justice Eckels as “an over eager prosecutor and certainly one of the most indiscreet of speakers. . . . He boasts to all the world of what he intends to do when he reaches the little capital [Salt Lake City].”⁷⁹

Kane helped convince Governor Cumming to enter Salt Lake City without a military escort, which defused much of the tension. Kane also proved instrumental in working out a solution to the misunderstandings between the federal government and the Mormons.

Shortly after Cumming left Eckelsville for Salt Lake City, Eckels began empanelling a grand jury to probe plural marriage in Utah. It was a judicial action that was “well beyond his judicial purview. . . . Absent a U.S. or territorial statute banning polygamy, the judge’s gratuitous charge to the jury smacked of religious persecution, a provocation that sent shock waves to Salt Lake City and Washington.”⁸⁰ Kane assessed him as “a bad man” who “desired to embarrass the peace negotiations, to *which he is opposed*.”⁸¹ Governor Cumming called Eckels’s actions “unwise and unauthorized.”⁸²

The Move South

Meanwhile in Salt Lake City, fearing military occupation by federal troops, Young convened a special conference on 21 March 1858 in the Old Tabernacle on Temple Square. Referring to the 1855 Crimean War Siege of Sebastopol, he said it would be better to burn their cities than allow the army to live in them—rendering hollow any military victory. Young instructed residents north of Utah County to move south for safety. Approximately thirty thousand people from southern Idaho to the Salt Lake Valley’s Point of the Mountain moved on snowy, slushy roads to central and southern Utah. Many of the refugees settled temporarily in

⁷⁵ For Kane’s friendship with the Latter-day Saints and motivations behind this unofficial peace mission, see Matthew J. Grow, *“Liberty to the Downtrodden”: Thomas L. Kane, Romantic Reformer* (New Haven: Yale University Press, 2009).

⁷⁶ Brigham Young to Thomas L. Kane, 22 March 1858, Church History Library, Salt Lake City, Utah.

⁷⁷ MacKinnon, *At Sword’s Point, Part 2*, 283.

⁷⁸ MacKinnon, *At Sword’s Point, Part 2*, 285.

⁷⁹ Thomas L. Kane to James Buchanan, ca. 15 March 1858, Kane Family Papers, Brigham Young University, Provo, Utah.

⁸⁰ MacKinnon, *At Sword’s Point, Part 2*, 383–84.

⁸¹ Thomas L. Kane to Judge John K. Kane, 4 April 1858, Kane Family Papers, L. Tom Perry Special Collections, Brigham Young University.

⁸² Alfred Cumming to James L. Orr, 12 May 1858, James Buchanan Papers, Historical Society of Pennsylvania.

Utah County between Provo and present-day Salem. Elder Wilford Woodruff noted in his journal: “North to the South the road is lined for 50 to 100 miles from Box Elder to Provo with horse, mule & ox teams and loose cattle sheep & hogs and also men women & children. All are leaving their homes.”⁸³ The massive three-month move obliged Latter-day Saints to make do as best they could.

As both Cynthia and Sophronia were pregnant, they did not leave their home in Ogden until 21 April—just one week after the birth of Cynthia’s son Rufus.⁸⁴ In those extreme circumstances, Sophronia gave birth to daughter Mary on 4 May.⁸⁵ Cynthia wrote that the difficulties “seemed quite insurmountable” and added:

In this wagon were myself and four children, Sophronia and her two children, and the six orphan children, in all fourteen souls with no other male assistance than the orphan boys we were raising. We could take nothing more with us than necessary clothing, bedding and food, the latter only enough to last us until we hoped to be able to get more by a return of the team. We went as far as Salt Lake City and found shelter in the house of Mr. Seth M. Blair.⁸⁶ There we remained until the oldest boy, Wm. A. Stowell, returned to Ogden and brought down another load. In these two loads were all we took with us in the move; very little for so large a family.⁸⁷

Pleading for Her Husband

The first week of May or so, Cynthia met with Governor Cumming in Salt Lake City to explain personally her husband’s situation and plead for his release. Cumming listened to her plight and promised to take a letter to William when he returned to Camp Scott.⁸⁸ Cynthia wrote the following account of her meeting with the incoming governor:

He received me very kindly. He inquired about the family and as his queries led to it I gave him an account of the family, its numbers, the orphan children, etc. He said it was a bad shape to be in. His sympathetic attitude cheered me. He probably thought my case quite a representative one among our people. He assured me he would do all he could for Mr. Stowell. At the close of our short interview he gave me ten dollars. I had expected he would feel ugly towards us and of course was the more surprised at his kindness and sympathy. At that time there was not much in the way of good to be had in Utah.⁸⁹

⁸³ Scott G. Kinney, ed., *Wilford Woodruff’s Journal, 1833–1898 Typescript*, 9 vols. (Salt Lake City: Signature Books, 1983), 5:183, 185, spelling standardized.

⁸⁴ Rufus Stowell (KWJD-KJP) was born 14 April 1858 in Ogden and died 14 October 1858 in Ogden.

⁸⁵ Mary Stowell (KWVS-5CT) was born 4 May 1858 in Ogden and died 17 October 1858 in Ogden.

⁸⁶ Blair, a Legion major, played a colorful role in the war as Brigham Young’s liaison with fellow Texans U.S. Senator Sam Houston and Buchanan peace commissioner Ben McCulloch.

⁸⁷ *Cynthia Jane Park Stowell Autobiography*, 4–5.

⁸⁸ Governor Cumming was true to his word and delivered Cynthia’s letter to William after he returned to Camp Scott on 13 May. See MacKinnon, *At Sword’s Point, Part 2*, 463.

⁸⁹ *Cynthia Jane Park Stowell Autobiography*, 5.

With the money she received from the governor, Cynthia bought shoes for Sophronia and some yards of fabric to make clothing for the children.⁹⁰

Back at Camp Scott, Governor Cumming tearfully interviewed William Stowell and assured him of “a fair and impartial trial” and “not by a jury of that camp.”⁹¹ At the end of May, two peace commissioners (Benjamin McCulloch, of Texas, who earlier had turned down the president’s invitation to be Utah’s territorial governor, and Kentucky senator-elect Lazarus W. Powell) arrived with a proclamation of general pardon from President Buchanan. Stowell swore allegiance to the United States on 1 June and was freed. Historian William P. MacKinnon notes, “In effect, Lieutenant Stowell was the first beneficiary of this amnesty and the only individual case in the midst of the blanket pardon granted to the territory’s entire population.”⁹²

Stowell reported his release as follows: “I was escorted to the blacksmith shop to be relieved of my irons. . . . When the smith came out to take off the shackles, I turned the end to him that was sound and at the same time cautioned him not to injure my leg. I stood in an awkward position, purposely making it rather difficult to loosen the iron. After a little,” he continued, “I said, ‘Let me take the tools, I can take it off sooner than you can.’ I sat down and put the weak joint on the top of my leg, took the cold chisel, applied it to the weak place and, with a slight tap of the hammer, parted the iron, remarking that I could have taken that off any time since it was put on, in five minutes. The officers turned away, laughing.” Stowell thanked Commissioner Powell for bringing President Buchanan’s proclamation of pardon and asked him to thank the president. Eckels and the soldiers donated forty-seven dollars and fifty cents to help his family.⁹³ Stowell then rode down Echo Canyon on 4 June with Governor Cumming’s advance party and recalled his dream of the previous fall.⁹⁴

A Family Reunited

Stowell’s first concern was for his family. He traveled to Provo and met with Brigham Young, seeking his family’s whereabouts. He found Cynthia in Pondtown (now Salem) and Sophronia in Payson.⁹⁵ Cynthia wrote, “As patiently as possible we awaited the arrival of Mr. Stowell. We understood that the general pardon of the President of the U.S. would release him. He arrived in Payson the 10th of June, 1858. . . . When Mr. Stowell returned my dream before related in which I saw him play with the baby on my lap was fulfilled.”⁹⁶

After a joyful reunion, they made the hot, dry journey home to Ogden, but more afflictions lay in store for the Stowells. Cynthia’s son Rufus died on 14 October, and Sophronia’s daughter Mary died three days later. They were buried in the same grave. “Surely it was a time of great destitution and affliction to us,” Cynthia wrote. “Many others suffered with us. There

⁹⁰ *Ibid.*

⁹¹ Little, “Biographical Sketch,” 54; see also William R. R. Stowell Journal, 6.

⁹² MacKinnon, *At Sword’s Point, Part 2*, 510n10.

⁹³ Little, *Biographical Sketch*, 54–55.

⁹⁴ William R. R. Stowell Journal, 7; “Echo Cañon War,” 11; MacKinnon, *At Sword’s Point, Part 2*, 510n10, 513.

⁹⁵ Little, *Biographical Sketch*, 55.

⁹⁶ *Cynthia Jane Park Stowell Autobiography*, 5.

was the satisfaction that we had done the best we could as a people under the difficulties that were forced upon us by our enemies.”⁹⁷

William’s capture, imprisonment, and trial for high treason makes his Utah War experience unique. Cynthia and Sophronia demonstrated resilience, faith, courage, and hard work throughout the war. Eventually, Cynthia would have five more children,⁹⁸ as would Sophronia.⁹⁹ Over the next decade, the Stowells enjoyed a brief respite from their trials until federal antipolygamy legislation drove them into hiding and to move further south—this time to Colonia Juárez in northern Mexico. There, William became a mill owner and a Church patriarch. He passed away on 30 May 1901. After William’s death, Cynthia and Sophronia returned to the United States, free from the political pressures that had motivated their second move south.¹⁰⁰

R. Devan Jensen is executive editor at the Religious Studies Center, Brigham Young University, and a third-great-grandson of William and Cynthia Stowell. Kenneth L. Alford is a professor of Church history and doctrine at Brigham Young University and a retired colonel in the United States Army. They are grateful for the reviews of Utah War researchers William MacKinnon and Brent M. Rogers, who provided vital details and perspectives.

ILLUSTRATIONS

NOTES TO EDITOR:

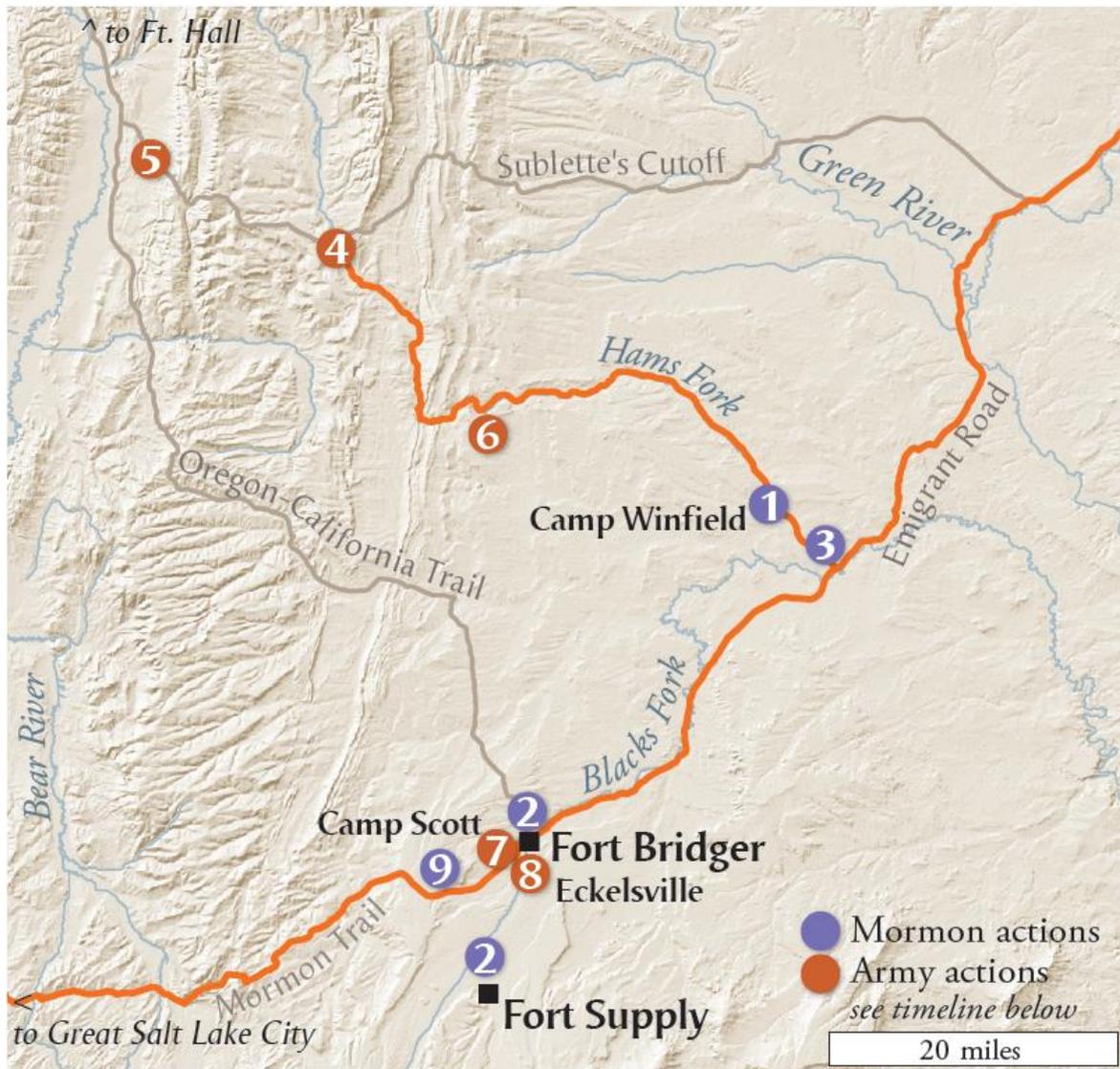
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⁹⁷ Ibid.

⁹⁸ Heber John (1860–1923, KW8C-CVP), Matilda (1863–1957, KWJZ-XNH), [Cynthia](#) (1865–1930, KWNX-S3X), [James](#) (1868–1889, KWV7-W81), and [Francis Augustus Stowell](#) (1877–1925, KWZV-7H6).

⁹⁹ Mariah (1859–1945, KWCK-LP9), Martha Matilda (1859–1947, KWJZ-88N), [David](#) (1861–1939, KWZH-4MV), Alexander (1864–1941, KWCB-B4Q), and Mary Ann (1866–1943, KWCF-FKX).

¹⁰⁰ Sophronia died at Franklin, Idaho, on 24 January 1907. Cynthia moved to Cornish, Utah, where she died in the home of her daughter Matilda on 21 January the following year.



The Green River Theater, Utah War. Source: Brandon S. Plewe, *Mapping Mormonism: An Atlas of Mormon History*, ed. Brandon S. Plewe, 2nd ed. (Provo, UT: BYU Press, 2014), 111. Used by permission.

Additional images for possible inclusion (listed in priority order)



Cynthia Stowell experienced hardship and uncertainty when her husband, Lt. William Rufus Rogers Stowell, was captured by the U.S. Army, held as a prisoner of war, and indicted for high treason. (Courtesy of Church History Library.)



Sophronia Stowell, a plural wife of William Stowell, assisted Cynthia and the rest of their large family during the Move South in the spring of 1858. (Courtesy of Abraham Heslington Family Organization.)



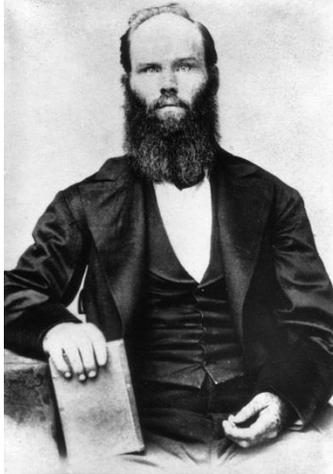
Delana R. Eckels, incoming chief justice of the Utah Territory Supreme Court, arraigned Lt. Stowell for high treason and reportedly attempted to poison him. (Courtesy of Utah State Historical Society.)



Brigham Young declared martial law in Utah Territory and ordered the Nauvoo Legion to hinder the approach of federal troops. He also took a personal interest in the safe return of William Stowell from captivity. (Courtesy of Special Collections, Marriott Library, University of Utah.)



Incoming territorial governor Alfred Cumming was convinced by Col. Thomas L. Kane to enter Salt Lake City unescorted. He met with Cynthia Stowell, gave her money, and promised to assist her husband, who was being held captive near Fort Bridger. (Courtesy of Utah State Historical Society.)



Lot Smith, a major in Utah's Nauvoo Legion, was ordered to delay federal troops until a hoped-for diplomatic breakthrough could be reached. He led a group of rangers east across present-day Wyoming near where the California, Oregon, and Mormon Trails merge. He and his men burned prairie grass, stampeded army mules, drove off cattle, and burned more than seventy wagons filled with food and supplies. (Courtesy of Daughters of Utah Pioneers.)



Col. Edmund B. Alexander led U.S. soldiers to Utah Territory and interrogated Lt. William Stowell after his capture on 16 October 1857. (Courtesy of Massachusetts MOLLUS Collection [Image L6540], U.S. Army Military History Institute, Carlisle Barracks, Pennsylvania.)

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This image can be obtained courtesy of Massachusetts MOLLUS Collection (Image L6540), U.S. Army Military History Institute, Carlisle Barracks, Pennsylvania.

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Birth & Death of 2nd Son of William Rufus Rogers & Cynthia Jane Stowell 1858

The latter part of the year 1857 and the year 1858 had been a season of great sacrifice to the Saints, and to few more than to W.R.R. and his family. Rufus, son of Cynthia Jane was born in Ogden, April 14th, 1858 and died in Ogden the 15th of October 1858.

Birth & Death of Daughter of William Rufus Rogers & Sophronia Kelly Stowell 1858

Mary, the daughter of Sophronia, was born in Salt Lake City, May 4th, 1858 and died in Ogden the 17th of October. Their remains found a resting place in the same grave.

Marriage of William Rufus Rogers Stowell & Fourth Wife, Harriet Eliza 1860

On August 15, 1860, W.R.R. Stowell married his fourth wife, Harriet Eliza.

In 1859 and 1860, W.R.R. farmed his old homestead near Ogden with moderate success. In those times imported cloth, freighted across the Plains in wagons made clothing very expensive. Many families made great efforts to grow sheep for the purpose of manufacturing their own clothing. W.R.R. was very ambitious in this direction and was well sustained by his family. Sheep were in great demand and could only be obtained at high prices. He paid ten dollars for a ewe and the little flock was very prolific. While its numbers were yet small, in one day three ewes brought forth nine lambs and all did well. He succeeded in obtaining a sucking colt. This in time produced hundreds of dollars worth of horses. He gradually gathered around him the elements of wealth and prosperity. As his life became somewhat settled, he took great interest in stock farming and home manufactures. He soon identified himself with the Deseret Agricultural and Manufacturing Society.

W.W.R. wrote in his journal: "In the spring of 1861, Chauncy W. West, Bishop of Ogden and Lorin Farr, President of Weber Stake, wished me to take the sheep, horses and cattle of the people of Weber County, and herd them in Ogden Valley which was then unoccupied. I cheerfully responded to their wishes. Associated with me in this business was Brother Enoch Burns. I took my wife, Harriet Stowell with me who in connection with Sister, Burns, superintended the female part of the industry. We manufactured large quantities of cheese and butter for which we found a ready market. We had a successful season and did well financially. Late in the autumn I removed to Ogden City for the winter.

"In the spring of 1862, I traded my city property, all my surplus stock and even the wheat for bread until harvest, for a farm on the bench East of Ogden City. I moved my family on to it the 16th of April, 1862. The day was an unfortunate one for another branch of the Stowell family. My sister, Laura, married a Mr. Nelson Baker. They lived in the state of Kansas. On this date a cyclone swept over the country where they resided, tore their house into fragments, killed my sister and two of her children, Mary Ann Betsy Irene and Charles N. Of the four persons who were in the house only her babe survived. The husband, Mr. Baker, was 12 miles distant laboring in a coal mine. The night on which the catastrophe occurred a spirit of great uneasiness came over him, about his family. He arose and started for his house, where he arrived about daylight to find the house demolished and the babe all that was left of family and home."

This season W.R.R. again took care of the extra stock of Weber County, in Ogden Valley. He also commenced cultivating his farm. Having traded away his grain he obtained his bread and seed grain by borrowing grain, agreeing to pay it back after harvest with interest, as was quite customary at the time in the country.

From 1862 to 1868 W.R.R. and his family pursued farming, home manufactures and in making improvements and adding to the comfort of their homes. When his flock of sheep became too numerous to keep in the vicinity of his farm it was put into the county co-operative herd.

In 1865 he was appointed Superintendent of the Sunday School of the First Ward District in Ogden City and appointed a home missionary, for Weber County.

In the spring of 1867 the Union Pacific Railroad from the East and the Central Pacific from the West were rapidly approaching Utah. In the winter and spring of 1868, Mr. Stowell found profitable employment, in connection with many of his people, in laboring on the construction of the Union Pacific at no very great distance from home. To supply the wants of contractors made heavy drafts on the products of the country, and farmers realized high prices for what they had to spare. As a sample price, Mr. Stowell sold eight tons of hay for \$400.00

Between the years of 1868 and 1884, Mr. Stowell built a house of rock, twenty two by thirty two feet, two stories high; a barn, thirty by forty feet with ample sheds and stables. He also economized his water for irrigation and other purposes by conveying it in pipes and constructing a reservoir. With this saving of water he was able to grow fifty acres of Lucerne, which afforded large quantities of hay. These and minor improvements made up the surroundings of a thrifty well-to-do farmer.

In March, 1882, the Congress of the United States passed what is commonly known as the "Edmunds Bill." It was designed for the suppression of polygamy in the territories of the United States and was an act of special legislation against the Latter-day Saints. This and subsequent legislation of similar character, produced great changes among the Latter-day Saints. These laws being enforced in a despotic manner was the means of producing much suffering among the people of Utah and in neighboring territories. Several hundred heads of families were fined and imprisoned. To avoid these unjust punishments others went into voluntary exile and the separation of large families resulted in poverty, destitution and suffering. In time, these measures forced W.R.R. into many trying and unforeseen conditions.

The second of July, 1882, an Edmunds Act which had passed both houses of Congress, "To punish and prevent the practice of polygamy in the Territories of the United States and other places" became the law by the approval of President Lincoln. It was the first direct blow aimed against polygamy by the Government of the United States, and the first of a series of special legislation against the Latter-day Saints. Circumstances not favoring the enforcement of the law, it remained dead letter for nearly twenty years.

In the beginning of the year 1884, his mind became considerably exercised about his work for the dead in the family of his fathers, and he felt constrained to travel among his relatives to gather up the genealogy of his family. He attended the General Conference of the Saints in Salt Lake City in the spring of 1884 and was there appointed a missionary to the States East of the Rocky Mountains.

William Rufus Rogers Leaves Home on Mission to States East of Rocky Mountains

The 12th of April, 1884, Elder Stowell left his home near Ogden, and with 24 other missionaries took passage on the Union Pacific Railroad for Omaha, on the Missouri River. Such a number of Mormon missionaries attracted attention and elicited much inquiry among the passengers. So much interest was awakened that during the run, two meetings were held during the day and one each evening.

In Omaha, the company divided, a part going to Indiana and a part to Minnesota. Elder Stowell accompanied the later as that state was his destination. On this run the cars were crowded, and much interest awakened in Mormonism. A meeting was held and so much interest manifested that the mail agent whose business prevented his attendance afterwards invited some of the Elders into his car to converse with them. On arriving at the town of Monticello,

Minnesota, they found that a conference of the Saints would convene there on the 18th. Elder Stowell with others of the newly arrived Elders attended. The conference continued through the 19th and 20th. He found many friends in that section of country and heard of some relatives but did not find it convenient to visit them.

Elder Stowell Finds Genealogy of Dead Relatives he was Concerned About in WI

One of his nieces, Laura Wheeler, wife of James K. Scribner lived in the town of Eldorado, Wisconsin. He journeyed there by way of the city of Milwaukee and arrived on the 24th of April. He found his relatives in good circumstances and surrounded by a wide circle of friends. They were much pleased to meet him. Indeed so much so that Mrs. Scribner sent an invitation to all the family relatives within a radius of several hundred miles to attend a re-union at her home on the 1st of the following May. In the meantime, Elder Stowell went eighteen miles and visited his sister Eliza Stowell Cole, and returned to Eldorado to attend the family reunion. Twenty five or thirty relatives gathered to whom he had an excellent opportunity of imparting the information about his people and of bearing witness of the Gospel. The visit appeared very satisfactory to all parties and it afforded an opportunity of making a good beginning in gathering family statistics. He says, "After this agreeable and profitable meeting with relatives I visited among relatives in the towns of Eldorado, Fond-du-lan and Ripon, Wisconsin. In doing so I learned that my father was interred in a county cemetery about four miles from the town of Ripon. On the 5th of May I procured the services of the sexton and we trimmed up the trees around the grave, gathering up dead wood and rubbish that lay ground and conveyed them out of the enclosure. I copied the following Epitaph from the headstone of my father's grave:

Gone Home.

A.O.A. Stowell: Died August 28th, 1860; Aged 77 years, 8 mo. and 20 days.

"When the last trump shall sound then burst the tomb. God's will be done my spirits gone."

"About this time I had a long talk with a Mr. Finland who said he wished to learn something about the Latter-day Saints. He said if a house could not be found for the Elders to preach in he would buy five hundred feet of timber and put up a platform on his own land for their accommodation.

May 7th, I went to Eldorado and held a meeting at 7:30 in the evening. I had a good and attentive congregation. My subject: "Utah and the Mormons." I spoke of the coming forth of the book of Mormon and of the introduction of the Gospel in the latter days; the reasons that compelled the Saints to colonize the desert in the Rocky Mountains, and the destitution and general difficulties they encountered in doing it.

"May 8th, I dined at Mr. James Scribner's where a few family friends and relatives collected. The association was agreeable and I believe profitable.

"May 16th I went to Rosendale and saw the graves of my sister, Maria Louisa and her husband, Hyrum Wheeler. This is the sister I visited near Snail Lake, Wisconsin, in the autumn of 1843, when on my first journey to Nauvoo. My niece, Mrs. Scribner, is their daughter. The same day I also went to see some fine cattle of the Holsteen breed.

"Elder Booth, President of the North-Western Mission, had requested me if the way opened for preaching in that section of country so that I needed help, to let him know and he would come and labor with me. Thinking the circumstances warranted it I had written him

encouragingly. In the morning of May 17th I went to the town of Ripon by rail with my nephew, Wm. Cole. We returned in the evening and met Elder Booth in the cars.

“Sunday, May 18th. I attended meeting in a Methodist church. In the convening we held a meeting at Wm. Cole nearly four miles from Ripon. President Booth preached on the First Principles of the Gospel – Faith, Repentance, Baptism for the remission of sins and the Laying on of Hands for the reception of the Holy Ghost. At the close he gave the privilege for any one who wished to speak. The man who had offered to build the platform for our use arose and stated that what Elder Booth had preached was not Bible doctrine. Elder Booth replied that he would leave the matter to the congregation. He then concisely reviewed his remarks, noticing each principle in succession, and asked the congregation if he had not proved the correctness of each principle by the Bible. The people manifested their decision that he had done so. The discussion lasted until a late hour. The man from that time manifested a bitter spirit against us.

“May 19th. I went to Oshkosh and visited mills and other machinery. I also visited George Reaves and family. His wife is my niece, Eliza Cole’s daughter.

“May 21st, I visited at James Schribners. On entering the parlor, I was introduced to Mrs. Lumas, the wife of Rev. Lumas the congregational minister. She appeared to take an interest in the gathering of the Jews to Palestine and introduced the subject by asking if I had heard of their gathering. I replied that as a people we took much interest in the subject, and that one of the Apostles of our church had been sent there many years ago to bless and consecrate the land for their gathering and that it was not until after that, they commenced to gather from the nations. She replied, “Ah; indeed; that is new to me.” In a short time Mr. Lumas came in. He also manifested much interest in our people and their doctrines. The time passed pleasantly until evening when he invited me to attend a meeting at his church. He, his wife and myself walked together to the church. The sight of the minister and lady walking the streets of the town with a Mormon Elder appeared to attract considerable attention from the people. No doubt it was a very unusual occurrence. On entering the church we took seats together. He preached on the historical circumstance of Hezekiah King of Judah showing his treasures to the ambassador of the king of Babylon, and dwelt especially upon the idea that Hezekiah instead of showing his treasures – the wealth of this world, he should have instructed the ambassador about the God of Israel and the principles of righteousness. It was good as far as it went. After closing Mr. Lumas invited me to speak. I bore testimony to the good remarks he had made and went on to say that I had another subject of interest to me and of importance to all men. I then spoke from Revelations of St. John 14:6. “I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.” This introduced the subject of the introduction of the Gospel in the earth in the latter days. At the close I stated that I would be pleased to hold a meeting in the house to more fully explain our doctrines, but in this effort I did not succeed as there were objections raised at once. After meeting we walked to Mr. Schribners together. At the final close of our interview Mr. Lumas invited me to visit him at his home, but to this his wife objected with considerable energy, and the idea was abandoned.

“May 28th, I started for the state of Illinois via the city of Madison, the capital of the state of Wisconsin. There I visited the state capitol buildings. I continued my journey to the town of Genoa, Wisconsin, where I arrived on the 29th. I there found many relatives and friends. In an early day my uncle, Lorin Stowell, moved from the state of Connecticut to Calamazoo County

state of Michigan, where he died. One of his daughters, Laura Abigail, married Homer Field and they moved to this place, settled, and gathered around them a considerable family. I remained there until the 31st of May when I started for the town of Monica, state of Illinois, via, the city of Chicago. I telegraphed my friends the train I was on and on my arrival, two of my nephews, Isaac and William Stowell with their families, were on the station platform awaiting me.

“June 1st. My nephews took me in a wagon out four miles from town to my brother, Augustus Stowell. At the expulsion of the saints from Nauvoo in September 1845, he was with our mother when she went out into Illinois. He afterwards went to Wisconsin and remained a while with our father, returned and settled in Monica. I had not seen him for thirty eight years. With the assistance of my niece, Alvira Stowell, I copied names from family records in their possession. My brother was absent attending court as Grand Juryman and arrived home the following day. He took me around the country, introduced me to neighbors and acquaintances and I had an opportunity of seeing good farms and many fine animals.

“June 8th. There was a reunion of all my brother’s family at his residence. We had a very pleasant time and parted with the understanding that we should all meet again the following Sunday at my nephews, William Stowell. I visited with my relatives until June 18th when I started east. In traveling I fell in with a Lutheran minister who stated that he was on his way to Europe. When he first learned I was a Mormon, he appeared quite shy of me as though he thought I was a thief, or at all events a bad character. After further acquaintance by way of interchange of ideas, he became more confidential and would leave his things in my charge if he had occasion to go out of the car.

Elder Stowell’s “Genealogy” Mission Extends to Northeast States of MA, CT, NY 1884

“I arrived in Boston, Massachusetts, the 20th of June 1884, and registered at the Boston Hotel. In the afternoon I went to the Genealogical Library to learn what I could do in getting my family records. The Superintendent informed me that it was four o’clock p.m., their usual time for closing and invited me to call the following day. I did so and the Superintendent directed me to apply to some female clerks seated at the desk who would render me such assistance as was in their power. They received me courteously and informed me that there was a Mrs. Poor who had much experience in assisting people to obtain their genealogies and had assisted many of my people. This was Saturday and the lady was absent. One of the clerks by my request wrote her a note asking her to meet me there the following Monday morning at 9 o’clock and I posted it. Not being able to accomplish anything in the way of business that day I went to South Boston in the afternoon and visited the public square. It was beautifully adorned with walks, lawns, shade trees and fountains and was evidently a great resort for the people. Occupying seats under the shade trees were all classes of people among these were small parties of apparent gentlemen. I was disgusted with the obscene conversation of these men which occasionally reached my ears. I observed many other evidences of a morality that was far below my standard.

“I fell into conversation with a gentleman and lady with whom I walked on the Sea Beach which was convenient to the grounds. There we had a good view of Fort Independence and much beautiful scenery. This couple were endowed with the usual Yankee inquisitiveness and soon learned that I was a stranger in Boston and from far off Utah. The lady remarked, “That is just where I would like to go. Could I get a young husband out there?” I answered: “Madam, I do not know whether you could get any. I am not canvassing.”

“The gentleman seemed pleased with meeting a Mormon and made many inquiries about our people. As the weather was very warm we went to a stand erected for the accommodation of musicians and seated ourselves in the shade. Others caught the tenor of our conversation and in a little time quite a congregation gathered around where they could be seated. The gentleman stated that from what he had learned of the Mormons they were a very wicked people and were opposed to the Government of the United States, that he was a staunch government man and was ready at any time to shoulder his musket in its defense. I told him that his information was incorrect and therefore he was mistaken in his conclusions; that the United States was our country as well as his and we were a loyal and law abiding people. This interview lasted about two hours. In it I gave a short account of the introduction of the Book of Mormon by the Prophet Joseph Smith and also a sketch of our troubles in Missouri and Illinois, of our colonizing the mountain deserts and turning them into gardens and fruitful fields. That now we had become comfortable and wealthy and our enemies again wished to drive us from our possessions. At the close of this interview the gentleman stated that he was much pleased with our interview and acknowledged that he had been misinformed about our people.

“I spent the remainder of the day in the gardens and parks and had opportunities of conversing with several persons about Utah and the Mormons. On Sunday I went to the Public Square and heard what was called sacred music; but it did not seem appropriate to the day for me. From the time I had got off from the train on Friday I had been spotted by a blackleg or confidence man. On Sabbath evening I squarely faced him. I informed him he had followed me long enough and had better find other business. He left and I saw no more of him.

“On Monday, June 23^d, Mrs. Poor met me at the Library as requested. She informed me of the best method of gathering genealogies for which she refused compensation. I adopted her plan and was afterwards satisfied with its success. To commence to carry it out at 2:30 pm., I took a train for Worcester where I arrived after a ride of two hours.

“June 24th. At 8:30 p.m. I went to the county court-house and examined records until noon. I continued my labors in the afternoon and obtained much information. The same evening I went to Springfield, Massachusetts. I had some difficulty in finding my relatives and did not succeed in doing so until the following day. It was a married cousin, Loretta Barnes, daughter of my uncle, Jonathan Stowell. She was a widow and by those who knew him, her husband was said to have been an excellent man. She was an Adventist, a sect who profess to have no faith in the resurrection of the unjust. I talked plainly to her. I said that I had come to you in this life and explained the principles of the Gospel in the spirit world; a privilege her husband did not enjoy. That he was evidently a good man; that I should do a vicarious work for him so that he might enjoy the benefits of the Gospel in the spirit world; that if he accepted of the work done for him and came up in the resurrection of the just, where would she be if she refused the Gospel here? She listened to me with much interest and some surprise and said she did know that there would be any resurrection. She further said that her husband was a good man, believed in God, and used to say that he had no faith in the religious sects around him, but some day the true religion would come.

“I remained there until June 30th then went to Stafford, Connecticut. I looked over the gravestones in the cemetery and took dinner at a Mr. Fisk’s. He was related to the Stowell family by marriage, as my uncle, Jonathan Stowell, married Mary Fisk. He treated me very kindly and introduced me to a Presbyterian deacon. He showed me a small book in which was a record of

the infant baptism of my father. I went into an old fashioned house called the Stowell House where my father was born. The rafters that supported the roof were of hewn timber six inches square. The frame of the house was also of heavy hewn timbers; the weather boarding was put on with wrought nails; the chimney was in the center of the house and the foundation of the chimney was in the cellar and of rock work about 10 feet square.

"That afternoon I walked several miles and crossed the state line into Massachusetts to cousin, Zeno Ferringtons. Two cemeteries were in sight from his house. I spent the next day in taking names from the tombstones. In the afternoon I again went to Stafford Street where the "Old Stowell House" before spoken of was located. This street was laid out in the early settlement of the country with the expectation that it would be the main street of a city, but time did not develop expectations. It is one mile long, twenty rods wide, with a good stone wall on each side, four or five feet high. In the old house my grandfather, Oliver Stowell, lived, and there my father, uncles and aunts were born.

"July 2nd, I went to Woonsocket, to see Billings Ferrington, brother to Zeno, and my cousin. He took me around the country to see objects of interest and introduced me to his friends. His wife was very anxious to hear something about the Mormons. On my first arrival, while at dinner, he turned to his wife and said; "This is a cousin, a Mormon from Utah, has three wives and is the father of twenty five children." At this announcement she threw up her hands in surprise and earnestly looked at me as if expecting something strange and unusual in my appearance. But discovering nothing peculiar she soon became reconciled to my presence and interested in conversation. Woonsocket is in the state of Rhode Island and a great manufacturing town. From one point thirty or thirty five factories could be seen.

"July 3rd, I went into a large cotton factory, was introduced to the Superintendent and shown with much courtesy through the establishment. I examined all the machinery from where a bale of cotton sent in to where the cloth manufactured from it came out neatly folded.

"July 4th, I arrived at the city of Hartford, Connecticut, at ten o'clock a.m. just as the people were gathering to celebrate the anniversary of American independence. I shared the hospitality of Jane Hardin. She is a second cousin, and daughter of cousin, Lucius Stowell.

"July 5th, I went to Burnside or East Hartford, to see George Stowell, the brother of Jane Hardin. I remained there until July 7th, looking around the city and country and visiting relatives and friends. I took passage on the steamer, Capitol City, for the city of New York. We passed Portland, the great stone quarry of this metropolis. We saw the drawbridge, the insane asylum near Middleton, and arrived in New York the morning of

July 8th. On the journey I fell in with Mr. Jensen who assisted in building the Brooklyn Bridge. He manifested considerable interest in the subject of Mormonism and invited me to take breakfast with him in the city of Brooklyn. He courteously escorted me around during the day acting as my guide. We visited Battery Place, Castle Garden, the Grand Central Hotel, Central Park and many other places of interest to travelers. At four o'clock p.m., I again boarded the Steamer for Hartford, Connecticut and arrived the morning of the 9th in East Hartford. There I met with cousin, Lucius Stowell, the father of George. I had not met him before.

"July 10th, I gathered names, talked with cousin, Lucius, and obtained all the records of our relatives he could give. On the 11th, I went into the city of Hartford and found cousin, Laura Stowell, daughter of uncle, Lewis Stowell. She had not married and was about 54 years old. I obtained records of her family and of my grandfather, Dr. Oliver Stowell.

“July 12th, I had heard of Mr. Alexander Wells, the oldest man in Hartford and felt a desire to see him. For this purpose I went to a hospital where he resided. He was 94 years old, still healthy and active and could read well without spectacles. I asked him to what he attributed his good eyesight, sound nervous system, and general good preservation. He replied that he had tried to take care of himself; that he had used no intoxicating drinks, no tea, coffee or tobacco. He also informed me that he did not live in the hospital from necessity, but choice. That he had assisted in building the institution and there he could have everything he needed for his comfort.

“July 13th, I remained in Hartford. On the 14th, I went to Springfield, Mass., on my way west. On the 15th at 7:30 p.m. I arrived at the town of Fort Byron in central New York. I had some talk with a Mr. Christian who said he owned a house built by Brigham Young the Mormon leader, which he bought when Brigham Young left that part of the country.

“July 16th at 7 o’clock a.m. I arrived in Buffalo, at one o’clock in Mayville, Chautauqua County, New York, and at our old farm near Westfield at 4:30 p.m. There I found Mr. Joseph E. Douglas who lived in the house that I helped my father build. I remained with him over night and the following day visited among old acquaintances, among them Mr. Winslow, Mr. Holcum and Mr. Lancaster. I had been absent forty years in which children had become heads of large families and many I had known in my early life had passed away.

“July 18th. I walked over the old homestead which I had helped to redeem from the primitive wilderness and on which I had assisted to build houses, barns, set out orchards and to put up one mill. Those who succeeded my father, instead of continuing to make improvements had permitted general deterioration and decay. The old mill had nearly disappeared and the stream that once turned the wheel was nearly dry. The old orchards were nearly worthless through neglect. It produced a tinge of sadness to see my old home so little appreciated by others.

“July 19th. I started for the city of Buffalo, 65 miles from Westfield, and arrived there at 6:40 p.m. I visited Niagara Falls, and that grand development of man’s genius, the suspension bridge across Niagara River. When the train crossed the bridge to the Canada side, the following morning, it was stopped by the conductor to give the passengers an opportunity to take a view of the bridge and the falls above.

Elder Stowell Goes to MI & WI, Released July 1884 to Go to Keokuk IA & Nauvoo IL

“On the way to Detroit, Michigan, I had a long talk with the conductor and others on the history and circumstances of our people. It was a subject which everywhere elicited the interest of travelers and someone was always ready to listen when I talked about Utah. I continued on from Detroit to Grand Haven, a port on Lake Michigan. There I took a steamer for the city of Milwaukee, the state of Wisconsin. Although I had some sharp conversation with gentlemen on board, the trip across the Lake was a pleasant one. I arrived in Milwaukee at 7:30 p.m. I forgot to say that in passing through that portion of Canada traversed by the railroad I was much interested with the beautiful landscape. The country was sufficiently level to be well adapted to agriculture, and there were many large farms, with general evidence of successful farming.

“Sunday, July 22, I spent the day pleasantly in conversing with those I met and took supper with John M. Stowell, ex-mayor of the city. He was kind and courteous and our interview seemed mutually agreeable. We could not trace out any relationship between us.

"I took train for Eldorado at midnight. I called at Mr. Scribners', Mr. Coles' and Mr. Herricks' where I had visited the previous May. It was in the time of harvest and there have been a succession of heavy rains. The grain was greatly damaged. Even that which was cut and shocked was rotting in the fields. The ground was so wet that reapers and mowers could not work.

"July 25th, with Mr. Mortier Herrick and family I attended a picnic on the shore of a beautiful sheet of water called "Green Lake." Mortier Herrick married my niece, Pauline Cole. In traveling about the more fully to enjoy the situation I was passing a small grove which afforded a refreshing shelter from the sun's rays. In it were seated two gentlemen, one of whom invited me to be seated in the refreshing shade. He at once took me for a stranger and inquired me to be seated inquired where I was from. I replied that I was a Mormon missionary from Utah. He expressed gratification at meeting me and introduced himself as the resident Methodist minister on this side of the lake, and introduced his companion as holding the same office on the opposite side the water. One of them inquired if I was a man with more than one wife? I replied in the affirmative. He expressed great surprise that so intelligent a man should deny Christ and the doctrine of only one wife which he plainly taught in the Scriptures. One of them remarked; "The Apostle Paul says 'a bishop should have but one wife.'" I stated that I was not educated in a college but in my youthful days I had learned to read the New Testament and had not been able to find a passage either in the Old or New Testament conveying such a principle. I assured the gentleman I thought he was mistaken; that I had no Bible with me but would go to a house near by and get one. He objected to my going and asked me to quote the passage, I told him that Paul was asserting that a bishop should understand the principles of family government and declared "that a bishop should be the husband of one wife."

He admitted the correctness of my quotation, but thought that the passage condemned the doctrine of plurality of wives. I replied that while the passage asserted that a bishop should have one wife it certainly did not deny him the privilege of having more. I then quoted several passages from the Old Testament showing that plurality was practiced by the ancient patriarchs, and by the house of Israel and in some instances God had sanctioned it. They did not appear disposed for further conversation, but remarked that it was dinner time and walked away.

"In the afternoon we had a speech from Esquire Reynolds on the settlement and growth of the state of Wisconsin. In it he spoke of a people who once occupied the land that evidently were much more intelligent than the present race of Indians. I had a Book of Mormon in my pocket, and waited quite impatiently from him to close that I might introduce it as the record of the people he had spoken of, but a shower of rain came on at the time and prevented me.

"I had before written to Elder J.E. Booth, of the Northwestern mission for a letter of release, as I felt I had about accomplished the work for which I had left my home. I received the document on the 27th of July. It released me from my mission with the privilege of returning home at my leisure.

"August 11th, at 11 o'clock 55 minutes, I started home per train, via Eldorado, Madison and Genoa, Wisconsin, and my nearest route to Clinton, Wisconsin on the Mississippi River. I took passage on a river steamer for Keokuk, state of Iowa. I had considerable conversation with Mr. J.D. Groote, a spiritualist, and many interesting conversations with the passengers. As the steamer approached Nauvoo, with a representative Mormon on board, it became a subject of interest among the passengers. Many questions were asked. This afforded good opportunities

of introducing the subject of our origin as religionists, of our persecutions and movings. The steamer stopped at what used to be called "the Upper Landing." I walked out into the town among the dilapidated remains of what was once "Beautiful Nauvoo." As I ascended the river bank I noticed a newly constructed building of rock taken from the Temple walls, and called the attention of those near me, of thus removing the ruins of so noted a building. Even its fallen walls, if let alone would ever be a curiosity to attract travelers and a remainder of the barbarity of religious persecutions. I selected and put into my satchel a piece of Temple rock as a souvenir of my visit. Probably no one on that steamer would have felt any special sympathy for the sacred memories that welled up in my bosom in connection with that piece of rock.

"On the way down I had been conversing with a gentleman of avowed Republican political principles. As the boat neared the landing he remarked; "This was once "Beautiful Nauvoo" and now it looks as though the curse of God was upon it." We returned to the boat and continued on to Keokuk. On the way down the gentleman of Republican principles wished me to give him what information I could of the first start of Mormonism. Each of us took a chair on the upper deck and at the bow of the steamer where we continued our conversation. Through previous interest awakened among the passengers they gradually gathered around us to perhaps the number of one hundred. I said to the gentleman that, perhaps, if I made a general statement to which all could listen it would give better satisfaction than to pursue the subject by questions and answers. All appeared pleased with the idea.

"I commenced with the first vision of the Prophet Smith in which the Father and His Son, Jesus Christ, appeared to him and the former bore testimony of the latter. This, I argued, was the beginning of revelation from God to man in the latter days, after the heavens had been closed to him for many hundred years. I gave a sketch of the early life of the Prophet Joseph Smith; of the visit of the angel Moroni to him, who was the last Prophet of a former day dispensation of the Gospel among the inhabitants of this continent. How the angel revealed to him the beginning of a latter day dispensation of the Gospel; and also made known to him the place where was deposited, fourteen hundred years ago, the plates on which were engraven a record of the ancient inhabitants of the American continent; how Joseph obtained the plates and translated the engravings on them by the power of God. I then gave a sketch of the exodus of the Saints from Kirtland in the state of Ohio, to the state of Missouri, the driving and persecutions of the saints in that state and their final expulsion from it, the sufferings of our people in the state of Illinois, the building of the city of Nauvoo, the remains of which we had just passed; the Nauvoo exodus; the journey to the rocky mountains; their colonizing the desert and developing from its barren soil wealth and civilization. I was listened to with earnest attention.

"After I had closed, the gentleman before referred to and with whom the interview commenced, expressed the great satisfaction it had afforded him in obtaining a knowledge of the Mormons, and learning that they were a God fearing and a law abiding people. He added that he should do all he could in the future to prevent their persecution. The conversation continued until we arrived at Keokuk. There I expected to have found a few relatives but learned they had removed from the place and were supposed to have gone to the town of Monmouth, in the state of Illinois. I telegraphed to the Postmaster of that place and was answered that they were there. I took the train that evening and before sunrise the following morning was in Monmouth. It was the 13th of August. At 6 o'clock a.m. I found Orlando Barnum, the son of Ira Barnum, who was the brother of Rhoderic Randum Barnum. R.R. Barnum had a daughter, Nancey. I learned that

two of her daughters were in Molein, Illinois. At 3 o'clock p.m. of the 14th I took train for that place and found them. The morning of the 15th I was interviewed by a newspaper reporter, and visited the printing office. In the afternoon I also visited the shops of Molein.

"Sunday 17th, I visited with friends, and went over to Rock Island, where many improvements have been made by the United States government. The 18th, I took the train for Omaha. The 19th I left Omaha for Denver where I arrived on the 20th at 10:40 a.m. After looking about the city and failing to find friends as expected I took train for Longmont where I arrived at 7:04 .m. There I found Lucy Traux, a fine looking young woman, who was married. She was the babe that survived the cyclone that destroyed the home of Nelson, Baker in the state of Kansas as before related.

Elder Stowell Goes Home to Ogden Aug 1884, Seeks CA & AZ Records 1885

"I visited around the country for about a week and on the 25th started for Ogden, Utah, via Cheyenne. I arrived in Ogden at 6 o'clock p.m. of the 26th of August 1884. I had been four and a half months away from home. I was much pleased to be again with family and friends and found them all fairly well and prosperous. The expenses of the trip were \$195.95. My sons Heber and Alexander worked the farm during the season, attended to my home interests generally, and had done well. I assisted to finish gathering the crops and made preparations to do work for my dead in the Logan Temple. Beginning with the Nauvoo Temple I have assisted in building all the Temples of the Latter Day Saints, including Kirtland, Salt Lake, Saint George and Logan up to the present date, 1892.

"As winter passed along I arranged my affairs with the view of again traveling to gather further records of my family relatives and at 7 p.m. of February 17, 1885, I took train for California on the Central Pacific Railroad. For winter traveling the trip was pleasant. The grand scenery of the Sierra Nevada Mountains, clothed in their winter garb, the tunnels through the mountains, and extensive snow sheds could not fail of being interesting to those who admire the grand and sublime in nature or the great engineering skill of man.

"The 19th at 1 p.m. I arrived in Sacramento; the 20th at 9 o'clock a.m. at Oakland depot which covers five acres of ground. I crossed the bay on the regular ferry boat to the R.R. depot in San Francisco. From there I went per train to Golden Gate Park. There I took the cars for the Clift House; fare 5 cents, distance 15 miles which was traveled in 15 minutes. A view of the scenery on the route was worth the trip. I saw the sea lions on the rocks near the Clift House and a little below the skeleton of a whale. When returning I called, Nancey Cook, daughter of R.R. Barnum and the mother of the two young ladies I saw in Molein, Illinois, the autumn before. My half brother, Dan, married this Nancey Barnum's sister, Louisa, who died in Provo, Utah in 1853. She was the mother of the five orphan children that I raised, the oldest of which is my wife, Harriet E. Stowell. When I was a young man, living at the old homestead, near Westfield, New York, my brother, Dan, sent me for the doctor at the time of her birth, January 9, 1843.

"I visited Nancey Cook two hours and left San Francisco at 9:20 p.m. on the Southern Pacific Railroad. I passed through the San Joaquin Valley in which there is much sandy uncultivated soil, but on the cultivated lanes I saw much to admire, in the way of fine farms, beautiful residences, groves and vineyards. February 21st I arrived at the town of Los Angeles at 1:50 p.m. and left at 5:15 for Maricopa, Arizona. We passed through the Yuma Desert and San

Diego Valley. In the evening we struck a desert country where much of the land was white with salaratus and worthless for cultivation.

"At 8:30 a.m. 177 miles from Los Angeles, we passed Mud Springs. The muddy water boils up several feet and emits a disagreeable odor. The spring is several yards across and presents the appearance of a large boiling cauldron. It is said to be 262 feet below sea level. At one thirty p.m. we arrived at Yuma City station. In the edge of this town is the state line bridge between California and Arizona. There is nothing in the surroundings of this town that appears very inviting. From there we continued up the Gila River passing through rather poor country.

"February 23rd at 5 o'clock a.m. stopped at Maricopa. There I was in the vicinity of our people. I had some conversation with Samuel Robinson of the Presidency of the Maricopa Stake. I also met Feremorz Little of Salt Lake City and had quite a lengthy talk with him. While I was there two of his sons arrived for New Orleans on their way to San Francisco. At Maricopa I parted with my company, Myron W. Butler and David Bybee. One object of this trip to California was to accompany these brethren on their way to old Mexico, for the raid against polygamists under the Edmunds Law had commenced in Utah and the three of us were subject to arrest and imprisonment. Mr. Butler is my son-in-law having married three daughters of wife Cynthia Jane, Amanda, Miranda and Matilda; the two former twins. David Bybee is the father of my son Brigham's wives Olive and Rhoda.

"February 23rd at 11 p.m. I started on my return home. At 11:20 a.m. of the 24th I was again at Yuma City, 155 miles from Maricopa and 730 2/10 miles from San Francisco, and 65 miles from the Gulf of California. The thermometer stood at 68 degrees in the shade. We passed Los Angeles and arrived at Frisco at 9:00 a.m. There I anticipated finding my nephew, Wm. Augustus, the son of my half brother, Dan; one of the orphan children I had raised. I was informed that he had changed his locality by going west over a range of mountains nearer the seashore. This compelled me to go on without seeing him which I regretted. I arrived in San Francisco at 6:00 a.m. on the 28th of February of 1885. I went to Mr. Cooks and had a long talk with his wife, Nancey. She was a spiritualist. She stated she could hear from her dead relatives any time she wished. I conversed with her several hours and added much to the record of the Barnum family. In the evening I started for Ogden, Utah. I arrived the morning of the 4th of March. I had been absent fifteen days, and expended nearly \$75.00. I found my family well and the United States Marshalls very diligent in hunting men with plural families. The trip had so far enabled me to keep out of their way.

William Rufus Does Logan Temple Work 1885 as Travels Avoid Marshalls

"April 25th, 1885, I commenced work again in the Logan Temple, accompanied by my wife Cynthia Jane and the family generally. The 23rd of April, Cynthia Jane's children, who were born before she received her endowments, were sealed to us and on the 14th those of Sophronia's who were in the same situation. I continued to work in the Temple for some time (on the underground) to keep out of the way of the officers of the law. After leaving the Temple, for the same reasons, I had to leave home and accept the life of a wanderer. Change of location was frequently necessary. The situation caused much uneasiness of feeling and was attended with much discomfort sometimes amounting to suffering.

"For a time I was in the mountains east of Cache Valley in company with others similarly circumstanced. From there I occasionally found my way into the Temple to do work for others.

Then again, I might be found rambling around from one ranch or herd ground to another doing whatever work came to my hand to assist myself and family.

“In June, with a team, I took Cynthia Jane’s mother home to Spring City in Sand Pete Valley, and I might say rambled around the whole season of 1885. My mother died at my home near Ogden the 20th of Nov. of that year. She had lived with me about 14 years. I had ventured to go home for a few days and while there she died and was buried. There seemed providence in this.

“During the winter of 1885-86, I still continued to hide from our enemies and many times suffered much with the cold and exposure consequent on the situation. I once went over to the west side of Salt Lake to a ranch at Promontory and helped to take care of cattle for a Mr. Birch. From there I went back to Cache Valley and then to other parts, leading an uneasy, nomadic life, with but very little comfort or satisfaction, only I was avoiding spending time behind prison bars and paying fines with money that should help to take care of my family.

“One day I attended a meeting of the Saints in Wellsville, Cache County when Apostle Moses Thatcher, who was also on the “underground;” drove up in Dr. Ormsby’s wagon, preached a discourse to us, got into the wagon and drove off. Before he left I inquired of him what encouragement there was for pluralists to go the Mexico. He replied that there was not much then but thought there would be an opening in that country after a while but could not recommend the brethren go there at present.

“This spring, for a while, I assisted my son-in-law, Myron W. Butler, to clear off new land and prepare for farming. A little later in the spring, assisted by my boys got up two horses for a wagon and two for the saddle and with my sons, Heber and David, started for Castle Valley, Emery County, Utah. We traveled from Ogden to San Pete Valley, up the river Sevier as far as the town of Salina, than through Salina Canyon and Castle Valley north to Price River. My sons were desirous to look over the country and find a place where they would be satisfied to settle. David was not pleased with the country and soon returned home, while Heber selected a place, settle down and is now Bishop of Spring Glen of Price River.

“I got work as a carpenter and joiner with George Washington Eldridge, my stepson, son of my wife Sophronia by her first husband, until harvest. I worked in the harvest field until some time in August; then in company with one of my nephews, George W. Stowell, one of the orphan boys that had grown up in my home, went to Moab in Grand Valley. Shortly after I commenced carrying the United States mail from Moab to Thompson’s Springs on the Denver and Rio Grande Railway. I continued at this labor about three months. While there I could often hear from home through the Railroad mail agent which gave me much satisfaction. About the 1st of December I helped to move George W. Stowell to Mancus in Colorado. He was a pluralist and had been trying to keep out of the way of the United States Deputy Marshalls. They had learned of his whereabouts and he was compelled to make a sudden move to avoid them. Had he remained where he was he would doubtless soon have been arrested. To Mancus was 160 miles and it was winter. We had no shelter but the wagon and I suffered much with the cold, traveling through a mountainous region. After arriving in Mancus I worked at carpentering the most of the winter. I found myself in a neighborhood of old acquaintances from Ogden Valley. Some of whom like myself were there on account of polygamy. This however, was not a much better place than Utah as the officers of the government were all over the country. There was but little rest for us anywhere.

"In March I went to the settlements of the Saints on the San Juan River and into the Burnam Ward. I worked by the month for Bishop Burnam the forepart of the season putting in crops, planting his garden, pruning his orchard and sometimes in charge of stock. All the time I kept a horse and saddle with me as a means of getting out of danger. In the place I bought a mate for my horse and a light wagon. I returned to Mancus, Colorado, and engaged in clerking in the store of George Halls, an old acquaintance of mine. I remained with Brother Halls until the last of September 1886. When Brother Hammond, the Stake President, was preparing to go the General Conference in October, he said he was short of boys as they were all needed at home, and he had none to take with him. I told him I would be boy for him. He accepted the offer. I drove the team for him 195 miles to Thompson's Springs, on the Denver and Rio Grande Railroad. We started about 4:00 p.m. on Saturday and on the following Thursday was at Conference in Salt Lake City.

"We did fast driving for the 195 miles. Understanding that Deputy Marshalls were taking a lively interest in pluralists, I did not venture to go and see my family though within forty miles of them, but returned to Mancus with President Hammond. I remained there until November when I returned with my team to Castle Valley. On the journey I encountered severe cold and storms. I arrived at my son, Heber's, home for Christmas and there met my wife Cynthia Jane. My son Brigham's second wife had been hid up for some time in the isolated settlement of Pahria, situated in a deep mountain gorge in southeastern Utah. Owing to unpleasant conditions she was desirous of being relieved and had so informed her husband. As he was in charge of my business at home he could not well be spared, and his mother (Cynthia Jane) decided to try and accomplish the relief of his wife and leave him at home. For this purpose she had taken the railroad to Castle Valley which accounts for her meeting me at our son Heber's.

"We left there after Christmas and traveled by way of Castle and Salina Canyons to Salina in the Sevier Valley. The snow was deep and the road might be considered a somewhat dangerous one to travel under such conditions; but a couple of our nephews were traveling the same way and greatly assisted us. We passed through the town of Salina the 1st day of January, 1887 about noon and went on to the town of Richmond. We arrived in Panguitch the 7th day of January. There the winter was very severe and food for animals very scarce. We were very kindly received under the hospitable roof of Father Joseph L. Haywood. John L. Seeva, son-in-law of Father Haywood, had a flock of sheep wintering on the Pahria creek and said, "If I would wait a little he would go over with me." We were accompanied by another sheep man whose name I have forgotten. We started on horseback and with packs: I with harness, food and bedding on one horse, and riding the other. As we went up out of Sevier Valley, up the East Fork, the snow grew deeper and deeper. We passed through Cannonville and Henryville. At the first place we rigged up a four horse team for the drive down Pahria Canyon. In many places we traveled on the ice where the water under us was twelve or fifteen feet deep. Once we broke in and were obliged to carry our things out.

"The settlement was an isolated one located in a deep gorge of the mountains. Not knowing where my daughter-in-law was, of necessity, I had to inquire after her. I was suspicioned of being a Deputy United States Marshal. Rhoda soon heard that a suspicious man was in the place and became nervous and filled with dread. I finally succeeded in convincing some of the people that I was her father-in-law and they took me to her. She was overjoyed to see me and the reaction on her nervous system produced great prostration for a time. I comprehended that

the best way to accomplish my purpose was to make a sled that would carry two persons and necessary outfit. I bought some two inch plank, engaged the services of a carpenter and blacksmith and made a two horse sled.

“On the 21st the two sheep men having arrived at the settlement we started on our return trip. That night we encamped in the canyon under a large spreading pine tree. The night of the 22nd we stayed at Hatch’s ranch above Cannonville. The 23rd we were in very deep snow and the route was up grade for 10 miles to the top of the divide. The labor was excessive on the beam but Brother Thomas Seeva rode a large, strong mule and with a rope attached to the end of the tongue of the sled and the other to the horn of his saddle, the task was accomplished without much difficulty. On the summit was an open table about ten miles across. As we were getting to this the mail carrier from Cannonville overtook us. He said he never before saw the weather so pleasant on that divide in the winter. The sun shone warm and cheerful. In fact it was so pleasant that Rhoda threw off a part of her wraps. In going over this divide and back we followed a row of lathes that had been stuck in the snow at short distances to indicate where the road lay, and to assist the traveler to keep from getting lost in the storms which were prevalent in that high altitude. I could not but acknowledge the hand of kind Providence in favoring us with such beautiful weather and also with the assistance of good brethren in time of our need. That day we surmounted the great difficulty of the trip and encamped within five miles of Panguitch at a house of entertainment. Early in the following day we arrived in Panguitch having crossed the rim of the Great Basin three times in thirty days in severe winter conditions. The 25th we left Panguitch for Spring City in Sand Pete Valley where we arrived on the 30th of January.

“When I was about to leave Panguitch for Pahria the neighbors confidently asserted that it was of no use for me to start for I could not get there; but Patriarch Joseph L. Haywood said that I should go and return in safety having accomplished the desired object. Also when making the sled the sisters of Pariah came to me and said that it was presumptuous to take the lady with me as it was impossible to get through. I told them that they had better see her and see what she said on that. They were gone about an hour, returned and reported that she assured them that if I went, she was going with me.

“When we returned to Panguitch I could not but bear my testimony that the truth of his prediction had been verified. It was a very severe winter and feed was very scarce in Panguitch. One evening I attended a meeting and at the close inquired if there was any one present that could let me provide for my team? A man spoke up “I have a good barn and hay, bring your team there and feed them.” I found the man to be a Sargeant who was a soldier in Johnson’s army at the time I was a prisoner. He remembered me and we had a pleasant time together. On arriving at Cynthia Jane’s mother in Spring City, we found a resting place from our excessive toil and exposure. I bought hay and grain and prepared to take care of the faithful animals that had taken us through our difficulties. Cynthia Jane returned to Ogden per train on the 28th of February. Rhoda remained in Spring City. I attended the meetings of the Priesthood and obtained all the information in my power of current events and made many acquaintances and friends. I attended the dedication of the Manti Temple in the month of May. Conference occupied Saturday and Sunday, and the dedication Monday, Tuesday, and Wednesday. The spirit of God rested mightily upon the Saints and to me it was a time long to be remembered.

“I was getting tired and worn out running from the officers of the law to avoid fine and imprisonment. It was a very disagreeable, uncomfortable life. Seeing no prospect of persecution

ceasing I began to seriously consider the propriety of changing the location and surroundings of my family and home. I concluded to go home, give myself up to the officers of the law and stand my trial under the indictments which had been filed against me for some two years; then I would be at liberty to attend to my business and could sell out my property and leave the country.

William Rufus Returns Home to Charges, Sell Property, and Leave Country 1888

“With this purpose in view I arrived in Ogden the latter part of June, 1888. I learned that it was a favorable time as Judge Henderson was quite lenient with cases of co-habitation. I gave myself up the 25th of June and was put under bonds of \$2000.00. I had my trial on the 30th of June. When I came into court my case was not the first for trial. Judge Henderson asked, “guilty or not guilty?” In answer I replied that I would like to know what I am expected to plead to. The clerk then read the indictment in which were three counts against the co-habitation. I plead guilty to the first count. The judge inquired whether my families were living together or separate. I replied that they were living separate. For a time the Judge was engaged in conversation with my counsel, Esquire Rolap. After consultation the Judge said my sentence is to pay a fine of \$200.00 and costs of \$33.40; a total of \$233.40. Soon after, the Marshall asked me when I could pay my fine. I replied that I could in a few days. He told me I was at liberty to go and come and pay my fine when I could.

“I was now at liberty to do business and offered my property for sale. I had many offers to purchase and soon found a buyer, Mr. Swan from Cheyenne, who was then purchasing property in Ogden for the street car company and for other purposes. My son, Brigham, with myself owned 300 hundred acres of land on the bench of Ogden, running back towards the mountains. This included the farm on which my family resided. The whole was sold for \$40,000.00. We received a part of the purchase money down and took a mortgage on the land for the balance. We sold the mortgage at a discount of \$1000 and went to considerable trouble and expense to get our payment.

W.R.R., Wife Cynthia, Son James, do Manti Temple Work in Manti Before Going to Mexico

“After the sale of my real estate I labored with my family to gather farm crops as fast as they matured; wound up business as fast as possible and made arrangements to remove to some other locality where I could be rid of the excessive annoyances of the executors of an unrighteous, oppressive law. These things kept me busy until the General Conference of the Church, the sixth of October, 1888. After conference, my wife, Cynthia Jane, our son, James, with myself, went to the Manti Temple to work for the dead for her mother’s family. My son, James, since 1884 had been afflicted as supposed heart disease and it was hoped that he would be greatly benefitted by getting his endowments and laboring for a season in the Temple. As many of Cynthia Jane’s mother’s family, as consistently could, gathered from all parts of the Territory to the Manti Temple to devote one week’s work for their dead. James Stowell received his endowments after which he appeared to gain in health and strength. On our return home he again went to school of which privilege he had been deprived on account of sickness. He continued to the holidays when he said to his mother, on coming home from school, “I cannot go to school anymore.” From that time his health declined and he passed away January 14, 1889.

“On the 21st of January, in accordance with previous arrangements, myself, my son, Brigham, and Brother J.J. Butler, started for Mexico on the Denver and Rio Grande Railroad. We

arrived in Deming, New Mexico at 3:30 p.m. of January 25th. We found a man with a team who would take us into Mexico and we left Deming for the colonies of Diaz and Juarez at 5 p.m. of February 1st. In both these places we found old acquaintances and friends.

"I had not been in Juarez over one hour, when my wife's cousin, Wm. McLelland, prevailed on me to go with him to look at a mill site. It looked so practical, so consistent and so much needed by our people in Juarez and other settlements that I took considerable interest in the matter. In a few days I went with Bishop George W. Seeva up to Corralles, Cave Valley, and other places viewing the remains of buildings, terraces, etc. which had been constructed in a remote period of the past. On returning to Juarez I still further considered the subject of building a mill. I talked with Bishop Seeva and other leading men on the matter and received much encouragement as it was considered a very necessary improvement.

W.R.R. Establishes Juarez Business for US Trade & Travel between Ogden & Mexico 1889

"After our pleasant visit to a kind and hospitable people, on March 1st, 1889 we started from Juarez in company with Peter Skowson and E.L. Taylor who were hauling beans which they had purchased from Mexicans to Deming for sale. At Ogden we had purchase tickets to go and return, good for ninety days, for forty dollars each. On these tickets my son, Brigham, Brother Butler and myself returned home. I immediately began to make arrangements in my family affairs and business to return to Mexico. I received several offers of partnership in the mill business in Mexico. When at the April Conference of 1889 in Salt Lake City, I received further encouragement from different parties. After Conference I was told by Apostle Moses Thatcher that if I could do anything towards building a mill in Juarez I had better go right to work at it.

"I again left for Juarez about the 27th of April and arrived in Deming May 1st, 1889. On account of delays I did not arrive in Juarez until the latter part of May. I at once commenced operations for building a mill. I made a contract with Orson Brown to make the dobies; with Louis P. Cardon to do the mason work, and with John McFarland to tend mason. In the meantime I had contracted with Miles P. Romney to do the carpenter and joiner work.

"About the 10th and 12th of June I had fairly commenced work. I crowded the work as fast as possible to complete the walls before the commencement of the heavy summer rains, said to be characteristic of the country. I had a good set of hands and the work progressed finely. I was desirous that the people should take shares in the mill and make it a co-operative institution. They appeared willing to do this, but when they labored or furnished material all wanted their pay. I would not complain as this was owing to their straitened circumstances. Although the work was pushed it was the latter part of August when the building was enclosed. I had ordered the machinery and all things were fairly under way. I started for Deming expecting to find the machinery there but it had not arrived. While there I received a telegram from my son, Brigham, wishing me, if possible, to come and assist him in settling up our affairs. I at once took train for Ogden. Matters there required my attention until October, General Conference of 1889.

"After Conference I again started for Mexico. I took with me my wife, Cynthia Jane, our son, Francis, my daughter, Matilda Butler, with her two little children and my son, Brigham's wife, Rhoda. We left Ogden, Oct. 26th and arrived in Juarez, Mexico the tenth of November 1889. At Deming I found that my machinery had arrived and was already on the way to Juarez. I purchased two pair of mules and a wagon and hurried on to assist in completing the mill. On arriving in Juarez, I found the machinery all on hand. I employed Mr. John Campbell, who was then running

a saw mill for Apostle Moses Thatcher, to superintend putting in the machinery. I soon had the mill in running order. I commenced grinding corn before Christmas, 1889, and making flour between Christmas and New Years. This made the people feel cheered during the holidays. It was the first flouring mill put up by the Latter Day Saints in Mexico and at that time the only good flouring mill in that part of the country.

“So far as I can now discern the future, I shall end my days in this place, till God in his providence may order it otherwise.”

Most of his biography was written under W.R.R. supervision by James Little. When completed it was carefully criticized for errors by W.R.R. in Colonia Juarez, Mexico in January 1893. W.R.R. Stowell died in Colonia Juarez, May 30, 1902. He was a patriarch at the time of his death. He had 25 children and also raised 6 orphans.

William Rufus Rogers Stowell's Wives & Children

Hannah Topham (married 25 Dec 1845, divorced 1852)

1. William John Thurston Stowell (b. 11 Feb 1848, d. 29 Nov. 1848)

Cynthia Jane Park (married 19 Oct. 1852)

1. Brigham Stowell (b. 24 Apr. 1854, d. 29 Jul 1943)
2. Amanda (twin) Stowell (b. 6 Jan 1856, d. 5 Apr 1906)
3. Miranda (twin) Stowell (b. 6 Jan 1856, d. 22 Oct 1892)
4. Rufus Stowell (b. 14 Apr 1858, d. 15 Oct 1858)
5. Heber John Stowell (b. 14 Jul 1860, d. 30 Jan 1923)
6. William John Thurston (b. 25 Feb 1863, d. 26 Aug 1957)
7. Cynthia Stowell (b. 21 Apr 1865, d. 5 May 1930)
8. James Stowell (b. 31 Jan 1868, d. 14 Jan 1889)
9. Francis Augustus Stowell (b. 7 Apr 1874, d. 31 Mar 1925)

Sophronia Kelley (Kelley) (married 9 Oct 1855)

1. Elvira Stowell (b. 12 Sept 1856, d. 18 Oct 1876)
2. Mary Stowell (b. 4 May 1858, d. 17 Oct 18__)
3. Martha Matilda (twin) Stowell (b. 28 Jul 1859, d. 3 Feb 1947)
4. Mariah (twin) Stowell (b. 28 Jul 1859, d. 25 Sept 1945)
5. **David Stowell** (b. 20 Oct 1861, d. 7 Dec 1939)
6. Alexander Stowell (b. 25 Jan 1864, d. 17 Aug 1941)
7. Mary Ann Stowell (b. 23 Nov 1866, d. 25 Apr 1943)

Harriet Eliza Stowell (married 15 Aug 1860)

1. Louisa Stowell (b. 27 Mar 1862, d. 2 Nov 1920)
2. Ephriam Stowell (b. 4 Jul 1865, d. 6 May 1948)
3. William Barnum Stowell (b. 8 Feb 1868, d. 27 May 1938)
4. Harriet Stowell (b. 1 Jun 1872, d. 6 Feb 1941)
5. George Stowell (b. 28 Apr 1875, d. 22 Aug 1875)
6. Israel Stowell (b. 28 Nov 1877, d. 27 Jun 1881)
7. Ann Janett Stowell (b. 19 Jan 1881, d. 19 Jan 1942)
8. Vesta Minerva Stowell (b. 25 Jan 1884, d. 19 Sept 1963)

Sophronia Kelly b.1826 in Patten, Lower Canada (South of Current Quebec Province)

Sophronia Kelly was born July 22, 1826 in Patten, Lower Canada, to Alexander Kelley and Mary Holmes Davis. Alexander was born July 15, 1793 in Highgate, Franklin, Vermont. Alexander's father was William Kelly (Kelley) who was born before 1790 in Vermont, where he also died. William's mother was Nancy Dunbar, who was born about 1729. Alexander's mother, Lydia Frazier, was also born and died there before 1841. Her father was Daniel Frazier, who was born about 1729. Alexander was married December 19, 1815 in Barnet, Caledonia, Vermont to Mary Holmes Davis. He died about 1886 in Albion, Cassia, Idaho. Mary was born January 23, 1789 in Highgate. She died about 1863. Her parents were Joseph David, who was born about 1763, and Mary Holmes, who was born about 1765.

Sophronia's father, Alexander, was a cooper by trade and needed choice timber for his work. As the country was settled and cleared of timber to prepare for planting crops, he was ever on the move to find timber suited to his trade. He was always on the frontier where the country was new, and choice timber for making tubs, buckets, churns, etc. was plentiful. In these new and thinly settled districts wild game, birds and animals, including wolves, bears, panthers, and other beasts of prey, were plentiful. On one occasion, while cutting and preparing timber, Alexander cut his foot very badly and was confined to his home for some time. During this confinement, quail gathered in the dooryard for the few crumbs that were scattered. They gathered so thickly that the children could go outside and pick them up. They did this, and carried them in for Alexander to kill, and for Mary to cook. Thus the table was kept supplied with meat until Alexander was able to be out and at work again.

On one occasion Sophronia and her sister were out on a beautiful, moonlight night sitting by a flower garden when they heard a noise like the cry of a child. Sophronia wanted to go to the house, but her sister wanted to stay and see what it was. As the cry came again, nearer than before, Sophronia took her sister by the hand and pulled her to the house. They had just got inside and her mother, Mary, bolted the door, when a huge panther threw his weight against the door with such force as to jar the house. Failing to get inside, he climbed to the top of the house and was soon at the chimney, but Mary had put fresh dry wood on the fire in the fireplace. The blaze going up the chimney frightened the beast away.

The family never lived long in one place, and was always on the move in search of a new location. It was while on one of these many moves that they heard of a company of Mormons ahead of them. They had heard all kinds of stories about the Mormons - stories so exaggerated that they were almost ready to believe the Mormons had horns. Mary wanted to wait a few days to allow those horrid Mormons to get out of the way, but Alexander was never frightened of anything and was a little curious to see what they were like. They drove on and soon overtook them. They were surprised to find out that the Mormons were not so different from other people, except for their religion. On investigation they found that they really liked them, and they fell in with the company and traveled with them. Becoming converted, they joined the Church and continued with the company until they came to the body of the Saints. Sophronia was on the grounds when the corner stone of the Nauvoo temple was laid. She heard the prophet, Joseph Smith, talk many times. She was also present when Brigham Young, as President of the Quorum of the Twelve apostles, assumed the leadership of the Church, and she testified many times that he was transfigured and appeared both in voice and general appearance to be the prophet Joseph, himself.

In the due course of time, Sophronia married a Mormon boy by the name of Eldredge,

whose parents had left the Church. They opposed the young couple's coming to the Rocky Mountains so strenuously that the boy faltered and decided to stay. Even though Sophronia was expecting a baby, she was still determined to go. Her father-in-law offered her the best horse he had and the best sidesaddle he could buy if she would give up the idea of going. Finding she could not be persuaded, her husband told her to go with her folks and he would stay and sell what they had and that he would follow up. He sold their things, but he never followed her. She came on with her parents and sometime after reaching the valley, she learned that he had died.

One evening, June 25, 1846, shortly after they had made camp for the night at Mormon Grove, Pottowattamie, Iowa, a terrible storm arose. It was with great difficulty that the men pegged the tent down tight enough to prevent the wind from blowing it away. The rain poured in torrents. Sophronia was taken sick and during that awful night, in the midst of thunder, lightning, wind, and rain, her first child, George Washington Eldredge, was born. The rain poured, the water came in under the bed, and the men had to get out and dig a trench around the tent to carry off the water in order to make the tent possible to stay it.

While crossing a river, the water being deep, the box on the wagon in which Sophronia was riding, floated off the wagon, tipped over, and threw her and her baby into the river. Her brother, who had crossed the river and was standing on the opposite bank, saw the accident. He ran down the bank of the river, climbed out on some willows that reached out over the water and, when she floated under, caught her and held her up on the bank, while she was still holding on to the baby. They pressed on, braving all dangers, enduring many trials and hardships, and finally arrived in the Salt Lake Valley in 1848. Her son, George Washington Eldridge, later married and had 4 children. He died August 16, 1924 in Stirling, Idaho.

In Utah Sophronia became acquainted with William Rufus Rogers Stowell and became his third wife. She was a sincere and faithful Latter-day Saint. She was noted for her fine sewing and the wonderful articles which she made with her own hands. She was a lover of home and her whole life was devoted to her family. A more kind, patient, uncomplaining soul never lived, and angry and cross words never crossed her lips. She left a memory of gentleness and sweetness that is a beautiful heritage to her descendants. She died January 24, 1907 in Franklin, Idaho.

David Stowell b.1861 Ogden UT Marries Ruth Ann Birch 1884 in Endowment House

David Stowell was born October 20, 1861 in Ogden, Weber County, Utah. He was the fifth child and first son of William Rufus Rogers Stowell and his third wife, Sophronia Kelley.

He married Ruth Ann Birch on April 17, 1884 in the old Endowment House in Salt Lake City. They began life with \$75 in cash, a bedstead, a table and some chairs. David made the rolling-pin and potato masher out of a maple log. A small two-room house had been built before they were married. Ruth sewed rags enough for a carpet which she wove on her mother-in-law's loom. The first year they rented half of the old Stowell farm, which was mostly in hay. David also found outside work to do. After her marriage, Ruth was appointed president of the First Ward Primary.

On March 7, 1885, their first child, David William, was born in Ogden, Weber County, Utah. His arrival cost \$5. The following year in July, his sister, Jessie Ann, was born. During the summer of 1887, David went to Castle Valley in Southern to look for a possible homestead. He was disappointed with the country and returned to Ogden. Later he went into Idaho and filed a homestead on what was then known as Poole's Island. Ruth came to Idaho on April 6, 1888, with the brother-in-law, Alex Stowell and his wife, who acted as a companion for her. They rode up

from Idaho Falls in a sleigh. When Alex returned to Ogden in a few days to drive up the stock, his wife could not bear to be left in this desolate country alone and went back with her husband. Ruth, however, being made of sturdier stuff, declared that she would stay until her husband joined her. She went to James Browning's, where she found Mrs. Browning in bed with a new babe. She offered to take the place of their hired girl and did all their housework for them until her husband arrived the last of May.

They moved into a little one-room, dirt-roofed house belonging to George A. Browning, joining their homestead. David had to go off to the hills for logs, which left Ruth alone for several nights at a time. The country was new and strange and many unknown and unwelcome travelers passed on the trail that went northward. All this made her nervous and uneasy and so she made her bed in a triangle pile of lumber left to season for the new house that was to be their home. William remembered distinctly the strange bedroom and the twinkling stars in the dark summer sky.

The summer of 1888 the house was almost completed. After they went back to Ogden for two months to work, they returned and finished the house and moved in just before Christmas. The night before the furniture was placed in the house, they had a fine party, having invited all the settlers on Poole's Island. The fiddler, a Mr. Myler, came to play from a place called "The Cedars" and "they danced 'till broad day light."

From the very beginning, Ruth became the community nurse and was sent for by everyone who had sickness or trouble. She was in attendance at hundreds of births, and wherever death came, she was there to comfort and bless.

Ruth herself had seven children born on the old Annis homestead. Four of these - Edith, Ruth Blanche, Florence and Ruby - died in infancy. This was a terrible shock, but her faith was unwavering and her service to others unceasing. When Florence was born, Ruth had to be taken in a lumber-boxed wagon to Idaho Falls in an unconscious condition where she could have a doctor's constant attention. Her life was saved, but the baby Florence only lived long enough to be named and blessed. This was surely one time when the Lord was merciful.

The first summer that the Stowells lived at LaBelle, Ruth was asked to take care of the children in the ward, but a regular Primary was not organized until 1889, when she was chosen president, with Melissa Clifford as 1st and Della Romrell as 2nd counselors. These three women worked in this capacity for twelve years. About the same time she was called to labor on the Primary Stake Board of the old Bingham Stake. She also assisted in the first Religion Class organized in the LaBelle Ward.

After her daughter Gertrude was born in 1890, she taught school at LaBelle one term. She also taught after Annis became a school district. She was a Sunday School teacher all the years that they lived at LaBelle, at Annis, and at Rupert.

They were always assisting someone else. For about 25 years they never set the table for only their own immediate family. She took care of the four motherless children of Joseph F. Perry's for 3 years, the youngest being only 3 months old when the mother died.

In 1901 Ruth was made president of the newly created Annis Ward YLMIA, and served for 4 years. When Rigby Stake was organized, she became counselor to Sister Ball in the Stake Primary and at Sister Ball's resignation, she became president, and acted in this capacity until she moved to Rexburg. In all, she labored in the Primary, both stake and ward, for 35 years. In this time she traveled from Swan Valley on the east to the edge of the desert on the west, and from

Annis on the north to Springfield below Blackfoot on the south. These long trips were all made by team and took from 3-9 days. They often held 3 meetings per day.

When they sold the old homestead at Annis and came to Rexburg, Ruth's health was very poor, but she seldom gave up and continued to work, keeping boarders and helping any way that she could. She worked as a teacher in the Relief Society of the Rexburg First Ward. She quilted quilts and sewed so much that she ruined her eyesight and suffered for it every after. At Rupert, too, she did all she could in Sunday School, Relief Society, and especially in genealogical work. She, like David, delighted in their temple work and would gladly spend the rest of her days in genealogical and temple work.

She had two operations for the restoration of her eyesight by Dr. Fred Stauffer in the L.D.S. Hospital in Salt Lake City. They were quite successful, and she could see to read fairly well and got about the house without assistance of any kind. Although Ruth saw much sickness and sorrow, she said there was always more sunshine and joy. She felt she had been amply rewarded for any service she rendered, and her admonition to posterity was: To serve their fellowman gladly and to hold fast to the Truth; in this only could they hope to find happiness.

David died December 7, 1939 in Salt Lake City, Utah, after 4 years of lingering sickness, through which Ruth had ample opportunity once more to serve in patience and love. Her wish was granted that she might be permitted to live to make David's last days happy and comfortable. After his death, she gave up her apartment on West Temple Street in Salt Lake where they had been so contented, and went to live with her children, in whose homes she became a blessing and an inspiration. Their 5 living children were David William, Jessie Ann, Gertrude, Verlia, and Martha Irene, each of whom were married in the Temple and were happily established in their own homes. At one time they had 17 grand-children and 1 great grandchild who were living, with 3 grand-children having passed away.

On October 7, 1942, nearly 3 years after her beloved husband died, Ruth closed her tired eyes peacefully in Rexburg, Madison County, Idaho, at the home of her son, David William Stowell and his wife, Libby (Freida Elizabeth) Spori.

Daniel Burch Jr. from KY & Ann McClellan from OH Settle in Burch Creek, Ogden Valley

Daniel Burch was born about 1777 and married Rebecca Dumford (Hunter), who was born about 1779. They had nine children. James, the third son, was born on December 10, 1835 near Cincinnati, Hamilton County, Ohio. The parents joined the Church in 1843 and when James was 8 years old, his family moved to Nauvoo, Illinois. James often told of being held up by his father to see the Prophet Joseph Smith while he preached. The family went to Utah on September 20, 1848 in Lorenzo Snow's Company. James, who was only 13, drove sheep across the plains and trudged part of the way barefooted.

Their first son, Daniel Burch, Jr., was born November 5, 1803 in Boone County, Kentucky. On November 1, 1807, Ann Wilson McClellan was born in Springdale, Hamilton County, Ohio to James McClellan and Ann Griffin. Daniel Jr. married Ann on November 11, 1829 at Springdale, Hamilton County, Ohio.

The family made their new home in the Ogden Valley where they helped pioneer this new community. They settled and homesteaded what is now known as Burch Creek. They first lived in a house with a dirt roof, where 29th and Pacific now are. In 1849, a farmhouse of lumber was built on the Burch farm. Daniel Jr. build the first sawmill and grist (flour) mill in Weber County,

and the first ferry boat on the Weber River. Daniel Jr. died November 16, 1856. He held a number of responsible positions in the Church and community during his lifetime in Ogden. He was highly respected and admired by leaders and neighbors.

Ann was a widow for 18 years. She was kind and patient and uncomplaining. She lost her eyesight, probably because she read so much. After this calamity befell her, she still felt that she must do something to be helpful so she spent most of her days sewing carpet rags and knitting. Her mind was so filled with the knowledge gleaned from her books that she had food for thought even after the visible world had been shut out from her. Even after she became bedfast, she still found something to do, and was never idle for a moment. On September 9, 1874, at Burch Creek, Weber County, Utah, near Ogden, she died as she had lived-a devoted Latter-day Saint.

On December 18, 1861, James married Nancy Lorena Stewart. They went to live in a small house upon the hill above the Burch homestead. They had 10 children, with Ruth Ann being the oldest. Ruth Ann married David Stowell, son of William Rufus Rogers.

George Stewart, Prosperous Alabama Farmer, Marries Georgia lady Ruth(y) Baker 1807

George Stewart, who was born in Cumberland County, North Carolina, was a prosperous farmer in Fayette County, Alabama. He married Ruth(y) Baker, a real southern lady born to cultured parents in Clarke County, Georgia on January 24, 1807. Her father, Nicholas Baker, was born in North Carolina, and her mother, Elizabeth Hicks, came from Virginia. Ruth married George on April 11, 1822 in Tuscaloosa, Alabama. When she married her husband she was only fifteen years old, eleven years younger than him. Most of their children were born there in Tuscaloosa. Nancy Lorena was born November 6, 1841.

George was a prosperous farmer in Fayette County, Alabama, with a religious frame of mind. When the first LDS missionaries came to Alabama to preach the gospel, neighbors sent them to George, who had talked that way for many years. The family members were baptized and they met with some opposition. In 1844, they sold what properties they could and started for Nauvoo. They found that their slaves would be free when they crossed into Missouri. George and his oldest son, James, returned to sell their home and slaves in Alabama. On this trip, George caught a severe cold which developed into pneumonia, and caused his death in Missouri on January 14, 1845.

Before his death, he told Ruth he had seen the place of refuge to which the Saints were going and he asked her to promise him that she would go with the Saints wherever they went. Their ninth child was born in Dallis, Missouri four months after George died. At Mt. Pisgah, Iowa, the oldest son, James, was forced to leave his mom and march with the Mormon Battalion. The eldest daughter, Cynthia, had married George Washington Hill, who helped the family on their way. Their son, George Richard Hill, was born at Mt. Pisgah, Iowa. They caught up with the migrating pioneers near Council Bluffs, Iowa, and joined the Abraham O. Smoot Company, arriving in Salt Lake Valley on September 27, 1847.

The Stewart family was among the first settlers in Ogden, Weber County, Utah. They endured all the hardships of early pioneering-fighting crickets, grasshoppers, drought, and cold. Ruth was a widow for 25 years, and acted as a mother and father for her family with dignity and determination. Nancy Lorena experienced all the hardships of those early days, but she joined in the fun of the boys and girls. She was considered one of the most graceful of dancers, and used to ride horse back to the parties given in different parts of the valley.

In 1853, Ruth was deeply grieved to bury her 14 year-old son, Joseph Virgil Stewart, but she never lost faith. During her whole life, kindness was Ruth's greatest virtue. She treated the Indians with gentleness and understanding, and numbered many of them among her friends. In her later life she was afflicted with rheumatism, which forced her to be confined to a rocking chair for 14 years. Her eyesight was good all the while and she used it to help those around her. Her grandchildren remembered her patience and gentleness. She would knit all day long for some of them. Ruth passed away on February 18, 1871 in Ogden, Weber County, Utah. She died as she had always lived-a true Latter-day Saint, trusting in the Lord and making a blessing out of every trial.

Nancy Lorena Stewart Marries James Burch 1861

On December 18, 1861, Nancy Lorena married James Burch. They went to live in a small house upon the hill above the Burch homestead. They had 10 children, with Ruth Ann being the oldest. Nancy Lorena worked in the Relief Society for over 20 years, and was in the first Relief Society organized in the Ogden 1st Ward. She was always active in church work until poor health in later years compelled her to give up her positions. She had a cheerful, helpful disposition, and was called out hundreds of times to minister to the sick and where death reigned. She encouraged the downhearted and inspired the faithless. She often said that life was a wonderful adventure and that birth, marriage, and death were of equal importance and that they should be looked upon as milestones on our way to eternal life. Nancy Lorena passed away December 31, 1915.

James was a farmer and a carpenter. He was noted for his industry and thrift. He and Isaiah Stewart, his brother-in-law, kept a meat market for a number of years. He never went into debt and never had a mortgage on any piece of property he owned. He was 1st Counselor to Bishop Ben C. Critchlow when the First Ward of the Weber Stake was organized. He held this position for 12 years. He became a member of the Stake High Council on February 10, 1890 and served for 20 years. He was also a policeman and school trustee in Ogden City.

He had a gentle and kindly disposition, and was a devoted husband and father. He believed firmly in attending strictly to his own affairs, and was considerate and generous to a fault. He had hosts of friends, both old and young. He was a great reader and, although denied the privilege of formal education, was well informed on all matters of importance. He died February 14, 1917 in Los Angeles, California at the home of his son, James. His long life was one of continual service to his fellows and he died leaving hundreds of relatives and friends better off and happier because he had lived.

Ruth Ann Burch Marries David Stowell 1884

Ruth Ann Burch, the oldest of 10 children born to James and Nancy Lorena Burch, married David Stowell, a young man with whom she seemed to find special favor. He was the son of William Rufus Rogers and they were married on April 17, 1884 in the Old Endowment House in Salt Lake City. Ruth Ann was born in Ogden, Utah on May 13, 1863. Her earliest recollections were of a small house and a picket fence and her dear old grandmother, Ruth Baker Stewart, sitting in a rocking chair. Her first school was within a block of her home. When she grew older, she went into town to Lewis F. Mocuch's school. She made rapid progress and was soon teaching four classes for her tuition. She continued her education in this way for two years.

In 1879, at age 17, Ruth Ann began teaching. Her first school was in the old Fireman's Hall, where she had 175 pupils with one assistant. The next year she taught in the third ward. The third year she went to teach in the first ward. Then she taught at a mixed school out at West Weber where many of the pupils were older than she was. The last year she taught again at the third ward.

She was put in as a teacher of a Sunday School class at age 15. She belonged to the first Young Ladies' Organization in Ogden, known than as the Retrenchment Association. After the city was divided into wards, she took an active part in the associations of the original First Ward. She was most successful in her calling chiefly because of her love for boys and girls and her unchanging patience.

The young people had their dancing parties in the meeting house. Round dances (waltzes) were not allowed except on rare occasions. Ruth danced quadrilles and scottishes, but preferred theaters to dances. Dramatics had a very special attraction for her, and she coached many a children's play after she came to Idaho.

She helped her parents with the clothing of the younger children, especially after she began to teach. She often bought shoes for five at a time. She was always so hard at work that little time was left for social activities.

David William Stowell b.1885 Ogden UT

Born March 7, 1885, in Ogden, Utah, David William Stowell, eldest child and only son of David Stowell and Ruth Ann Burch, remembers only two incidents of his life in Ogden –being lost in the tall wheat grass next to the sidewalk on Washington Avenue, and of riding on a hay rack with his grandfather Burch.

At the age of three, March 8, 1888, his parents came to the upper Snake River Valley to establish a home. There were very few settlers at that time in the section known as Poole's Island and the LaBelle Ward. The father returned to Ogden to finish a job under contract to the railroad but the mother remained with the two babies, William, 3, and Jesse Ann, 1, to hold the homestead on which was a small one-roomed cabin.

Each time the father came to visit he would bring a load of lumber for their future home. It was stacked in a triangle in order to have it well seasoned by fall. William well remembers that his mother made their bed down in this triangle and sleeping under the stars. The little cabin was in the direct path of the hunters and trappers on their way to Jackson Hole and because the mother was alone, nervous and undefended she decided that no one would ever look for her in the lumber. That fall the house was built -- two rooms with a shingle roof; all the neighbors came for a house warming a few days before Christmas. A Brother Myles played the fiddle and everybody danced until dawn.

There was no teacher able to take care of the children of the settlers, so Mother Stowell was called to do the teaching as she had been a teacher before her marriage. William remembers going to the one room, which served as church, school and recreation center, with his mother and baby sister, Jessie. She was set on a pillow in an old rocking chair, securely tied in and William was supposed to rock her when she became fussy. He found these school days interesting and full of variety.

By the time that William was old enough to attend school himself a school had been built at LaBelle and he trudged along the three miles with his life long friend, Jim Browning, in the fall

when the dust was deep, in winter when the snow was crisp and cold, and in spring when the new green was showing on the cottonwood trees. He attended this school until he was fourteen years of age, when he was sent to Ogden for two years, living at his grandfather Burch's and going to Weber State Academy. David O. McKay was the principle and William remembers with fondness the kindness and encouragement given the students by this wonderful man.

The summer that William was seventeen was a hard one for the Stowell family and in order to make ends meet, the father went to Wyoming to work on the railroad, leaving the farm to William. With the aid of his mother he baled hay and shipped it to his father, took care of the stock and harvested the beets and potatoes. In August his father became very ill and returned home. By the time the doctor decided what was the matter, his appendix had ruptured and he was rushed to Ogden for an operation, followed by weeks of grave illness. William took full charge of the home, farm, and family with the aid of his sisters during the absence of the parents.

Because of all this, Will, as he was now called, was unable to return to Weber Academy, but came up to Rexburg to the Ricks Academy, which he attended for three and a half years. Here he was a star athlete, playing basketball and baseball. His coach was Oscar A. Kirkham, who inspired the young men in high ideals as well as sportsmanship.

During the last half of his fourth year he was called on a mission to serve in the Southern States – first under Ben E. Rich and later under Charles A. Callis. He was wonderfully successful organizing the group method and because he did so well President Callis appointed him President of the Mississippi Conference. He served almost three years – thirty three months to be exact. He arrived home on the 9th of July, 1909. June 28, 1911 he married Freida Elizabeth Spori.

Jacob Spori b.1847 Oberwil, Switzerland Marries Magdalena Roschi 1875

In 1847, the year the pioneers entered the Salt Lake Valley, Jacob Spori was born on March 26 in Oberwil in the Swiss Alps. His father, Jacob, was of French Huguenot descent, from a long line of school teachers and professors. His mother, Susannah Kathrina Boehlen, was of German extraction. He was the second son in a family of seven girls and two boys.

Jacob's inherited love for books displayed itself early, and he completed elementary school at Oberwil when he was twelve. At age thirteen, he entered high school at Wimmis, Bern, where he entered college four years later. In five years he graduated with two degrees - one in mathematics and another in arts and music. Throughout his early school life he was noted for his studious habits and untiring energy. He was a good singer and played several musical instruments which made him welcome at all gatherings where the young people met for a jolly good time.

He went on to further studies at the University of Lusk where he taught part time and studied part time. He was hired to travel as a student tutor to wealthy young men. He went to Italy several times and spent a number of summers in Venice. He also visited Rome and Florence. A record of his school life would not be complete without mentioning the help and encouragement he received from his parents. Both of Jacob's parents were dedicated to principles of Christian living. From them he learned the value and dignity of hard work, and untiring energy was a quality he retained all his life. On several occasions, his mother sold some of her family's prized linen so he could continue his studies. He said no one could help but succeed with such unfailing home assistance. He always felt that he had some of the best teachers in the world who made him acquainted with the great laws of life and prepared his heart to receive the truth when it should come to him. He eventually learned to read and write thirteen

languages. He hoped to be a professor like his father and grandfather before him had been.

It was on a return trip from one of his student travels that he met Magdalena Roschi in Geneva. She was a lovely, wealthy, cultured young woman born on February 5, 1851 in Simmenthal near the beautiful village of Oberwil. He had not seen her since they were children together in the same school. At the age of eighteen, she had gone to Geneva where she found employments while continuing her studies in French and music (voice and Mandolin). Her parents were Michael Roschi and Elizabeth Buehler, whose ancestors were Huguenots, or French Protestants, who had fled to the Swiss Alps during the religious persecutions of the sixteenth century. They changed their name from Du Rosche to Roschi, and became well-to-do landowners. They never quite lost their aristocratic ways. Magdalena was the middle of three sisters. She was a lovely child with deep blue eyes and dark auburn hair which fell easily into waves. She often told of the happy childhood in the big house they called "Bruck Matte" - Bridge Meadow - and of the tramps over the fields and hills, and the walks to and from school in the village. It was a sheltered and peaceful life.

It is not at all hard to imagine a beautiful setting by a shimmering lake where at this time in their lives they fell deeply in love. It seems to have been a case of love at first sight.

The engagement between the two was not very well received by the Roschi's, especially by her father, who thought that his daughter should marry a man high in social standing and wealth rather than a teacher, for then, as now, teachers were poorly paid. But notwithstanding protests, love prevailed and they were married after a lengthy courtship on September 16, 1875, when Jacob was twenty-eight. It took her many months to grow the flax and spin, weave, and bleach the linen from which she sewed, mostly by hand, a hundred sheets, fifty shirts, and the numerous smaller items that a young woman of her standing must take as a dowry.

After his marriage he accepted the principalship of his Alma Mater, the High School at Oberwil and went to live in the capital city, Bern. He later was at the University of Weimis. In connection with this work, he was honored with all of his late father's offices, such as Auditor and Assessor and Treasurer of Canton Bern, the second largest county in Switzerland. He occupied a position of prominence and trust seldom held by a man so young. He was also a bursar (treasurer) at the university. He occupied a position of prominence and trust seldom held by a man so young. Four children were born in rapid succession - Kathrine, Jacob, Magdalena, and Louise. They were happy and not as poor as Magdalena's father predicted.

Jacob Spori Joins Church After Marriage in Late 1870s

In the late 1870s, Jacob met a pair of missionaries representing The Church of Jesus Christ of Latter-day Saints. He was introduced to the restored gospel, heard the message, and read the Book of Mormon. He gained an unshakable testimony of the truth and made a deep commitment to a faith that embraces powerful doctrines and ideas. Jacob's faith was strong and never wavered. He proved that he was willing to sacrifice status, economic security, personal comfort, and even family ties. He proved that he had the fortitude of faith that literally enabled him to "sell all that he had to acquire that pearl of great price." In spite of having his world fall to pieces all about him, he joined the Church.

Terrible pressure was brought to bear to keep him from joining the Church. He was asked to resign from the high school and he was relieved of his county offices. When Magdalena's father heard about Jacob's joining the Church, he was so stricken that he felt he must rescue his

daughter and her children from contamination. Accordingly he went to Weimis and brought the family back to "Bruck Matte," the old home, without protest, since in the old country children obey their parents even after they are married. Magdalena, and their four small children felt they could not endure the disgrace of Jacob being without money after losing all the positions and offices which were immediately taken away when it became known he had become a Mormon. All this must have seemed a fate worse than death.

Jacob Immigrates to Logan UT 1879 Starting 9 Year Separation from Magdalena

Jacob was left alone without a job and without a family. He faced the trial of his faith. He said that in spite of all, he could not do otherwise. In the face of bitter persecution, which was so hard for his sensitive spirit to bear, he felt he should go to Zion so he could be with members of the Church. In 1879 he immigrated to Logan, Utah. In that rugged pioneer setting, he did whatever he could in the summers to help sustain himself, which work to which he had not been accustomed. In 1882, he worked for Pheneas Tempest in the sawmills. He helped lay railroad track through Beaver Canyon. In the winter he attended the B.Y.C. and studied principally English and Church History. Those first years in America were lonely, hard and filled with discouragement. The land, the people, and the habits of life were all so different from the quiet, sheltered life he had known, but he never regretted having accepted the gospel, and always considered himself rich and blessed for having found it.

During their nine years of separation, Magdalena arranged to keep in touch with Jacob through his youngest sister in Switzerland, Anna Clara. Without even letting anyone know, she delivered Jacob's letters faithfully to his wife so he could keep in touch with her and his children. This quotation is from an old letter, written by their daughter Louise: "She it was who had to face the ridicule of relatives and friends after Jacob left for Utah. She steadily refused their pleadings to divorce him. Although she could not see the truth of the gospel at that time, she recognized that the Mormon faith had made him a finer man - for she witnessed the struggle he made when he gave up the cigars, wine and coffee to which he had been accustomed from his early youth." Magdalena wrote to him faithfully for eight and a half years, never once thinking of giving him up.

Feeling that she and her four children were a burden to her father, Magdalena went up to an adjoining village of Boltigen where she worked as a cashier in the store of her brother-in-law, David Ueltschi. She came home to her children Saturday evening and returned to work Monday morning. Magdalena's mother was a sweet, patient woman and took wonderful care of the children. What punishment they had to have was saved for Magdalena's return on Saturday night.

Jacob Spori Called as First Missionary to Turkey & Palestine 1844

Jacob was not long in Zion until his ability to speak many languages became known. In December, 1884, Elder Spori found himself upon the high seas after having been called to be the first Mormon missionary to Turkey and Palestine. More than forty years previously, Orson Hyde had dedicated the Holy Land for the return of the Jews but no Latter-day Saint Mission had been established there. Elder George O. Naegle was to have gone with him but upon reaching Genoa, Italy, his funds were so low that he returned to Germany, and Elder Spori went on alone arriving in Constantinople on the morning of December 30, 1884. Jacob became the first LDS missionary

ever to serve in the Middle East.

Jacob Baptizes 1st Member in Istanbul & Heals Lady Age 70 by God's Power

An Armenian living in Istanbul who had somehow heard of the Mormons, wrote to the President of the European Mission and asked him to send a representative of the Church to introduce the Gospel into Turkey. When Jacob arrived at Istanbul, he was able to baptize the Armenian, Mr. Vartoogian, and his family. He introduced Jacob to many people, among them doctors and priests. A Dr. Mavian acted as translator, but was not needed long for Elder Spori mastered the Turkish language in three months to the astonishment of all whom he met.

On the 8th of April an old lady of seventy was healed under his hands and it caused a "veritable Turkish wonderment." Doctors called to see her to convince themselves of her recovery and to them she bore testimony of her healing by the power of God. He kept up this interest in medicine more or less all his life. He knew so many things to do to repair small bodily injuries that many people thought he should have been a doctor. He taught German half days to help defray his expenses. He also gave lessons in French and English often not making any charge as it gave him a chance for Gospel conversations.

He labored alone until Dec. 6, 1885 when Elder Joseph M. Tanner arrived. They worked together until July 29, 1886 when Elder Spori was sent to Haifa, Palestine. He was the first missionary in the land of Palestine and performed the first baptism in that land on Aug. 29, 1886. Jacob was granted a vision before his departure in the which he saw a black bearded man in Haifa, a blacksmith, who he was told would be prepared to receive him and his message when he arrived. This vision was precisely fulfilled. Upon reaching Haifa in late July of 1886, Elder Spori made his way to the street that he had seen in his vision, and he found the blacksmith's shop just as he had expected it to be. The blacksmith, in turn, seeing Jacob Spori outside, dropped his tools and ran out into the street crying after the missionary. He had, he said, seen Elder Spori in a dream the night before, and knew that he had a divine message for him.

Jacob kept up his correspondence with his wife during the years he labored in the mission field. Quoting from a letter of daughter Louise, "Mother sent him money regularly while on his mission, not using her father's wealth, but earning it herself at her position as cashier at the store." Toward the end of his mission in Turkey, Jacob received a letter from his wife, Magdalena. In her inconsolable brief, she informed him of the death of their oldest child, Katherine, on February 27, 1885. She died from injuries received in a fall from a swing. This was such a blow to the already heart sore Magdalena that she could hardly bear it. At the funeral she felt like the heavens were brass over her head and that there was no comfort either in heaven or on earth.

Jacob's Letter of Gospel Hope Inspires Magdalena's Baptism in Icy Stream 1884

From Istanbul, Jacob, knowing well of the gospel's ability to heal spiritual wounds, wrote a response filled with the scriptures, doctrines, principles, and hope provided in the Gospel of Jesus Christ. He explained the marvelous doctrine of the Church concerning the perpetuation of the family throughout the Hereafter. It was to her as though a door had been opened into light. Her heart was touched by the message and spirit of these new truths. It was winter and, because it was necessary to keep the knowledge from her father, she walked to the place where the elders were waiting in the dark of night. After breaking the ice on the stream, she was baptized on November 30, 1884 by Thomas Beissinger and confirmed a member of the Church at the same

place that same night by F. W. Schonfelt.

Jacob Teaches & Baptizes Palestine's 1st Convert in Haifa Branch 1886

Jacob was sent to Joppa (modern Jaffa), where, he was privileged to teach and baptize Palestine's first convert, Johan George Grau, on August 29, 1886. Johan was a German from Wurtemberg. His family was also converted. They became the nucleus of the Haifa Branch, the first organized unit of the Church in Palestine since ancient times. The Grau family and subsequent converts kept the flame of the Gospel alive in Palestine.

He labored in Jaffa and Damascus, and went as far south as Jerusalem. He found the gospel gaining favor and some believers in different parts of Palestine. It was in Palestine that he discovered how miracles can come about through small means. By local law, all Christians had to be out of the city of Haifa before the gates were locked at dusk. Elder Spori was working in that city with an investigator who was ill at the time. The young Mormon elder hated to leave until he was sure his friend was better. That evening, with the investigator on the mend, Jacob made plans to leave the city. He knew the gates were locked and that getting caught meant going to jail.

As he walked along the city's shore, pondering what to do, he watched the fishing boats coming into port. He noticed some men preparing the nets for the next day's work and had the feeling he should help them. He stepped up and began working. No one seemed to notice him. When the work was finally done the men rolled up the nets, got into the small boat and prepared to set sail. Without a word Elder Spori also got into the boat. Before long they were on the sea. The next day the boat landed at Cairo, and Elder Spori jumped from the boat, went into the city, and resumed preaching the gospel. He also went to Alexandria, where he met Mischa Markow.

Jacob Masters 5 More Languages on 3 ½ Year Mission Bringing Total Mastery to 9

During his mission of three and a half years, Elder Spori used his immense linguistic skills to add five more languages to his capacity - Turkish, Armenian, Syrian, Hebrew, and Arabic - bringing his total to nine. He also had to constantly use the languages which he had learned in school, namely German, French, Latin and Greek. This was necessary because of the hundreds of thousands of foreigners who lived in Turkey on account of its trade advantages, but who would not become naturalized citizens of Turkey because of its cruelty and its opposition to progress. He was a pioneer of missionary work in Turkey and Syria, his work being largely among the German speaking people of the country. The number of persons baptized by Elder Spori is not on record, but he made many friends who were helpful to the Elders who followed him and who later raised up branches among the Armenian people in Syria.

President Woodruff Sends Jacob to Bern to Organize Zion Trip, Meet Family & Translate

Elder Spori left Istanbul on March 23, 1887. He expected to remain at mission headquarters in Bern, Switzerland to fulfill an assignment from President Wilford Woodruff to help organize a company of immigrant converts for their journey to Zion. It took him nearly a year to accomplish this. In Switzerland he was reunited with his family. His wife later bore fervent testimony and gave thanks for the eternal truths the gospel brought into her life. While at the mission home, Elder Spori translated several Church tracts, including "The Voice of Warning," into French. He was assisted by his youngest sister, Anna Clara Spori, a talented and well-

educated young woman.

In Bern the children were enchanted by the wonderfully carved statues which served as fountains and clocks in the streets. They gleefully fed carrots to the bears in the stone pit right in the center of the city, the bear being the national emblem of Switzerland.

Jacob's Family & Sister Travel to Zion for Libby's Birth, See Statue of Liberty 1888

Jacob's wife, Magdalena, was near to the time of delivery of their baby and was encouraged by many to remain in Switzerland until after its birth; but she insisted that she wanted this child to be born in America-in Zion-among members of her faith. Finally, in 1888, he and his wife, along with their three children, Jacob, Magdalena, and Louise, left Bern for America. Jacob's sister, Anna Clara, decided to come along to help Magdalena with the children and to be a companion to her. It was a lovely thing for a sister-in-law to do, for at that time she was herself not a member of the church. She was single and, having her own money, fully intended to return to Switzerland the following year.

The ocean voyage was rough and most of the large company was seasick. It required Jacob's constant attention to help and cheer the Saints. Magdalena, being pregnant, spent most of the time in bed and Anna Clara took care of the three lively youngsters. When at last New York was reached, they all heaved a sigh of relief as they gazed with awe at the Statue of Liberty, placed in the harbor only two years before. Because of immigration regulations, the main group could not land, but had to go on by ship to Savannah, Georgia. After putting his family on the train for the trip across the continent, Jacob was obliged to go on with his company. He later met his family in St. Louis. This was a trying experience for the two women and three children, having to depend on their meager knowledge of English to express their wants. But even bad things come to an end, and soon they were reunited with Jacob as planned in St. Louis.

An amusing incident happened at Cheyenne, Wyoming, where the train was delayed for some time. The children, Jacob junior, Magdalena, and Louise were allowed to get off the train to stretch their legs. As they walked along the track they came upon a dead chicken, an unheard of thing in the old country. Moved by pity, the children stopped to bury it. Meantime the train pulled out. When it was discovered that the children were missing there was real consternation. Their father jumped from the train and found the youngsters still busy with their burial - blissfully unaware that they had been left. Once again these two women had to wait at a station for their husband and brother. As they continued the journey across the grey plains of Wyoming, Magdalena had a dreadfully homesick feeling for the green valleys and mountains of Switzerland and seriously wondered if she would ever get used to the far horizons of America.

ID Arrival After Jacob Goes to Savannah with Immigrants While Family Rides Train West

Market Lake (modern Roberts, Idaho) was the end of the train journey. There was still the twenty-or-more mile stretch across the lava rocks to Rexburg. Two sons of President Thomas E. Ricks met the family with all their belongings in a wagon drawn by a big team of horses. They crossed the north fork of the Snake River on a ferry operated by a horse near the A.M. Carter Ranch. On June 20, 1888, they arrived in Rexburg, Idaho. Just about sundown, the tired immigrants stopped first in front of Flamm's Store on the corner (which became the Bank of Commerce), and then at President Rick's home to inquire where the Spori family should be unloaded.

As homes were scarce, they were temporarily put up in the empty Rexburg tithing granary of Henry Flamm, across the street from Thomas E. Ricks. They hurriedly moved the bins and swept out the scattered grain and dirt. In a little over two weeks, Freida Elizabeth (Libby) Spori was prematurely born there. She recalled, "I was born July 6, 1888 and that makes me just the same age as Ricks College." That first summer was much like that of other pioneers who were shifted from comfort and ease into poverty and hard work. But everybody shared what they had and all were happy. Libby recalled, "There were quite a group of pioneers here then. The first pioneers, about 13 families, came in 1883 and after only five years there were enough people here for the church to want to build the college."

The family was appreciative of the love and charitable help given by such noble women as Polly Ricks, Sarah Holman, Marantha Morris, Mary Anderson and so many others. They taught these two women from a foreign land, with strange and different ways, to settle into western American housekeeping. For instance, making bread and laundry work were entirely new to them. Although both of them had studied English in the European schools, they were scarcely able to communicate understandably with these kind friends who knew not a word of German.

Jacob Becomes Principal of Bannock Stake Academy in ID

Before leaving Switzerland, Jacob had been advised by Dr. Karl G. Maeser of the opening of a Church school in the Snake River Valley. Expecting to take charge of the school, Jacob went directly to Rexburg. Late in the summer, he went to Provo to receive special instructions from Dr. Maeser in regard to the school. The last of September a meeting was held in Lewisville in which it was definitely decided to have the school at Rexburg. Jacob was invited to become the principal of the Bannock Stake Academy, which was being organized and getting ready to open under the direction of President Thomas E. Ricks-after whom Ricks College was later named-to provide educational opportunities in an amiable church-related setting which otherwise was not available in schools established by often hostile nonmembers.

Although Jacob was from the higher class of citizens and held positions of prominence in his native land, as well as being a master of nine languages with several degrees, his education was of little use when he was confronted with a school that provided the most elementary education for simple farm children. Leading the new college was a great challenge for Jacob. Many of the students had had very little opportunity to attend school, and full grown young men and women many were anxious to begin at the bottom of "the three Rs." There were no facilities in the way of equipment and the "campus" consisted of a single one-room log house, with homemade benches and a curtain that stretched between classes of the three teachers. Conditions were difficult, but the new principal never gave in to discouragement or bitterness. Hope and an unwavering faith in the authority of God gave Jacob the courage to go on, in the face of almost insurmountable difficulties.

When Jacob joined the Church, it was hard for him to leave his cultured home and move to the hard, crude life of the western pioneers, but he was a hard worker and willingly lent his hand to build the city of Rexburg. The school was late in opening because the roof of the meeting house had to be repaired. On November 12, 1888 the academy opened its doors for registration, with Axel F.O. Neilson and Sarah A. Barnes as assistant teachers. President Thomas E. Ricks and Dr. Karl G. Maeser were present. During the opening exercises Dr. Maeser, the Church superintendent of schools and a fellow German-speaking immigrant, pronounced a most

wonderful blessing upon the three teachers, the school, and all who would teach in the institution in the future years. Jacob was profoundly impressed by that blessing which "lived like a green oasis in the heart of Elder Spori until his dying day." From that time, Jacob felt it his sacred duty to help carry the school to success despite poverty and hardship of those early days.

Jacob made great sacrifices to keep the school open to "bless the lives of many people." To keep expenses down, he did janitorial work at night after teaching all day long. With the help of the older boys, he sawed and chopped all the firewood that was burned in the school house. Many trips were made to the canyons for wood and many Saturdays were spent cleaning and repairing the school room. Uncounted hours were spent visiting among the people, talking about ways and means to send their boys and girls to school. The first year was a great encouragement to everyone.

Spori Family Moves From Rexburg Tithing Granary to 3 Room House in Fall 1888

In the fall of 1888, the Spori family bought from Joseph Morris a five acre half block lot in the Second Ward on one corner of which stood a three-roomed, dirt-roofed house with a shanty attached. The price was \$100 in gold coin. It was on the corner of 1st South and 1st West. In 1904 the south half, called the Lucerne lot, was sold to John Hunt for \$1,000, and in 1912 the rest was divided into small building lots and sold for \$3,000. Twelve residences now stand on that original five acre lot.

It was here that Libby spent her childhood. It was also here, a year later, on November 1, 1889, their sixth and last child, Annie, was born. Libby had a very happy childhood - climbing trees until they bent over, swinging on the high Jackson fork of the hay derrick, and riding everywhere on their white horse, named Coaly. Libby wrote, "I almost lived on that pony and the only regret I have is that I couldn't wear levis then to ride." According to Libby, all the children in the neighborhood clamored for rides on Coaly and as many as could climb on had a ride. The street ditches used for water in those early days were a real obstacle for Coaly liked to jump and would spill all his passengers, often into the ditch.

One of her favorite pets was a little white pig - the runt of the litter that was given to her to take care of. She would put doll clothes on him and a cute little ruffled hood. When she'd call him he'd come. And he loved to be bathed with warm water, soap and a brush. She had a lot of fun with him, but he grew up and she had to return him to the pen with the other hogs!

Anna Clara, Jacob's sister who had delayed her return to Europe because of the coming of another child, was again a great comfort and help. The north room of the three in the house was always called "Auntie's room" as long as the old house stood. The midwife who brought both of these babies was Mrs. Magdalena Walz, who ever after was a devoted friend of Magdalena. The mid-wife fees at that time were \$5 which included a daily visit for a week to care for the mother and wash the baby.

The family felt fortunate to move into one of the few dirt-roofed houses built in the valley. Libby recalls, "We were really in the higher echelon with that house. We were one of the few to have a roof garden and all of the neighbors admired it. Of course, with that dirt roof, it leaked when it rained hard and we had pans all over the house to catch." The Spori family, four girls and one boy, adapted quickly to their new home. Libby said, "My mother missed the mountains though. And she loved to go to the Salt Lake and Ogden areas, especially Ogden, because the mountains looked so like Switzerland."

Jacob and Magdalena helped many immigrants to this country, sending them the money for their passage and then keeping them in their own home until such time as they were able to find work or locate a piece of land. Only two out of dozens were former acquaintances of Magdalena, with Eliza Geiger and Elizabeth Eschler coming from the town of Oberwil. They later married two prominent bachelor carpenters from the Upper Snake River Valley, Jacob and Christian Ashbacker. Their house was always open to someone less fortunate, and no one was ever turned away. More than a dozen families lived in the small, crowded Spori home from a few days to weeks and months. Long after they were settled in homes of their own they always came back to Magdalena for comfort and cheer.

It was also necessary in those days to provide room and board for students who came from a distance to attend the academy. The students were urged to come and pay for their tuition and for their board when they could with any produce they could spare from their farms - a sack of flour, firewood, bacon, wild meat or more often hay or potatoes - through those who were unable to pay were not turned away. The three room log house was never too small for young students, usually girls, who shared the space with the five Spori children.

Bannock Stake Academy Desperately Short of Funds, On Verge of Failure 1891

The second year of the academy was much the same as the first, but the third winter, 1891, found the school desperately short of funds and it seemed on the verge of failure. This was a challenge not only to Jacob but to the other families as well. Crops were poor and hundreds of head of cattle died. The farmers struggled to survive, and there was little, if anything, to give to the school. As a result, the Church board seriously considered closing the school until the people could maintain it. Jacob did not agree. He said there were great blessing promised to the school and to those who attended and taught there.

Jacob wrote Karl G. Maeser and asked for some vacation time so he could go out and earn money to pay the other two teachers while they completed the winter and spring terms. He went back to the railroad and worked, sending the funds to Rexburg to pay the two teachers. The school did not close down. For the three years Jacob was principal, he not only taught school, but was friend of the families of the students. He was a member of the Board of Education and one of the High Councilmen of the Bannock Stake.

Jacob sacrificed much during his years as academy principal. At times he was paid only minimal fees through tithing-and sometimes he received no money at all. Through his dedication, the academy saw leadership to help them through those first struggling years. At the beginning of the fourth year of the academy, he reluctantly asked for a release from his work because of the necessity of maintaining his home and paying off debts. He was given an honorable release with a letter of appreciation for his work from President Wilford Woodruff.

In 1890, or there about, Jacob became very interested in science and agriculture and the great possibilities which would exist if irrigation could be hastened on. He often predicted that the hills south of Rexburg would one day wave with ripening grain. He accordingly gave much time and money to canal building with the help of Magdalena Roschi's father in the old country. He was a prosperous burger, who felt constrained to help his daughter in far away America. He sent her several thousand dollars, every cent of which she willingly gave to Jacob to be used in irrigation projects to bring water onto the arid land, but which seemed to be lost with hundreds of dollars of other peoples money. One of the largest canals developed, which Jacob surveyed in

the Parker district on the Egin Bench, came to be known as the Spori Canal. It was in later years a boon to agriculture in the area.

Spori Parents Sealed to Family in Logan Temple 1892

On March 10, 1892 the Spori family went to the Logan temple to have the parents sealed to each other, and the children to them, according to the tenets of their faith. This was necessary because they had bypassed the Utah temples when they came to Rexburg.

Jacob would visit the homes of the Saints, especially when there was sickness there. His daughter Libby recalled, "At the time of the diphtheria epidemic in 1891, he went fearlessly to administer to the sick and comfort the bereaved." According to Libby, "Disease was a terrible thing then, so many lost their whole families in the diphtheria epidemic in 1892. Many families were decimated." Jacob's daughter, Annie, had the dreaded disease, but he administered to her and felt that her life had been spared by the power of God. The same was true for Louise, who lay at the point of death for days and was so low that no one else, including Dr. Woodburn, hoped for her recovery.

In the fall of her sixth birthday Elizabeth was to start school. Her older sister Louise took her to a large one-room school with a curtain between the upper and lower grades. When Louise left her she was filled with such apprehension that she started screaming so loudly that Louise ran in and took her home in disgrace. That ended school for her that first year. The next year her and Annie started together in the first grade and from then on school was a marvelous adventure that she loved. Her favorite pastime became reading. She was an avid reader from the age of 6 when her older sister taught her to recognize words and circle them in the newspaper. She loved to sit for hours in a sweet crab apple tree with Annie where they would read and eat green apples -thoroughly disproving the theory of green apples and stomach aches!

In December 1893, Jacob's second daughter, Magdalena, died of heart trouble induced by scarlet fever at age sixteen on December 11. The stress and hardships of pioneering seemed too much for her fragile nature and she slowly faded from this life. The memory of her sweetness and patience, her unfaltering faith and trust, helped to fill the great void left in the hearts of her parents. This was the second time Magdalena mourned the loss of a daughter, and it was especially hard to lay her away in a grave miles from home unlike Switzerland where perpetual care was given in a nearby Churchyard. For the rest of her life she spent Memorial Day by the grave of this child. She never begrudged the yearly expense of hiring a buggy from the Whitney Livery Stable and riding in style behind her son Jake's well-groomed team to the cemetery. On the way back she enjoyed going past the farms in Hibbard, Salem, and Burton, remarking how water had made "the desert blossom as the rose."

During the years 1893-95 Jacob was principal of the Bear Lake State Academy, a member of the State Board of Examiners, and held other positions of trust wherever he happened to be. He liked geology and mining, and took out his final degree in Metallurgy when he was 50 years old in 1897. Most of his time during the last ten years of his life was devoted to his mining interests. He taught school in the mining districts of southern Idaho every winter and spent his summers in the mines. He had the opportunity several times to sell his interests to Eastern capital but he firmly believed that the wealth hidden in these mountains was for the building up of Zion. Rather than betray what he felt was a sacred trust, he went to his grave a poor man, but holding fast to his self respect.

For the last seven years of Magdalena's life, Jacob was away from home most of the time teaching school and pursuing his mining interests. They carried on an interesting correspondence, often writing letters in three languages using English at the beginning for the whole family, then German on business affairs for the older children and mother, and finally French for the private attention of his wife alone. His periodic visits in summer and at Christmas brought unusual delicacies and goods - cherries, pears, Swiss cheese, an accordion, etc. - things of which they had been deprived because there was no railroad into Rexburg before 1900. They did have a cottage organ in the home, however, one of the first freighted into the valley, where students came to practice much as the Tabernacle and College organs are used today.

Jacob was a fine musician and gave lessons while he lived in Rexburg. The family, and especially his wife, enjoyed his playing selections from the Masters from memory in the twilight. They also sang around the glowing firelight the songs of their dear mountain home. Magdalena had a sweet alto voice. Jacob was a member of the first brass band organized in Rexburg and he belonged to the choir. Music was his great recreation and he could play or sing to fit his every mood. He learned to play several different instruments. In mining camps, and among the timber and railroad men, he became quite famous for his musical ability. Whatever instrument at hand, whether an organ, guitar, horn, accordion, or harmonica, became the means of his expression, and he lifted those hard workers' minds from their humdrum existence to something fine and high.

Most of the children remembered the stories Magdalena told them -legends, classics, and of course the Bible. She was deeply religious and observed the Sabbath strictly, not so much in attendance at Church as in reverent reading and prayer. Two handicaps - the foreign accent in her speech, and lameness developed from varicose veins - kept her from participating in public. She was a quiet homebody who seldom went away but happily shared her home, food, and nursing ability with her neighbors and the needy.

Her son, Jacob, was her mainstay and support. He provided wood for fuel, flour and potatoes from the farm, white-washed the ceilings and walls of the home, and plowed with his strong horses and hand plow the garden spot in town where she raised vegetables and berries for the family to give away. She also provided additional food from a flock of chickens, a cow, and a hog or two which were fattened during the summer for winter meat. Oh, the long, long waits she had at night, watching for Jake to return over the hill with four-horse loads of wood or lime in winter. She never went to bed until he arrived and had eaten a warm supper.

Louise brought in \$35 cash a month by clerking at Z.C.M.I. and later at Flamm's General Merchandise Stores. The little girls carried eggs to the stores in a bucket to purchase sugar, salt, spices, pencils and paper. She made soap, vinegar, butter and yeast at home. Eggs usually brought fifteen cents a dozen, and milk, which they delivered to the neighbors, was five cents a quart when they sold it.

Spori Family Moves into 7 Room Frame House with Magdalena's Father's Estate Help

In the middle of the 1890's Magdalena received what remained of her share of her father's estate which was the nucleus of a fund to build the seven room frame house into which the family moved in the fall of 1897. The Ashbacker brothers were the builders. The house was later moved intact several city blocks across the railroad track. The movers reported it was still firm and solid although more than 60 years old.

Even though she seldom left the lot, except to attend Home Dramatic plays, musicals, and programs in which her children participated, Magdalena had a host of friends who recognized her wisdom and good judgment. Men such as Daniel Hopkins, the Post Master, came to discuss politics around election time and Karl Keppner, a fine horticulturist helped her decide on shrubbery and trees to plant. The Roman Siepert family always stayed overnight at her home when attending Quarterly Conference.

49 Year Old Magdalena Spori Dies in 3 Days of Typhoid-Pneumonia Flu 1900

The hardest trial of Jacob's whole life came on September 14, 1900, when his forty-nine year old wife died very suddenly of typhoid-pneumonia (flu). She became ill and died in only three days. As she was only in bed for less than a week, Jacob had not been notified of her illness. He claimed she appeared to him in Providence, Utah that Friday evening in a dream and told him, "Go home, Jacob, the children are alone." Much to the surprise of everyone concerned, he arrived the next morning on the train, the railroad track having been completed into Rexburg that summer.

Elizabeth was only 12 when her mother passed away. The large attendance at her funeral and masses of garden flowers attest to the esteem in which she was held. Her friend, Ben E. Rich, at that time President of the Southern States L.D.S. Mission, was in the West campaigning for William McKinley the fall of 1900. He came to Rexburg especially to speak at her services on Sunday September 17. Dr. George E. Hyde was her physician and his wife, Aunt Rose, made the dresses for the little girls to wear to the funeral. Lula Tempest Anderson sewed the burial clothes and Ed Paul fashioned her casket.

The death seemed to take away from Jacob the hope and faith in the material future, and the light of his life seemed to have gone out. Had it not been for his faithful son, Jacob, and his devoted daughter, Louise, the blow would have been too much for him. These two young people kept the home intact and faithfully and prayerfully took care of the two little girls - Libby who was only 12, and Annie who was 10.

An English governess named Margaret Jones came to care for the family and earned the affectionate nickname "Aunty Jones." Libby stated, "She taught us all the little niceties that she taught her English children. She always had afternoon tea with tea cakes. She fixed a special cane brick tea for us which really was only hot water and sugar."

The family stayed together for five years with Aunty Jones until Jacob Spori died peacefully on Sunday, September 27, 1903. He taught all day the previous Friday, still doing the things he felt had to be done. He had been warned by his physician that he suffered from diabetes and that he must stop work and rest, to which he replied he would rather die working than die resting.

Jacob was a very large man, standing six foot three in his stocking feet. His average weight was 200 pounds. He was a tireless walker, often making the trip from Eagle Rock (modern Idaho Falls) to Rexburg in five hours. Many times he walked from Paris, Idaho to Logan without resting on the way. He often lifted great weights just to keep himself from getting soft.

He possessed the power to control to marked degree his bodily functions, often studying through three nights and two days without sleep. If he had spare moments during the day, he would fall asleep instantly and sleep soundly until the time he desired to awaken. In this way he would catch up with his sleep. He also made quite a varied investigation of psychic phenomena

and reached the conclusion that those who were not deeply grounded in their faith should leave such matters alone. He always believed that knowledge wherever found should be accepted after the search light of the Gospel had been turned upon it. His life was well summarized by his daughter Libby in these words, "He had such a burning testimony that he bore it whenever the opportunity presented itself. He used to tell us that nothing men can do will ever change the truthfulness of the gospel. All the seeming sacrifices he made seemed nothing to him compared with the peace and joy that came into his life when he joined the Church."

He was generous to a fault both in material and ethical things. Too generous many would say for his own good, but he always believed that only when we give do we receive and only that which makes another happy can bring happiness to ourselves. His honesty and integrity cannot be questioned in the light of passing years and could he speak for himself, he would say, "Here is my life; whatever of fault and mistake there is in it, pass it by; whatever of worth take it for your own; it is yours!"

With the passing of both parents by the time Libby was 14, the four Spori children were left as "orphans." The older brother and sister, Jake and Louise, took care of Libby and Annie during their difficult teenage years and kept the family together with the help of housekeepers, wonderful relatives, friends and church members until Libby graduated and became self-supporting. Several of the children were married and moved away by this time, but Libby stated she and her younger sister, Annie, lived out of suitcases for the next five years.

Freida Elizabeth (Libby) Spori meets David William (Will) Stowell who Marry 1911

In the fall of 1904, Libby went to Ricks Academy, then a four-year high school curriculum. Her fondest memories are of her school days there. At the academy she was in several plays and the editor of the school newspaper, Student Rays, where "We really learned the business putting together that paper once a month." She loved to write and won an original story contest resulting in her work being published in the Young Women's Journal in April 1908. In those days she was sure that her life's work was to be with a newspaper. She took part in plays and especially loved to dance.

It was at Ricks Academy that Libby met David W. (Will) Stowell. "We weren't sweethearts then but we both loved to dance," she recalls. "I would rather dance than eat and we had many dances. We always danced together ever since he found out I could dance the Rye Waltz." While they weren't sweethearts then, they spent a lot of time together - he mounted her bugs in their Zoology class and she became class secretary when he was president. He left on a mission just before their graduation and they corresponded occasionally for nearly three years.

While at Ricks Academy, Libby applied as an operator for the phone company and worked at night in order to support herself. She graduated in 1908 with the highest marks in her graduating class of eight that kept track of each other for the rest of their lives. After graduating and passing the State Teachers' examination with high marks, she was offered a position teaching third-fourth grade at the Washington School in Rexburg. At the same time she served as President of the 2nd Ward Mutual at the young age of 19, and soon after served on the Stake M.I.A. Board as Librarian.

Libby had many beaux, but none really appealed to her. The Bishop got worried and said he'd have to marry her himself if she didn't get married soon. When Will returned from his mission in 1909, however, the picture changed and the good friends became sweethearts. While

she loved her work very much, she soon began to love Will more! They were married June 28, 1911 in the Salt Lake Temple.

They began farming in the Annis area on part of his father's farm. At the time of their marriage, Will he had begun a cement block house on the northwest corner of his father's farm. The whole farm was under a heavy mortgage and his father told Will that if he could pay off the mortgage, he could have the 20 acres to the west. This he proceeded to do. So until the house was finished they lived in a small two-roomed house in the cottonwoods in Annis. They had happy times there.

Will was superintendent of the Sunday School in the Ward and Stake MIA so they had many church experiences together. Often they did their washing and ironing Monday mornings, packed lunch, and went together on his rounds of sales in the new buggy furnished by Studebaker. Many times they did not return until Friday evening, staying anywhere that night overtook them. They covered the area from Swan Valley on the East to Roberts and Duboise on the West. Many evenings they spent until sunset working in and around the construction of the new house, which was completed so that they moved in shortly before Christmas. It was a modern five-room bungalow and many of their friends and relatives came to visit them there. Here their first two daughters were born- Ruth Madeline on July 4, 1912, and Edna Marie on October 27, 1913.

Will worked so hard, but always took time to enjoy his family and home. About the only vacation he ever took was a fishing trip. His favorite fishing companion was his brother-in-law, Robert Kerr, but many other family and friends were invited to go along.

Now came a time of decision – whether to teach, farm with his father, or go into business. One day in Rigby he talked to a Studebaker man and before he hardly realized it he was selling Studebaker wagons and buggies to automobiles and trucks. Twice in that time he received the highest bonus for the greatest number of sales in a year in the Western States. In 1913 he became manager of the Studebaker House in Rigby and two years later, 1915, he was moved to Rexburg to take over the company's management there.

Will & Libby's Third Baby, Irma Louise Stowell, born 1915

In Rexburg, their third baby was born on June 23, 1915. She was a fine dark little girl and she was named Irma Louise. During this busy time, Libby served on the Stake Primary Board and in their ward first as Sunday School teacher, and then as Literature leader in the Relief Society. She was a constant source of love and support for her husband with his work and with his many church callings.

After four months, they bought a small house in the Eastern part of Rexburg. They had such happy times in this little house that the two older children called it the "Little Brown House" for many years.

In 1917 the couple built a house on the hill near Ricks College when there were no other neighbors around. They lived there for over 70 years. The house cost \$2,200 and the young couple paid it off on a long term loan at \$18.50 a month. Another girl, Mary Irene, came December 1917, the same month the Stowells moved into the new house.

Because of her great love of books and reading, and her desire to help the community, Libby became involved in the campaign to get a library in 1917. She and several other local citizens hoped to persuade the county commission to apply for a grant from the Andrew Carnegie

Foundation to fund a library by collecting books and obtaining one-half of the money required from the county. "We tried everything, but we could not get them to agree to it," Libby remembered. "Then the time ran out on the grant so we lost it."

However, not being one to give up easily she and other community leaders did not give up on the library, but continued to petition the county commission for a room in the new courthouse to house the library. "I think they finally got sick of hearing from me and gave it to us," Libby said. "Then we started on the city to get a librarian... after much persuading they agreed to pay \$40 a month for a librarian." Women in the community canvassed the city collecting books for the library and held food sales and rummage sales to raise money. Some of the women were so eager they sold each other's belongings to earn money. "At one rummage sale one lady laid down her coat and another sold it," Libby said laughing. Countless hours were spent reviewing books and cataloging them to make sure the best reading was available.

During these years dry farming was just beginning, and Will wanted to get in on the ground floor. He went into partnership on a large tract above Clementsville. For a time, all was bright. World War I, which had begun in 1914, lasted until 1918. Libby worked with the Red Cross during both world wars, knitting sweaters and socks for amputees and selling liberty bonds all over town.

After World War 1 the community settled back into relative prosperity. As a young married couple, the Stowells were involved in everything. "We went to all the dances with the young people," Libby said, "And I danced with all the girls' beaux."

1919 Financial Crash in Addition to Spanish Flu Epidemic

The family faced many challenges with great courage and faith. After the war came the terrible financial crash of 1919. Their children's saving's bonds were lost. Everything but their new home was swept away. Their business partner took out bankruptcy and that left Will deeply in debt. About the same time, the Studebaker Co. went out of business, and Will was left jobless with a wife and five children but Will promised his creditors to pay every cent if only given time. He always felt that he was greatly blessed to be able to clear himself and firmly believed that paying tithing gave him wisdom to use what money was left from his salary to the best advantage.

Libby wrote in her history, "They seemed dark days but so long as we had each other, the children and our health we couldn't be discouraged and hope was with us. These were really hard times and to make things worse, the terrible flu epidemic raged and many friends and relatives were stricken. Libby's only brother, Jake, died January 11, 1919. The service was held in the deep snow in the cemetery – people were so afraid that no public funerals were held.

On June 30, 1920, their first son, David William, was born. When they were expecting their first child they referred to it all during the pregnancy as "Billy." It became a family joke as they had 4 beautiful girls before "Billy" make his appearance.

One day, about 1923, Will met Mr. Charles Upham on the street who asked if he didn't want to buy out his small real estate, loans, and insurance business. That night the Stowells had a long, prayerful session. By morning they had decided to buy the Upham Business with \$500 loaned by a friend. It proved to be a most happy transaction and Will developed it into a successful and profitable work. Throughout Libby's life she always maintained a happy, optimistic attitude and had the ability to face whatever life brought with strength and courage.

Two more children were added to the family - Elaine on April 16, 1923, and Paul on June

26, 1925. This was a happy and busy family, filled with love. It was the parents aim to give their children an inheritance that could not be lost - namely, as good as education as each would receive. Consequently, all the children graduated from Ricks and went on to higher education to get a college degree. The boys became doctors, specialists in their fields. They both served in the Army and fulfilled full-time LDS missions. Libby also wanted her children to develop their talents, so along with their studies, their lives were filled with sports, drama, music, painting, dance, and other lessons and worthwhile activities.

The Stowells were always active and involved. Soon after coming to Rexburg, Will was made a seventy and made a member of the President's Council of the 84th Quorum of Seventies. He was also sustained on the M.I.A. Board for ten years. When the large 1st Ward of Rexburg as divided, Will became a Counselor to Bishop Blunk of the new 4th Ward. Getting the new ward fully organized and functioning smoothly entailed hours of planning and work. He served here for two years and then was called to the High Council. At the same time he was on the building committee for the new ward building. This was a huge task and often he contributed several times his assignment because someone else failed to come through with their pledge. But he always felt rewarded for anything he did for the Church, which was his anchor and strength. For years he was Chairman of the Old Folks Committee of the Rexburg Stake and he came to know all the old folks, who were so glad to shake his hand and be assured of a friendly ear to listen to their stories.

He helped organize the first Scout Troop in the Rigby Stake in 1913 and after began scouting in Rexburg. He became a National Committee Man from Region II. He attended National Conventions at St. Louis, Chicago and Spokane. He was one of four adults who accompanied 145 boys on a trip to the East in 1935 visiting Palmyra, Niagara, New York, Baltimore, Washington D.C., Philadelphia, St. Louis, Kansas City and Denver. He was instrumental in procuring the Scout Camp at Treasure Mountain, helping shingle the roof of the lodge and assisting in many other ways to make the camp the wonderful place it is today. He earned his 45 year Silver Beaver Pin. Between his business, church, and scouting, one would think that there would be little time left for civic service, but not so. Will was a member of the city council for 12 years and elected mayor for three terms. He was appointed Chairman of the Draft Board and held this position for the duration of World Ward II.

Libby was active in the Civic Club, with the Public Library, and especially with many church callings. She served for 22 years on the Stake Relief Society General Board, including 10 years as 1st Counselor and 5 years as President. Although she wholeheartedly supported her husband in his political pursuits, she never took an active part in politics herself. "Not that they weren't important," Libby write, "but one must draw the line somewhere!"

During these busy years, with 7 children and her many activities, Libby was first and foremost a wonderful wife, mother, and grandmother. Her children remember her as a supporting, loving, happy woman who always put religion and education as first priorities and, by her example, encouraged the development of individual talents and strong testimonies. There were always books to read, projects to do, household chores, school assignments, church callings and duties but none of it was drudgery. It was a very busy family and a happy one. Someone asked Libby once how she had managed to raise such a fine family. She said, "The Lord blessed us with good children and we tried not to spoil them. I've often said that with as large a family as we had, we could not possibly financially, spiritually and ideally raise our family as well as we did

if it hadn't been right here. It was worth a million dollars just to raise our family in this neighborhood." Her optimism was always felt in the home.

Libby's journal contains these words, "In writing of these crowded years it seems to be more an account of the children's activities: their school years (all were honor students and graduated from college); their courtships and marriages (all were married in the temple); and the coming of the 22 grandchildren. It has always made me sad when I've heard a young mother say, 'I've got to have some life of my own!' What possibly could she own more precious than the life that her children give her? To raise a family is the finest liberal education a person can acquire and I have always felt that I received far more from them than I gave to them."

Their first daughter, Ruth, a beautiful and talented organ student at Ricks College, died in an accident in 1931 at the age of 17. She was a fine musician and just ready to graduate from Ricks. She was Secretary of the Ricks College student body and Ward Organist at the time of her death. She was buried in her graduation dress. It was a very sad time, but I think that youth are the ones who suffer most in death, like we suffered when my mother died," Libby said. "Ruth's young sweetheart suffered so. I guess older people can learn to accept these things but young people just don't have any experience with it."

Libby had a great love for Ricks College, and the Stowells aided the academic community with a yearly scholarship in their daughters honor. Instead of building a monument of stone in a cemetery, they memorialized Ruth by helping other organ students to further their careers. Each year after Ruth's death, the scholarship became a living monument. They kept pictures and knew something about each girl who received it for more than 56 years. Over the years Libby has been present to turn over the soil at many groundbreaking ceremonies on campus. In 1971, at the age of 83, Libby received the Distinguished Family Living Award from Ricks College.

When Will's parents became unable to go on farming, Will sold their property and put the money into a Trust Fund for them and helped them find an apartment in Salt Lake where for twelve years they worked in the Temple doing hundreds of endowments and where Father Stowell was an ordained officiator. Long after their funds were exhausted Will sent them their monthly allotment and they never knew because Will was afraid they would be unhappy about it. They truly loved their work and that was reward enough for their devoted son. After Father Stowell passed away, Mother Stowell came to live with her children, staying mostly in the home of her son because she said, "It is my son who provides." She died October 7, 1942, quietly and serenely as she had always lived, a blessing and inspiration to her children and grandchildren.

There was nothing that Will enjoyed more than to take a group of youngsters on a trip. Literally hundreds of trips were taken to Yellowstone, always with his family and often friends of the children. They bought a cabin up at Mack's Inn, near the entrance of the Park on the Snake River. He took his sons and others on numberless fishing jaunts.

Will planned not only trips around the country near at hand, but he planned often to take the family to far away places, covering most of the U.S., from the Pacific to the Atlantic, and Canada to Mexico. He always had a good car which he kept in tip top shape so that it was a pleasure to go driving with him – no stops for engine trouble or flat tires.

It was Will and Libby's privilege to attend the Dedication of the Los Angeles Temple, March 14, 1956, with their son, Paul, and his wife, Loralie. Apostle Marion G. Romney conducted them to his own reserved section. In Elder Romney's boyhood, his parents and the Stowells were across the street neighbors. The dedication was a real thrill and made them forget the car

accident on the way down when they were run into by two drunkards which demolished the car, but miraculously hurt no one. All they needed to do was buy a new car and drive on to Los Angeles!

Will Stowell's Remarkably Good Health Declines, He Passes Away 1969

Will had remarkably good health for most of his life. In 1927 he was operated on for a hernia and got along so well that he drove through Yellowstone Park on the tenth day. He had cataract operations on both eyes in 1948 and they were most successful. In 1957 he began to notice a tremor in his hands which grew steadily worse and he knew that he could no longer conduct his business so he sold it to Henry Dietrich, the man who had worked for Will since he was a young man. In 1960, Will was operated on for a femoral hernia and bowel resection in the Idaho Falls L.D.S. Hospital. He transferred to the hospital in Rexburg after a week where he remained for three weeks. That he survived was a miracle, but he never was able to overcome the Parkinson's disease with which he was afflicted. Although nearly helpless he was still so patient and uncomplaining; appreciating every little kindness shown him by family and friends. He was confined to a wheelchair for ten years, during which time Libby gave him devoted attention. The last year of his life he was in a nursing home in Logan, but Libby rented a small apartment close by and spent most of every day with him. After his 84th birthday, March 7th, he lost ground and passed away quietly on March 31st, 1969, after a week on unconsciousness. He was buried beside their daughter, Ruth, in the Rexburg cemetery.

In Libby's later years, her sister Annie came and lived with her, as well as her daughter Mary, their husbands having passed away. Libby often referred to her home as a hotel since there was a constant stream of family and friends coming to visit.

During this time Libby was able to spend time on her favorite hobby, reading. She never approved of speed reading as one could not savor the words or visualize the pictures brought to mind. In her journal she wrote, "I like to travel to far away places while sitting my easy chair via a good book. I've been to China many times with Pearl Buck, to India with Kipling, and to France with Victor Hugo. I've lived through the Reformation and the Renaissance through books. There is such wonderful magic in books and I have found that it is inexpensive and can be done whenever time and duties permit. I hope everyone will find the thrill of reading - it is a life-long joy!"

Libby was also an expert at sewing, making needlepoint, quilts, afghans, crocheted bedspreads, embroidered tablecloths and pillows. Many were given for weddings and birthdays, and she made sure that her children, grandchildren (22), great grandchildren (30), and great, great grandchildren (6), all received some of her beautiful work. Her daughters once tried to count up how many quilts she had made, but couldn't do it so she said, "Let's just settle for many."

Libby was a wonderful letter writer, sending each one of her children a letter once a week full of encouragement and love. This she did until she was 99 years of age. She also wrote to her grandchildren on their birthdays, Christmas, and other special occasions. If you ever sent her a letter, you would always get one in return filled with love, optimism and encouragement.

In 1973, the family celebrated her 85th birthday with a family dinner and open house. Her children, 22 grandchildren and 27 great-grandchildren were all united to celebrate her birthday. "Every single one of them was there," Libby said. "I don't know how they arranged it so well. I am

so proud of them all." In 1978, she was honored for being 90 years old with a family dinner and tribute to which 65 family members came.

On May 11, 1980, a Mother's Day Tribute was paid to Libby in the Rexburg Fourth Ward. It said, "Then we have our dear Sister Libby Stowell. She is truly is an example to all of us. When any of us grow weary and want to slow up just take note. I'm sure you could count on one hand the number of times she has missed attending her meetings. She truly is an example....Our hearts go out to Sister Stowell for her exemplary life, her courage and wisdom, her testimony of the Gospel, and the joy she brings to all. She is an elect lady of the Lord and a queen among mothers."

In 1983, Libby wrote in her journal, "July 6, 1983 marks the 95th year of my life and looking back over the years it seems a long, long time and yet it has the quality of being brief! As Rexburg's Centennial is being celebrated I remember so many incidents that seem to have occurred only yesterday and yet nearly all of the participants have long since passed on. It is the way of all the earth. There are so many wonderful things to remember - good and bad - but like all things they pass away and we recall them with gladness and sadness and are aware that we live in a changing world. Yet I know from experience that there has always been more sunshine than shadow, laughter than tears, happiness than sorrow. And all this had helped me to have a happy and full life."

In 1986, Libby wrote the following, "An Appreciation and Testimony"

"Since my 98th Birthday has just passed I will try to express my deep appreciation for the guiding power of the gospel in my life. My father, Jacob Spori, was asked to come to Rexburg from Switzerland to be the 1st principal at Ricks Academy. When they arrived there was no house available so they were directed to the Church Tithing Granary which was just emptied of grain. It was here on July 6, 1888 that I was born - so I began my church life early."

"Two years later we were in a 3 room dirt roofed log house. My early life was one of happiness and well-being. We had everything that money couldn't buy. We learned what a great blessing the church meant to our parents and they conveyed to us how much we owed to the fact that we were in Zion with the Saints!"

"When our dear mother passed away in 1900 and then Father died a little over a year later, [she was 14] we came to know the meaning of the word orphan. But all of my life I have rejoiced in the knowledge of the love in the church and its wonderful fellowship. The sweet Relief Society sisters rallied around us and we came to appreciate their love and kindness. I will be eternally grateful for my older brother and sister, Jake and Louise, who helped take care of my sister Annie and I during our difficult teenage years. I am sure that their testimonies of the gospel enabled them to do for us the lovely things they did."

"When I fell in love and married my husband, David William, in the Salt Lake Temple my happiness was full to overflowing. He became to me not only my dear husband and father of my 7 children, but my guide and companion, my instructor in the gospel and my most understanding friend. His tender care of us all has been a constant reminder of what a true Saint can be to a family. Above all his firm testimony has been an inspiration to us all."

"After his trying years as an invalid in a wheelchair- the whole family has rallied around me and helped me through these lonely years - each one in their own way. The many tragedies in my life have helped me appreciate how much of my life is owed to the blessed testimony of the gospel that has led and comforted me, has blessed and inspired me over these many years."

In November, 1987, Libby suffered a mild stroke. Even a mild stroke can be devastating

and to her it was extremely difficult to be, as she said, "a burden to her family." All the children assured her that now it was their turn to try to give back to her the tender loving care she had so willingly given to everyone. She was confined to a wheelchair, but her mind remained keen and clear to the very last.

On July 6, 1988, Grandma Libby Stowell turned 100. The family honored Libby with an Open House. Her daughter Irma, and granddaughter, Linda, went up for 2 days to see her. Irma and Linda assembled material and published her journal and papers in a book given to all family members for a remembrance of mother, grandmother, or great grandmother. They thought it would be more personal and meaningful to have the book printed using her own handwriting. Daughter Edna did the sketches. Libby had kept many journals and loved to write about her remembrances and her feelings. A copy of the book is in the Ricks College Library. What a wonderful inspiration she has been, especially to Linda. She was rather disgusted to still be here when others much younger had passed on, but was her usual dynamic self.

In the morning of January 13, 1991 at the age of 102, Libby died quietly in the Rexburg Nursing Home where she stayed for the last 3 months after a brief stay in the hospital. For a year and a half Libby lived with her daughter Edna Taylor.

Irma's Schooling, Teaching, Manti Marriage to Melroy Luke 1939 Before His Death 1948

Irma Louise Stowell was born in Rexburg Idaho June 23, 1915 to David William Stowell and Freida Elizabeth Spori Stowell. About her birth, her mother wrote, "she was a sweet, dark little girl and she added just the right contrast to our little family." She was blessed by her grandfather Stowell and her father when 8 days old on June 30, 1915. She grew up in a very close, loving family, with two older sisters, Ruth and Edna, and four younger siblings, Mary, Bill, Elaine and Paul.

Her schooling commenced at the Rexburg Adams Bldg. Sept. 12, 1921. She was baptized by J.L. Ballif, Sr. August 4, 1923 and confirmed the next day by John E. Garner In elementary school she began taking dancing classes and piano lesson when she was 10 years old. She developed a very fine, natural talent for gymnastics and dancing (modern, tap, with ballet being her favorite). She remembers doing 31 baptisms for the dead at the Logan temple June 7, 1926 and June 8, 1927 at the Stowell Family Reunion. Her tonsils were removed in August 1927. Seventh and eighth grades were at Washington school with graduation on May 24, 1929.

She was sustained as a teacher in the Rexburg 4th Ward Sunday School in 1931. By the time she graduated from Madison High School May 12, 1933, she had begun teaching dancing lessons and put on dance reviews the summers of 1931, 32, 33, 34 and 35. She won Miss Peterson's Honor Medal for 1932 and 1933. She also had a passion for literature and dramatic productions and had the lead in many plays while attending Madison High School. She enjoyed going to Seminary and was very active in M.I.A.

She continued studying at Ricks College where she was in all the dance activities and plays. She was the leading lady in the play, "The Woman he Married" in 1934 and the leading lady, Diane, in "Seventh Heaven." in 1935. She attended Mascogna's dancing school in Salt Lake in 1934 and was the Fremont, Idaho stake Dance Director in 1934-35. She even dreamed of going on the stage professionally. But keeping with family tradition, after her graduation from Ricks College in 1935, she went to Brigham Young University where she received her bachelors degree in Speech, English and Physical Education, with a high school teaching certificate, in 1937. While

at BYU she was one of 15 students selected to present an exchange program at the U.S.A.C., in Logan. She did a Spanish dance as her number. She was a member of the Val Norn social unit. She was also very active in dancing and dramatic productions.

Her first teaching job was as an assistant in the physical education department at Brigham Young High School during her senior year at BYU during the winter of 1936-37. She also had a scholarship for that year. Her patriarchal blessing was given by Andrew J. Hansen. She was 5'5" tall and averaged 125lbs. Her eyes were a beautiful brown with very dark, brown hair.

She moved to Manti, Utah, in Oct. 1938 to begin her first full-time teaching position at Manti High School teaching girls Physical Education, English, Speech and Dance. By the end of her first year of teaching she was engaged to the basketball coach, Melroy C. Luke. They had a quick and lovely courtship and were married in the Salt Lake Temple on October 13, 1938 by George F. Richards.

They made their home in Manti where Melroy continued to teach and coach. They were blessed with three sons, Nick (Aug. 13, 1939), Douglas (Oct. 14, 1941) and Roger (Aug. 11, 1947). She worked in many church callings in M.I.A. and Relief Society.

They were busy, but very happy. In just 10 short years it was all over. Melroy suddenly developed a serious brain tumor and was rushed to the LDS hospital in Salt Lake City and died on the operating table. It was inoperable. This terrible a shock took place in only 5 days. Melroy passed away on May 5, 1948, leaving her a widow at the age of 32. She moved back to Rexburg with her three small sons to be with her parents. She taught Physical Education and English at Ricks College for the next two years, 1948-50. Faced with the challenge of supporting her small family Irma decided to attend graduate classes during the summers of 1948 and 1949 at the University of Utah in order to get her Master's Degree. Along with some English classes she took a Physical Education Problems class and, for fun, a square dance class.

Irma Louise Meets & Marries Dr. Neils P. Neilson at UofU Physical Education Dept

These two classes were taught by the head of the Physical Education Department, Dr. Neils P. Neilson. This professor quickly recognized her superior dancing ability and she became his permanent dancing partner and began demonstrating square dancing and ballroom dancing at the Hotel Utah and all over the area. He asked her to help with the Dance Program during Leadership Week at Ricks College which led to a new romance.

They were married for time in the Idaho Falls Temple on June 16, 1950. Irma and Neils spent the summer of 1950 in Europe visiting Norway, Sweden, Denmark, France and England. Irma and her 3 sons moved to Salt Lake City where they made their home. They took a trip with the boys to Mexico and the West Coast in August 1951. Irma and Neil were blessed with two daughters, Linda (July 16, 1952) and Marilyn (Jan. 12, 1961). Irma and Neil took a second trip to Europe June and July of 1954. They visited Germany, Switzerland, Yugoslavia, Italy and England.

The entire family was very involved at the University of Utah. Irma belonged to the University of Utah Women's Faculty Organization for 40 years helping with entertainment events and literature programs. They were season ticket holders at the Pioneer Memorial Theater and Ballet West. All family members were loyal University of Utah football and basketball fans. They never missed a home game and traveled to many away games. Even into her late 80's Irma would be glued to the television watching the game and giving her analysis. In Dec.1983, they established the Dr. Neils P. Neilson and Irma Stowell Neilson Graduate Student Scholarship Fund

in the College of Health. It is a yearly scholarship given to outstanding graduate students who have excelled academically and who are in need of financial assistance. Irma looked forward each year to attending the annual awards luncheon and meeting the deserving student who was the recipient.

Irma held many positions in the various wards and stakes where she has lived. These include: President of the ward's Young Women M.I.A. for two years, dance director, Primary and Sunday School teachers, Cub Scout leader, and Relief Society Literature teacher. As a P.T.A. president, she worked with handicapped students, parents and teachers. Irma was a member of Daughters of the Utah Pioneers and served as a Hostess at the LDS Church Office Building. She continued to love travel and in her seventies went to Spain and then China on a 3 week trip. She loved to read and always was in the middle of a good book. If you wanted a recommendation of a good book to read, she was the one to ask. Irma also read the newspaper and several magazines daily to keep up on current events. But most of all she loved her family. She was blessed with 13 grandchildren and 27 (and counting) great-grandchildren.

She had a very warm and loving relationship with her three grown step-children, Donald, Richard and Carol. Neil and Irma loved to dance and continued to demonstrate and teach square dancing and ballroom dancing. Many square dances were held in their back yard or down in the rumpus room. If any one turned on the radio in the kitchen, Irma would most likely start to tap dance. Both were avid bridge players and they loved to travel together to many places throughout the world.

Irma spent several years taking care of Neil before he passed away June 16, 1988 and also her son, Douglas Luke, who passed away February 16, 1989. She took care of her daughter, Marilyn, with Down's Syndrome for the 43 years until her death.

Irma loved roses, preferably pink – it was her flower of choice. She loved and carefully tended her rose bed in her back yard. In the 1933 Madison High School yearbook a description of each graduate was placed underneath each Senior's picture. The one under Irma's said, "a rosebud set with a little willful thorns." This described her life perfectly. She was a beautiful rosebud, both in body and spirit, and was surrounded by some protective thorns of determination, independence, strong will and courage to face life and the many challenges it brought her with the grace and dignity that was her hallmark. She chose to always focus on what was positive and good and will always be remembered for her wonderful example.

She had remarkably good health her entire life. However in her 80s she suffered from degenerative heart disease. After 5 months of being in the hospital, rehabilitation center, and nursing facility she passed away April 29, 2004 at the age of 88, and buried in the Manti City Cemetery next to her 1st husband, Melroy Luke.

Six Peas in a Pod - Reflections on Growing up in Millville UT by Dr. Neils Peter Neilson by Rachael Heslington, History 377 - Dr. Cannon June 9, 2000

The small hamlet of Millville, Utah was established in 1860 by Mormon pioneers who had ventured across the breadth of the nation in search of freedom and a place to call home. It was a town of little progress, but its establishment, history, and society were very typical of rural Utah in the late 1800s and early 1900s. In 1895, Neils Peter Neilson was born to a Swedish family who had recently immigrated to this small town. The diaries and letters that Neils kept reflect the community that nurtured him and his family and the social trends that molded a

man of the early twentieth century. Upon reaching ninety years of age, Neils decided to create a story for his posterity, a story that tells how determination and stamina bring success and fulfillment after years of conflict. His reminiscences and reflections of life are found today in a volume of work entitled Six Peas in a Pod. It is a work that focuses on the social, moral, and family dilemmas that shaped many American immigrants struggling to create an identity through the turn of the century, World War One, the Roaring Twenties, and the Great Depression.

The story begins in 1883. In the area of Lund, Sweden, Elna Adams and her family were approached by a Mormon missionary from Millville, Utah. Touched by the words that he spoke and the beliefs that he shared, she and her mother were soon baptized. Like many early Mormon converts they were anxious to get to the United States to find protection amongst the body of Saints, so they borrowed money from the missionary and immigrated to Millville. Millville was a town of newcomers and upon arriving in the town, Elna met another Swedish convert, Ola Nillsson (a shoemaker from Malmö). In this Swedish community in Northern Utah it was natural for Ola and Elna to meet in church, so the two married in 1886 and many children soon followed. Neils was the third of six living children. The Neilson family quickly adapted to the “American” way of life but they never forgot the Swedish heritage that dwelled in their hearts.

Trying to take advantage of the *American dream* placed before him, Neils excelled in educational pursuits graduating from high school and college and eventually becoming the Dean of Physical Education at U.C. Berkeley, Brigham Young University, and the University of Utah. Of life he said - “Development of good character comes from struggle, sacrifice, and sometimes some suffering.”¹⁰¹ Life indeed brought many struggles and sacrifices, changes and challenges, but his life though extraordinary in accomplishments did not lose the charm of his humble beginnings.

Mormon converts from England, Denmark, Norway, Sweden and Italy came to settle Cache Valley in the towns of Hyrum, Millville, Paradise, Hyde Park and Franklyn in the later 1800s.¹⁰² One of the best watered areas in the West, Cache Valley intrigued those who desired to try their luck at farming. The newcomers built small log homes and established very tight-knit communities in which ethnic groups often provided the support that recently uprooted families needed to adapt to this new land and culture. Men helped their neighbors plow their fields and harvest their crops; they learned to cooperate; borrowed things from each other; built stone houses and stone fences; built meeting houses; and in Neils’ Swedish community they gathered to make quilts known as tekas. Farms, ten to twenty acres in size were planted to grow wheat and alfalfa, and gardens were planted to cultivate plums, currents, gooseberries, raspberries, and strawberries.¹⁰³

¹⁰¹Neils Peter Neilson, Six Peas in a Pod - manuscript pg. 8

¹⁰²Thomas Alexander, Utah, The Right Place. Gibbs-Smith Publishers, Salt Lake City. 1996. Pg. 235-6

¹⁰³ N. P. Neilson, Six Peas in a Pod - manuscript pg. 5

Most of the farmers worked from sun up to sun down growing subsistence crops - canning their own vegetables and fruit, curing their own pork (Neils relates the autumn slaughter of two of their pigs which were later smoked for the winter¹⁰⁴), collecting eggs, milking cows, and making bread. Some of Neils' vivid memories include making soap from bacon grease, going to the mountains to gather chokecherries for jellies, and making homemade root beer during the autumn season.¹⁰⁵

Industry was incredibly important for survival in early Utah communities. Parents worked hard to instill the value of hard work in the hearts of their children. "At an early age," records Neils, "father insisted that the children learn how to thin sugar beet plants, and at the same time to cut out the weeds in the row. On one occasion, father and five of his children thinned sugar beet plants for nine hours, and when asked by the farmer what he owed, father said \$2.00. He heard from the children later on that one."¹⁰⁶ Sugar beets became a mainstay of irrigated farms in Cache Valley and central and southern Utah and were extremely important to the life of early farmers. Many Utah farmers contracted with the Utah-Idaho and Amalgamated Sugar Companies to provide beet crops.¹⁰⁷ Sugar beets offered a high cash return and many incomes raised 87% because of its production. They were extremely important to the life of early Utah farmers.

This experience also illustrates the difficulty immigrants faced trying to adapt to a new and prejudiced society. Learning a second language was often difficult for the immigrants so they tended to keep to themselves. Neils' mother learned English quickly, but his father found it too difficult to understand. As a result, his father was often exploited in various business arrangements.¹⁰⁸ Neils became incredibly proficient in the English tongue which was always a source of pride for both him and his family. Despite the slurs of "dumb Swedes" or "dense Danes" that were often heard in small communities, a number of Scandinavians rose to levels of prominence in Utah communities. Men like Anthon H. Lund, John A. Widstoe, and Christian D. Fjeldsted contributed to education, farming, and were influential leaders in the Mormon Church.¹⁰⁹ Such men inspired young Scandinavians like Neils to break racial barriers and achieve excellence. Though wanting to integrate into the host society, the Neilson family guardedly maintained their culture- eating Swedish foods, speaking Swedish in the home, associating with Swedish friends, and always corresponding via letters in their native tongue. This sense of heritage never disappeared - Neils in his old age still sang Swedish children's songs

¹⁰⁴N.P. Neilson, Six Peas in a Pod manuscript pg. 16

¹⁰⁵N.P. Neilson, Six Peas in a Pod manuscript pg. 16 and 21

¹⁰⁶N.P. Neilson, Six Peas in a Pod manuscript pg. 18

¹⁰⁷Thomas Alexander, Utah, The Right Place pg. 206

¹⁰⁸N.P. Neilson, Six Peas in a Pod manuscript pg. 19

¹⁰⁹Thomas Alexander, Utah, The Right Place pg. 236

and insisted on savoring Swedish meatballs. Cultural identity was a very important part of the life of Utah immigrants.

Like most rural Utah communities, Millville was isolated from other towns and therefore suffered in many ways - physically, economically, educationally, and socially. But citizens struggled to progress as much as they could. In 1875 Millville and Providence had been organized into an irrigation district. The digging of various canals stands as evidence of the millions of dollars Utah spent on irrigation and dam projects during the late 1800s. The irrigation projects were both a blessing and a curse upon the lives of settlers. The canal water was the source of drinking water for Millville residents, but after passing through cattle pens was made unfit for human consumption.¹¹⁰ The contaminated water made all who drank, especially children, prime targets for disease. Neils loved wading through the irrigation canal that ran near the eastern end of their one acre lot. He would gather the willows and make toys and other inventions. Neils and others caught infectious diseases such as pneumonia and typhoid fever because of their constant contact with the filthy water. Historian Thomas Alexander describes the state of Utah towns when he comments - “. . . There was a glacial slowness to pave . . . streets, cover water mains, carry away sewage and establish public health departments.” Public works projects were paid for by a raise in taxes that many people opposed.¹¹¹ In fact, when streets were finally paved in Millville in 1916, many residents abandoned the town because they could not pay such high taxes. Social developments and public works were indeed slow moving.

Like many small towns in Utah, conditions remained primitive well into the twentieth century. In 1916 Neils recorded - “. . . At the time, we had no drinking water in the house except in a bucket; no radio or television; no bathroom; milk could be purchased for five cents per gallon; hair cuts were 25 cents; a bushel of wheat cost 50 cents; the first jerky moving picture show cost 10 cents with the words written for us to read....Millville finally got electric lights in 1918.”¹¹² Though technology brought such pleasures as the “jerky moving picture show,” the 1929 census records that one-third of Utah homes did not have bathrooms and that conditions were very meager.

Economically the center of Millville, as the name suggests, was a flour mill. Sawmills, gristmills, and broom mills also supported Millville as an agricultural center in Cache Valley. Wheat was taken to the flour mill and exchanged for flour and a little cash. Workers were paid 10% in money and the rest in wheat, hay, potatoes, cattle, and honey. Neils, his brothers, and his father were often hired to help neighbors with the harvest. In 1903 the Norwegian immigrant John Widstoe¹¹³ became a proponent of dry farming which soon became a popular craze in the Millville area. Most land was privately owned, and 25% of that was dry farmed and

¹¹⁰N.P. Neilson, Six Peas in a Pod manuscript pg. 15

¹¹¹Thomas Alexander, Utah, The Right Place pg. 213

¹¹²N.P. Neilson, Six Peas in a Pod manuscript pg. 40

¹¹³Thomas Alexander, Utah, The Right Place pg. 221

60% irrigated. Though trained in shoemaking, Ola, Neils' father could not support a growing family with this type of work. They purchased a dry farm that they were able to harvest for years (Neils records in 1933 returning home to help his father with the dry farm on pg. 72 of his journal). But, produce from their garden and a nearby dry farm of fifty acres was not enough to support the family so Ola found some work on nearby farms, and at one time mentioned, he was paid a bushel of wheat (worth 50 cents) per day over a period of ten years. The wheat was traded for flour, and a little cash, at the local flour mill.¹¹⁴

Work was very meager for the Neilson family so they had to come up with other solutions to feed the family. The solution was to put their children to work also. Child labor was very common in small Utah communities. Children helped in work around the house - such as thinning sugar beet fields with their fathers or gardening, cooking and cleaning with their mothers. Neils often helped his mother sew clothing that she would sell to the pioneers and Indians. Their father wanted his sisters to also arrange to do work for others in the neighborhood. Before her eighteenth birthday, Emma, Neils' sister, left Utah for Santa Rosa, California to find work so that she could send money to her family. Due to child labor every spring and autumn, Neils was fifteen when he finally graduated from the Millville Elementary School in 1910.¹¹⁵

Education had always been important to the Mormon pioneers. In Logan, Brigham Young had a title to 10,000 acres of good farming land so he envisioned the establishment of an institution where a liberal education could be obtained and the gospel taught to teachers and students. Brigham Young College was located in Logan, Utah and began operation in 1878 with a principal and one teacher. Neils was extremely interested in attending the College and with the help of a good friend he became the second person from Millville to graduate from the College. Desiring to further his education he attended the Agricultural College and Experiment Station. Introduced in 1861 and passed in 1862, the "Morrill Act" provided for donating public lands to the States and Territories for colleges to benefit Agriculture or Mechanic Arts. Anthon H. Lund introduced a bill in the House to establish a College in Utah. It was built in Logan and opened its doors to students in 1890.¹¹⁶ Both the Brigham Young College and the Agricultural College and Experiment Station catapulted Neils into the field of higher learning and allowed incredible educational advancement for many students who lived in rural northern Utah and Idaho.

While getting a higher education appealed to many young people in Utah, others decided to enter the work force. Neils' siblings, Oscar and Emma, had been sent away to work for the family with the intent of later returning. But many shared the same feelings that Emma voiced in a letter to Neils - ". . . Millville does not attract me as they never make it any better . .

¹¹⁴N.P. Neilson, Six Peas in a Pod manuscript pg. 22

¹¹⁵N.P. Neilson, Six Peas in a Pod manuscript pg. 23

¹¹⁶N.P. Neilson, Six Peas in a Pod manuscript pgs. 10 and 14

. I like California fine as you have a better chance to get ahead here than in Utah.”¹¹⁷ Many young people were drawn away from small town communities in Utah to California and other places in the nation to satisfy their desires to progress and “get ahead” in life. Emma began working as a nurse and later worked in a shirt factory for one dollar per day. She later moved to Washington, D.C. where she worked for the Examiner’s Office. While away from home she saw many things that shocked her - such as women at a horse track smoking and betting. She pens - “. . . I am just living for today . . .” Her letters open a window to the desires, dreams, and increasing opportunities of young women at the time - independence was just around the corner.

Freedom had been taken from others an ocean away as World War One reared its ugly head into the homes of the citizens of the world. Neils married in the autumn of 1917 and just nine months later entered military service. His brother Oscar had enlisted a year earlier with many other young Utahns.¹¹⁸ He was shipped to France and served as a private in the artillery unit. Neils did not go to the front, but he studied radio communications at the Signal Corps Radio School in Maryland and engineering at Yale University. While he was on the East Coast, his wife had to fend for herself by working in a knitting factory. Most Utahns did not mind the sacrifice that war demanded. In fact, they were extremely patriotic and supportive of the war effort. Citizens across the nation were asked to lend the federal treasury money to support the war and Utahns oversubscribed by more than \$11.2 million.¹¹⁹ Emma wrote proudly from Washington that Millville had been asked to fill a quota of \$10,000 and that the place where she was employed had raised \$2,000 above their quota.¹²⁰

After the war ended, Neils returned to Utah but soon decided to transfer his family to California. Job opportunities were much better there than in Utah, especially in the educational field. During their stay in California, Neils and his family were greatly unaffected by the Great Depression that ravaged towns across the nation, but his family that had remained in Utah reported some details of circumstances back home. Because they were subsistence farmers, they did not suffer famine or want. They were even able to build another room onto their home, but did request a loan of \$3,500 from Neils to aid in the project. Neils’ younger brother Olof had hurt his neck so he could not find work. He received a job from the W.P.A., an organization that the Roosevelt Government had created to help pull people out of the depression and beautify the land. Neils also received other letters from acquaintances in various parts of Utah that begged him to send them money to repurchase lost lands. On the whole, the Neilson family thankfully did not sustain the great losses that many others around the nation did in the 1930s and 40s.

¹¹⁷N.P.Neilson, Six Peas in a Pod manuscript pgs. 29-30

¹¹⁸Thomas Alexander, Utah, The Right Place pg. 279

¹¹⁹Thomas Alexander, Utah, The Right Place pg. 278

¹²⁰N.P.Neilson, Six Peas in a Pod manuscript pg. 45

Life in the late 1800s and early 1900s was full of challenges and discovery. The social, moral, and family dilemmas that many Americans faced served to build greater characters, or for some to destroy dreams. Neils Peter Neilson was an extraordinary man in an extraordinary time. Strong social, moral, economic, and religious roots were planted for him and others in the small town of Millville, Utah. This small western farming community nurtured many immigrants in the ways of industry, determination, stamina, and patriotism and created strong and productive survivors of the wars, depressions, and social revolution that the turn of the twentieth century would bring to the United States.

Ola "Ole" Neilson of Malmo & Elna Adams of Lund Sweden Immigrate to Millville UT

Neils Peter Neilson knew little about his forefathers since their lives and experiences were spent in distant Sweden. Even the early lives of his parents were found to be somewhat of a mystery to him. Their pioneering spirit and desire for a life of freedom removed from religious persecution allowed for family discussions of the present and future rather than the past.

The mother of Neils, whose name was Elna Adams, was born near the city of Lund, Sweden on June 18, 1862. A crippled right foot and lower leg mobility from the age of three and the use of a crutch to aid her in walking was utilized throughout her entire life. Her children were never told what had caused her handicap. This woman became a very talented dressmaker and seamstress during her early life.

While in Sweden young Elna and her mother heard a Mormon missionary from Millville, Utah and decided to join the Church of Jesus Christ of Latter-day Saints. They borrowed money from the missionary and emigrated to Millville in 1883. She was one of about one thousand who emigrated from Scandinavia to Utah that year. Shortly after their arrival Elna's mother died, probably from tuberculosis. Elna sewed for and sold clothes to other pioneer and Indians for her subsistence. From her earnings the missionary was repaid for the cost of their travel. Using some of her money, she helped to bring her half-sister and others to Utah from the mother country.

Ola "Ole" Neilson, the father of Neils, was born on April 7, 1861, and lived as a shoemaker in Malmo, Sweden. He too joined the Church while in Sweden and emigrated to Millville a year or two after Elna arrived in America. During those times "many sent money to the old country to bring family and friends. Among them was Jens Jensen who sent money to twenty-one people. Ola Neilson was one in this group. Ola and Elna met in this predominately Swedish community of Northern Utah and were married on October 16, 1886. A two-room log house was purchased for one hundred dollars by the new bride on January 9, 1888.

These hardy settlers were among a large number who had begun moving into the Millville settlement beginning in 1879. The nearby sawmill, gristmill, boom mill and distillery located near there gave the community its name. Farming of sugar beets, peas and grain was the most common means of support. Bands of thieving and marauding Indians forced them to construct closely bunched houses for their protection. These founders of Millville sacrificed a great deal and lived a bare existence for their religious beliefs. Until 1890 they lived on rented lands making only the most necessary improvements since they were not sure that they could occupy the land permanently.

After Ola "Ole" Neilson & Elna Adams Marry 1886 These Children are Born

Neils Peter, the fifth child of Ola and Elna, was born on November 20, 1895, two months before Utah gained statehood. In all, six children came to bless the household over a span of eleven years.

1. Mary (b. June 23, 1887) never married
2. Oscar (b. April 5, 1889) never married
3. Olof (b. July 16, 1891) married Edna Cooley
4. Emma Caroline (b. Sept. 27, 1893) married William Stueler
5. **Neils Peter** (b. Nov. 20, 1894) married (1) Lila Downs; (2) Helen Holmes (3) Irma Stowell
6. Martin Edward (b. Nov 11, 1898) married Annie Monson

Gradually Elna gained limited command of the English language but her husband had difficulty acquiring this new tongue. For his lack of communication outside the immediate Swedish fellowship, he numerous times was exploited and victimized in business dealings. Elna looked out for those who tried to take advantage of him and eventually the majority of family trading and commerce was handled by her.

A number of the personality traits and characteristics of his mother were parallel to those exhibited by Neils. He was an inquisitive, curious child with a lively interest in how and why things functioned. From an early age, Neils spend a considerable amount of time reading and studying. Sunday church functions became focal points of the week for him. When he was six his Sunday School teacher told the class to never smoke. He pointed out that if the money spent throughout a lifetime for cigarettes was instead invested in the bank with interest, it would be enough to pay for a home. Being poor, this made a huge impression and with the help and encouragement of his mother, he established this ideal.

Child labor was quite common at the time so even at the age of six Neils was instructed in the art of thinning sugar beets in the spring. As a result the first grade of his formal education did not begin until just prior to his seventh birthday. Nearly every year Neils registered late for school to allow for the harvesting of beets.

His typical play as a child was in keeping with his circumstances. He constructed a small wagon about five inches in diameter, including wheels, axles, the reach, the tongue and a hayrack with pulleys exactly like an adult hayrack. From willows near the irrigation canal he would construct bows and arrows. Larger willows were used as hockey sticks and along with tin cans or balls of yarn many games were played. He also built a little dirt dam on an irrigation stream, complete with a wooden trough and waterwheel.

Home conditions in the two-room log house were very basic and primitive. The larger room was approximately 16 feet square and served as the kitchen. The stove, the table, two double beds, and wooden cupboard, a bench and some chairs were contained within. The other room was occupied by two more double beds and a box for storing clothes. Later, a wooden shanty was added to the west end and served as a kitchen during the summer. Eventually the roof began to leak and Ola built a roof over both rooms, but cut the rafters quite long. The result was a steep roof much like that observed in Alpine region structures. One neighbor commented that the roof could split a raindrop.

The Neilson lot consisted of one acre with a fourth utilized for vegetable garden. A cow and horses were pastured on the lot not occupied by house and garden. Butter was churned using a vertical broom handle churn. Meals often consisted of clabber milk with the cream left

on the milk in the pans sprinkled over with sugar and cinnamon. Two hogs were usually raised each year and were butchered in November; the hams and shoulders were then smoked in a wood smoke house to cure the meat which was hung in the cellar. A common breakfast consisted of solidified bacon grease on homemade bread, salted a little and then dipped in coffee.

By keeping a few chickens, the family had a good supply of eggs. Most of the eggs were used in exchange for needed groceries at the village store located a mile away. Neils begged eggs from his mother to trade with the storekeeper for brightly colored clay marbles.

Although a shoemaker by trade in Sweden, Ola could not support his family by this activity in the new environment. The products from the Neilson lot and nearby dry farm of fifty acres were not sufficient to support the ever growing family. Ola found work on adjacent farms and on one occasion mentioned that he had worked for fifty cents a day over a period of ten years. Usually wheat had to be taken as pay which in turn was taken to the local mill and exchanged for flour or cash. There were days when this diligent man and five of his children were paid two dollars for eight hours of work thinning beets. His skill of repairing shoes was applied only for neighbors and friends who accepted his offer almost gratis.

The devoted mother, in addition to her numerous household chores, continued to sew for selected people within the settlement in order to supplement their meager income. The handicap of a crippled leg caused her to become easily fatigued when operating the foot treadle sewing machine. It was a privilege for young Neils to sit on the floor near the machine, take hold of the handle which was attached to the wheel, and by moving the handle turn the wheel for his mother while she worked.

Graduation from Millville Elementary School and eighth grade took place in 1910 with Neils being chosen as valedictorian of his class at age 15. His fourth-grade teacher encouraged him to go to high school. Neils said, "I can't go. Father doesn't have the money to send me and I have promised to help pay for mother's operation." His teacher, Ray Hovey, and others, including his mother, recognized that he was an exceptional and studious child, and encouraged him to go and finish school. However, plans to continue immediately into high school were postponed since Neils was determined to contribute his share of the promise to cover the costs of her operation. She had been in bed for a full year with a severe case of kidney stones. In addition, he needed to save the necessary funds to purchase books and clothing for a year's attendance at high school. For five months during the latter portion of 1910, Neils delivered hay around the Logan area receiving ten dollars each month plus board and room. The following spring he and his brother, Olof, found work in Clarkson, Utah (30 miles from Logan) on a dry farm. By the end of the summer he had saved fifty dollars. He helped pay for his mother's operation. A pair of overalls which by necessity had been purchased for fifty cents was the only expenditure.

September, 1911 Neils registered at Brigham Young College, a high school and junior college combined, located in Logan, Utah. It was 6 years designed to provide a good general education and preparation to be a teacher. The first academic year was spent at the home of an old Danish lady, who only spoke Danish. He would make the fires each winter morning in exchange for use of an unfurnished room. His family brought him enough food to get by each week and a mattress filled with corn fodder placed on the floor of the room was his bed. During his sophomore year he roomed at Mrs. Holt's place (mother of the farmer he had worked for in Clarkston). At the beginning of his junior year Neils rented an unfurnished attic room near the College for two dollars a month, bought a secondhand bed, stove, table and chair for three dollars

and fifty cents; set up housekeeping; and did his own cooking of food brought from Millville by his brother, Olof, twice each week. This was continued for three years.

The six year course was completed in five years. It was accomplished under hardship and continued effort on the part of Neils and his family. The weekends were spent at hard manual labor in Millville helping with projects around the farm. Work on nearby farms each summer provided money enough to purchase clothing, books and other necessities.

A high point in his personal life occurred in 1914. Neils related, "While I was a junior in high school, I drew plans for a six-room house, so we could tear down the old log cabin. The lumber merchant said he would let me have the lumber on time payment if my father would sign with me, which he did. We tore down the old log cabin; my two brothers and I dug the basement with picks and shovels, constructed forms, hauled sand and gravel from the mountain, mixed the concrete on boards, and hired a carpenter for four dollars a day. He sawed and we nailed. We completed the house which contained a kitchen, pantry, living room, a bedroom downstairs and three small attic bedrooms for \$1004 total cost. To see my mother move into this new house was a happy time in my life. She lived in it for twelve years."

Leisure time was at a premium during these high school and early college years but Neils managed to participate in interscholastic and intercollegiate basketball during his last two years.

After graduation he accepted a position as principle of a two-room elementary school in rural Lewiston, Utah. An assignment of twenty-eight students ranging from fifth through eighth grade required him to teach thirty-two subjects daily. His predecessor had been relieved of the position for a lack of ability to maintain discipline. Neils responded by appealing to the District Board of Education for some money to be spent on play equipment. With eight dollars, two swings and two teeter-totters were built. He sent the class rowdy up in the hills on his horse to bring back a tetherball pole. One of the pupils knitted a bag for a tennis ball to attach to a rope and along with tennis rackets brought from home, tetherball games began. He divided them into groups and had standing broad jump competitions. This and other activities gave the students many enjoyable experiences and the discipline problems disappeared.

While teaching during the school year, 1916-17, Neils traveled to Logan each Friday evening to attend weekend classes at Utah Agricultural College (now Utah State University) to major in the School of General Science.

Neils Courts & Marries Lila Downs of Logan 1917, Goes to Military in MD & Yale 1918

Neils had been courting Lila Downs of Logan for two years which culminated in their marriage on September 5, 1917. That same fall a contract for him to teach at Logan Junior High School for eighty-five dollars per month was signed. His back-breaking daily routine began each morning with a two mile walk to campus for classes which lasted until noon. Lunch was eaten while walking up the hill to the junior high school where classes were conducted from one o'clock until five o'clock. He then spent an hour coaching the junior high basketball team before walking back up the hill to the college campus where he practiced with the intercollegiate basketball team. Following this practice session he walked home for dinner and some study time. The majority of his study and classroom preparation was accomplished on weekends.

In 1918 his team won the first state basketball championship for the college. However, the team lost the Rocky Mountain Championship to the University of Colorado. Neils was their star center.

Another delay in school plans occurred with the departure of Neils for military service in June of 1918. His wife, Lila, remained in Logan and worked in one of the knitting factories there. Following a short introductory course at the University of Utah in Salt Lake City, Neils studied at the Signal Corps Radio School at College Park, Maryland. One month later a transfer to the Signal Corps School being held at Yale University allowed him to study engineering in preparation for receiving a commission. This particular course of study was only partially completed when the armistice was signed. An offer to remain and complete the Yale University course was accepted and the gold bar of second lieutenant was conferred by the United States Army Signal Corps Reserve in late December, 1918. The return home to Utah was made in time to spend Christmas with the family.

Neils Back to UT & CA After Armistice Signed & Signal Corps School Courses Completed

Utah Agricultural College along with many other educational institutions had not been opened during the autumn quarter because of the seriousness of an influenza epidemic across the nation late 1918. However, early in January classes again started and by intensive work, seniors were allowed to graduate in June, 1919, upon the completion of two quarters' work. Neils enrolled in quite a large number of courses to complete his graduation requirements by June. His efforts again extended to the intercollegiate basketball team plus involvement in two other campus activities.

As a member of the Y.M.C.A. Council he became occupied with assisting new students with jobs, housing and adapting to college life. It also promoted service to help them become better citizens. He was also a member of the Cosmos Club which monitored and discussed various world issues.

The Bachelor of Science Degree from the Agriculture College of Utah was conferred in June 1919, without a single course in agriculture. A major in physical education was not offered during his attendance but the general science curriculum that was pursued these three years paid extensive dividends throughout his career. Upon graduation a position as instructor in physical sciences and chairman of the athletic committee was accepted by Neils at Box Elder High School in nearby Brigham City, Utah.

The young couple moved that fall to Brigham City where their first child, Donald was born Jan. 27, 1920.

David J. Cox, a college companion and former basketball teammate of Neils, was attending the Law School at the University of California at Berkeley during the spring of 1920. Cox had learned about the availability of a position as teaching assistant in the Physics Department there. He wrote to Neils concerning this opportunity and stating some of the advantages the San Francisco area held over northern Utah. This chance to accept a new challenge was more than he could decline. An agreement was reached with the Physics Department to aid in the direction of laboratory instruction and to read undergraduate papers and examinations. Concurrent with these responsibilities, Neils enrolled in courses which included Electric Discharge through Bases, Pyrometry and Heat Experiments, Navigation and Nautical Astronomy, History of Physics, Analytic Geometry and the Government of Cities.

Financial problems still haunted the Neilson family since the 750 dollars per year salary as a teaching assistant was not sufficient to support a family of three. Although a portion of his summer earnings from plumbing work at the Oakland shipyard had been saved, Neils was

obligated to add another chore to his extended schedule. Every Saturday, for five dollars, he walked fifteen miles up and down the hills of Piedmont and a section of Berkeley distributing handbills for a local theater. Meanwhile, it was learned that autumn quarter that another child was to be born. Resources needed were now amplified beyond limits and new directions were necessary.

Dr. Willard Patty, principal of the part-time high school in Berkeley, arranged for Neils to teach a class in citizenship to a group of wayward boys at his institution. The teaching assistantship in Physics was relinquished to allow enrollment in courses titled: Vocational Education, Theory of Education and Social Aspects of Education. This started Neils toward the background necessary for obtaining a California teaching credential and a full-time teaching position in the fall of 1921. It was interesting to note that the assistantship in Physics relinquished by Neils was assumed by Ernest O. Lawrence, who later invented the cyclotron at Berkeley.

Completion of several more education and physical education courses during the summer placed him well on the way to the Master's Degree in Education. The required teaching credential was conferred and he became qualified for full-time teaching so necessary to support the growing Neilson family. He accepted the position of Head of the Physical Education Department at Polytechnic High School in San Francisco, which paid a salary of \$2400 per year.

The Neilson rented residence was still maintained in Berkeley to facilitate the continuing quest for an advanced degree at the University of California. Travel over and back across the San Francisco Bay to teach necessitated quite a lengthy daily routine. He took an electric train from Berkeley to Oakland, followed by a ferry across the bay, which allowed him to catch the Market Street Railway out to the edge of Golden Gate Park where Polytechnic High School was located. This same path was retraced to allow him to attend graduate classes at the University of California in the evening.

Their second son, Merlin, was born July 31, 1921. As the budget became larger, a small home in Berkeley was purchased.

Polytechnic High School was one of the larger public high schools in the city with an enrollment of nearly 140 boys and 700 girls. His master's thesis problem, "The Administration of Physical Education in the Large High Schools of California," was chosen as a result of his experiences at Polytechnic High School. Thirty-one fellow physical educators in the large high schools in California responded to a questionnaire developed by Neils concerning solutions to selected administrative problems. The judgments received from these responses coupled with internal and routine administrative procedures that Neils had found to be practical were recorded in his work. Neils was a member of the team from the University of California selected to survey the school system of nearby San Rafael. He published a portion of this survey in the spring of 1922. These efforts culminated in June, 1922, with the conferring of a Master of Arts in Education Degree. However, Neils did not relax his quest for another advanced degree and course work toward a doctoral degree was initiated in that autumn semester on the Berkeley campus of the University of California.

As Director of Physical Education at Polytechnic High School, Neils was responsible for the administration of the financial matters of the local high school athletic league. The league was comprised of five public schools, three private high schools and two parochial schools. The 1924 football schedule for Polytechnic High School listed only the smaller private and parochial schools as opponents with gate receipts divided evenly between opponents. Therefore the larger

schools, like Polytechnic, with enrollment of two thousand or more students received the same financial returns as the smaller private schools with enrollments of a few hundred students. Neils complained to the Principal. He felt that the smaller schools were taking advantage of the situation and suggested that the large public high schools form their own league. This controversy received extensive newspaper coverage and Neils was a frequent name on all the sports pages in San Francisco. Notoriety and a reputation for upholding principles in the face of challenge from the press and other adversaries were results of this incident.

Neils became acquainted with a number of prominent educators and physical educators. Throughout professional associations and leisure activities, the abilities, talents and potential of this young educator became evident to these influential leaders. On October 13, 1926, Neils was offered the position of California State Director of Physical Education. After receiving a release from his existing contract with Polytechnic High School, the offer was accepted with much enthusiasm.

Son Merlin Dies of Chicken Pox, Telegraph of Mom's Melville Funeral Doesn't Arrive

The month of November, 1926, proved to be both monumental and traumatic. It was monumental in the sense that he embarked upon a period of time when he received national acknowledgment, while at the same traumatic in the light of family losses. On the evening prior to his assuming the position as state supervisor he had driven from his Berkeley home to the state capital in Sacramento. The family had remained at home including his son, Merlin, who had contracted chicken pox. The condition of the boy worsened that night and a doctor was called. A telephone call in the mid-afternoon of his first day on the job informed Neils of the death of his little five year old son.

On the final day of that month his beloved mother passed away at the Millville, Utah home. A telegram had been sent to Neilson at his Sacramento office but was never received. A telephone call from home on the day of the funeral did not allow sufficient time for his return to Utah for the funeral.

Neils New CA PE Supervisor, President Hoover Invites to White House Conference 1930

The position of State Supervisor of Physical Education had been created by "An Act Providing for Physical Education," California State Law, in 1917 as a new office in the educational administrative structure of the State Department of Education. California was one of the first states to adopt legislation for requiring physical education in their schools. As supervisor he was charged with general supervision over the courses of physical education in the elementary and secondary schools of the state; general control over all athletic activities of the public schools; advise school officials, school boards and teachers in matters of physical education; visits and investigation of work in physical education in the public schools and performance of other duties assigned by the State Board of Education. The stage was set to build a nationally recognized physical education program.

Neils continued to refine, reorganize, and expand, the efforts of his predecessors for a child-centered physical education program which involved not only the physical growth and developmental aspects but also a basis for character building, social adjustments, sound health habits and sportsmanship. This approach was in opposition to the structured formal drill programs that were prevalent across the country and Europe during the early twentieth century.

California became a pacesetter for statewide natural play activity programs in the United States. The conversion marked the termination of exacting teacher-initiated discipline in the conduct of physical education activities toward self-discipline. The opportunity for leadership originated within the students and the beginning of a spontaneous play-for-fun attitude on the part of children.

A large part of his efforts and emphasis during his eight year tenure was determining and developing standards for the professional preparation teaching credential requirements of physical educators. He promoted adequate facilities such as showers, locker rooms, gymnasias and swimming pools. He developed a balance between intramural and interscholastic programs. The task of promoting and guiding a physical education program throughout an immense geographical area such as the state of California was extremely time consuming and formidable. Automobile and train were the modes of travel while grass roots communication was the means. During the first two years over 500 school visitations were made plus attendance at various other numerous conferences with school officials. Neils also gave nearly one hundred addresses to community groups, teacher institutes, meetings and conclaves at strategic locations around California.

On January 10, 1927, his third son, Richard, was born.

In 1928 he studied twenty-eight colleges nationwide that trained physical educators and held a conference which resulted in the publication of Curriculum for the Professional Preparation of Physical Educators in the Secondary Schools. In 1929 he began developing an evaluation for instructional staff, facilities, program organization, and program of activities. This resulted in the 1931 publication of score cards which were available in California and across the nation.

At the invitation of President Herbert Hoover, Neils served as a delegate to the White House Conference on Child Health and Protection held in Washington D.C., December, 1930. Upon his return he organized five conferences throughout the State to discuss the recommendations of the Conference. During the summer of 1932 Neils taught a summer course at Stanford.

He was an advisor to the Board of California Interscholastic Federation where he helped develop a classification scheme which used age, height, weight and grade of participants to determine four levels of competition. Neils was an active member of the National Society of State Directors of Physical and Health Education and was elected President for the 1933-34 year.

He resigned from his position of Chief, Division of Health and Physical Education June 30, 1934, after gaining national acclaim, for acceptance of a faculty position as Associate Professor at Stanford University. In the 1935-36 academic year he taught "Problems of Physical Education," "Psychological Analysis of Activities," "Adaptation and Evaluation of Activities," "Administration of Community Recreation," and "Professional Education in Physical Education." Evidently he had not been informed about a forty-eight hour week but rather spent seventy or eighty hours a week involved with his Stanford assignment. In addition to preparing and teaching classes he advised graduate students, assisted another faculty member in the writing of a book, completed a study and recommendations for recreation for the city of Vallejo, California, was Chairman of the National Study of Professional Education in Health and Physical Education, and participated in numerous panel discussions, speeches, conferences and conventions.

On April 13, 1935 his fourth child, Carol, was born.

Recreation pursuits included bridge, attending Stanford athletic events, and travel to Millville, Utah every summer. There he would visit family and friends, do farm chores and jobs and accomplishing some large project around the family home.

In December, 1936, he completed his doctoral dissertation entitled, "A Study of Achievement in Selected Athletic Events," and he received his doctorate with a major in School Administration and a minor in History from the University of California at Berkeley.

By June of 1937, Neils had been elevated to the President-Elect of the newly formed American Association of Health and Physical Education, a Department of the National Education Association. After screening the applications of over one hundred persons he was offered the position of President and full time executive officer. Neils resigned from his Stanford faculty position in order to accept a five year contract. He arrived in Washington D.C. at the National Education Association building in early September, 1938.

Neils was at his best when occupied with the management and functioning of professional organizations. Although somewhat opinionated and aggressive in his conduct of committee discussions and decision making, he listened intently while others presented their ideas. Once the course of action was determined, however, he set an unwavering path to the accomplishment of the objective. Since he was also very outgoing and comfortable meeting people, he was an immediate choice for leadership positions.

His first year was principally occupied with coast to coast travel to promote and develop desirable relations with related organizations and individuals. Attendance at conventions, conferences and meetings around the country were found to be of primary interest to him. At many meetings he accepted the opportunity to give addresses, commentaries, or lead informal discussions. Although he was not a spellbinding or highly exhilarating speaker he presented well prepared in a logical matter-of-fact, which was characteristic of his scientific background.

During his first year he spearheaded the formation of the National Conference for Cooperation in School Health Education. He invited many national and international agencies interested in various aspects of health education to assemble in New York City. Several ensuing conferences were held. For these efforts in the realm of international health planning Neils received in January 1939, an Honor Award from the Ministry of Health of Czechoslovakia. In 1940 he was appointed to the Board of Directors of the National Council of the American Youth Hostels.

Lila's Dies in 1941 Accident, N.P. Accepts UofU Job, Marries Helen Holmes for 5 Years

Unfortunately a tragic accident hit the Neilson family on August 17, 1941. The family was on their way west to the Neilson home in Millville, Utah on vacation. Neils wife, Lila, who was driving, lost control of the car on a rain swept highway, so that it skidded and overturned. Lila was killed and their son, Richard, had serious injuries. Neils and their daughter, Carol, escaped with minor injuries. Lila was buried back in Logan, Utah.

On December 15, 1943, N. P. Neilson resigned to accept an appointment as Professor of Physical Education at the University of Utah. He had become frustrated with the bureaucracy in Washington D.C. and since his wife's death needed to have more time for his children. In 1943

Neils married Helen H. Holmes from Georgia. Nothing is known about her other than that it was a very unhappy marriage and ended in divorce five years later. No children were born and Neils wrote her a check for \$4750.00 to settle the divorce.

Prior to his arrival, the Department of Physical Education, Health and Hygiene had been primarily activity course oriented. Within Neils' first year, the following divisions were formed: Health Education, Intercollegiate Athletics, Physical Education for Women, Physical Education for Men, Professional Education and Recreation. The establishment of a recognized professional program for health, physical education and recreation which began in 1944-45 was a foremost contribution of N. P. Neilson.

Even though occupied with administrative problems and the time consuming preparation for and direction of both undergraduate and graduate professional courses, Neils still found a way to become involved with recreational activities. A concern for personal health and fitness influenced him to always assign himself a weekly activity course entitled, "Hiking and Mountain Climbing." During most of the fall, spring and summer quarters he led his class on hikes each Thursday afternoon into surrounding neighborhoods and canyons. The distance was progressively increased to a point where one final trek covered seventeen miles. He was very enthusiastic about square dancing while at the University of Utah. This resulted in his conducting square dance classes in the activity class program at various times. He conducted evening and weekend extension square dance classes in rural towns around the state of Utah. For over a year he held evening square dance sessions at the Hotel Utah in downtown Salt Lake City.

The graduate program that first appeared in the 1944 University of Utah Catalog offered only the master's degree through the Department of Health, Physical Education and Recreation. It was soon after that a doctoral level program was approved. Graduate education was of primary concern to Neils and a large portion of the instruction in graduate courses was given by him.

Another forte possessed by Neils was his concern for the professional status of faculty members and staff. Encouragement and guidance was continually offered by him stressing advanced degrees. The first master's degree presented by the department was earned in 1946 by the long time head basketball coach, Vadal Peterson. In 1951 the department presented its first doctorate.

Neils placed a great deal of emphasis upon the acquisition of skills and recreational values from the physical activities courses. One of his contributions in this realm was the origin of the University of Utah recreation ski program. One hundred pairs of skis with accompanying poles and bindings were acquired by Neils for one hundred dollars from Army surplus supplies. The ski instruction program began in 1946 and was offered to University students as a physical education course. Approximately one hundred fifty students signed up the first year. Instruction, ski equipment rental and transportation to nearby ski areas were provided for a nominal fee. Within four years the program had grown to over seven hundred students.

Neils Marries Irma 1950, Brings Nick, Doug & Roger Into Family with Linda & Marilyn

On June 16, 1950 Neils married Irma Stowell Luke, the Chairman of the Women's Division of Physical Education at Ricks College in Rexburg, Idaho. They met when she took some of his summer courses in preparation for her Master's Degree. She shared his avidness for travel resulting in their summer honeymoon through the Scandinavian countries and Europe. Irma's

three sons, Nick, Doug and Roger became an integral part of Neils life. Neils and Irma later became the parents of two daughters, Linda on July 16, 1952 and Marilyn on January 12, 1961.

Neils continued a sporadic role on the nation scene due to the demands of his obligations at the University of Utah. However, his election in February, 1953, as President of the American Academy of Physical Education at a Chicago meeting revived his energetic involvement in the national picture. He considered this distinction as the height of attainment within his profession. The function of the Academy was to promote scientific research, establish communication with experts in other countries and give awards to persons and organizations for their outstanding accomplishments.

In April, 1954, the American College of Sports Medicine was founded principally through the efforts of eleven persons. Neils was one of these original architects of this organization formed to expedite exchanges of ideas and information among leaders in the fields of medicine, physical education and physiology. As charter Vice-President representing physical education, Neils gave his profession a prominent place in the organization.

For ten years he was the committee chairman of the International Book Project for the American Association for Health, Physical Education and Recreation. During his tenure over three thousand printed items pertaining to health, physical education and recreation were mailed to other countries around the world. Materials were sent to Iraq, India, Phillipines, Pakistan, Taiwan, Burma, Liberia, Peru, Brazil, West Indies, and Zambia. Neils became personal friends with Miro Mihovilovic, who headed the Physical Education Institute in Zagreb, Yugoslavia, who wrote in a letter:

“I have no words to express my personal gratitude, as well as the thankfulness of all my collaborators for your more than successful action in collecting professional and scientific books and reviews for our institute.... These publications will be of great use to physicians, architects, professors, students and all other numerous visitors to our library.”

As Neils approached mandatory retirement several prominent awards were bestowed upon him. Foremost was the presentation on March 17, 1961, at the American Association for Health, Physical Education and Recreation Convention in Atlantic City, New Jersey, of the Luther H. Gulick Award for distinguished service in physical education. His home state of Utah also presented him with several awards for his efforts in public relations and the attainment of improved legislation for Utah recreation.

Academic year 1960-61 was Neils' final year as Head of the Department of Health, Physical Education and Recreation at the University of Utah. Under his eighteen year administration and leadership it had become a nationally recognized program. Neils remained as Director of Graduate Studies until his compulsory retirement in the spring of 1964. This allowed him more time to devote to graduate teaching and thesis advisement. During his tenure at the University of Utah, he read and approved seventeen doctoral dissertations and one hundred seventeen master's theses.

Neilson Family Goes to BYU Provo & CA State Hayward Before Returning to UofU 1969

Retirement was not a word in the vocabulary of Neils. His continual enthusiasm for advising and helping prepare future physical educators and additional capital resulted in his acceptance of other teaching positions. Brigham Young University at Provo, Utah, offered him a position as Professor of Physical Education to aid in the establishment of their graduate program

in Health, Physical Education and Recreation. He spent two years, 1964-66 in this position. During the academic year, 1966-67, he accepted a position as a distinguished visiting professor at California State College, Hayward, California. For the ensuing two years 1967-69 Neils served as distinguished visiting professor at Sacramento State College, Sacramento, California. These assignments afforded him an opportunity to devote numerous hours to teaching and advising graduate students.

Neils and wife, Irma, desired to return to Utah in 1969. Although Neils had emeritus status conferred upon him in 1964, he was given part-time graduate teaching status in 1969 at the University of Utah. Continued involvement with teaching, advising, and writing at his office occupied many hours of his time. Pride in all dissertations and those with which he was involved, either as chairman or a member of the supervisory committee, was a trademark of Neils. He was infatuated with semantics and each thesis completed under his direction was precise and well worded or he would not give his approval. He always had a red pencil close at hand. He was willing to spend numerous hours reading theses, suggesting alternatives, and helping graduate students in any way possible. His office door was always approachable and each student was greeted with a helpful, humanistic, ambitious welcome when he arrived with problems.

A variety of published materials by N.P. Neilson and collaborators made its impact in the field. His first in 1929, was a manual of physical activities for the elementary schools in California. Physical Education for Elementary Schools by N.P. Neilson and Winifred Van Hagen was printed in three editions beginning in 1956. This textbook was a foundation stone as one of the first and most popular nationwide in the area of elementary physical education. Throughout his years, N.P. Neilson and collaborators prepared and published seven scorecards for evaluation of certain portions of the total health and physical education programs within schools and colleges. N.P. Neilson co-authored three books concerned with achievement scales which received widespread utilization. He authored several textbooks in the field which were used in college courses. He had over articles published in over 22 magazine and newsletters.

Neils enjoyed life to the fullest within the constraints of this thrifty and concerned nature. He devoted long working days in quest of professional goals but had a fun-loving nature which allowed him to spend time playing bridge, square dancing, hiking, bowling. He spent time in leisure activities and practiced what he preached. He continued to walk several miles many times to his office at the University of Utah well into his eighties. He was always suggesting to aging friend and relatives to keep fit by continuing to walk, walk, walk.

Death of Neils, Irma and their Children

June 16, 1988 - Neils Peter Neilson passed away. The last 2 years his health had been deteriorating, although only 2 weeks earlier he had enjoyed a trip to Las Vegas where he loved to go occasionally to play 21. It was rather sudden. It was mom and dad's 38th wedding anniversary. He had gotten up for the morning and was in the bedroom when he suffered a heart attack around 9am. The paramedics arrived, got his heart and lungs going again, and took him to University Medical Center. However, his brain had been without oxygen for 15 minutes at least and he was pronounced brain dead. Mom and Linda let them unplug the respirator and let nature take its course. They stayed with him all day and he passed away about 11pm. This is the first time Linda had been with a person when they died. It was actually a very sacred feeling to know that as they take their last breath of air and the heart stops beating, that their spirit is leaving

their body, is probably looking at those in the room, and then is going on to the other side to be with loved ones. Linda had that feeling so strongly that even though mom had gone home around 8:30 to get some rest and get Marilyn settled down, she remained by his side. She knew he could die at any time and wanted him to know she was there at his bedside. No one should die alone.

February 9, 1989 - Douglas Melroy Luke, Linda's half-brother, passed away from liver failure. He had been an alcoholic for about 30 years and it finally killed him. He was living in the Northwest and was very ill. One night he woke up in the middle of the night and saw Satan standing at the foot of his bed laughing and saying that he would be his soon. In the morning, despite not having been to church for over 30 years, he got a phone book and looked up the church. He spent time with the bishop, attended church every week, turned his life over to God, and was a different person. He came home to live with Linda's mom in Salt Lake for about a month before he died. It was nice to get to know him a little better. Linda had only seen him 3 or 4 times in the last 20 years. His life was quite sad, but at his death and his funeral in Manti we were all filled with a great feeling of peace and optimism for him in the next life. He had paid for his mistakes in this life and could now move forward.

October 15, 1989 - Richard Neilson, Linda's half-brother, died after having been very ill since the beginning of the summer. In July they discovered extensive cancer and all knew it would be terminal. Out of all of Linda's half-brothers (5 of them) Richard was the most loving, sweet and kind person. While we lived in Los Angeles we became so close to him and his wonderful friend Ethel. He had nicknames for the girls and taught them how to play poker using sticks of gum for betting. Although Ethel was not a member of the Church, and Richard had been inactive for 50 years, they were both the most Christian people we knew. During his illness Ethel was by his side taking care of him. Mom flew down twice to help with Richard and be supportive of Ethel. Linda was sad that she couldn't come down and see him before he died on October 15 in Orange Co. CA, but we drove down the day of his death to help Ethel with the funeral and settle things. Richard wanted Linda to get a \$10,000 insurance policy as well as \$4,000 in bonds to be invested and used for the girls' education. He also left us some of his silver dollar coin collection. Richard's brother, Don, flew out for the funeral and approached Linda about going to court to make sure Ethel didn't get anything that Richard left to her. Linda said that we would be on Ethel's side and to drop it.

April 29, 2004 - Irma Louise Stowell Luke Neilson died in St. George UT. On Saturday May 8, 2004, Irma's Funeral Service was at the Monument Park 14th Ward. She was buried in Manti, Sanpete, UT.

November 14, 2008 - William Nicholas Luke "Nick" ST. GEORGE, UT-William Nicholas Luke, "Nick", age 69 passed away on Friday, November 14th, 2008 in Mira Loma, CA while returning from his last "hoorah" to the ocean with his wife and close friends; John and Jeanne Arnold. Dad was born on August 13, 1939 in Manti, Utah to Melroy C. Luke and Irma Louise Stowell. Dad married our mom, D'Ann Beck, on Oct. 18th, 1963 in the Salt Lake City Temple. During Dad's childhood he grew up in Manti; Rexburg, Idaho; and Salt Lake City. He was a graduate of South High and the University of Utah. He served as a missionary for three years in Samoa gaining a love of the Polynesian people their languages and culture, which remained with him throughout his life. After their marriage, mom and dad lived in Magna; Tonga; Sandy; Hawaii; Manti and St. George. He was an active member of The Church of Jesus Christ of Latter-day Saints serving in various callings such as: Bishoprics, High Council, Stake Presidencies, etc. A

man of many talents, skills and varied interests, most would agree he has done things and traveled to places many people only dream of. Dad had a great love for the outdoors - particularly the mountains and the ocean - enjoying spear fishing, four-wheel drive vehicles, exploring, and reading. He marveled at and had a great appreciation for all of Heavenly Father's creations. However, his greatest joy was found in time spent with his family especially his grandchildren. Dad is survived by his wife; five children, Julie (Evan) Yardley, David (Shannon) Luke, Daniel (M'Lisa) Luke, Angela (Jason) Hunt, Andrew (Gail) Luke; and 21 grandchildren. Also survived by brother and sisters, Roger Luke, Linda Heslington, Marilyn Neilson, and Carol Neilson. Preceded in death by his parents; brother, Doug; son-in-law, Rudy Jordan; and grandson, Carter Luke. A small family service will be held at Metcalf Mortuary Chapel, 288 W. St George Blvd, on Thursday, November 20, 2008 at 11 a.m. Interment will be at the Mountain View Cemetery in Beaver, Utah under the direction of the Peel Funeral Home. Online condolences: www.peelfuneralhome.com

May 9, 2015 - Carol Neilson, Niels & Lila's daughter, died in Murray, UT and was buried in a Graveside Service at the Logan City Cemetery on Friday May 15, 2015. Songs were Carol's 3 favorites. A staff member wants to sing. Judy is seeing if her faithful HT/VT couple can pray.

Presiding & Conducting	Bishop Kevin Fitt
Opening Hymn	I am a Child of God
Invocation	HT/VT Couple
Eulogy	Linda Heslington(sister)
Musical Number	I Stand All Amazed - Paige Thornock
Remembrances	Family and Friends
Remarks	Bishop Kevin Fitt
Closing Song	Let There Be Peace on Earth
Benediction	HT/VT Couple