Merlin Stephen Ellis

PHOTOS, STORIES, AND OTHER MEMORIES

Merlin Stephen Ellis

August 25, 2026

About This Book

This book gathers family history details, photographs, stories, and documents available through FamilySearch. Memories and historical records may be incomplete or contain errors, so important details should be verified with original sources.

People in this book

1. Merlin Stephen Ellis KWC2-5RG
2. John Henry Ellis KWCV-YTP
3. Mary Allilias Howard KWCV-YT5
4. Stephen Hales Ellis KWCN-WGM
5. Helen Marr Lee KWXM-L4Y
6. Thomas Howard KWJJ-JVM
7. Mary Dudley Lowe LLQ6-514
8. John Ellis KWJZ-G96
9. Harriet Hales KWJZ-G9D
10. William Henry Lee KWCF-VJ6
11. Harriet Amelia Carter LRR5-XSK
12. Joseph Howard KWJH-RGT
13. Ann Shelton KWJH-RGY
14. Richard Lowe L5XL-MLF
15. Sarah Dudley L5X9-VLW
16. John Ellis II L66Z-6MW
17. Hannah Stoner LHXW-V36
18. Stephen Hales III LKVB-S7Y
19. Mary Ann Hales KWJW-3Z9
20. Ezekiel Lee KWJJ-PTH
21. Elizabeth Strong KWJ1-PRH
22. Daniel Carter LKVY-GGQ
23. Clarissa Amelia Foster 2MGJ-X52
24. William Howard LL94-7HX
25. Tamar Mills LLQS-X63
26. Joseph Shelton LZNX-3PG
27. Mary Cooper LZDV-TPH
28. Richard Lowe M4MJ-VRD
29. Mary Miles LZXJ-3LJ
30. Edward Dudley LD3H-JRZ
31. Ann Pitt L8WJ-TX6

1. Starting person KWC2-5RG

Merlin Stephen Ellis

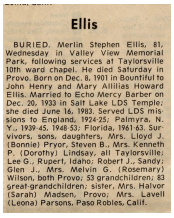
1901-1983



Merlin Stephen Ellis was born on 8 December 1901 in Bountiful, Davis, Utah, United States and died on 29 October 1983 in Provo, Utah, Utah, United States.

Merlin Stephen Ellis 1901-1983





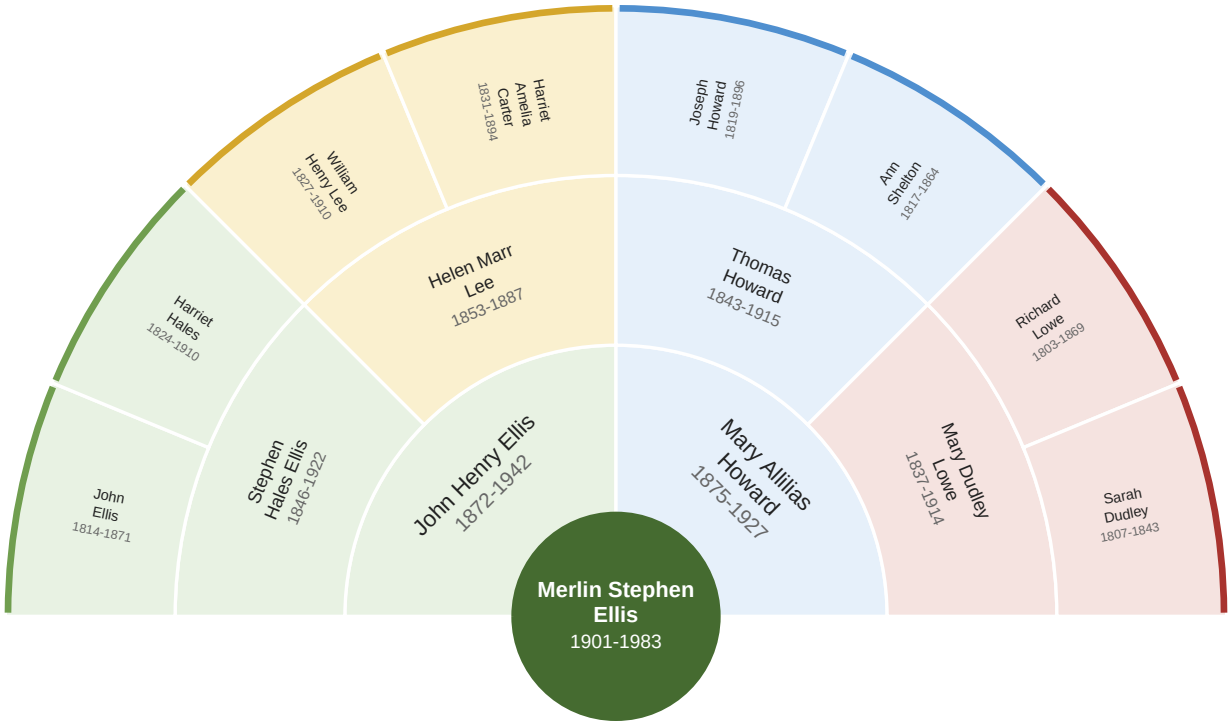
Ellis

BURIED. Merlin Stephen Ellis, 81, Wednesday in Valley View Memorial Park, following services at Taylorsville 10th ward chapel. He died Saturday in Provo. Born on Dec. 8, 1901 in Bountiful to John Henry and Mary Alllilias Howard Ellis. Married to Echo Mercy Barber on Dec. 20, 1933 in Salt Lake LDS Temple; she died June 16, 1983. Served LDS missions to England, 1924-25; Palmyra, N. Y., 1939-45, 1948-53; Florida, 1961-63. Survivors, sons, daughters, Mrs. Lloyd J. (Bonnie) Pryor, Steven B., Mrs. Kenneth P. (Dorothy) Lindsay, all Taylorsville; Lee G., Rupert, Idaho; Robert J., Sandy; Glen J., Mrs. Melvin G. (Rosemary) Wilson, both Provo; 53 grandchildren; 83 great-grandchildren; sister, Mrs. Halvor (Sarah) Madsen, Provo; Mrs. Lavell (Leona) Parsons, Paso Robles, Calif.



1918 Mary Belle (May,) Delphia Marr (Del,) Merlin Stephen (Merl,) John Howard, Sarah LaVon (Sade or Sadie.) Seated center: Leona (Leone,) Osmer (Oz,) Nora Howard with parents, Mary Alllilias Howard Ellis and John Henry Ellis.



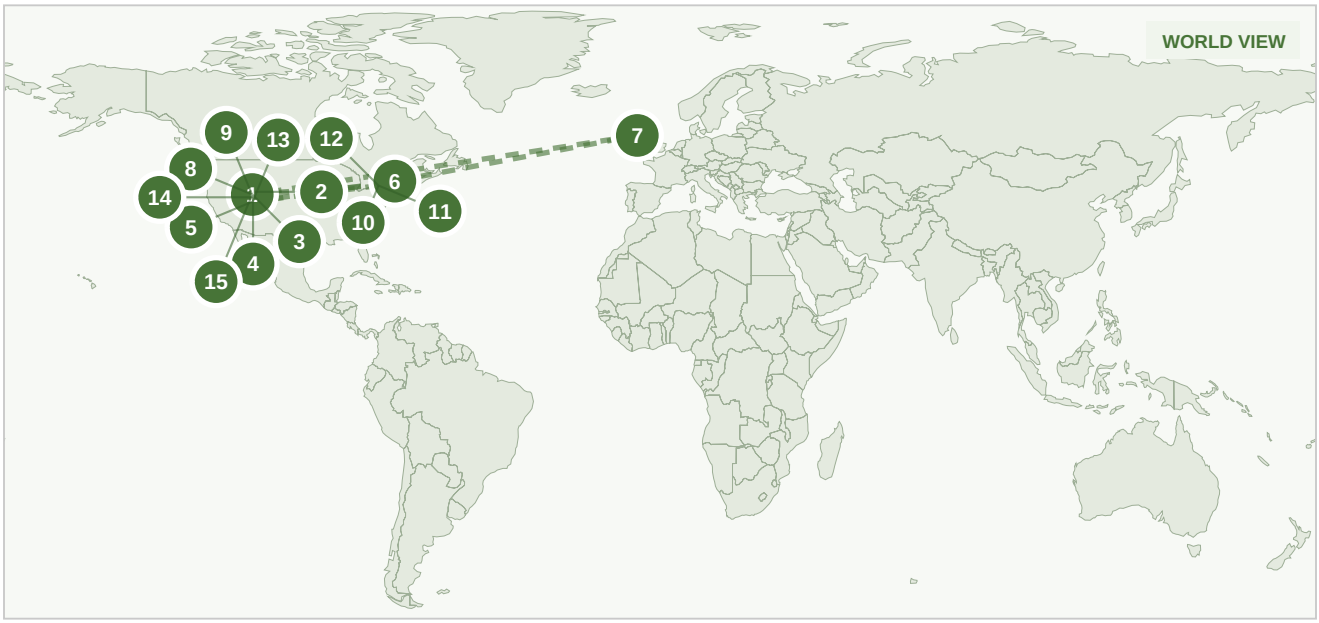


LIFE JOURNEY

Merlin Stephen Ellis

1901-1983

Known places and dated events recorded in FamilySearch



TIMELINE

1 **8 December 1901**
Birth
Bountiful, Utah, United States

2 **2 February 1902**
Christening
Woodruff, Utah, United States

3 **1910**
Residence
Bountiful, Utah

4 **1920**
Residence
Provo Ward 8, Utah, United States

5 **1923**
Passport Application
Utah, United States

6 **1924**
Immigration
Vermont, United States

7 **1924**
Mission
British

8 **1930**
Residence
Bountiful, Davis, Utah

9 **1935**
Residence
R, Davis, Utah

10 **1940**
Residence
Manchester Town, Ontario, New York

11 **1949**
Residence
Manchester, New York, United States

12 **11 May 1950**
Residence
Manchester, New York, United States

LIFE JOURNEY

Merlin Stephen Ellis

1901-1983

Known places and dated events recorded in FamilySearch

TIMELINE

13

1950

Residence

Utah, United States

14

29 October 1983

Death

Provo, Utah, United States

15

2 November 1983

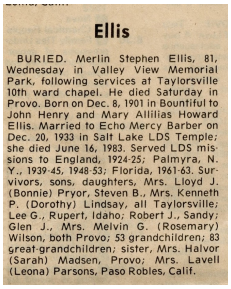
Burial

Valley View Memorial Park, Utah, United States



Ellis Acres, 2476 W 4700 S, Taylorsville, Utah

This pioneer home was built by Alfred Bennion, about 1878, on his large farm and apple orchard, located on the north side of what we call 4700 south. It was sold by the Bennion family, and had several owners during the following 75 years; small parcels of land and building lots were sold, which cut down the land upon which the original home stood to 2.5 acres by 1957, when Merlin & Echo Ellis bought the home and property, affectionately calling it "Ellis Acres." At that time the address was given as 2476 West 4700 South, Taylorsville. In 1961, Echo & Merlin Ellis were called on a LDS mission to Mobile, Alabama, so the home was purchased & occupied by their son, Bob Ellis, and his large family. In about 1967, the home was given a face-lift and painted white. When the I-215 freeway construction began in about 1971, the noise and congestion factor was horrific, so the Ellis family sold out to a California commercial investment firm, retaining salvage rights for the home, and its several out buildings, including a little white patio home, placed on the east side of the driveway by Jed Woodruff, when Steve Ellis & Linda Woodruff were married in September 1959, and was later remodeled by Lloyd J Pryor, for Merlin & Echo to occupy after their mission. Bob Ellis indicated that the Taylorsville City leased this land, and had their temporary office space in the back for about 10 years, and that PayDay Loans is located approximately where the old home once proudly stood.



Ellis

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Marlin Stephen Ellis 1901-1983



1918 Mary Belle (May,) Delphia Marr (Del,) Merlin Stephen (Merl,) John Howard, Sarah LaVon (Sade or Sadie.) Seated center: Leona (Leone,) Osmer (Oz,) Nora Howard with parents, Mary Allilias Howard Ellis and John Henry Ellis.

Ellis Family 1918



Merlin Ellis Portrait (original photo proof) - C. R. Savage Company Portrait Collection - Salt Lake City, ca. 1920s

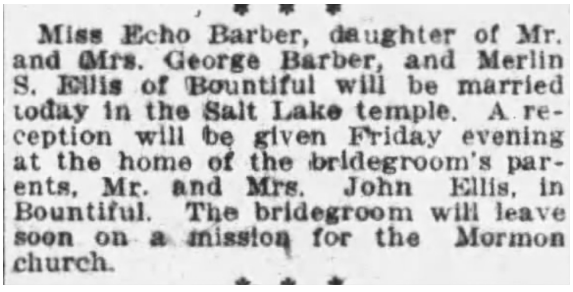
See https://collections.lib.utah.edu/ark:/87278/s68s6jxx



Miss Echo Barber and Merlin S. Ellis of Bountiful will be married Thursday in the Salt Lake temple. The bride is the daughter of Mr. and Mrs. George Barber. A wedding supper will be given Friday evening at the home of the bridegrooms' parents, Mr. and Mrs. John Ellis in Bountiful. Mr. Ellis will leave Jan. 4 for a mission to England and his bride will make her home with her parents until his return.

Wedding Announcement - Merlin Ellis and Echo Barber - Deseret News 1923-12-19 p.9

see https://www.newspapers.com/clip/106408424/



Miss Echo Barber, daughter of Mr. and Mrs. George Barber, and Merlin S. Ellis of Bountiful will be married today in the Salt Lake temple. A reception will be given Friday evening at the home of the bridegroom's parents, Mr. and Mrs. John Ellis, in Bountiful. The bridegroom will leave soon on a mission for the Mormon church.

Wedding Announcement - Merlin Ellis and Echo Barber - Salt Lake Tribune 1923-12-20 p.5

see https://www.newspapers.com/clip/106408540/marriage-of-barber-ellis/



Bountiful 1st Ward Elder's Quorum 1936 or 1937

First Ward Elder's Quorum activity.



John Henry Ellis and His Children 1936

I think I've labeled everyone correctly, but I'm not certain on Nora and May. Please let me know. Delmar B. Davis



1937 Merlin Ellis and children



Ellis Family Dec 1939



1939 Bob Ellis photo 34 Merlin Ellis at the Smith Family Home Dairy Barn



1941 Steven and Echo Ellis Family



1941 07 Bob Ellis photo Palmyra Picture



Merlin and Echo Ellis with Their Children, 1945

Photo taken on the Joseph Smith Farm, Palmyra, New York, 1945. This photo is a similar photo of one already uploaded, but I uploaded this version because the image quality is more clear.



SUSTAINED AS BISHOPRIC of the Twenty-third Ward, Salt Lake Stake are (left to right): Roelof Grotepas, ward clerk; Bishop Merlin S. Ellis; Orlo Verl Dastrup, first counselor, and Elmer B. Duncan, second counselor.

March 2, 1946—Page 7

New Bishopric of the Salt Lake 23rd Ward - Deseret News 1946-03-02 p.7

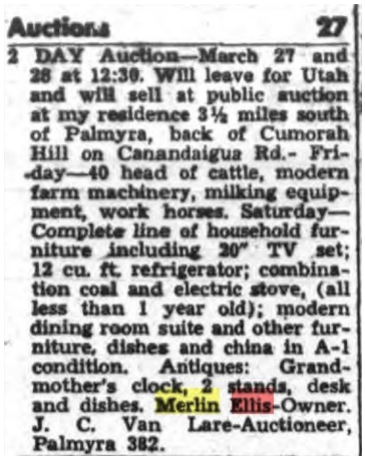
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1948 Ellis Family



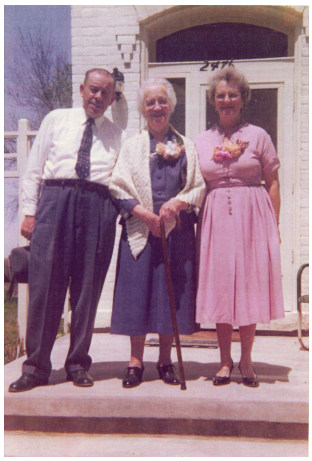
1948 Ellis Family



Auctions 27

2 DAY Auction—March 27 and 28 at 12:30. Will leave for Utah and will sell at public auction at my residence 3½ miles south of Palmyra, back of Cumorah Hill on Canandaigua Rd.- Friday—40 head of cattle, modern farm machinery, milking equipment, work horses. Saturday—Complete line of household furniture including 20" TV set; 12 cu. ft. refrigerator; combination coal and electric stove, (all less than 1 year old); modern dining room suite and other furniture, dishes and china in A-1 condition. Antiques: Grandmother's clock, 2 stands, desk and dishes. Merlin Ellis-Owner. J. C. Van Lare-Auctioneer, Palmyra 382.

Auction Before Leaving Palmyra for the Last Time - Geneva Daily Times 1953-03-25 p6



Merlín Stephen Ellis, Rosa May Smith Barber, and Her daughter Echo Mercy Barber Ellis about 1958



Dorothy and Ken Lindsay go to Tonga on Church Assignment. L-R Back: Ruth, Rosemary holding Kelly, Dorothy, rosa May Barber, Grandfather, Bonnie, Margeret and Grandmother. Front: Rosalee, Echo, Tom, five Richard P. Lindsay children and Johnny Pryor

The Ellis family seeing Dorothy and Ken off for their assignment in Tonga at the Nuku 'a Iofa High School in 1960.



Elder Merlin S and Sister Echo B Ellis missionary photo before leaving for Mobile Alabama about 1961



Echo and Merlin Ellis, mission to Mobile, Alabama abt 1963

Echo and Merlin Ellis mission to Mobile, Alabama in about 1963



Mr. & Mrs.
Merlin S. Ellis
GOLDEN WEDDING

The family of Merlin Stephen and Echo M. Barber Ellis will honor them with an Open House on Thursday, December 30, 1973, from 6 'til 9 p.m. at Bountiful First Ward, 45 So. Main, Bountiful, Utah. They have seven children, 49 grandchildren and 16 great-grandchildren. All friends and relatives are cordially invited. No gifts, please.

Golden Wedding Anniversary - Deseret News 1973-12-17 p.29

See: https://newspapers.lib.utah.edu/ark:/87278/s61k4fdz/26421344



MERLIN S. ELLIS

Open House On 75th

Merlin S. Ellis is celebrating his 75th birthday at an open house given by his family. It will be Sunday, Dec. 5, 1976 from 5:30 to 9 p.m. at his daughter's home, Mrs. Kenneth Lindsay, 4778 So. 1815 West, Salt Lake City.

FAMILY and friends are invited to bring greeting cards only.

He filled a mission to England and Wales. He and his wife filled a Florida LDS mission and managed the church farm in Palmyra, N.Y. for 11 years. He is vice president of Ellis Steel Inc.

Merlin S. Ellis 75th Birthday Celebration - Davis County Clipper 1976-12-03 p.5

See: https://www.newspapers.com/clip/101600477/merlin-s-ellis-75th-birthday-celebratio/



Elder and Sister Ellis

Conversations with Aunt Dona and Uncle Lee

Conversations with Aunt Dona and Uncle Lee
By Diane Ellis Ladwig, 9 July 2014

One of the most difficult things about being an orphan, as my brother Mark calls us, is conversation. When our parents died, the conversations ended. No more picking up the phone to call Mom with the news at my home, or just to talk. No more calling Dad, just to hear his voice and be close for a few minutes (and it normally was just a few minutes because Dad didn't like talking on the phone.) Just silence. Then over the past few years, as I've been really getting into family history, I'd have questions for my folks, but couldn't ask them. That is when I realized what a poor listener I had been over the years, as my parents had told stories and shared their lives and the lives of the people they had loved, but I really wasn't listening because it wasn't important to me then. But now, those things are important to me, and I wished that I had listened better. However I've realized that Heavenly Father is so very merciful, and gives me lots of do-overs. What I mean by that is that He's given me many times in my life to try again, to repent, to have another chance. And now I'd like to share a tender mercy that I've experienced this past year where the Lord gave me another do-over that has truly blessed me, and maybe it will bless you, as well.
It started with the marriage of Aunt Dona, my mother's sister, to Uncle Lee, my father's brother. Both of their spouses, Uncle Jerry Price and Aunt Chaille Baggett Ellis, had recently passed away, and left them lonely, especially Uncle Lee. His brother Bob, pointed out Dona Harding Price to Uncle Lee after the death of Aunt Chaille, when Uncle Lee was expressing his great loneliness. Their families had been close friends in Bountiful, Utah when they were small children. Their fathers had served together in an Elder's Quorum presidency for several years, and sung together. This friendship led eventually to my parent's marriage in 1953. So after a brief courtship Uncle Lee George Ellis, and Aunt Dona Jean Harding Price were married on July 12, 2013. Probably because they were my double Uncle, double Aunt, they started calling me every couple of months to chat and share stories. I soon discovered because they were related to both of my parents, that I could now ask some of those family history questions, or just find out things that I had been curious about after my parents had left this life, and having them both on the phone at the same time put a greater dimension to their stories. I looked forward to those conversations, and the last time that they called, I realized that I needed to write down what they were saying. It was important! Here is what I wrote:

Telephone conversation as told to Diane Ellis Ladwig in May 2014 by Dona Harding Price Ellis about her father Robert George Harding, and also by Lee George Ellis, about his father, Merlin Stephen Ellis:
Dona: 'In the 1920's and early 1930's, my dad RGH was on the welfare committee of the church with Elder David O. McKay, who was over the welfare program. They had gone up to the Roy/Clinton area, and Dad's regular job [he was a civil engineer] was also over the water for the western United States. There were a lot of wells around, at that time. There was no residential water. Elder McKay said, "Your calling Bob, is to see that there is not one sister within the shadows of the temple who has to carry water."'
Lee: 'We had to leave Bountiful for financial reasons in the late 1930's. My mother's family, the Barber's, had a home in Salt Lake. Mom [Echo Barber Ellis] and Dad [Merlin Stephen Ellis] took over the Barber home, and Dad got a job at Salt Lake Hardware where he only made $90/month [which was not enough for his large family]. He went to the state prison to apply for a job [as a prison guard], and needed a recommendation, so he went to Elder David O. McKay for that letter. [Elder McKay had been MSE's mission president when he served as a missionary in Wales.] Elder McKay said, "You don't want to go to the state prison and be associated with those kinds of people. You are a Barber aren't you? We are looking for fresh farmer families to put on the properties in Palmyra." So Dad was asked to make up a list of friends that could farm those church properties. They made up a list of friends: Robert Harding, Owen Anderson, and Carson Singley. Singley worked for the

railroad, and had a pass, so he went out to look at the properties. Owen and my dad went out there on the bus and spent some time looking at the place deciding what they could do about it. When my dad came back from the bus trip smelling like cigarette smoke, I was an 11 year old kid and thought, “Oh no, is my dad smoking now?”’ (Chuckle, chuckle)

Dona: “So when Daddy was asked to go to Palmyra, he didn’t know what to do. He decided to go to Salt Lake City and talk to Elder McKay [about the two conflicting assignments: getting running water into homes on the Wasatch front, or go be a farmer in Palmyra.] He was also very concerned for Mother [because she was crippled], and he thought that it might be too much for her. He explained the situation to Elder McKay, and Elder McKay told him to stick to the first assignment, [to get running water into the homes of the saints]. Aunt Echo would write to Mother almost weekly, and I remember gathering around her to hear the latest letter.”

When I heard this story, it really helped me because my mother, Elaine Harding Ellis, had told me once that her father was asked to go to Palmyra but had turned down the calling because of his wife’s crippled condition. When she told me this, she seemed disappointed, almost embarrassed, that they had not accepted the calling. But with Aunt Dona and Uncle Lee’s information, it all made sense. Grandpa Harding already had another calling. I know that part of my mother’s feeling about this was that they missed the adventure in Palmyra, and I would have been the same. Talking to Uncle Lee and Aunt Dona was like hearing Paul Harvey’s, “the rest of the story”; a do-over, a tender mercy. Thank you Uncle Lee and Aunt Dona!

Love, Diane

Life Story of Mary Allilias Howard Ellis by Merlin S. Ellis (son)

Mary Allilias Howard was the second daughter of Thomas and Mary Lowe Howard. She had four brothers; Thomas, William, Charles and Richard, as well as a sister, Sarah (Tuttle). Her father was the oldest son of a large family and his father, Joseph Howard, was an early convert to the LDS Church in Warwickshire, England. The family immigrated to Zion and settled in Bountiful, Davis County, Utah. They first located in West Bountiful, but later Thomas and his father each homesteaded a section (640 acres) of land on the foothills between Mill Creek on the north and North Canyon on the south. They had the lines surveyed so that they could build close to each other. Their plan was to be neighbors and they were the only neighbors within miles. They soon built nice pioneer homes, established a dairy, and started a milk route in Salt Lake, about eight miles away. They prospered and were well established. At least they thought so. It was their misfortune to be told the home of Thomas was placed on the wrong side of the line, and a rich businessman had jumped the claim. This forced Thomas to move in with his father, who was terribly sick with palsey. The son's better home and farm, including the dairy, were all stolen in this manner..

The family was all broken up. Uncle Thomas went to teaching school. Will and Charl went out to the Deseret Livestock to herd sheep. Aunt Sarah was soon to marry Wilford Tuttle. And so it was that only Mary and her baby brother, "Dick" lived in this far-off place with the parents and grandparents. Sometime later, Thomas bought his father's home, and with his love of gardening and flowers, he made a lovely dwelling. Mary loved her home and was happy in it. Thomas and Mary were very faithful in the LDS Church, with Thomas being the superintendent of the first Sunday School in Bountiful. Mary's brother Thomas was a fine teacher, both in Church and at the little red brick schoolhouse, which was situated about four miles from their homestead. .

Everyone called Mary Allilias "Lil" or "Lilly", though she really was named after her mother, Mary Lowe. Where the "Allilias" came from I've never heard. Mother was fond of unusual names, which was shown by the names she gave her own children. I remember asking Mother once why she named me "Merlin". She told me of a wonderful man, a relative of Uncle Wilford Tuttle, named Merlin Stone. Mother was also very sentimental about her family name, Howard. Nearly every child was given Howard as a middle name. I think Dad must have influenced her to name me Stephen, after his father, as Mother never cared much for Grandfather Ellis. When we bought a piano, it had to be a Howard piano. Many times I heard her say, "Don't be an Ellis, be a Howard". She thought her folks were perfect examples of good Latter-day Saints. And they were good people, though on the average, I doubt if they were any better than the Ellis'..

Mother's schooling was rather meager. She told me once that she thought her schooling would amount to about the 5th grade. However, she said that Uncle Thomas Howard checked her reading, spelling and arithmetic. Mother did well enough as a correspondent and was a very interesting storyteller, especially when she was tracing the genealogy of the families of her acquaintances..

Mother had a beautiful soprano voice and sang many songs her mother had taught her. This she did while rocking a baby or treadling the old Singer sewing machine. She did all the sewing for the family. Many a night I wakened at three or four in the morning to hear a machine singing away, working to meet a deadline for some school or Church program that her five daughters had parts in..

Mother was a very popular young lady and had many a suitor. She loved to dance and was proud to tell of the different young men who proclaimed her the best dancer on the ballroom floor. I got close to Dad one time on a deer hunt and got him started talking about Mother in those dancing days. He said the first time he saw her, he knew he had to have her. So, he set about the job of getting her away from the half dozen young fellows who were of a like mind in regard to getting her for themselves. The first great achievement was when he got a

dance with her. He was greatly encouraged when Mother said he was a good dancer, and she would enjoy dancing with again some time. At this, Dad made bold to ask about the big New Year's dancing that was coming soon. Mother said she was promised for that occasion, but inferred that she wished she weren't, so Dad planned (with the help of his Uncle Charles Ellis, his fast team and bobsleigh) to whisk her away from the dance and spend the rest of the evening sleigh riding. He had Uncle Charles outside waiting with his team and sleigh, and got Mother to cooperate by going to the cloak and powder room, where he got his coat and she got hers, and they slipped away. But, the young man who had brought her to the dance detected their subterfuge and hurriedly got his team and sleigh and gave hot pursuit. Dad chuckled as he told how fast they raced and what a good driver they had. And, with all these Lochinvar tactics Mother was won. .

When she gave her version, she would say, "I was a romantic and foolish girl. Just look at what I would have had if I had married the 'Great D.O. Willey'." But, once Dad got the inside track, he knew he had a good thing and didn't waste much time. And opportunity came for him to go to Woodruff, Utah, to run his father's ranch and he convinced Mother this was reason enough for them to get married. This was where Mother set up housekeeping, in a two-room log cabin. .

They had a good harvest that season and Dad received a mission call to New Zealand. Mother was pregnant, and Dad wouldn't see his first son until Johnny was almost four-years-old. Mother returned to Bountiful and lived with her folks until Dad returned. Each summer after Dad left, Mother went with Grandfather Ellis and his daughters to put up hay on the big ranch. The girls cooked for about 20 hay men. Their source of water was the Bear River, and Mother got Typhoid from drinking this polluted water. Mother maintained that she was chased by a big, red Durham bull and she thought the great exhaustion and shock of this experience left her in such a weakened condition that it left her susceptible to the attack of typhoid. At any rate, she never fully recovered. .

After suffering from haying time until the grain harvest, she was loaded on top of a wagon that was loaded with wheat and hauled all the way to Bountiful without any comforts or medication. They had to travel slowly, over jolting roads, too hot in the daytime and too cold at night, most of the time unconscious. She said that the unconsciousness was the only relief from her misery. .

When they finally reached Bountiful, after dark, Grandfather (Stephen Hales Ellis) said, "Well, here we are. You'll have to walk up the hill to your sister's place." .

Mother said, "You know I can't walk". .

"Well", he said, "the team is too tired to pull this load up the hill, so you'll have to ride one of the team". .

So he put her on one of the horses, mounted up behind her, with her lying half way between the horses. She said she would never know how she lived through the last uphill mile. After being "dumped" on her sister's front porch by her father-in-law, Mother used to say, "and he never came to see whether I lived or died"..

After nursing, resting, and much love from many friends, Mother slowly began to mend. Aunt Clara Bartholomew, a trained nurse, was not satisfied with her recovery, and insisted that Mother should be taken to a specialist in Salt Lake. After a thorough examination, he pronounced Mother one of those little, delicate women who never quite developed into full womanhood. He said she would have to be thankful to stay alive, and that she would never be able to have a child or become a mother. At this, Aunt Clara said, "She is the best mother of the healthiest baby boy you've ever seen!" The doctor said, "I don't believe it." So, Aunt Clara brought Johnny in for the doctor to see. Somewhat discomforted, the doctor retorted, "I know one thing for sure… she won't have another"..

But here again, the doctor had now way of knowing the great power of faith and courage that this little, frail

woman had. She had twelve children, all born normal and healthy, though Mother herself carried on under the handicap of poor health most of her life..

Speaking of faith, Mother had such certainty as to say she knew the Lord answered her prayers and that many times she had been snatched from the “jaws of Death” because she had the faith to be healed. She also believed that her long and patient nursing, coupled with the power of the Priesthood, when present, or her prayers alone, could heal others..

Mother was not mystical, but to her the Spirit World was a very real place, and the veil between her and her departed loved ones was very thin. She had many dreams and visions, and the time just after breakfast was the usual time for relating the things she had seen during the night. I will tell about two of these manifestations to give the reader and insight into the nature of these “dreams”..

In 1910, Mother was dreaming that she and others of the family were out under the stars at night, looking at the beauties of the firmament, when a great horn of plenty appeared in the sky. Then, out of this horn of plenty, there rolled forth a great scroll which spread itself like a great banner, clear across the sky. On the banner was written “War 1914”. She went on to describe the horrors of war. We, for the next four years, fully expected war to come. And it did come. But, why this dream? What was its purpose? Mother never had a vision or dream unless it was for a good purpose. Mother insisted that this manifestation was given to her as a warning and, when the time came that her precious oldest son wanted to join up with the other boys, his aged Mother said, “No”. She had been warned against it. Although it about killed John, but he was an obedient son, and without a doubt, it saved his life..

The other instance I wish to relate came close to me personally and has influenced me all of my life. After my father had returned from his four-year-mission in New Zealand, he again took Mother and Johnny back to the ranch country that he loved. In Woodruff they stayed for two summers to put up hay and grain, which they fed to the stock during the winter. Mother grew to dislike this land of wind, heat and cold very intensely. Little Delphia was born, which kept her busy, but she found out that I was coming along and thought it more than she could be expected to do. She said she began to sympathize with herself and became very bitter and resentful toward me, her unborn child. In one of her blacker moods she threw herself down on the bed. As she cried in her grief, she saw her Grandfather, Joseph Howard, standing beside her bed. He said, “Lilly, you should be happy, for this baby that you resent is a boy, and he shall be known all over the Church.” Mother never ceased to remind me that I must live as to be ready when my call came that would make me known “all over the Church”, and to Mother, nothing could be greater..

When I was younger, I thought but little about it, but as I got older, I wondered if I had failed my mother. After a while it became a thorn in my side, and when I was 36-years-old, I decided that I would never be known further away than the Stake in which I was living. Finally, the idea possessed me to take my story to President David O. McKay, my former mission president, and let him advise me as to what I should do. He said, “Brother Ellis, go on doing just as you have been doing, and when the Lord wants you, He’ll call you.” In less than a year’s time, we were called to live in the Joseph Smith Home in Palmyra, New York, where for six years the people came from “all over the Church” to hear us tell the Story of the Restoration..

I have only one regret about this prophetic vision, and that is the fact that Mother died before the promise that great grandfather Howard made to her, “that her son would be known all over the Church.”.

Though Mother was extremely religious, and wanted her family to know the Gospel, and be active in the Church, I don’t know of any offices that she held in any of the auxiliaries. I believe she did some Relief Society visiting teaching. She saw to it that we kids were always in attendance at Sunday School, Primary, M.I.A., and

especially, sacrament meeting. She used to say that “that one meeting was a commandment of the Lord”. Any command of the Lord was Mother’s to obey. .

When she was 36-years-old, Mother began to lose her hearing and therefore was handicapped in her social life. In her later years, Mother and I frequently spent our days working in the Salt Lake Temple, doing endowments for the dead. She loved to be in the temple, and once told me that she would be content to just stay there. When she felt she could leave home for half a day she would say, “Merl, put old Soreel Top on the delivery rig and drive me to the car line”. When we would get down to Joy Naylor’s corner she’d say, “Well, meet me here at 6 o’clock”. After this went on for some time I asked her, “Why don’t I work in the temple?” I just as well since I spent the day taking and bringing her all the time. .

For about a year we were together a lot and it made Mother very happy to have me with her. She confided in me, and I in her. She was pleased with the girl I called my sweetheart, Echo Barber, and she was pleased when I received my mission call to South Wales. I remember as we were riding home one night I asked her what she thought about my getting married before I left on my mission. She surprised me by saying that she thought it would be a good thing. She said that the happiest years of her married life were when Dad was a missionary in New Zealand. I said, “You know what people will think.” She said, “That doesn’t matter. What does matter is what you and Echo think”. So I told Echo I either wanted to end our engagement and wait to see how we felt when I came home, or I wanted to take her to the temple and have her sealed to me for Time and All Eternity. Mother said, “What do her folks think?’ I said, “I haven’t asked them yet, but I will.” I did, and Mother Barber said, We wish you would wait until you return, but it is your decision to make.” Echo and I decided to be married December 20, 1923, two weeks previous to my departure on January 4, 1924..

Mother had a great love of the old Rock Home and we children, likewise, loved it. But when Dad’s job was moved to the railway shops in Provo, he tried to get Mother to let him sell out and live in Provo to be near his work, but she said that her Father had told her she must never let the place be sold, “for it will be a great blessing to your sons.” Dad looked at the practical side, but Mother implicitly believed her father was a prophet and patriarch. Of course, this became a bone of contention for many years, and much make-shifting had to be done. At first, Dad took a room and only came home on his days off. After a year or so, Dad refused to go on like that and Mother compromised. They rented a home in Provo and the kids went to school in the winter there. But, when Spring came, I was sent to get the farm ready, and as soon as school was out, Mother would bring all the family except Dad back to Bountiful. I was caught in the middle of this tug-of-war, but I sided with Mother and was willing to give up my schooling so that I could run the Market garden. This I did with the help of Mother and the kids from the time I was sixteen until I was twenty-three-years-old..

At about this time I went on my mission. It was decided that Mother’s three sons should buy the farm and divide it three ways. Mother agreed to this, and also to go to Provo and live in the new home that Dad had built for her. That winter I was sent home ill from my mission. The family was still living in Bountiful, and Mother went to the doctor and asked to take me from the LDS Hospital so that she could nurse me back to health. They said I had “T.B.” (tuberculosis of the lungs) and was to have my bed out in the open air. Mother spent that whole winter bringing me the care that only she could give. Mother spent her life either nursing the sick or being nursed when sick herself. She had learned by these experiences what would give comfort and bring relief..

When she was only fifteen-years-old she had been a midwife to her sister, Sarah, and others. Mother had twelve children. She lost four through disease. Many accidents occurred which would have been fatal had she not fought so valiantly to save them through her faith and work. Contagious diseases were terrible in the days when I was a child. we had every kind there was to bring home from school. Diseases that we worry little about now were awesome and terrible in those days. How Mother could have used a few of our "wonder drugs" in her

nursing. I'm sure she could have saved her darling twin babies, three-year-old Helen, and sweet baby Ruth..

As long as I can remember, Mother suffered from a pain in her side she thought was appendicitis. It was more probably gallstones. It would come and go. She had what she called neuralgia. She had trouble with her teeth and finally had them pulled. In so doing, they broke her jaw and this was never reset. Mother was embarrassed the rest of her life about this. Along with all these troubles, she had high blood pressure, and this was worst of all. Just as the family responsibility began to lessen and she had a nice new home, with a sunroom for her flowers, sewing, etc. Mother didn't enjoy any of this. Her blood pressure caused her to have a feeling of impending disaster against Dad and felt like her daughters were turning against her. She built up fantastic stories and incessantly talked and talked with the idea that we must do something to avert disaster. Here again, with the medical aids we have now, Mother's high blood pressure could have been relieved and she might not have suffered the stroke which inevitably took her life..

She passed away 13 Aug 1927 and is buried in the Bountiful City Cemetery. .

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Merlin Stephen Ellis

My father is now recalled as a patriarch who set high standards for his children, lived an adventurous life, succeded in providing for the family home, in the Bountiful years by applying skills learned from his parents, in Salt Lake by hard work and wise use of his income, in Palmyra by learning the dairy culture and more hard work, in advanced years by industry and healthy living , by the good fortune earned in real estate dealings, and the patient service of his wife and family in his last year in mortality.

2. Father KWCV-YTP

John Henry Ellis

1872-1942

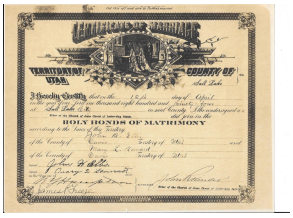


John Henry Ellis was born on 27 January 1872 in Bountiful, Davis, Utah, United States and died on 12 January 1942 in Salt Lake City, Salt Lake, Utah, United States. John Henry Ellis was married to Mary Allilias Howard.

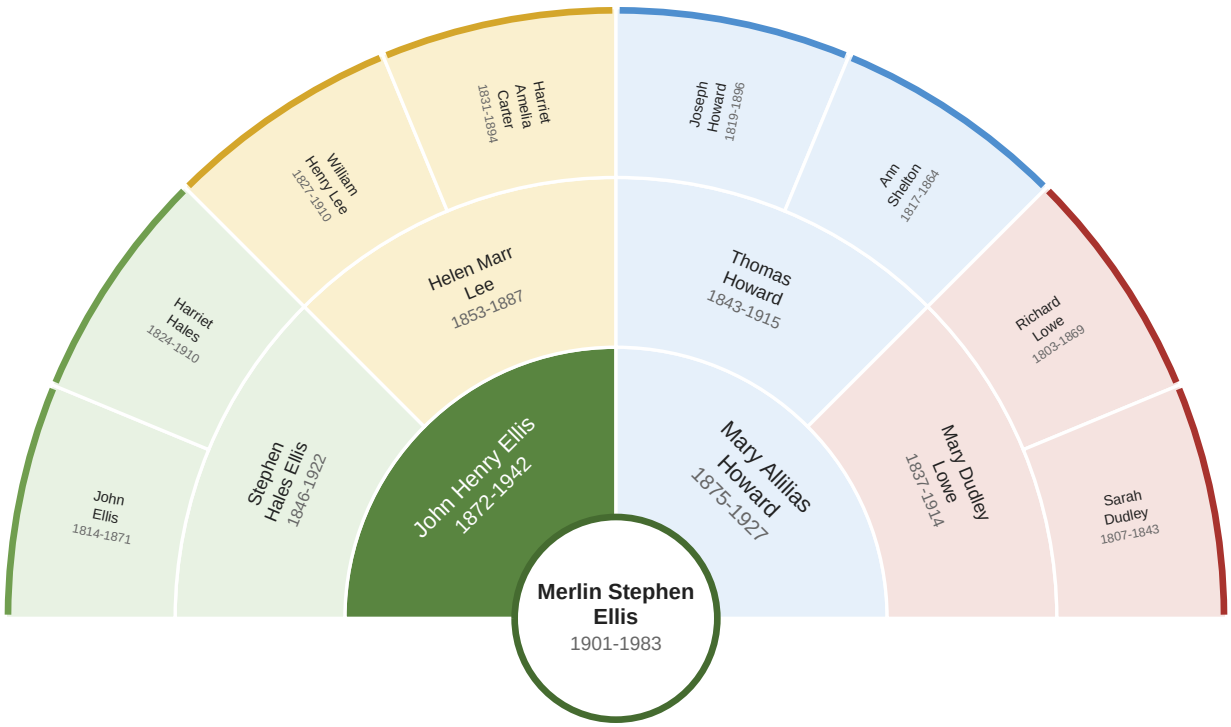
John Henry Ellis 1872-1942
Merlin Stephen Ellis 1901-1983











LIFE JOURNEY

John Henry Ellis

1872-1942

Known places and dated events recorded in FamilySearch



TIMELINE

1 **27 January 1872**
Birth
Bountiful, Utah Territory, United States

2 **27 Jan 1872**
Membership
Utah Territory, United States

3 **1880**
Residence
Bountiful, Utah, United States

4 **1894**
Mission
New Zealand

5 **1900**
Residence
ED 116 Randolph, Utah, United States

6 **1910**
Residence
Bountiful, Utah

7 **1920**
Residence
Provo Ward 8, Utah, United States

8 **1930**
Residence
Provo, Utah, Utah

9 **12 January 1942**
Death
Salt Lake City, Utah, United States

10 **16 January 1942**
Burial
Bountiful Memorial Park, Utah, United States



This picture was taken in the late 1800s in New Zealand while James was on his Mission. James is almost dead center of photo with a beard.

Australasian Missionaries serving in NZ, at Tamaki Marae, near Dannevirke, 6 April 1895

Top Row, L to R: Rouzelle E Scott; Wilford F Nebeker; Thomas J O'Brien; Charles Peterson; William F Armstrong; John H Ellis; George Bowles; Joseph C Jorgenson

Second Row, L to R: Richard L Bird; Heber C Jex; Edgar O Best; James N Lambert; Robert A Fenton; John F Burton; James S Abbott; Hial L Bradford; Charles H Embley; Walter Bunot

Third Row, L to R: Joseph W Linford; George Jarvis; Joseph A M Jacobsen; Joseph Folkman; Christian Peterson; President William Gardner; Secretary Benjamin Goddard; James C Allen; Lewis G Hoagland; William Dimond; Jedediah Goff; James Barrow; Joseph H W Goff

Bottom Row, L to R: Thomas Browning; Charles B Bartlett; John Johnson; James Fisher; Magnus C Nielsen; Edward J Palmer



John Henry Ellis Missionary New Zealand 1894

Missionary New Zealand 1894



Marriage Certificate for John Henry Ellis and Mary Howard_1894



1894 Bob Ellis photo 25 Grandpa John Henry Ellis and Mary Alilias



DIMOND, William Samuel on his mission in New Zealand 1895-1897



Tamaki, Hawkes Bay, New Zealand Mission Conference, 6 Apr 1895



1895 Bob Ellis photo maybe John Ellis
Missionary364237971_2510222d9e_b



President William Gardner with New Zealand Missionaries at Tamaki Marae, near Dannevirke, 6 April 1895



Charles Joseph Peterson and fellow missionaries from the Australian Mission (New Zealand) 1896 - 1899



Maori People from Charles Joseph Peterson's Mission

Maori People in the Australian Mission (New Zealand) where Charles Joseph Peterson served from 1896 - 1899

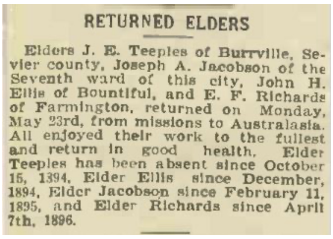


Charles Joseph Peterson
Australian Mission (New Zealand) 1896 - 1899

Charles Joseph Peterson served a mission in the Australian Mission (New Zealand) 1896-1899. This is a picture of fellow missionaries and Joseph.



Australasian Elders
Tamaki, New Zealand, April 1896
Ed is 4th from the right (front)



RETURNED ELDERS

Elders J. E. Teeples of Burrville, Sevier county, Joseph A. Jacobson of the Seventh ward of this city, John H. Ellis of Bountiful, and E. F. Richards of Farmington, returned on Monday, May 23rd, from missions to Australasia. All enjoyed their work to the fullest and return in good health. Elder Teeples has been absent since October 15, 1394, Elder Ellis since December, 1894, Elder Jacobson since February 11, 1895, and Elder Richards since April 7th, 1896.

Elders Teeples, Jacobson, Ellis, Richards Return from Australasian Mission - Deseret Weekly 1898-06-04 p.17

see https://newspapers.lib.utah.edu/ark:/87278/s60870zg/2724497



DR. LEE, IDAHO FALLS, IS CALLED BY DEATH.

End Came Christmas Night Following Operation for Kidney Trouble—Leaves Wife and Family.

Called By Death on Christmas - Dr Ezekiel Lee - Family Search ID # KWD1-116 - Davis County Clipper 1914-01-09 Page 1 - Bountiful, Utah · Friday, January 09, 1914

DR LEE IDAHO FALLS IS CALLED BY DEATH end came christmaschristinas night following 0 operation p e r 0 n for K kidney id ne y trou brou atifife ble L leaves ea e s W wife and d F family amia y dan E lee john H ellis and mrs wilford tuttle returned on tuesday of last week from idaho palls falls where they attendedthe funeral of dr eziekel lee which was held sunday dec 28 I 1 at idaho fallselder anson chas call was one of the speakers at the services dr lee was a brother of dan- iel lee of woods gross cross and a son of the late bishop and harriet carter lee and was well known in this county rich county and various places where settlers from davis county have located drlee passed away at the hospital at idaho palls falls christ- mas night following t i an operation for kidney trouble 1 e for which he had been treated at the hospital three weeks prior to his death and from which he had been ailing 0 since last au august ED he was 54 years old he married adelaid dixen of woodruff who to together 0 ether with 7 children 2 boys and 5 girls survive him the youngest child being 0 13 years old the family lived in woodruff utah until about 10 years ago t 0 when they moved to idaho falls where they have resided since.

United States
Utah
Bountiful
Davis County Clipper
1914
Jan
09
Page 1
Obituary for LEE IDAHO



1915 Bob Ellis photo 33 Merlin Ellis and Siblings 1915



1918 Mary Belle (May,) Delphia Marr (Del,) Merlin Stephen (Merl,) John Howard, Sarah LaVon (Sade or Sadie.) Seated center: Leona (Leone,) Osmer (Oz,) Nora Howard with parents, Mary Allilias Howard Ellis and John Henry Ellis.

Ellis Family 1918



Mrs. Mary Howard Ellis Will be Buried Tuesday

BOUNTIFUL, Aug 15.—(Special) —Mrs. Mary Howard Ellias, wife of John H. Ellis of Provo, died here Saturday at the home of her sister, Mrs. Sarah A. Tuttle.

Mrs. Ellis was born here April 6, 1871, a daughter of Thomas and Mary Howard. She was married April 12, 1894. She had lived here all her life until the family moved to Provo in 1924.

Surviving besides her husband are the following children, John H., Merlin S. and Osmer H. Ellis, Bountiful; Mrs. Delphea E. Davis, Sarah, Leon and Nora Ellis, Provo; Mrs. Mary E. Robeson, Morgan; brothers and sisters, Thomas J. and Charles J. Howard, Malad, Ida.; William Howard, Farmington; Mrs. Hannah Poole, Provo; Mrs. Sarah A. Tuttle, Bountiful.

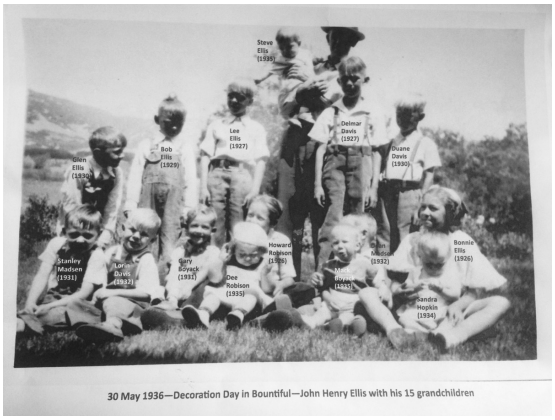
Funeral services will be in the Bountiful First ward chapel at 2 p.m. Tuesday, Aug. 16. The body may be viewed at Mrs. Tuttle's home prior to the services. Interment will be in Bountiful City cemetery.

Obituary - Mary Allilias Howard Ellis - Deseret News 1927-08-15 p.6

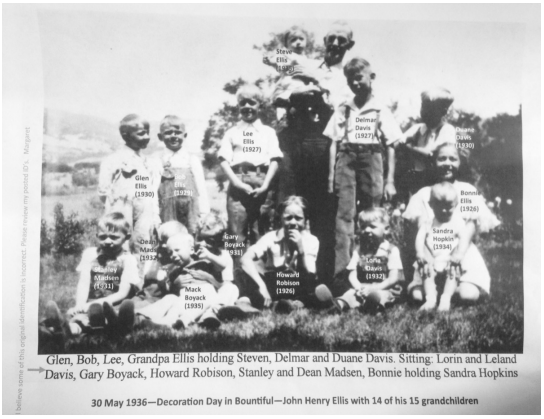
See: https://newspapers.lib.utah.edu/ark:/87278/s6ms8q4j/25247365



John Henry Ellis with Grandson Lorin Davis 1933



Decoration Day in Bountiful, 1936



Decoration Day in Bountiful, 1936, picture 2



John Henry Ellis and His Children 1936

I think I've labeled everyone correctly, but I'm not certain on Nora and May. Please let me know. Delmar B. Davis



Bountiful, Utah, 1938



John H. Ellis Is Complimented

A birthday dinner was tendered John H. Ellis of Provo, by his family, at the home of Mr. and Mrs. Rex Boyack of Spanish Fork, Sunday.

Also in attendance were Mr. and Mrs. John H. Ellis, Mr. and Mrs. Boyd C. Davis, Mr. and Mrs. N. Halvor Madsen of Provo; Mr. and Mrs. Merlin S. Ellis of Salt Lake City; Mr. and Mrs. J. R. Hopkins and Mrs. Delbert S. Robinson of Morgan. Also, 19 of his 20 grandchildren were present.

Two sons, John H Jr., and Osmer H. Ellis of Bountiful, with their wives, visited Mr. Ellis a week ago, but were unable to be here for the birthday dinner.

67th Birthday Party for John Henry Ellis - Provo Evening Herald 1939-02-02 p.8

See: https://newspapers.lib.utah.edu/ark:/87278/s6wt2hwg/22694524



John Henry Ellis 1940

Photo labeled "Christmas Home Warming 1940 Aunt Ada, Aunt Sarah, Father Ellis, Aunt Clara, Aunt Amelia". Presumably, these were my grandpa's sisters, but I simply cannot remember. One of them could be my grandpa's second wife, Elfreda Hogan, because we called her "Aunt" but I don't remember what we called her and I don't think she is in this photo.

My dad's home on state street in Orem was built in 1939. This photo was taken on the front porch of that house. Delmar Boyd Davis



John Henry Ellis and His Children, 1940

I think I labeled everyone correctly; I may have mixed up Aunt May and Nora. Photo taken on the porch of our Davis home in Orem on State Street.
Delmar B. Davis

My Grandpa John Henry Ellis by Delmar Boyd Davis

My mother, Delphia Marr Ellis, was John's oldest daughter. As her oldest son, I was one of the few grandchild who knew him. He was the only grandparent that I remember. Grandma Ellis had died when I was only 6 months old and my Davis Grandparents had died earlier. I hope some of my memories will help our family know him better.

My first memory of him is when visiting at his home in Provo, Utah, at 145 East 400 South where he lived with his second wife "Aunt Ella". He worked for the railroad as a high pressure boiler maker repairing the big locomotive steam engines. One day he took me to his work and let me get up into the engine's cab. It was like an absolute wonder to me. I think he let me ring the bell.

Grandpa served a mission for the church to New Zealand. He greatly loved the Maori people and the experience. He had a big wooden Maori war club that was so heavy that we could hardly lift it. There was also a saw fish bill 2 or 3 feet long that had sharp spikes sticking out all along both sides.

One of my best memories was having Grandpa Ellis reading the funny papers (comic strips in the newspaper) Alley Oop, Little Orphan Annie and Buck Rogers. My Madsen Cousins, my brothers and I would all gather at his feet while he sat in his chair. He would go to sleep and we would just stay there poking and kicking each other as little boys do. He would wake up and start reading again on the very word where he had stopped.

My best memory was when I was 12 or 13 years old. Grandpa Ellis loved music and played a little hand organ. At our home in Orem, he sang a song that made a great impression on me because the world was at war. Later, he taught it to me and I recite part of it every July 4th and think of him. It goes: "Tell me Daddy, tell me, about the men in that big crowd. Tell me what they are saying and why each one acts so proud. Listen lad, he answered. 'Tis the tune the brass band plays. Its the song 'My Country 'tis of Thee' you'll know one of these days. It makes no difference where you wander. It makes no difference where you roam. You don't have to stop and ponder for a place to call your home. When they ask, 'Where are you from sir?' Speak up, be proud to say--My home's the land of Uncle Sam the Good Ole USA."

Grandpa Ellis was an example that helped me make many important decisions in my life. My memories of his work ethic, his mission for the church (3.5 years), his love of family, his service to the Lord, and his love of our free country has helped me to try to do the same.

Biography written by John Henry Ellis

BIOGRAPHY: John Henry Ellis
John Henry Ellis written by him December 20, 1940
Born January 27, 1872, South Bountiful Davis County, Utah. When about two years old went to live at Saleratus Creek in Rich County where Father and the Nelsons, Nels, Chris, and Jens made a Deseret entry on land; which after obtaining title to same, formed a partnership which afterwards was known as the Nelson Company. We remained here for about three years, then returned to South Bountiful, which became our permanent home, and where I used to go to school a short time each winter as I always had
to work on the farm as soon as the snow was gone in the spring. This is where Mother died. When I got older, I went to Salt Lake City to attend the L.D.S. College. Also the Farmington L.D.S. College. It was while attending school at Salt Lake that I was called to New Zealand on a mission for the Church. This was in the winter of 1893-4, and I felt that I'd like to finish the school year, which the authorities granted; but after awhile I became rather unsettled and did not feel content in school, so reported that I'd like to go at once on my mission. They told me that all the places had been filled at present and I would have to wait until fall. By this time Father and Nelson had sold out their main ranch but still had two other smaller ones which they were holding and told me they would like me to take charge of the one in Woodruff which consisted of something over 300 acres with about 200 broken up for grain and hay. Then is when I decided to get married. This took place on April 12, 1894, in the Salt Lake Temple, to Mary Allilias Howard. This program was worked out so fast that my wife only had eight days in which to prepare for the wedding. That fall I had something over 300 tons of hay and some 1200 bushels of wheat and oats. I had just returned from Bountiful (the latter part of October) with a supply of fruit when the call came for me to be ready to leave for New Zealand on the 11th Of December, where I spent the next 3 years among the Maori's. Upon my return, May 24 or 25, 1898, I met for the first time my son John, who was then three years old. It took some time to become adjusted as I took whatever work I could get. While helping with the haying on the old ranch, I met with an accident which nearly cost me my life, and I did not work any more that summer. That fall I lined up with some plasterers and started to learn the trade. I helped to plaster several houses and then was through for the winter. So I went over to Bill Moss and told him I'd like a job and he sent me out to the ranch (the old Nelson} where I fed sheep and cattle with my brother-in-law Hazen Atkinson, for the winter. The next spring, we went to work for Chapman Bros. on their Old Murphy Ranch where I took a bunch of men and cleared off sage brush from 160 acres of land and put in Lucerne. Then we went back to my Father's ranch at Woodruff for a year or two. And then a year on the ranch he bought from my uncle Ezekiel Lee. Then we drifted back to Bountiful and bought the old Grandfather Howard farm where we spent about three years. After I sold this place, I worked with another brother-in-law, Wilford Tuttle in the garden business and in the fall, bought the old Ben Kirkham place (the old Rock House} and the Isaac Johnson place. After gardening for a few years, I started working for the railroad (the O.S.L. which was later taken over by the U. P.) Here I found the old adage was true that once a railroader, always a railroader. My Mother died in July 1887, after giving birth to her eighth child. My brothers and sisters were named Helen Mary, Stephen Hales, Harriet Amelia, Ruth Clarrisa, LeRoy Lee, Ralph Ezekial, and Cordelia, (who died soon after Mother).

Hei oi ano. -John H. Ellis

3. Mother KWCV-YT5

Mary Allilias Howard

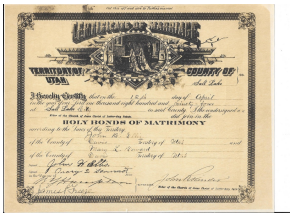
1875-1927



Mary Allilias Howard was born on 6 April 1875 in Bountiful, Davis, Utah, United States and died on 13 August 1927 in Bountiful, Davis, Utah, United States. Mary Allilias Howard was married to John Henry Ellis.

Mary Allilias Howard 1875-1927
Merlin Stephen Ellis 1901-1983

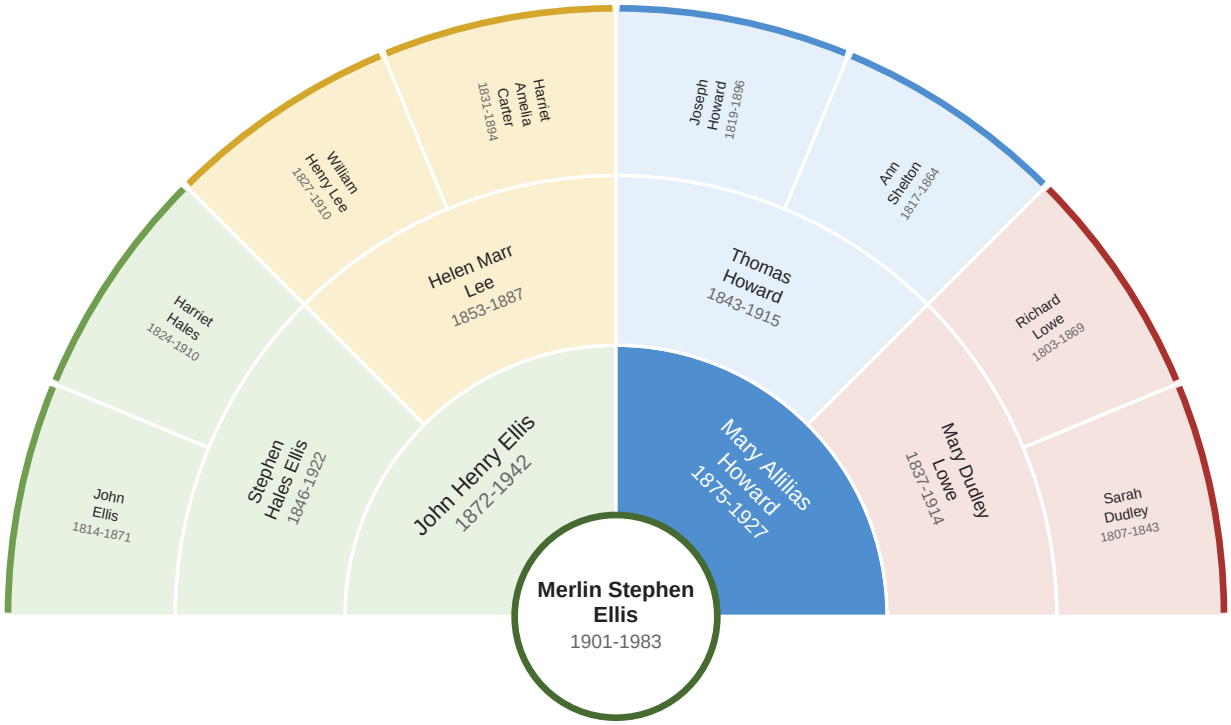








1918 Mary Belle (May,) Delphia Marr (Del,) Merlin Stephen (Merl,) John Howard, Sarah LaVon (Sade or Sadie.) Seated center: Leona (Leone,) Osmer (Oz,) Nora Howard with parents, Mary Allilias Howard Ellis and John Henry Ellis.

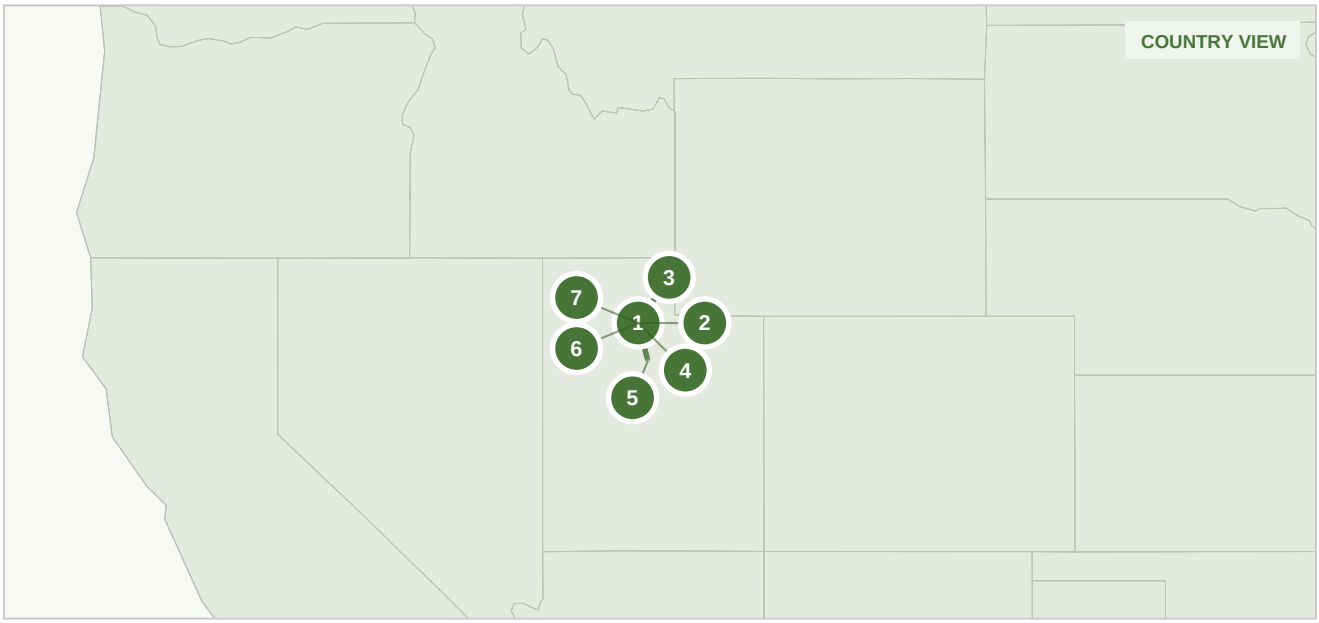


LIFE JOURNEY

Mary Allilias Howard

1875-1927

Known places and dated events recorded in FamilySearch



TIMELINE

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Birth
Bountiful, Utah Territory, United States

2 **1880**
Residence
Bountiful, Utah, United States

3 **1900**
Residence
ED 116 Randolph, Utah, United States

4 **1910**
Residence
Bountiful, Utah

5 **1920**
Residence
Provo Ward 8, Utah, United States

6 **13 August 1927**
Death
Bountiful, Utah, United States

7 **16 August 1927**
Burial
Bountiful, Utah, United States



Mary Allilias Howard about 1892



Marriage Certificate for John Henry Ellis and Mary Howard_1894



1894 Bob Ellis photo 25 Grandpa John Henry Ellis and Mary Alilias



1918 Mary Belle (May,) Delphia Marr (Del,) Merlin Stephen (Merl,) John Howard, Sarah LaVon (Sade or Sadie.) Seated center: Leona (Leone,) Osmer (Oz,) Nora Howard with parents, Mary Allilias Howard Ellis and John Henry Ellis.

Ellis Family 1918



Mary Howard Ellis, Delbert Robison, Mary Ellis Robinson, Nora Ellis

Photo taken in front of the old Davis home 1020 west 5th north, Provo, UT circa 1925.



Mrs. Mary Howard Ellis Will be Buried Tuesday

BOUNTIFUL, Aug. 15.—(Special)—Mrs. Mary Howard Ellias, wife of John H. Ellis of Provo, died here Saturday at the home of her sister, Mrs. Sarah A. Tuttle.

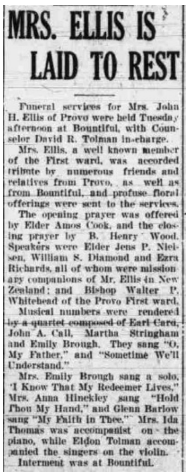
Mrs. Ellis was born here April 6, 1875, a daughter of Thomas and Mary Howard. She was married April 12, 1894. She had lived here all her life until the family moved to Provo in 1924.

Surviving besides her husband are the following children. John H., Merlin S. and Osmer H. Ellis, Bountiful; Mrs. Delphus E. Davis, Sarah, Leon and Nora Ellis, Provo; Mrs. Mary E. Robison, Morgan; brothers and sisters, Thomas J. and Charles J. Howard, Malad, Ida.; William J. Howard, Farmington; Richard Howard, Pocatello; Mrs. Mrs. Sarah A. Tuttle, Bountiful.

Funeral services will be in the Bountiful First ward chapel at 2 p.m. Tuesday, Aug. 16. The body may be viewed at Mrs. Tuttle's home prior to the services. Interment will be in Bountiful City cemetery.

Obituary - Mary Allilias Howard Ellis - Deseret News 1927-08-15 p.6

See: https://newspapers.lib.utah.edu/ark:/87278/s6ms8q4j/25247365



MRS. ELLIS IS LAID TO REST

Funeral services for Mrs. John H. Ellis of Provo were held Tuesday afternoon at Bountiful, with Counselor David R. Tolman in charge.

Mrs. Ellis, a well known member of the First ward, was accorded tribute by numerous friends and relatives from Provo, as well as from Bountiful, and profuse floral offerings were sent to the services.

The opening prayer was offered by Elder Amos Cook, and the closing prayer by B. Henry Wood. Speakers were Elder Jens P. Nielsen, William S. Diamond and Ezra Richards, all of whom were missionary companions of Mr. Ellis in New Zealand; and Bishop Walter P. Whitehead of the Provo First ward.

Musical numbers were rendered by a quartet composed of Earl Card, John A. Call, Martha Stringham and Emily Brough. They sang "O, My Father," and "Sometime We'll Understand."

Mrs. Emily Brough sang a solo, "I Know That My Redeemer Lives," Mrs. Anna Hinckley sang "Hold Thou My Hand," and Glenn Barlow sang "My Faith in Thee." Mrs. Ida Thomas was accompanist on the piano, while Eldon Tolman accompanied the singers on the violin.

Interment was at Bountiful.

Funeral for Mary A. H. Ellis - Provo Evening Herald 1927-08-17 p1

see https://newspapers.lib.utah.edu/ark:/87278/s6m08hmd/23621862



John Henry Ellis

PROVO—John Henry Ellis, 69, of 665 West Fourth street, died Monday at 12:30 p. m. at a Salt Lake hospital of coronary thrombosis.

He was born January 27, 1872, at South Bountiful, a son of Steven Hales and Helen Mar Lee Ellis. He married Mary Allilias Howard of Bountiful on April 12, 1894, in the Salt Lake temple. She died August 13, 1927, and in August, 1928, he married Alfreda Hogan Thomas, who died February 20, 1940.

Mr. Ellis had resided at Provo for several years, and was a pipefitter, employed by the Union Pacific railroad.

Always active in L D S church affairs, he had filled a three-year mission to New Zealand. He was past president of the Y M M I A at Woodruff.

Surviving are six daughters, Mrs. Boyd G. Davis, Mrs. Halvor Madsen and Dorothy Thomas, all of Provo; Mrs. Delbert Robinson and Mrs. J. R. Hopkin, both of Morgan; Mrs. Jack Boyack of Spanish Fork; three sons, John H. Ellis of Bountiful, Merlin S. Ellis of Palmyra, N. Y., and Osmer Ellis of Salt Lake City; three sisters, Mrs. George Neville of Evanston, Wyo.; Mrs. Amelia Riley and Mrs. Clarissa Hardy, both of Bountiful; two brothers, LeRoy Ellis of Tremonton and Ralph E. Ellis of Woodruff; his stepmother, Mrs. Steven Ellis of South Bountiful; four half brothers, Owen W. Ellis of Farmington, George E. and Orson H. Ellis, both of South Bountiful; Earl H. Ellis of Salt Lake City, and 22 grandchildren.

Funeral services will be conducted Sunday at 1 p. m. in the Bountiful L D S tabernacle by Bishop Amby Briggs of Bountiful Third ward. Burial will be in Bountiful cemetery.

Obituary - John Henry Ellis - Salt Lake Telegram - 1942-01-13

Salt Lake Telegram | 1942-01-13 | Obituaries - page 18
See: https://newspapers.lib.utah.edu/ark:/87278/s6f77m4v/19516146







Merlin's mother Mary Allilias Howard Ellis



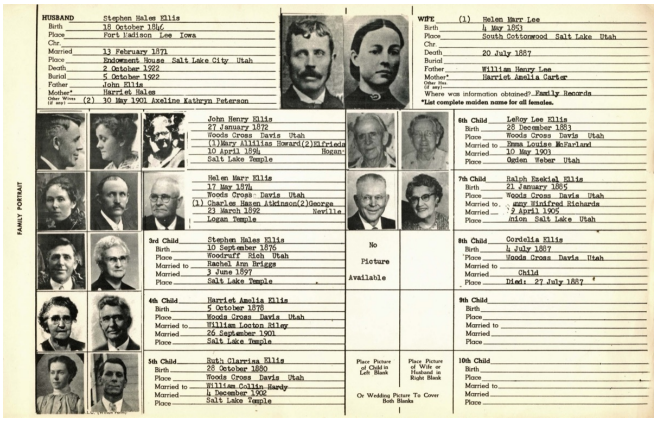
Mary Allilias Howard Ellis and son John Howard Ellis born while father, John Henry Ellis, in NZ on Mission.

Mary Alillias Howard Ellis and her firstborn, John



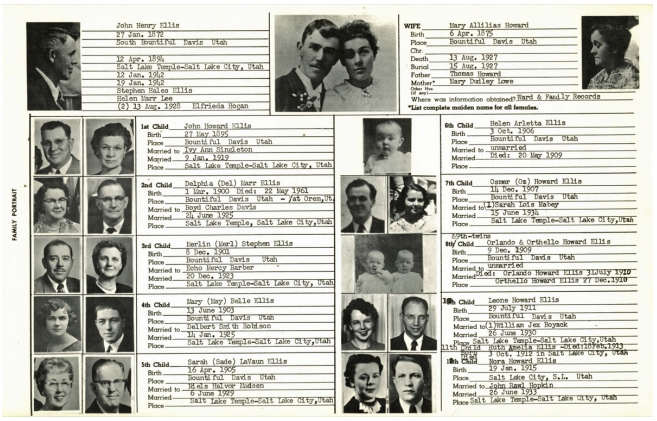
Thomas Howard and Mary Dudley Lowe family





Family Group Sheet of Stephen Hales Ellis and Helen Marr Lee

Family Group Sheet



John Henry Ellis and Mary Allilias Howard Family Portrait

Pedigree



John Henry and Mary Allilias (Howard) Ellis family



Thomas Howard and Mary Lowe family



John Henry Ellis and Mary Howard.



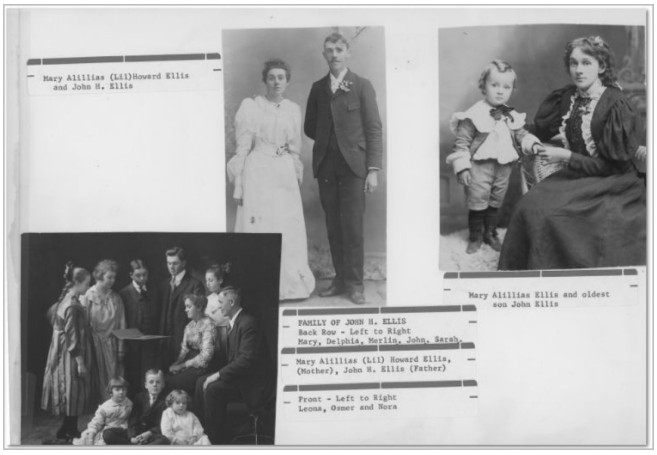
Front Row: Thomas Howard, Mary Lowe, Richard Edward - Back Row: Thomas Joseph, Sarah Ann Tuttle, William James, Mary Allilius, Charles John



Jennie, Clara, Margorie, Beth
Dorothy, Virginia, Mary
Reunion Provo Canyon



Thomas Howard





1918 Mary Belle (May,) Delphia Marr (Del,) Merlin Stephen (Merl,) John Howard, Sarah LaVon (Sade or Sadie.) Seated center: Leona (Leone,) Osmer (Oz,) Nora Howard with parents, Mary Allilias Howard Ellis and John Henry Ellis.

John & Allillias Howard Ellis



Mary Allillias Howard Ellis

MARY ALLILLIAS HOWARD ELLIS

Was fondly known as "Dear Aunt Lil"
By all who lived on the old East Hill
She lived there the greatest part of her years,
And loved and guided us through our fears.

She was frail in body and often ill,
What she lacked in health, she made up in "Will".
The will to do the things that're right,
And teach her children to stand up and fight.

Fight for the things in this earthly life
That would bring them happiness instead of strife.
So many of her children have been made whole
With the faith that flowed from her loving soul.

One incident I clearly recall--
T'was told to me many times by all.
Of my being scalded and badly burned
While yet a child who had not learned
To mind it's mother who placed her daughter
In the old front room, far away from the water.

It being Monday and "Wash Day" of course,
She must carry water and work like a horse.
She never complained, but sang a tune,
As she took the children and left the room.

The buckets were filled, and on her return
She heard her baby cry from the terrible burn.
She dropped the buckets and fairly flew
Then she screamed "Dear God, what shall I do?"
The babe was scalded from water nearby.
The neighbors were sure she would surely die.

But the faith of my mother was oh so strong!
She did not hesitate for long.
Her trust in God was soon repaid.
For, it seemed, a voice came to her aid
And told her exactly what to do
So the babe could be healed and comforted too.

I'm Sarah Ellis Madsen, the babe who was burned,
Left with no scar or blemish, and I've really learned
To thank my dear Mother who gave me birth
And instilled that great faith while I sojourn on earth.

It's the same sweet faith that lets me know
Someday, when I leave this existence below,
I'll be with my Mother and Father again,
I do truly thank them, and then say Amen.

Sarah Ellis Madsen
15 July 1956

4. Grandfather KWCN-WGM

Stephen Hales Ellis

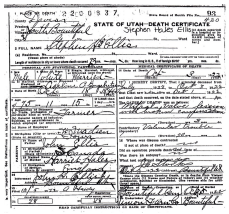
1846-1922



Stephen Hales Ellis was born on 18 October 1846 in Fort Madison, Lee, Iowa, United States and died on 3 October 1922 in Woods Cross, Davis, Utah, United States. Stephen Hales Ellis was married to Helen Marr Lee.

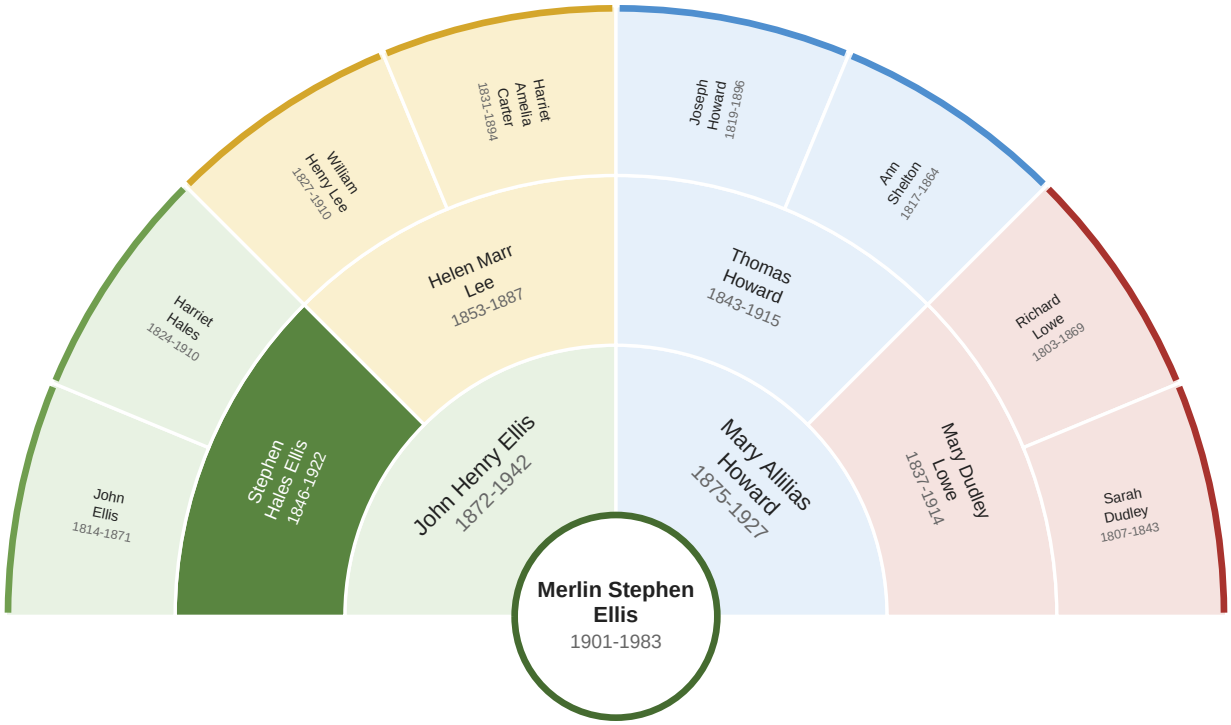
Stephen Hales Ellis 1846-1922
John Henry Ellis 1872-1942
Merlin Stephen Ellis 1901-1983









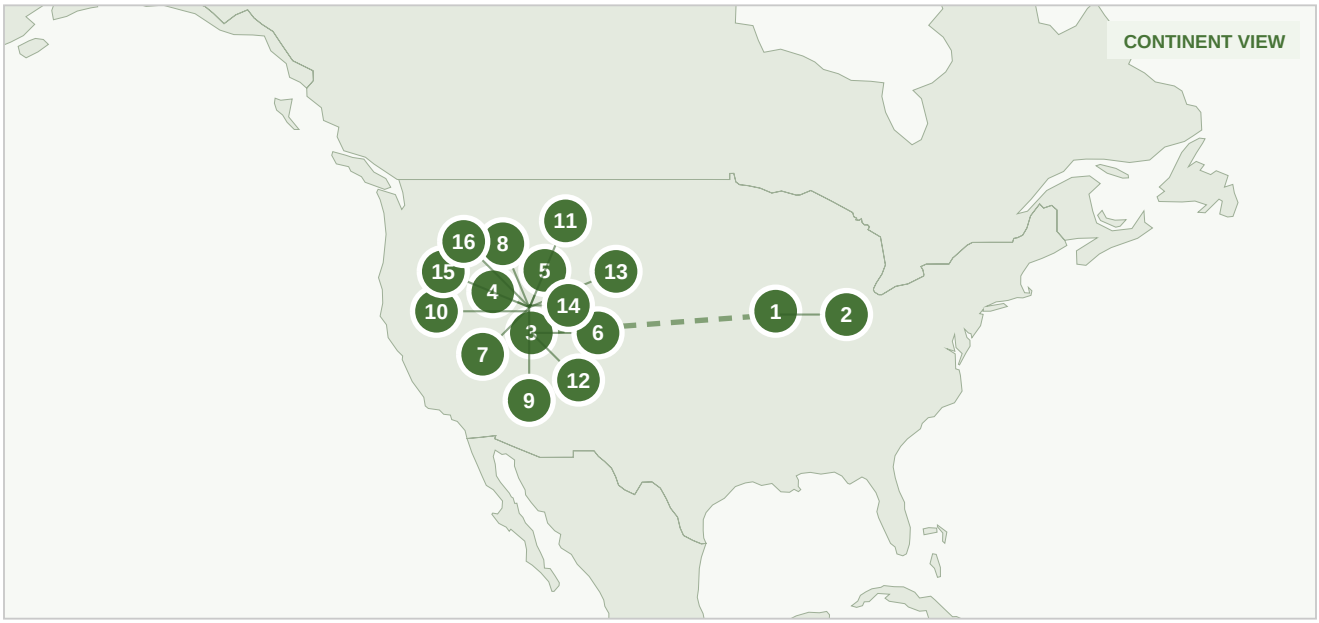


LIFE JOURNEY

Stephen Hales Ellis

1846-1922

Known places and dated events recorded in FamilySearch



TIMELINE

1 **18 October 1846**
Birth
Fort Madison, Iowa, United States

2 **1850**
Residence
Hancock county, Hancock, Illinois

3 **24-25 September 1851**
Arrived+in+Salt+Lake+Valley
Utah, United States

4 **1860**
Residence
Bountiful, Utah Territory, United States

5 **30 Nov 1866**
Military Service
Woods Cross, Utah, United States

6 **1870**
Residence
Utah, United States

7 **1880**
Residence
Bountiful, Utah, United States

8 **23 March 1884**
Ordination
Davis, Utah Territory, United States

9 **1900**
Residence
ED 89 South, Utah, United States

10 **13 February 1906**
Military Service
Salt Lake, Utah, United States

11 **1910**
Residence
South Bountiful, Utah

12 **1917**
Pension
Utah

LIFE JOURNEY

Stephen Hales Ellis

1846-1922

Known places and dated events recorded in FamilySearch

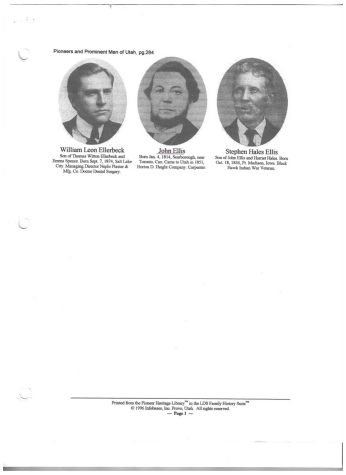
TIMELINE

13
1920
Residence
South Bountiful, Utah, United States

14
1920
Residence
South Davis Utah Stake

15
3 October 1922
Death
Woods Cross, Utah, United States

16
5 October 1922
Burial
Bountiful Memorial Park, Utah, United States



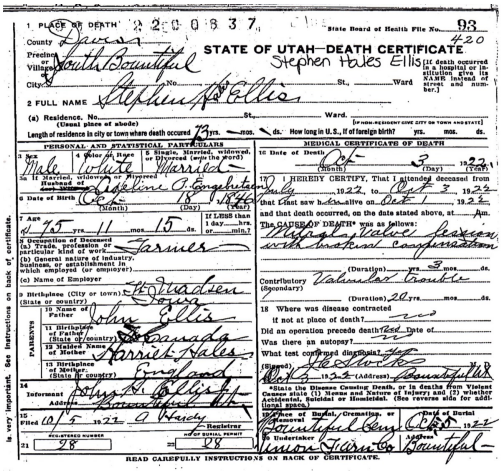
Pioneers and Prominent Men of Utah, pg.264

William Leon Ellerbeck

John Ellis

Stephen Hales Ellis

John Ellis Pioneers & Promiment Men of Utah 1851



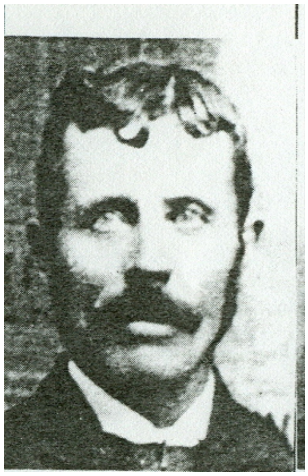
1 PLACE OF DEATH 2 2 0 0 8 3 7 State Board of Health File No. 93

STATE OF UTAH—DEATH CERTIFICATE 420

Stephen Hales Ellis

1922 Death Certificate of Stephen Hales Ellis (1846-1922)









Stephen Hales Ellis and his daughter, Helen (Nellie) Marr Ellis



Family of Stephen Hales Ellis Sr.



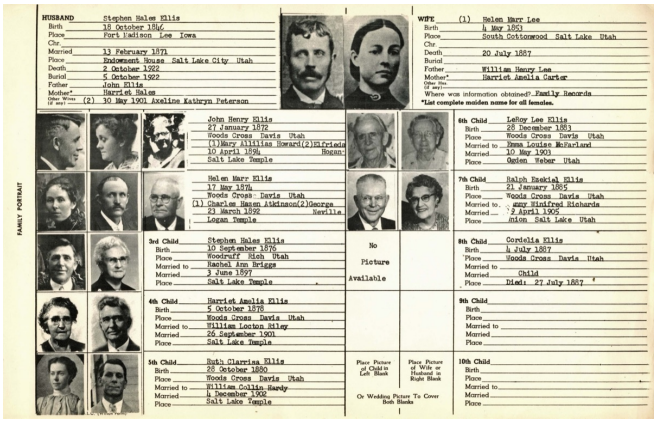
Harriet Hales Ellis and children



Harriet Hales Ellis and her family
Back row: Charles William, Elizabeth Jane, Joseph Ezra, Laura Victoria, John Henry
Front row: Hannah Isabella, Stephen, Mother Harriet, Sarah Ann, Harriet Louisa



Helen Marr Lee and Samuel Hales Elllis



HUSBAND Stephen Hales Ellis
Birth 16 October 1846
Place Fort Madison Lee Iowa
Chr
Married 13 February 1871
Place Endowment House Salt Lake City Utah
Death 2 October 1922
Burial 5 October 1922
Father John Ellis
Mother* Harriet Hales
Other Wives (if any) (2) 30 May 1901 Axeline Kathryn Peterson

WIFE (1) Helen Marr Lee
Birth 4 May 1853
Place South Cottonwood Salt Lake Utah
Chr
Death 20 July 1887
Burial
Father William Henry Lee
Mother* Harriet Amelia Carter
Other Wives (if any)
Where was information obtained? Family Records
*List complete maiden name for all females.

FAMILY PORTRAIT

John Henry Ellis
27 January 1872
Woods Cross Davis Utah
(1)Mary Alllilias Howard(2)Elfriede
30 April 1934 Bogen
Salt Lake Temple

Helen Marr Ellis
17 May 1874
Woods Cross Davis Utah
(1) Charles Hasen Atkinson(2)George Neville
23 March 1892
Logan Temple

3rd Child Stephen Hales Ellis
Birth 30 September 1876
Place Woodruff Rich Utah
Married to Rachel Ann Briggs
Married 3 June 1897
Place Salt Lake Temple

4th Child Harriet Amelia Ellis
Birth 5 October 1878
Place Woods Cross Davis Utah
Married to William Loeton Riley
Married 26 September 1901
Place Salt Lake Temple

5th Child Ruth Clarvira Ellis
Birth 26 October 1880
Place Woods Cross Davis Utah
Married to William Collin Hardy
Married 4 December 1901
Place Salt Lake Temple

No Picture Available

Place Picture of Child in Left Blank
Place Picture of Wife or Husband in Right Blank
Or Wedding Picture To Cover Both Blanks

6th Child LeRoy Lee Ellis
Birth 28 December 1883
Place Woods Cross Davis Utah
Married to Emma Louise McFarland
Married 30 May 1903
Place Ogden Weber Utah

7th Child Ralph Ezekiel Ellis
Birth 21 January 1885
Place Woods Cross Davis Utah
Married to ... ...ney Winifred Richards
Married ... 9 April 1905
Place ...ation Salt Lake Utah

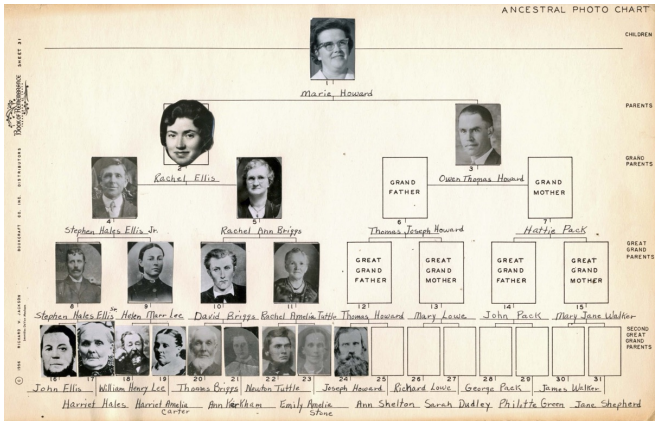
8th Child Cordelia Ellis
Birth 4 July 1887
Place Woods Cross Davis Utah
Married to Child
Place Died: 27 July 1887

9th Child
Birth
Place
Married to
Married
Place

10th Child
Birth
Place
Married to
Married
Place

Family Group Sheet of Stephen Hales Ellis and Helen Marr Lee

Family Group Sheet



Marie Howard Ancestral Photo Chart

Ancestral Photo Chart



Stephen Hales Ellis

On a sales trip

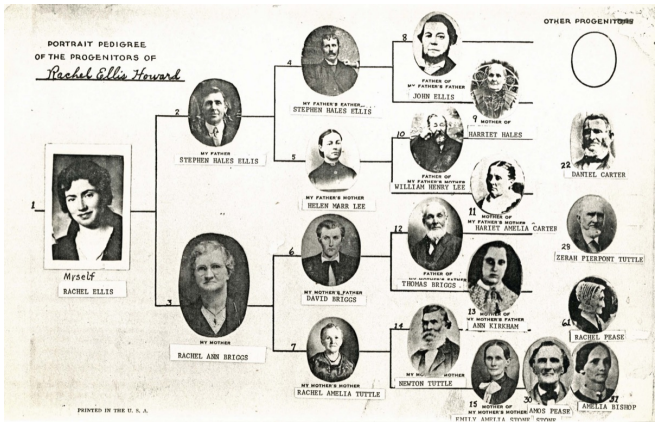


Family of Steven Hales Ellis



Surviving Family of Stephen Hales Ellis & Helen Marr Lee

Surviving Family of Stephen Hales Ellis & Helen Marr Lee



Rachel Ellis Portrait Pedigree



Stephen Hales Ellis Sr. and Helen

Stephen with his daughter, Helen



Ellis







Stephen Hales Ellis





Children of John and Harriet Hales Ellis

Wales



Harriet Hales and children

(Affidavit of Soldier)

469

AFFIDAVIT CONCERNING SERVICE IN INDIAN WARS WITHIN THE STATE OF UTAH AND OF SERVICE RELATING THERETO.

Made Under the Provisions of Chapter 55, Laws of Utah, 1909.

ELLIS, STEPHEN H.

STATE OF UTAH,
County of Salt Lake } ss.

Stephen H Ellis, being first duly sworn, upon his oath, says:

I am a resident of Woods Cross, Davis County, Utah, and have been such resident for 55 years last past, and am 63 years of age.

That on the 1st day of October, 1866, I was enrolled in Company Cav, commanded by Captain Robert W Burton; that at said time I was a resident of Woods Cross, Davis County, Utah, and of the age of 20 years; that I was a _____ member of said organization for 2 months, and was transferred from said organization to Company _____, commanded by Captain _____, and served with said last named organization for a period of _____, and was transferred from said organization to Company _____, commanded by Captain _____, and served in said organization for a period of _____, and was honorably released from service with said _____ Command on the 30th day of November, 1866.

That during said service in Company Cav, under Captain R W Burton, I participated in the following engagements and duties:

Marched 200 miles into Sanpete valley - and served as scout and patrol

That during said service in Company _____, under Captain _____, I participated in the following engagements and duties:

Digital Image © 2007 Intellectual Reserve, Inc. All Rights Reserved. The Utah State Archives is the custodian of the original record.

Indian War Records Indian War Service Affidavit

History of Harriet Hales Ellis written by Sylvia Barlow, granddaughter

Harriet Hales was born in Kent, England, on June 10, 1824, the daughter of Stephen and Mary Ann Hales. In June of 1832 the family, then consisting of the parents; five boys, Charles, George, William, Stephen and Henry; and two girls, Isabella and Harriet; emigrated to Canada. They sailed on a ship, and the voyage took them eleven weeks. The subject of this sketch spent her eighth birthday anniversary on the ocean. She had the sad experience of seeing one of her twin brothers, William, buried at sea.

They settled in Toronto, Canada. Here the family joined the Mormon Church. When they were first invited to attend a Mormon meeting the Father agreed to go to the service, but he said that he would soon knock that into a cocked hat. However, before the service was over he knew that he had found the truth. Soon after this the whole family was baptized.

In the spring of 1838 they started by team to join the body of the Saints at Far West, Missouri, arriving in the fall of the same year. While at Far West they endured the persecutions by the mobs with the rest of the Saints. It was here they first met the Prophet Joseph Smith. After their expulsion from Missouri they moved to Quincy, Illinois. There, on October 31, 1839, Harriet married John Ellis, a native of Canada, who had joined the Church and emigrated to Quincy.

Four children were born to Harriet and John Ellis while they lived in Quincy; namely, Mary Ann, Hannah Isabella, Stephen Hales and John Henry. In 1842 they moved to Nauvoo where they lived until the expulsion of the Saints by the mob.

Harriet's father and mother joined them to commence the journey across the plains. One day the oxen strayed away, and Harriet's father went to search for them. He became fatigued, and reaching a spring of water, he drank from it. It was later learned that the water was poisoned, and it caused his death. His wife, Mary Ann, started the journey, but she also died while crossing the plains.

They started for the Rocky Mountains in the Spring of 1851, and it is believed that they were in John Taylor's company. Harriet's younger brother, Henry, and his family were also in the same company. They arrived in Salt Lake Valley in September of 1851. Harriet's sister, Isabell(a)'s two sons, Joseph and Henry Horn(e), met them in Parley's Canyon and took them to the Horn(e) home. Isabell(a) and her family had come west with the second company of pioneers in 1847.

After resting a few days they went on to Bountiful where they proceeded to make a home. Four months after their arrival a baby girl was born to the family, and she was named Harriet Louisa. They built a one room log house in which they lived for a number of years. Later, in about 1867, they built a four room adobe house. It was quite a roomy house with a large attic, and was built on their homestead which was located a quarter of a mile south of the Woods Cross depot. Six more children were born to the family, Joseph Ezra, Sarah Ann, Elizabeth Jane, Laura Victoria, Charles William, George Franklin (who lived on year), and James (who died at ten months).

The family engaged in stock raising. They kept a little flock of sheep to supply wool for clothing. The wool was prepared for use by the industrious mother. She sewed for her family by hand, even making trousers for her husband and sons. She also made them straw hats by braiding the straw and sewing the braids together. They made their own soap and candles. When the grain was ready for harvest it was cut and cradled by hand. During the harvest when the men worked hard Harriet lunches and a cool drink and sent them to the fields during the morning and afternoon. They raised sugar cane and had a molasses mill on their bench land farm. This mill was one of the first in Bountiful. Youngsters came from miles around with their pails to get the skimmings to make candy.

The Ellis home was a hospitable one. The mother, and subject of this sketch, was a capable, refined woman, and her husband was a happy, jovial man who loved young people. Naturally their fireside was often the scene of social gatherings. These two often sang together for the entertainment of their family friends. Singing school

was often held in their home.

Tragedy struck the family when the father died, after a severe illness of several months duration. He left his widow and ten surviving children. Some of the cattle and property were sold to pay doctor bills. The mother kept her family together, and in spite of her strenuous household duties, she always found time to take an active part in Church affairs. She was a Sunday School teacher for twenty-five years, and when the Relief Society was organized she served as treasurer of the ward organization. She pieced several quilt tops for the Relief Society organization. She was a very fine needle woman.

She was matron of the Deseret Hospital for about two years. In 1897 she went to live with her youngest daughter, Laura, and she made her home there until her death on May 24, 1910, after having been a widow for 39 years. She had 101 grandchildren, 205 great-grandchildren, and 38 great-great-grandchildren.

Written by Sylvia Barlow, a granddaughter, and originally typed by Veoma M. Stahle, a great-great-granddaughter.

5. Grandmother KWXM-L4Y

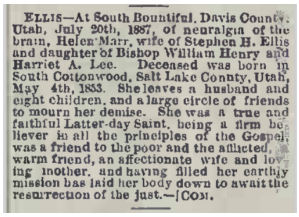
Helen Marr Lee

1853-1887



Helen Marr Lee was born on 4 May 1853 in Cottonwood, Salt Lake, Utah, United States and died on 20 July 1887 in Woods Cross, Davis, Utah, United States. Helen Marr Lee was married to Stephen Hales Ellis.

Helen Marr Lee 1853-1887
John Henry Ellis 1872-1942
Merlin Stephen Ellis 1901-1983

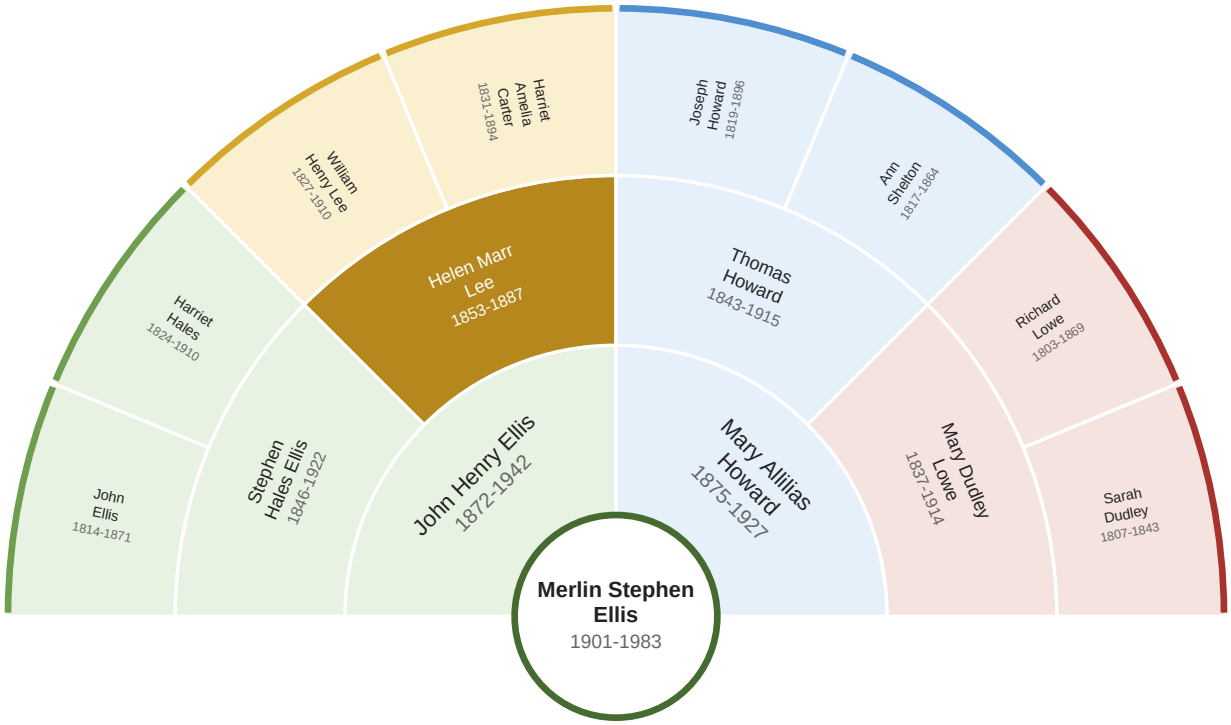


ELLIS—At South Bountiful, Davis County, Utah, July 20th, 1887, of neuralgia of the brain, Helen Marr, wife of Stephen H. Ellis and daughter of Bishop William Henry and Harriet A. Lee. Deceased was born in South Cottonwood, Salt Lake County, Utah, May 4th, 1853. She leaves a husband and eight children, and a large circle of friends to mourn her demise. She was a true and faithful Latter-day Saint, being a firm believer in all the principles of the Gospel; was a friend to the poor and the afflicted, warm friend, an affectionate wife and loving mother, and having filled her earthly mission has laid her body down to await the resurrection of the just.—[COM.







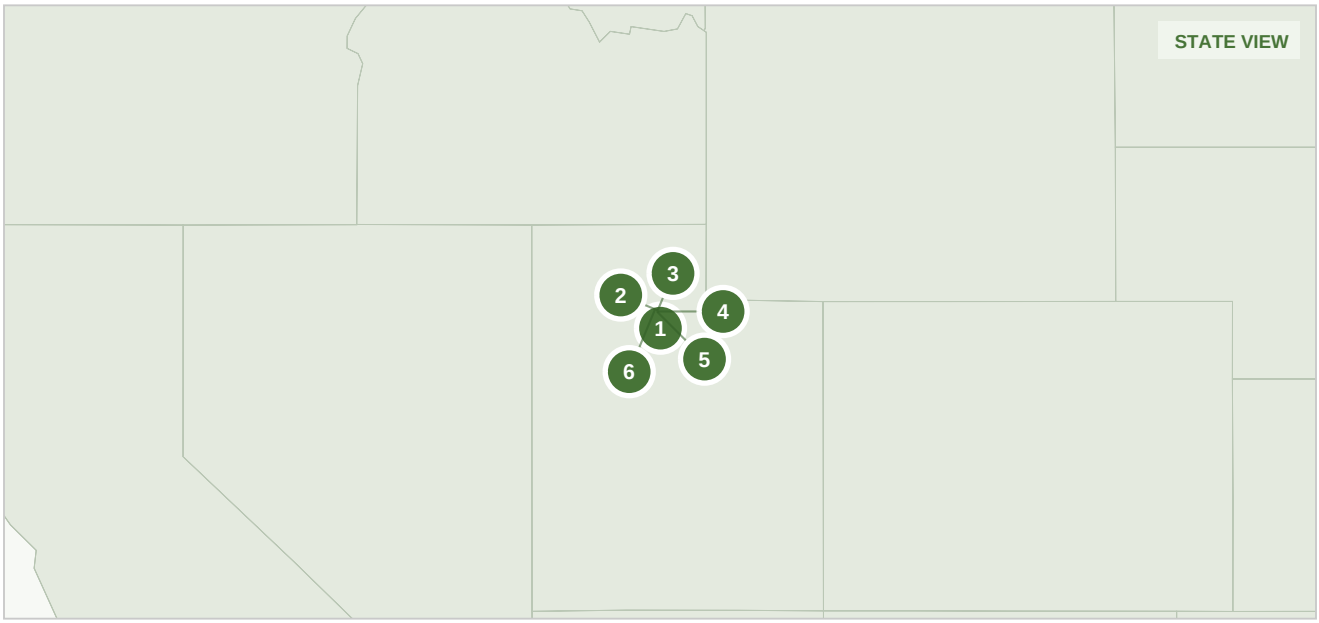


LIFE JOURNEY

Helen Marr Lee

1853-1887

Known places and dated events recorded in FamilySearch



TIMELINE

1 **4 May 1853**
Birth
Cottonwood, Utah, United States

2 **1860**
Residence
Bountiful, Utah, United States

3 **1880**
Residence
Bountiful, Utah, United States

4 **20 July 1887**
Death
Woods Cross, Utah, United States

5 **23 July 1887**
Burial
Bountiful Memorial Park, Utah, United States

6 **1900**
Residence
West Bountiful Election Precinct, Utah, United States

ELLIS—At South Bountiful, Davis County, Utah, July 20th, 1887, of neuralgia of the brain, Helen Marr, wife of Stephen H. Ellis and daughter of Bishop William Henry and Harriet A. Lee. Deceased was born in South Cottonwood, Salt Lake County, Utah, May 4th, 1853. She leaves a husband and eight children, and a large circle of friends to mourn her demise. She was a true and faithful Latter-day Saint, being a firm believer in all the principles of the Gospel; was a friend to the poor and the afflicted, warm friend, an affectionate wife and loving mother, and having filled her earthly mission has laid her body down to await the resurrection of the just.—[Com.

Obituary -- Deseret News 1887-8-3



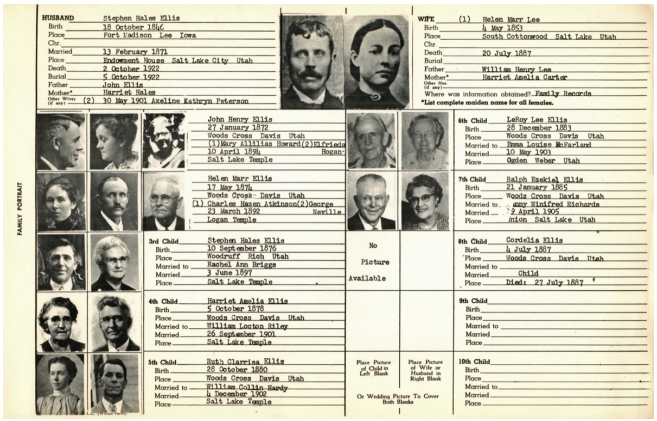


Helen Marr Lee Ellis, first wife of Stephen Hales Ellis
from original photo of Aunt Amelia Ellis Riley's

Helen Marr Lee Ellis

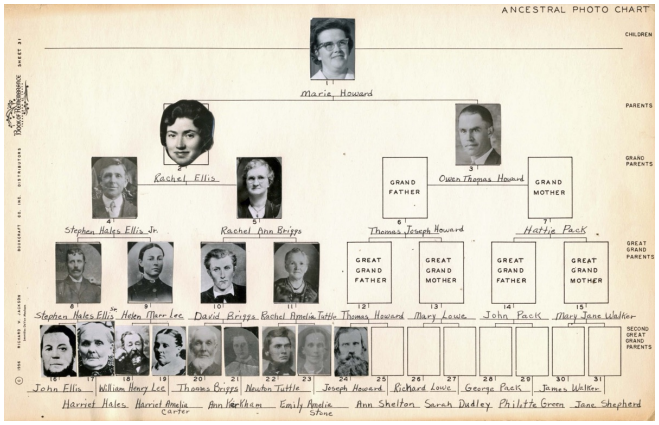


Helen Marr Lee and Samuel Hales Elllis



Family Group Sheet of Stephen Hales Ellis and Helen Marr Lee

Family Group Sheet



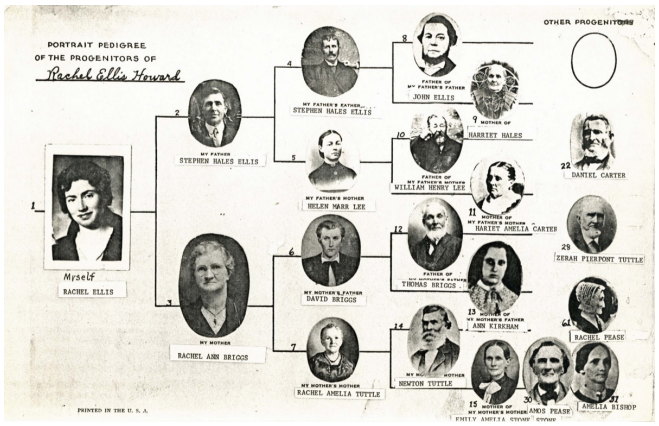
Marie Howard Ancestral Photo Chart

Ancestral Photo Chart

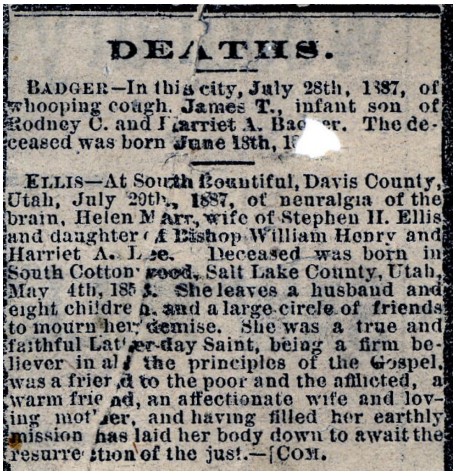


Surviving Family of Stephen Hales Ellis & Helen Marr Lee

Surviving Family of Stephen Hales Ellis & Helen Marr Lee



Rachel Ellis Portrait Pedigree



DEATHS.

BADGER—In this city, July 28th, 1887, of whooping cough, James T., infant son of Rodney C. and Harriet A. Badger. The deceased was born June 18th, 1[illegible]

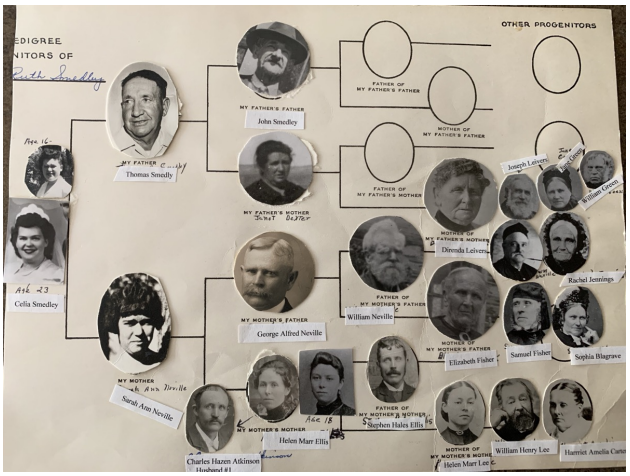
ELLIS—At South Bountiful, Davis County, Utah, July 20th, 1887, of neuralgia of the brain, Helen Marr, wife of Stephen H. Ellis and daughter of Bishop William Henry and Harriet A. Lee. Deceased was born in South Cottonwood, Salt Lake County, Utah, May 4th, 185[illegible]. She leaves a husband and eight children and a large circle of friends to mourn her demise. She was a true and faithful Latter-day Saint, being a firm believer in all the principles of the Gospel, was a friend to the poor and the afflicted, a warm friend, an affectionate wife and loving mother, and having filled her earthly mission has laid her body down to await the resurrection of the just.—[Com.

Helen Marr Lee Obituary

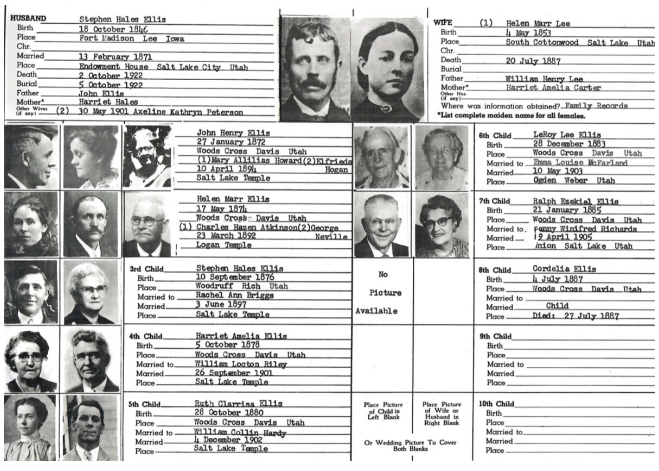
This clipping was found in the collection of Lelia M. Anderson



Helen Marr Lee and her father William Henry Lee



Celia Ruth Smedley Sorensen - Photo Family Pedigree Chart



Stephen Hales Ellis,Sr & Helen Marr Lee Family

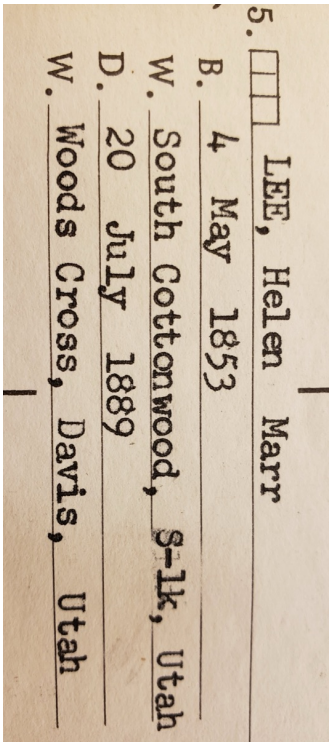


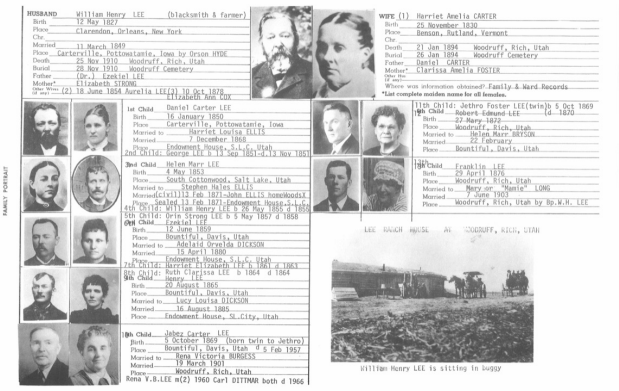
Helen Marr Lee Ellis

I know this image is in here multiple times. I have this "original" from my mother. She wrote the penciled identification below the image. Delmar Boyd Davis



image





William Henry Lee & Harriet Amelia Carter (wife #1) Family Group Sheet

Helen Ellis letter to Sibling 1887

South Bountiful
March 2, 1887
Dear Brother and sister I thought I would write a few lines to you to night and see if I could find out whether you was alive yet or not. I havent heard from you for so long I didnt know but the Marshall had got you all. We are all well with the exception of Colds we have all got enough of that. We have had quite exciteing times here the last few days the marshalls have been paying us visits they come by force yesterday morning after Bishop Brown. They sopennied all of his folks and Prilly Atkinsons but they didnt catch him. I saw him to day he dare not stay at home one minute hardly. They went up and got Chet Calls family but he was also missing. They then went to Jim Woods but he had just dissapeerd the night before. He was down to court last week the day Jn(?) Hagan received sentence. There was 10 of them to be sentenced that day one out of the ten promised to obey the law it would make your blood boil to go there and see them perform they will give them evry inch the law will allow them in fines and imprisonment, and then look at each other and smile as sweet as if the devil had them. I do hope they wont get our Bishop for his health is so poor it would go hard with him I fear and tremble evry day for fear they will get grandpa Carter he thinks he is safe but if they will hunt Perry green and anson Call they might him too they have done as bad as that Carl Sessions said Father and both his Councellors have had to skip if John Call has give himself away this quick even no pity for him but they do say that old fools are the worst fool. Steve has been talking to much about that small acre he was going out there to, enter, but accidents will happen especily when these little English gals wants to marry Well I must quit or I will be saying something about the darn, little englishmans, I hadn’t ought to. We are having some nice weather here they are going to sowing grain tomorrow the roads are dry and dusty which is quite a treat as we have had nothing but mud all winter. Steve and the children all but the little ones have gone to meeting to night They have District Meetings evry Wednesday night at private homes They are the best meetings they have. We went up to east B. (Bountiful) and heard Br Snow preach last sunday He looks real well and feels well he says he has his liberty but not his freedom he has been out two weeks and has not seen his family yet. They watch evry move he makes he went to sandy and the marshalls followed him Steve has got lots more hay to haul yet he has hauled an awful sight too but it don’t grow legs very fast We have had lots of dances here this winter I have been to one or two evry week this winter and am good for lots more yet I gues I have write all the news so I will quit for this time I remain as ever your Sister Helen Ellis
(In the margin of the last page are the words) excuse my pencil the ink is to active(?) Write soon

6. Grandfather KWJJ-JVM

Thomas Howard

1843-1915

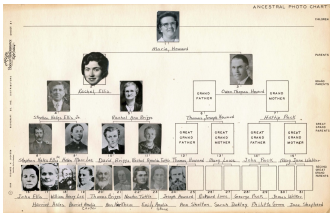


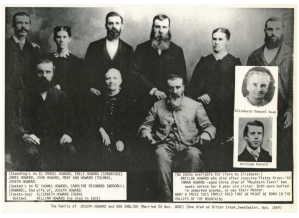
Thomas Howard was born on 14 September 1843 in Birmingham, Warwickshire, England, United Kingdom and died on 10 January 1915 in Bountiful, Davis, Utah, United States. Thomas Howard was married to Mary Dudley Lowe.

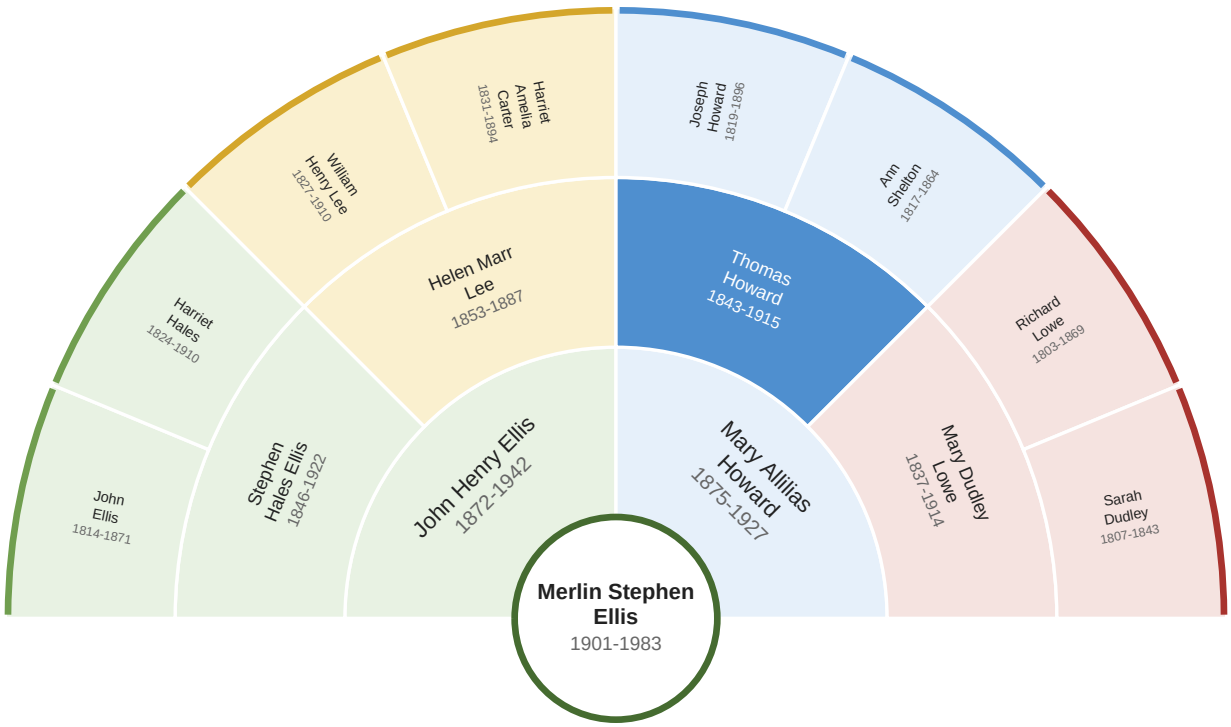
Thomas Howard 1843-1915
Mary Allilias Howard 1875-1927
Merlin Stephen Ellis 1901-1983









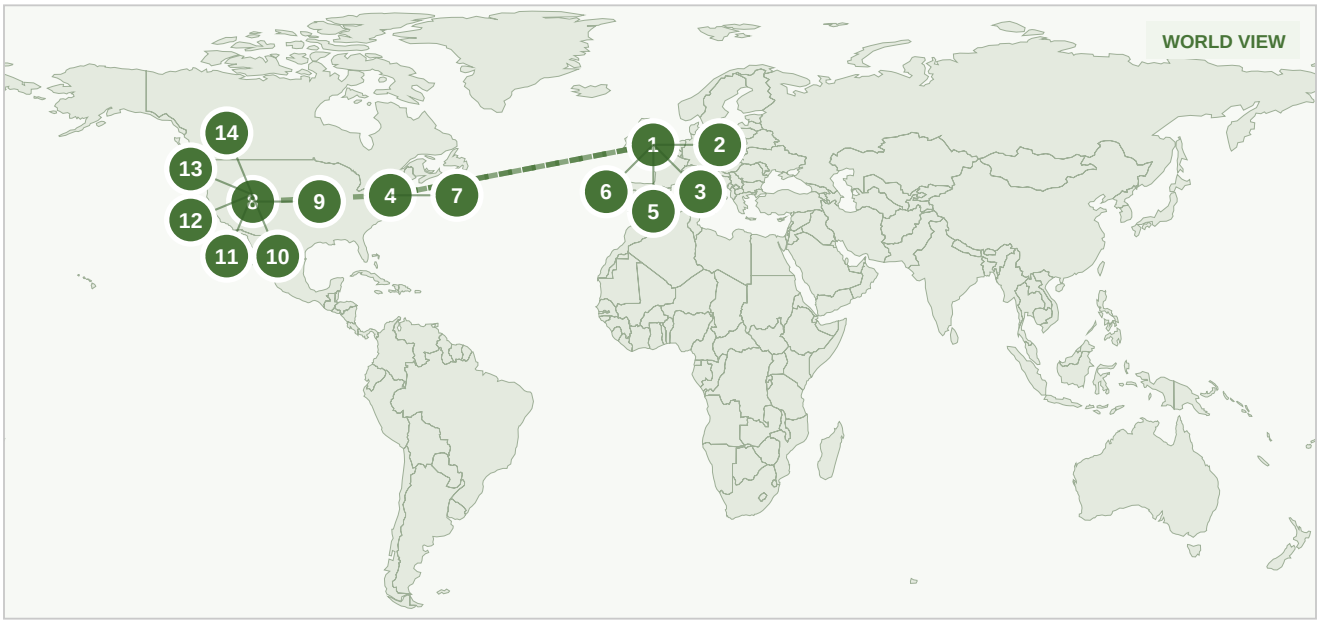


LIFE JOURNEY

Thomas Howard

1843-1915

Known places and dated events recorded in FamilySearch



TIMELINE

1. **14 September 1843**
   Birth
   Birmingham, England, United Kingdom

2. **1843**
   Birth Registration
   Birmingham, Warwickshire, England

3. **17 Aug 1845**
   Baptism
   Aston, England, United Kingdom

4. **21 May 1861**
   Immigration
   New York City, New York

5. **1861**
   Residence
   Aston, England, United Kingdom

6. **1861**
   Residence
   Aston, Warwickshire, England

7. **1861**
   Immigration
   New York City, New York, United States

8. **27 September 1861**
   Immigration
   Utah, United States

9. **1870**
   Residence
   Utah, United States

10. **1880**
    Residence
    Bountiful, Utah, United States

11. **1900**
    Residence
    Bountiful Precinct Bountiful city, Utah, United States

12. **1910**
    Residence
    Bountiful, Utah, United States

LIFE JOURNEY

Thomas Howard

1843-1915

Known places and dated events recorded in FamilySearch

TIMELINE

13

10 January 1915

Death

Bountiful, Utah, United States

14

14 January 1915

Burial

Bountiful Memorial Park, Utah, United States

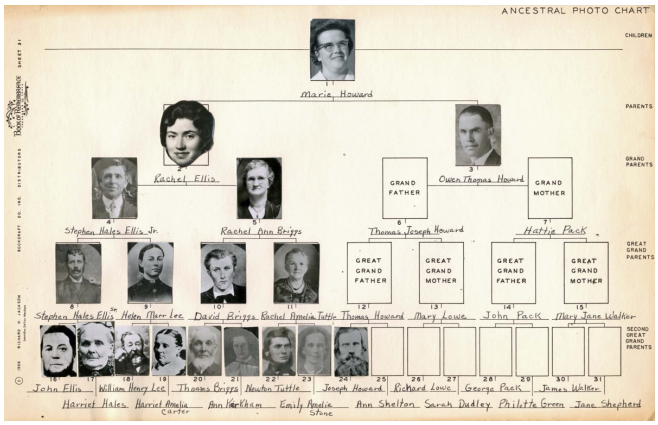


Thomas Howard

Thomas Howard (1843-1915) married Mary Dudley Lowe (1837-1914) on December 25, 1864.

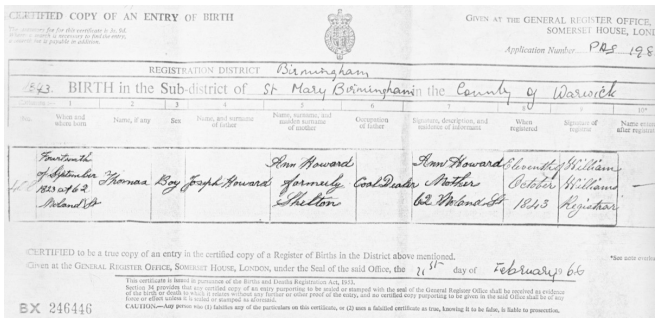


Thomas Howard and Mary Dudley Lowe family

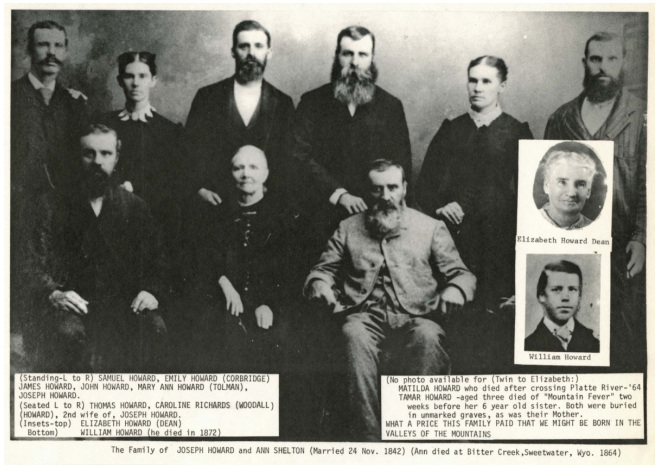


Marie Howard Ancestral Photo Chart

Ancestral Photo Chart



Birth Record for Thomas Howard



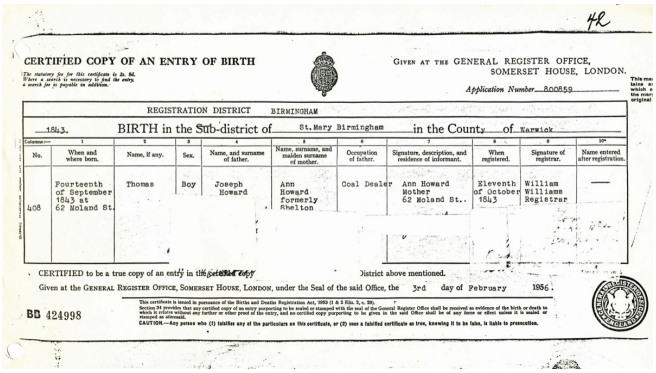
The family of Joseph Howard and Ann Shelton



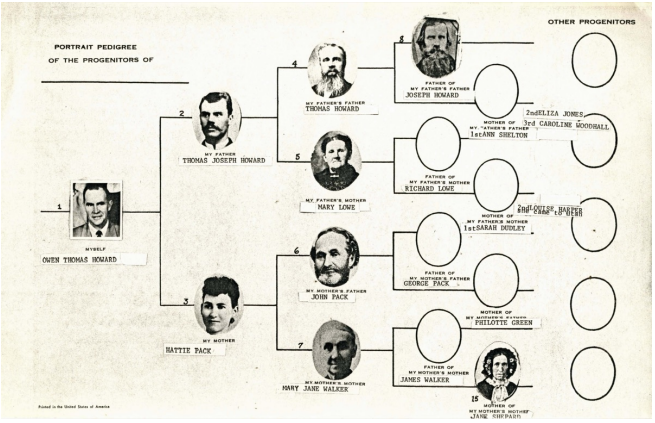
Thomas Howard and Mary Lowe family



Pictures of John Pack



Birth Certificate of Thomas Howard



Owen Thomas Howard Portrait Pedigree



Home of Joseph Howard. Bountiful, Utah



Front Row: Thomas Howard, Mary Lowe, Richard Edward - Back Row: Thomas Joseph, Sarah Ann Tuttle, William James, Mary Allilius, Charles John



Thomas Howard and Mary Lowe Gravestone



Thomas and Mary Lowe Howard
Bountiful Home

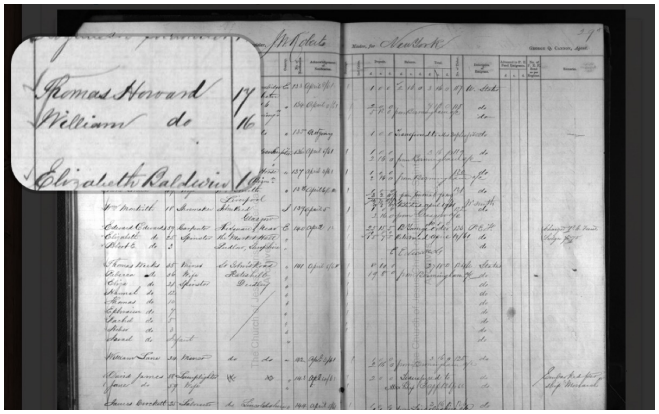


Thomas Howard (1843-1915)



Karson Howard, Thatcher Howard, and Dayton Howard at Thomas Howard and Mary Lowe Bountiful cemetary

I met my great great grandfather today, and he met his great great grandson and two of his great great great grandson's. Thanks Grandpa. Love you always!



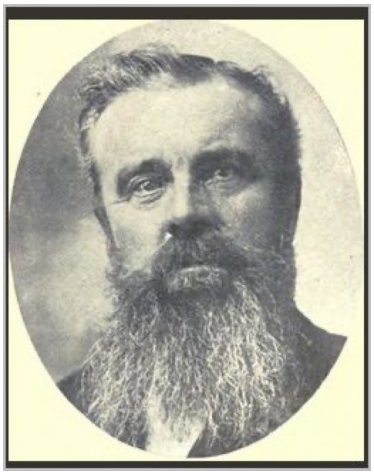


Home of Thomas and Mary Lowe Howard.

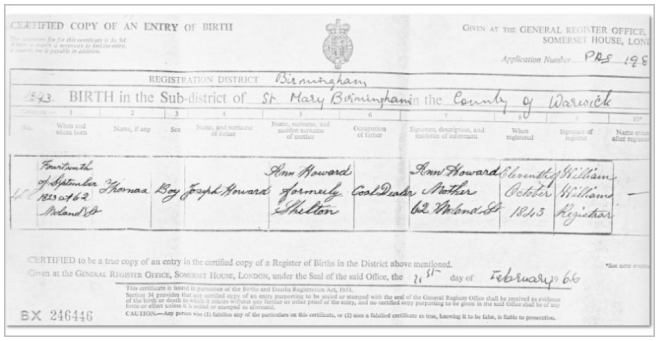
Home of Thomas and Mary Lowe Howard in Bountiful, Utah, USA. It was located at the top of Tuttle's Hill at 4th North and 8th East. It has since been demolished. Birth place of Merlin Stephen Ellis.



Thomas Howard



Thomas Howard



CERTIFIED COPY OF AN ENTRY OF BIRTH

GIVEN AT THE GENERAL REGISTER OFFICE, SOMERSET HOUSE, LONDON

Application Number PRS 198

REGISTRATION DISTRICT Birmingham

1843. BIRTH in the Sub-district of St Mary Birmingham in the County of Warwick

No.	When and where born	Name, if any	Sex	Name and surname of father	Name, surname, and maiden surname of mother	Occupation of father	Signature, description, and residence of informant	When registered	Signature of registrar	Name entered after registration
	Fourteenth of September 1843 at 62 Moland St	Thomas	Boy	Joseph Howard	Ann Howard formerly Shelton	Coal Dealer	Ann Howard Mother 62 Moland St	Eleventh October 1843	William Williams Registrar	

CERTIFIED to be a true copy of an entry in the certified copy of a Register of Births in the District above mentioned. Given at the GENERAL REGISTER OFFICE, SOMERSET HOUSE, LONDON, under the Seal of the said Office, the 21st day of February 66

This certificate is issued in pursuance of the Births and Deaths Registration Act, 1874.
Section 38 provides that any certified copy of an entry purporting to be sealed or stamped with the seal of the General Register Office shall be received as evidence of the birth in England without further proof of the entry, and any certified copy purporting to be given in the said Office shall be of any force or effect unless it is sealed or stamped as aforesaid.
CAUTION—Any person who (1) falsifies any of the particulars on this certificate, or (2) uses a falsified certificate as true, knowing it to be false, is liable to prosecution.

BX 246446

Thomas Howard Birth certificate



Thomas Howard









Thomas Howard

THOMAS HOWARD
Thomas Howard(1) was the son of Joseph Howard and Ann Shelton, born 14 September 1843, in Birmingham, Warwickshire, England.(2) He was the oldest of eleven children. When he was a small boy his parents joined the Church of Jesus Christ of Latter-Day Saints. He also became a member, being baptized in 1851 by William Griffin.

His parents were desirous of coming to Utah to be with the saints, but having a large family they were unable to come. While still in his teens his parents thought best for him and his brother William to come and they could help out to get money for the rest of the family to come later. However, before leaving England, he met Mary Lowe, daughter of Richard Lowe and Sarah Dudley. She being a seeker of true religion found the church at Hockley, Birmingham, England. There she met Thomas Howard and promised to come to Utah with his parents.

In the Spring of 1861 they bid goodbye to their friends and native land, taking six months to make the journey. They made the sea voyage on an old sailing vessel and the rest of the journey he walked and drove an ox team across the plains. He underwent all the hardships of those dreary days, standing guard nights, hunting lost cattle, helping with the living, and burying the dead.

When he arrived in Salt Lake City he had neither friends nor money. They were strangers in a strange land. In those days everybody was poor and had small homes. He stayed anywhere he could get the chance. The first winter he spent most his time in the canyons cutting wood. This only paid for his board. While working in the canyon he got his feet frozen and he was told to leave the camp and go home. He had not walked far when his feet thawed making it very hard to walk at all. When he did get home he had no kind mother to care for him, so he suffered a great deal. With his feet tied in burlap, he cut wood for the family where he lived.

It took a long time to get mail from overseas, but he was notified that there was a letter in the post office for him. But it would cost twenty-five to get it out, and he had no money. Then he met a man from Springville who said he would give him the money to get the letter if he would go to work for him for the summer. He did this and in the Fall the man would not pay him but a very small amount of wages. So he left and walked to Bountiful where he found his brother William. Here he found good friends, the first true friends since leaving England. Among them were the Pages, Fackrells, Muirs, Grants, and others. They were dear friends all his life.

He went to work for William Muir and earned enough money for the rest of the family to come to Utah. They arrived October 1864. When the immigrants arrived they went with hearts full of joy to meet their dear family they had left behind, Mother and Father, sisters, and brothers. But there was sorrow in this meeting because their dear mother and two sisters were dead and buried many miles back on the plains. We can hardly imagine their acute disappointment and sorrow, however, Mary Lowe, his fiancé, had arrived with his family.

Thomas married Mary Lowe 25 December 1864, later endowed 29 August 1868 and sealed the same day for time and Eternity. There was born to them six children, four sons and two daughters. They all grew up to be good men and women. All were married in the Temple of the Lord and were firm believers in the gospel and reared wonderful families.

In-as-much as the lower land was taken, he and his father Joseph Howard went very high on the foothills so their cows could have the mountains on which to graze.(3) They homesteaded 320 acres each on the foothills between Hill Creek on the North and North Canyon on the South.(4) They raised hay for the winter feed.(5) They also took their butter to Salt Lake City stores once a week. Although they did not have ice and refrigeration, they had several springs that bubbled ice cold water. The cream and butter were put in containers

until ready for use. The spring water was dammed up in ponds and then let free to water delicious grapes and other fruits, crisp cabbages and other produce. They sold numerous sacks of dried fruits and many barrels of molasses.

The grape arbor which shaded the walk to one of the cool springs was very picturesque. They placed bricks close together on their sides, making the surroundings look quite quaint. The mountains in the back of the house were covered with maple, wild grape and many varieties of wild flowers, making the farm very colorful the year round.

When Joseph and his son Thomas started to homestead they had the lines surveyed so that they could build close to each other.(6) Their plan was to be neighbors and they were the only neighbors within miles. They soon built nice pioneer homes and established a dairy and started a milk route in Salt Lake, about eight miles away. They prospered and were well established. or at least they thought so. It was their misfortune to be told the home of Thomas was placed on the wrong side of the line, and a rich business man had jumped the claims. This forced Thomas to move in with his father who was terrible sick with palsy. The son's better home and dairy were all stolen in this manner.

The Thomas Howard family was all broken up. Thomas's son Thomas went to teaching school. Will and Charles went out to the Deseret Live Stock to herd sheep. Sarah soon married Wilford Tuttle. And so it was that only Mary Alillius and her baby brother "Dick" lived in this far off place with their parents and grandparents. Some time later Thomas bought his father's home and with his love of a garden and flowers, he made a lovely dwelling.

Thomas Howard was a very active member of the Church.(7) He was a ward teacher for 35 years, a Sunday School teacher and Superintendent of the Sunday School for many years. He was also a High Priest being President of the Quorum when he died. Being a man of great faith, and of an encouraging, cheerful disposition, he was called to administer to the sick often. He was willing to go any hour of the day or night. He was blessed with the gift of healing and through the power and Spirit of the Lord, did accomplished much good. He was informed he was to be made a Patriarch in the Church, but passed away just before that meeting was called.

Thomas Howard was five feet eleven inches tall and weighed about 210 pounds. He had dark hair, but rather a sandy beard, and blue eyes. His cheeks always had a rosy flush of health. He had always enjoyed good health but his death came suddenly. He attended church on Sunday morning, as usual, and helped ordain some young men to the priesthood, among them were three of his grandsons, Joseph H. Tuttle, John Howard Ellis, and George R. Day. As he finished setting apart the last one, he collapsed and never regained consciousness. His lived just five months after his loving wife. He died at the age of seventy-one. Just before his death he had given blessings to all his posterity. He was a very good father. For many years he carried the Sacrament to his father, as his health would not let him go to church.

Family of Thomas Howard and Mary Lowe
Thomas Joseph Howard md. Hattie Pack
William James Howard md. Rose Ann Oliver
Charles John Howard md. Eva C. Larson
Sarah Ann Howard md. Wilford Tuttle
Mary Alillius Howard md. John Henry Ellis
Richard Howard md. Catherine Lukor
++++++++++++++++++++++++++++++
A Tribute to the Memory of
Thomas Howard

Peacefully in silent slumber
Resting from all worldly cares,
Gone to mingle with the righteous
Their eternal rest he shares.
Crowned with glory, most deserving
Reaping what he here had sown,
Angels welcome home the pilgrim
God has claimed his own.

While we'll miss him, ah yes greatly
His place not easily filled,
And we wonder why he's taken
'Tis we say as God has willed.
Thru kindred ties we needs must suffer
For his loss we keenly feel.
Look unto our Heavenly Father,
He alone our hearts can heal.

In our sorrow, had we vision,
Power to look beyond the veil;
And could see the happy meeting,
Where no sin can 'ere assail,
Dear companion re-united
Happiness to them restored.
Tearful eyes would cease their weeping
And look upward to the Lord.

His has been a life most noble,
Ministering to those in need.
And his words have lifted upward
Those who would his counsel heed.
Faithful, prayerful, sacrificing
For the welfare of mankind;
His reward will be most gracious,
Far beyond the human mind.

William C. Hardy

1. Life Sketch of Thomas Howard as written by his daughter Sarah Ann Howard Tuttle

2. Picture of Thomas Howard printed from the Pioneer Heritage Library in the LDS Family History Suite

3. Account written by Lucinda T. Richards

4. My Mothers (Mary Alillius Howard) Story by Merlin S. Ellis

5. Account written by Lucinda T. Richards

6. My Mothers (Mary Alillius Howard) Story by Merlin S. Ellis

7. Life Sketch of Thomas Howard as written by his daughter Sarah Ann Howard Tuttle

Thomas Howard

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Mary Dudley Lowe

Mary Dudley Lowe was born November 30, 1837 at Wallbrook, Staffordshire, England to Richard and Sarah Lowe. She was the third child born in the family. Her mother died when she was six years old. She lived with her grandmother Dudley for a few years until her father married again.

At 14 years of age, she went to work and became a special cook with wealthy families earning very good money. Although not able to attend formal schooling, Mary learned to read and write very well.

Mary was head cook for a wealthy family who was religiously inclined. They had a minister come and read to them very often, but Mary never seemed satisfied. Mary heard of some “Mormon” meetings as they were called that were being held some six miles from her home. Mary was curious and walked there to investigate what they had to say. Mary met Joseph Howard, who was the District President in that area and invited her to stay to their evening meeting. Mary listened to the messages that said the very things that Mary had been wanting to know. After returning home, Mary could hardly wait for her next Sunday off to visit the meetings again.

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While Mary was attending the meetings, she became acquainted with Joseph Howard’s son Thomas. He would escort her home and they began keeping company until he left to go to Utah. Mary and Thomas agreed, that if neither one met anyone they liked better before they were united in Utah, they would get married when she arrived. Mary had a number of chances for marriage with well thought of young men from wealthy families, but none of them seemed to appeal to her as Thomas Howard did.

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When Mary arrived in Utah, she went to West Bountiful. She was reunited with Thomas Howard and married him on Christmas day 1864. She had two children before Thomas and her were sealed in the Endowment House, and later going to the Salt Lake Temple.

They lived in West Bountiful for the first ten years of their married life. Her furniture was mostly homemade. From some fancy lawn dresses she brought from England, she made some little window curtains, a ruffle for her bed, and clothes for her first baby.

Later they moved on a dairy ranch up near what is now the Mueller Park, which at that time was a saw mill. This was their home until their family was raised and all married. She was the mother six children, four sons and two daughters.

Mary was five feet two inches tall and weighed about one-hundred forty pounds, had dark brown curly hair and large brown eyes. Her cheeks were rosy, even in old age. She was a very cheerful girl and had quite a sense of humor. She was usually the life of a party and had a good singing voice. She was poised and was very ladylike. She would sing while she sewed and mended clothes. Flowers were her hobby, and she sent them to the sick and the well, both to friends and people she was not acquainted with. She put many a bouquet in the baskets of butter she sold. She always insisted on her family keeping the Sabbath day holy. Honesty and truth were her mottos.

Mary died August 10, 1914 at the age of 77 years. She enjoyed good health and was only bedfast one day. She had very few gray hairs when she died.

7. Grandmother LLQ6-514

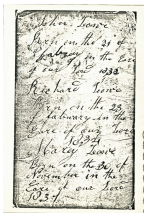
Mary Dudley Lowe

1837-1914



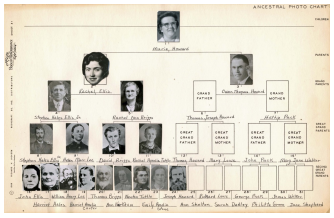
Mary Dudley Lowe was born on 30 November 1837 in Bilston, Staffordshire, England, United Kingdom and died on 10 August 1914 in Bountiful, Davis, Utah, United States. Mary Dudley Lowe was married to Thomas Howard.

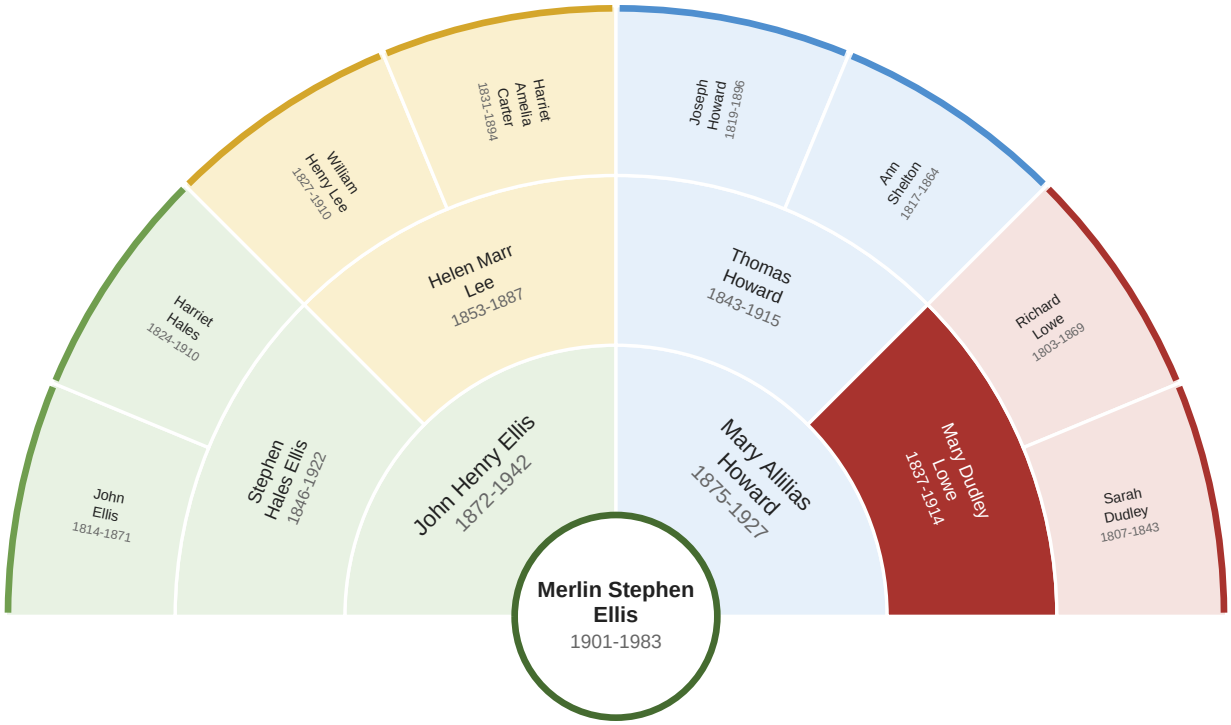
Mary Dudley Lowe 1837-1914
Mary Allilias Howard 1875-1927
Merlin Stephen Ellis 1901-1983









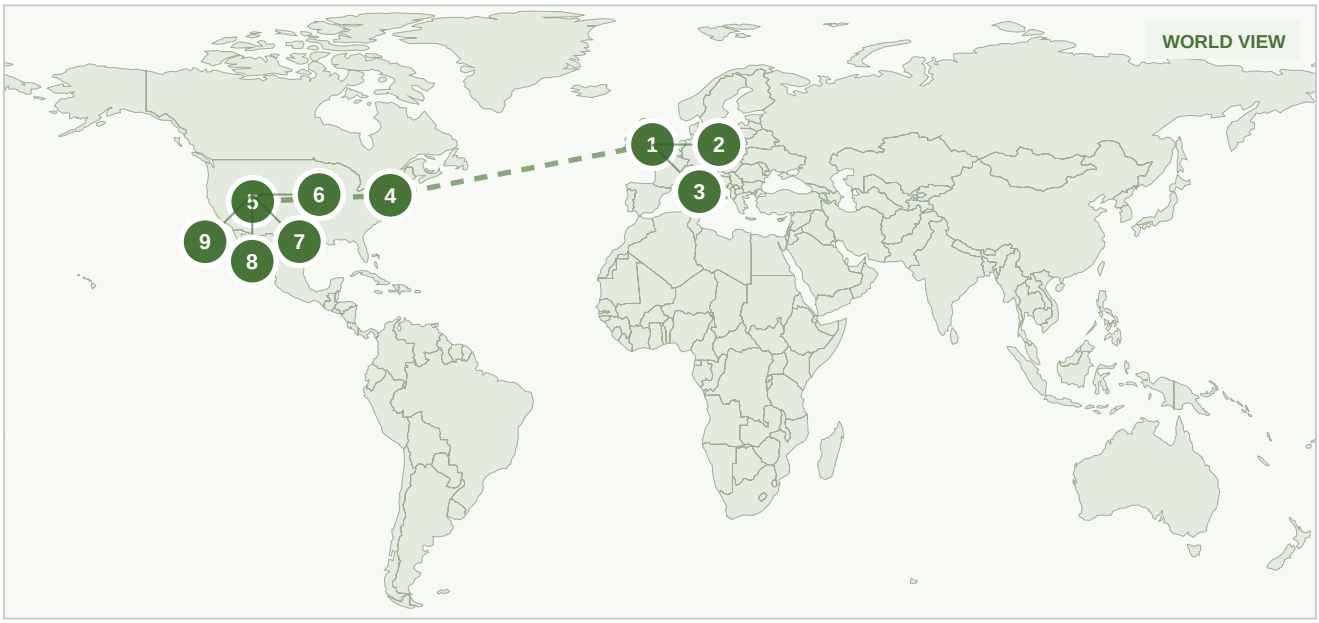


LIFE JOURNEY

Mary Dudley Lowe

1837-1914

Known places and dated events recorded in FamilySearch



TIMELINE

1 **30 November 1837**
Birth
Bilston, England, United Kingdom

2 **1841**
Residence
Sedgley, England, United Kingdom

3 **1851**
Residence
Sedgley, England, United Kingdom

4 **1864**
Immigration
New York City, New York, United States

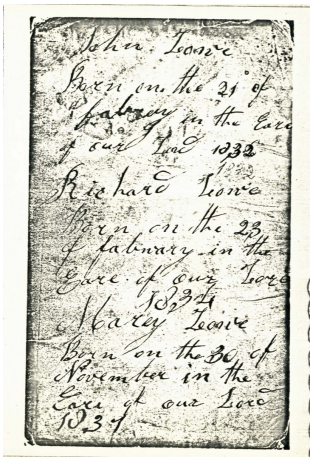
5 **1870**
Residence
Utah, United States

6 **1900**
Residence
Bountiful Election Precinct, Utah, United States

7 **1910**
Residence
Bountiful, Utah, United States

8 **10 August 1914**
Death
Bountiful, Utah, United States

9 **12 August 1914**
Burial
Bountiful Memorial Park, Utah, United States


John Lowe
Born on the 21 of
February in the Eare
of our Lord 1832
Richard Lowe
Born on the 23
of February in the
Eare of our Lore
1834
Marey Lowe
Born on the 30 of
November in the
Eare of our Lore
1837

Copy of Flyleaf of the Old Family Bible of Richard Lowe and Sarah Dudley

It reads: John Lowe born on the 21 of February in the Eare of our Lord 1832. Richard Lowe born on the 23 of February in the Eare of our Lord 1834. Marey Lowe born on the 30 of November in the Eare of our Lord 1837.


MRS. THOMAS HOWARD
PASSED AWAY MONDAY

She Was One of Bountiful's Oldest Residents--Expected to Celebrate Golden Wedding December 25

Mrs. Thomas Howard passed away at her home in Bountiful, Monday morning after about a week's sickness although she had been in poor health for some time before that.

Deceased was 70 years of age and had resided in Bountiful for many years.

She is survived by her husband and the following children: Thomas J. and William J. Howard of Mabel; Charles J. and Richard Howard, Mrs. Wilford Tuttle and Mrs. John Ellis of Bountiful.

Mr. and Mrs. Howard would have been married 50 years this coming Christmas and had planned to hold a big celebration on that date had she lived.

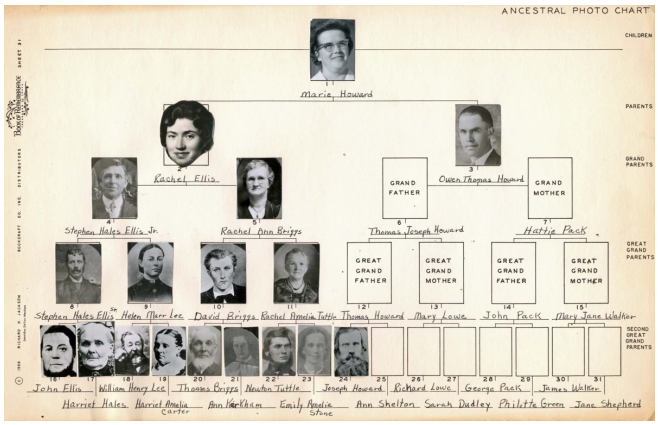
Funeral services were held in the East Bountiful Tabernacle, Wednesday afternoon. The speakers were Elders M. C. Holyoak, Samuel Scadden, John Barlow, Israel Call, Miss Mollie Higginson, late of England, S. C. Howard, Bishop James A. Eldredge, Miss Mabey and Bishop [illegible]. There was a good attendance.

Mary Dudley Lowe 1914 (Mrs. Thomas Howard, Death Notice)



Thomas Howard and Mary Dudley Lowe family





Marie Howard Ancestral Photo Chart

Ancestral Photo Chart



Mary Dudley Lowe



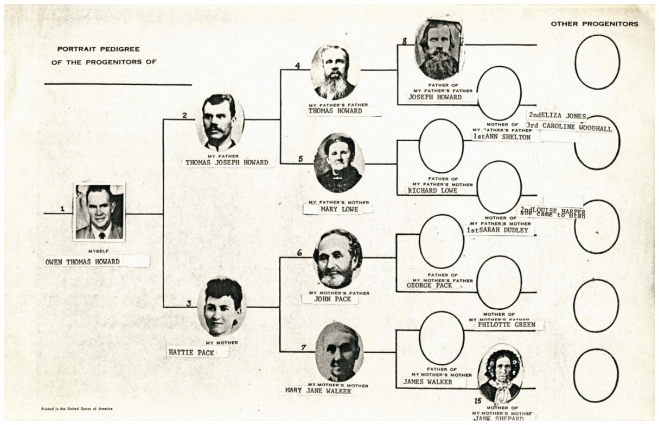
Mary Dudley Lowe



Thomas Howard and Mary Lowe family



Pictures of John Pack



Owen Thomas Howard Portrait Pedigree



Home of Joseph Howard. Bountiful, Utah



Front Row: Thomas Howard, Mary Lowe, Richard Edward - Back Row: Thomas Joseph, Sarah Ann Tuttle, William James, Mary Allilius, Charles John



Thomas Howard and Mary Lowe Gravestone



Thomas and Mary Lowe Howard
Bountiful Home



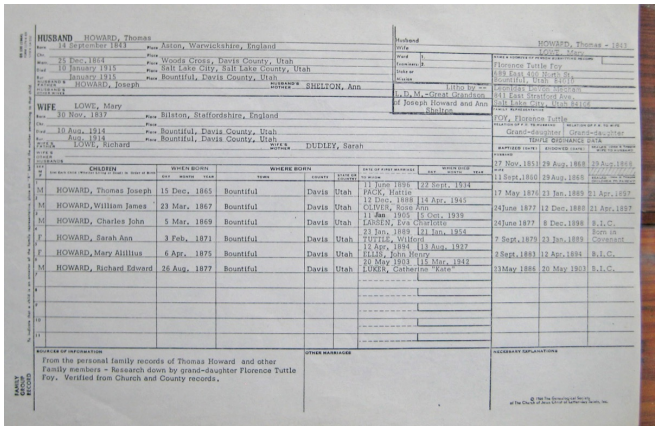
Home of Thomas and Mary Lowe Howard.

Home of Thomas and Mary Lowe Howard in Bountiful, Utah, USA. It was located at the top of Tuttle's Hill at 4th North and 8th East. It has since been demolished. Birth place of Merlin Stephen Ellis.



Thomas Howard





HUSBAND HOWARD, Thomas
Born 14 September 1843 Place Aston, Warwickshire, England
Married 25 Dec. 1864 Place Woods Cross, Davis County, Utah
Died 10 January 1915 Place Salt Lake City, Salt Lake County, Utah
Buried January 1915 Place Bountiful, Davis County, Utah
FATHER'S NAME HOWARD, Joseph MOTHER'S MAIDEN NAME SHELTON, Ann

WIFE LOWE, Mary
Born 30 Nov. 1837 Place Bilston, Staffordshire, England
Died 10 Aug. 1914 Place Bountiful, Davis County, Utah
Buried Aug. 1914 Place Bountiful, Davis County, Utah
FATHER'S NAME LOWE, Richard MOTHER'S MAIDEN NAME DUDLEY, Sarah

CHILDREN	WHEN BORN	WHERE BORN			DATE OF FIRST MARRIAGE	WHOM MARRIED	DIED
			COUNTY	STATE OR COUNTRY			
M HOWARD, Thomas Joseph	15 Dec. 1865	Bountiful	Davis	Utah	11 June 1896	22 Sept. 1914 PACK, Hattie	17 May 1876
M HOWARD, William James	23 Mar. 1867	Bountiful	Davis	Utah	12 Dec. 1888	14 Apr. 1945 OLIVER, Rose Ann	23 Jan. 1869
M HOWARD, Charles John	5 Mar. 1869	Bountiful	Davis	Utah	11 Jan. 1905	15 Oct. 1939 LARSEN, Eva Charlotte	24 June 1877
F HOWARD, Sarah Ann	3 Feb. 1871	Bountiful	Davis	Utah	21 Jan. 1889	21 Jan. 1954 TUTTLE, Wilford	8 Dec. 1898
F HOWARD, Mary Alilius	6 Apr. 1875	Bountiful	Davis	Utah	15 Apr. 1894	13 Aug. 1927 ELLIS, John Henry	7 Sept. 1879
M HOWARD, Richard Edward	26 Aug. 1877	Bountiful	Davis	Utah	20 May 1903	15 Mar. 1942 LOKER, Catherine "Kate"	23 Jan. 1889
							8 Sept. 1883
							31 May 1886

Born in Covenant
12 Apr. 1894 B.I.C.
20 May 1903 B.I.C.

SOURCES OF INFORMATION
From the personal family records of Thomas Howard and other family members - Research down by grand-daughter Florence Tuttle Foy. Verified from Church and County records.

OTHER MARRIAGES

NECESSARY EXPLANATIONS

Thomas and Mary Lowe Howard Family



Joseph Howard Home



Mary Dudley Lowe Howard

7. LOWE, Mary
B. 30 Nov 1837
W. Bilston, Stffrd, Engl
D. 10 Aug 1914
W. Bountiful, Davis, Utah

Mary Dudley Lowe

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At 14 years of age, she went to work and became a special cook with wealthy families earning very good money. Although not able to attend formal schooling, Mary learned to read and write very well.

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Mary died August 10, 1914 at the age of 77 years. She enjoyed good health and was only bedfast one day. She had very few gray hairs when she died.

8. Great-grandfather KWJZ-G96

John Ellis

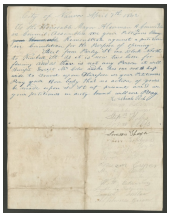
1814-1871



John Ellis was born on 4 January 1814 in Scarborough, Toronto, Ontario, Canada and died on 3 April 1871 in Woods Cross, Davis, Utah, United States. John Ellis was married to Harriet Hales.

John Ellis 1814-1871
Stephen Hales Ellis 1846-1922
John Henry Ellis 1872-1942
Merlin Stephen Ellis 1901-1983









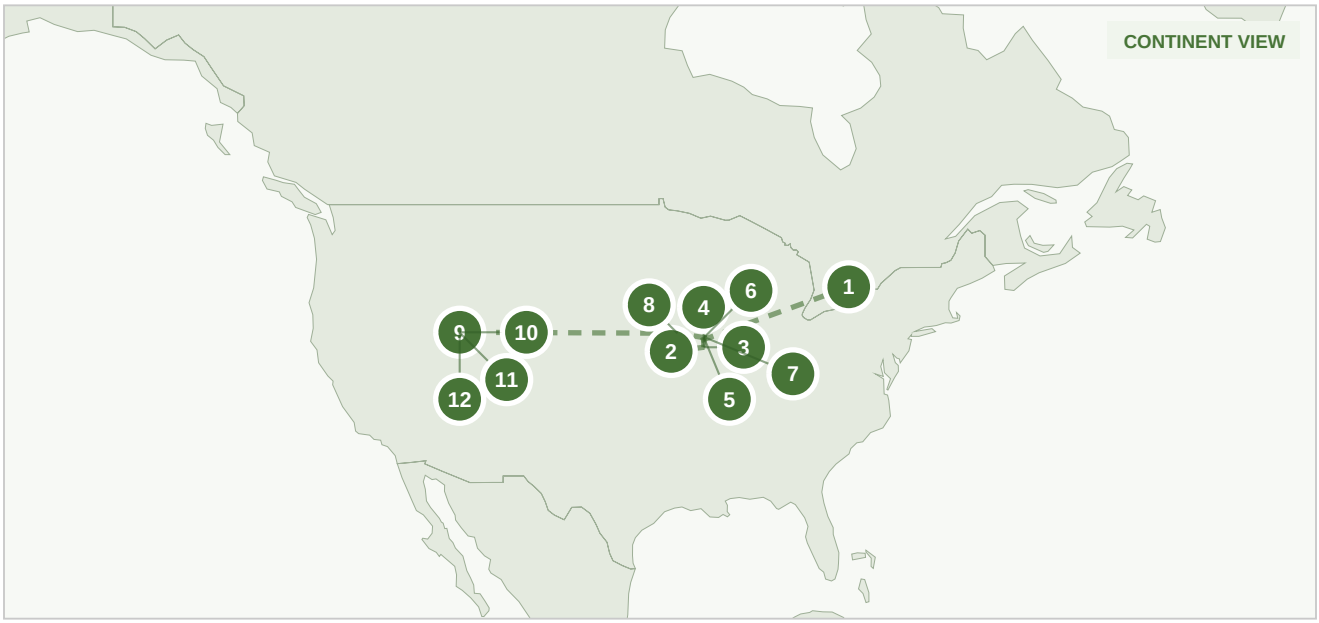


LIFE JOURNEY

John Ellis

1814-1871

Known places and dated events recorded in FamilySearch



TIMELINE

1. **4 January 1814**
   Birth
   Scarborough, Ontario, Canada

2. **1838**
   Residence
   Far West, Missouri, United States

3. **1839**
   Residence
   Quincy, Illinois, United States

4. **1840**
   Residence
   Quincy, Illinois, United States

5. **1842**
   Residence
   Nauvoo, Illinois, United States

6. **1843-1844**
   Occupation
   Nauvoo, Illinois, United States

7. **1850**
   Residence
   Hancock, Illinois, United States

8. **17 May 1851**
   Immigration To Utah
   Garden Grove, Iowa, United States

9. **1860**
   Residence
   Bountiful, Utah Territory, United States

10. **1870**
    Residence
    Bountiful, Utah, United States

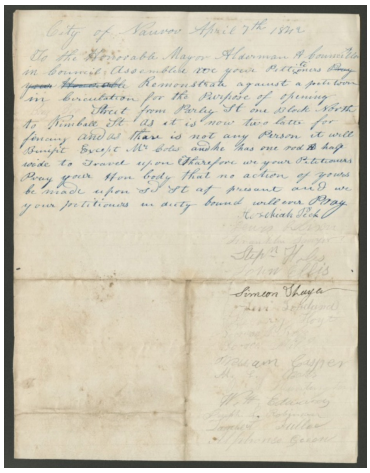
11. **3 April 1871**
    Death
    Woods Cross, Utah Territory, United States

12. **6 April 1871**
    Burial
    Bountiful Memorial Park, Utah, United States



John Ellis

John Ellis 1814-1871

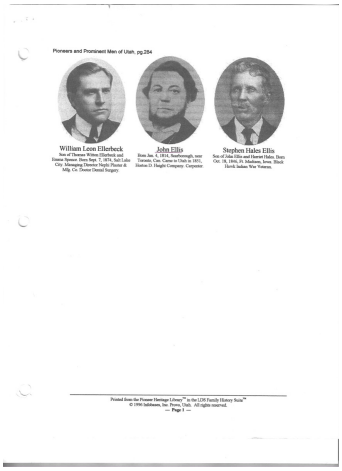


Petition from Hezekiah Peck and Others, 7 April 1842

"Petition from Hezekiah Peck and Others, 7 April 1842," p. [1], The Joseph Smith Papers, accessed February 7, 2021, https://www.josephsmithpapers.org/paper-summary/petition-from-hezekiah-peck-and-others-7-april-1842/1



Louisa Ellis Lee was born in this home in 1850



John Ellis Pioneers & Promiment Men of Utah 1851



Side View of Grandma Ellis's Adobe Home built in Bountiful in year 1860



Grandma Ellis's Adobe Home built in Bountiful in year 1860

Grandma Ellis's Adobe Home

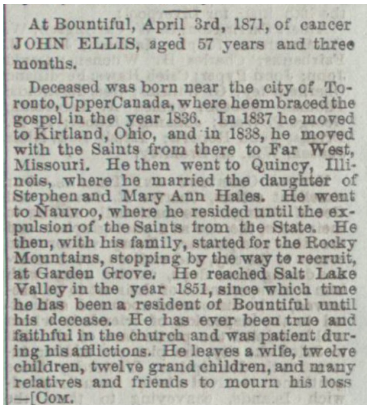


An original photograph taken in about 1870 of JOHN ELLIS & wife HARRIET HALES & given to

Mildred LEE THURGOOD by her Mother Harriet Louisa ELLIS who married Daniel Carter LEE

John Ellis and Harriet Hales

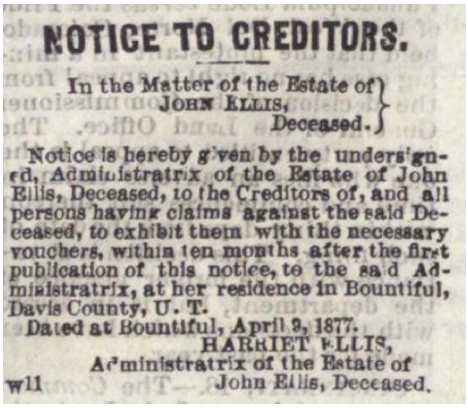
An original photograph taken in about 1870 of John Ellis and wife Harriet Hales and given to Mildred Lee Thurgood by her mother Harriet Louisa Ellis who married Daniel Carter Lee



At Bountiful, April 3rd, 1871, of cancer JOHN ELLIS, aged 57 years and three months.

Deceased was born near the city of Toronto, Upper Canada, where he embraced the gospel in the year 1836. In 1837 he moved to Kirtland, Ohio, and in 1838, he moved with the Saints from there to Far West, Missouri. He then went to Quincy, Illinois, where he married the daughter of Stephen and Mary Ann Hales. He went to Nauvoo, where he resided until the expulsion of the Saints from the State. He then, with his family, started for the Rocky Mountains, stopping by the way to recruit, at Garden Grove. He reached Salt Lake Valley in the year 1851, since which time he has been a resident of Bountiful until his decease. He has ever been true and faithful in the church and was patient during his afflictions. He leaves a wife, twelve children, twelve grand children, and many relatives and friends to mourn his loss —[Com.

Death notice Deseret News 1871-5-24



NOTICE TO CREDITORS.

In the Matter of the Estate of JOHN ELLIS, Deceased.

Notice is hereby given by the undersigned, Administratrix of the Estate of John Ellis, Deceased, to the Creditors of, and all persons having claims against the said Deceased, to exhibit them with the necessary vouchers, within ten months after the first publication of this notice, to the said Administratrix, at her residence in Bountiful, Davis County, U. T.

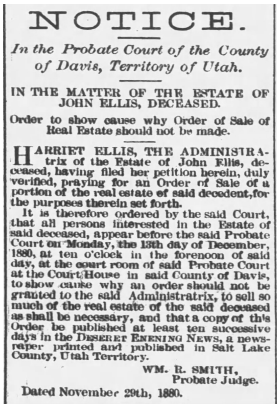
Dated at Bountiful, April 2, 1877.

HARRIET ELLIS, Administratrix of the Estate of John Ellis, Deceased.

w11

1877 - Estate Notice to Creditors of John Ellis

CLIPPED FROM
The Deseret News
Salt Lake City, Utah
25 Apr 1877, Wed • Page 3



NOTICE.

In the Probate Court of the County of Davis, Territory of Utah.

IN THE MATTER OF THE ESTATE OF JOHN ELLIS, DECEASED.

Order to show cause why Order of Sale of Real Estate should not be made.

HARRIET ELLIS, THE ADMINISTRATRIX of the Estate of John Ellis, deceased, having filed her petition herein, duly verified, praying for an Order of Sale of a portion of the real estate of said decedent, for the purposes therein set forth.

It is therefore ordered by the said Court, that all persons interested in the Estate of said deceased, appear before the said Probate Court on Monday, the 13th day of December, 1880, at ten o'clock in the forenoon of said day, at the court room of said Probate Court at the Court House in said County of Davis, to show cause why an order should not be granted to the said Administratrix, to sell so much of the real estate of the said deceased as shall be necessary, and that a copy of this Order be published at least ten successive days in the DESERET EVENING NEWS, a newspaper printed and published in Salt Lake County, Utah Territory.

WM. R. SMITH, Probate Judge.

Dated November 29th, 1880.

1880 - Probate Notice - Estate of John Ellis

CLIPPED FROM
Deseret News
Salt Lake City, Utah
03 Dec 1880, Fri • Page 4



1897 - Old Folks Party (Mentioning John Ellis and Ira S Hatch and others)

CLIPPED FROM
Davis County Clipper
Bountiful, Utah
26 Feb 1897, Fri • Page 1

ELLIS, JOHN (son of John Ellis and Hannah Stoner). Born Jan. 4, 1814, Scarborough, near Toronto, Canada. Came to Utah 1851, Horton D. Haight company.

Married Harriet Hales Oct. 31, 1839 (daughter of Stephen and Mary Ann Hales), who was born June 10, 1824, and came to Utah with husband. Their children: Mary Ann b. Dec. 30, 1840, m. Meltire Hatch; Hannah Isabella b. Dec. 31, 1843, m. Samuel Henrie; Stephen Hales b. Oct. 18, 1846, m. Helen Marr Lee Feb. 13, 1871; John Henry b. March 18, 1849, m. Phebe Clark; Harriet Louisa b. Dec. 21, 1851, m. Daniel C. Lee; Joseph Ezra b. March 28, 1854, m. Elnora Burnham; Sarah Ann b. Jan. 8, 1856, m. Joseph Hogan; Elizabeth Jane b. Jan. 3, 1859, m. Stearne Hatch; Laura Victoria b. Oct. 12, 1861, m. John E. Hatch; Charles William b. April 13, 1864, m. Robenia Marshall; George Franklin b. Aug. 30, 1866; James b. Aug. 12, 1868. Family home Woods Cross, Utah.

Assisted in bringing immigrants to Utah. Helped haul stone for Salt Lake temple. Carpenter; cooper; miller; sawyer. Died April 3, 1871.

Entry for John Ellis (page 858) in Frank Esshom, Pioneers and Prominent Men of Utah: Comprising Photographs, Genealogies, Biographies (Salt Lake City: Utah Pioneer Books, 1913). Accessed 2014 from archive.org.



John ellis







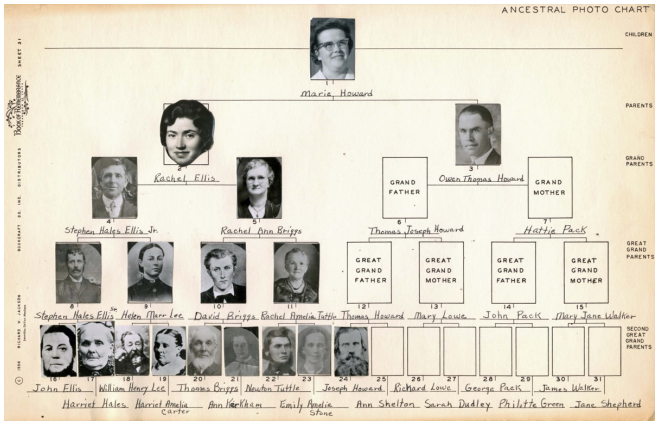
John Ellis and Harriet Hales



John Ellis Home

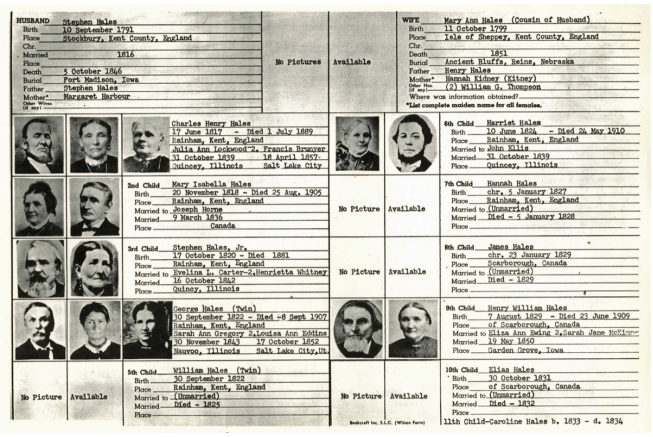
At Bountiful, April 3rd, 1871, of cancer JOHN ELLIS, aged 57 years and three months.

Deceased was born near the city of Toronto, Upper Canada, where he embraced the gospel in the year 1836. In 1837 he moved to Kirtland, Ohio, and in 1838, he moved with the Saints from there to Far West, Missouri. He then went to Quincy, Illinois, where he married the daughter of Stephen and Mary Ann Hales. He went to Nauvoo, where he resided until the expulsion of the Saints from the State. He then, with his family, started for the Rocky Mountains, stopping by the way to recruit, at Garden Grove. He reached Salt Lake Valley in the year 1851, since which time he has been a resident of Bountiful until his decease. He has ever been true and faithful in the church and was patient during his afflictions. He leaves a wife, twelve children, twelve grand children, and many relatives and friends to mourn his loss —[Com.

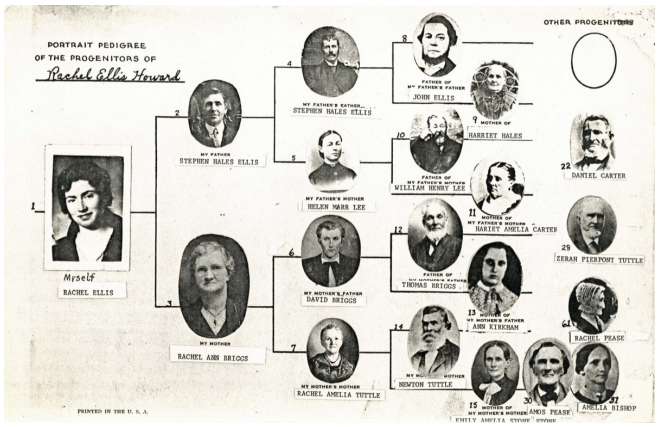


Marie Howard Ancestral Photo Chart

Ancestral Photo Chart



Stephen Hales and Mary Ann Hales Family Group Sheet

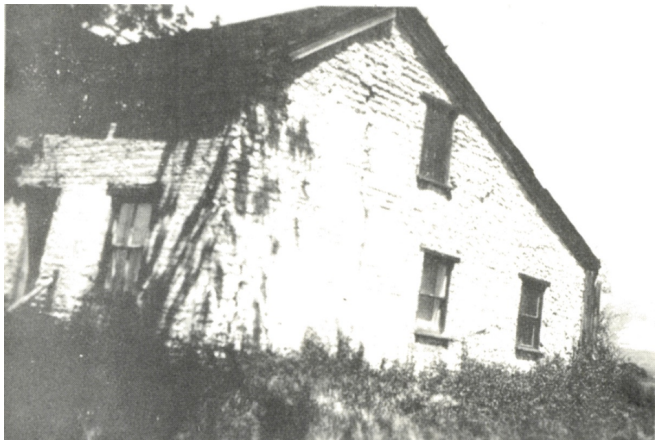


Rachel Ellis Portrait Pedigree



John & Harriet Ellis Home

1st home in Woods Cross Utah



John & Harriet Ellis Home

2nd home in Bountiful Utah



John Ellis



John Ellis & Harriet Hales

John Ellis & Harriet Hales

John Ellis (from his own history, first person)

JOHN ELLIS
1814-1871 (In the first person, taken from is own History)

John Ellis, the first child of John Ellis and Hannah Stoner, was born in Scarborough, Ontario, Canada on 4 January 1814.

From his autobiography:

“The true Church of Jesus Christ has been restored to the earth by a Prophet of God, and we are here to teach you the true principles, as were taught by Jesus Christ, when he was upon the earth! May we come in?" I heard these words and saw the two missionaries at our door, in Scarborough, Ontario, Canada. But then I heard my father, John Ellis, Sr. turn them away. I looked at my mother, Hannah Stoner, but she too, was unresponsive to those words. I couldn't believe it! Didn't they have a strange burning within their hearts upon hearing those powerful words, as I had? But then, I thought of their background and ancestors. My father, as he had told us, was born in Yorkshire, England. He and two brothers had come to Canada in 1800 as yeomen, or farmers. There he had become a cooper also. Working with lumber, making barrels and tubs, and doing carpentry work on the side. His brother, Thomas, settled in Pickering, Ont. and the second brother decided to go on to a new frontier: in Australia, or New Zealand. My father settled in Scarborough, near Toronto which was just a mud hole, no roads, no government, no schools, no churches; so people had to create homes and farms from wilderness among the Indians. My mother, Hannah Stoner, was the daughter of John Stoner, a "United Empire Loyalist" during the Revolutionary War. He had fought with “Butlers Rougers” and so was granted a large portion of land in Hope Township and Scarborough area.

The Stoners were also of the Wesleyan Methodist religion and my father was a staunch Methodist, so John and Hannah had been married some time in 1813 by a "travelling Minister". I was born 4 Jan. 1814 and my brother, William, the next year. Then by court order, my parents had to be married again in the "Church of England", on 16 Jan. 1816. The Protestant marriage was not recognized by Canada's laws, or by King George. In order for mother to petition for a "land grant" as the daughter of a "Loyalist, it was necessary the marriage to be recorded in the Anglican Communion Church of England; in the very church they protested in their beliefs. So I guess, it was natural that they would view another religious belief as a little, too much. Then, too, my younger brother, Thomas, was studying for the Wesleyan Methodist Ministry, and I'm sure their loyalties were to him, when they turned those Mormon Missionaries from our door. But I was still curious about why I had that "burning feeling" when I heard their words of greeting. So I attended their meetings and I investigated their claims thoroughly, by reading their Book of Mormon before I asked for baptism in November 1836. I had not told my parents or even" my eleven brothers and sisters of my intentions. I knew their strong "anti" feelings toward the missionaries, and their activities in our community.

My secret baptism had been a joyous time for me, to be able to declare my true feelings to my Father in Heaven and to commit myself, for the rest of my life, to living His laws and commandments. But it was a sad time, when my family found I had gone against their wishes, and had actually given up their professed religion, to join another. Their bitter feelings made me realize that I could no longer be happy in their home. So on that winter night in 1837 I bade good night to my family, but the tears in my eyes belied its truth. For I knew that I would never see any of them again in this life. I skated around Lake Erie and into the United States.

We believe he finally arrived at Kirtland, Ohio, where he joined the main body of the Saints.

The missionaries had promised that we ‘would find friends and loved ones’ if we had to leave our homes to follow the dictates of our hearts. So I was most happy to join with other families from the Scarboro area who were living in Far West, . when I eventually made my way there. The Saints were advised a 'Temple would be built there. The Hales family, Stephen and Mary Ann, were very good to me and took me into their home. It was there, at Far West, that I first saw the ‘Mormon hating mobbers’ gathered to drive us from our homes. Joseph Smith and five companions were imprisoned in Liberty jail for six months. Much of the time they were in chains, food not fit to eat, and even poison was given them in food, making them very sick, and only through the blessings of the Lord, they were preserved, and at last freed. With all three of the Presidency in prison, the burden of removing the Saints from Missouri was placed upon Brigham Young. He showed his leadership ability in arranging and devising plans for every soul to be helped, in their move to Illinois.

I was able to help the Hales in their move (from Missouri) and then returned, time after time, to take other Brothers and Sisters to Quincy, Illinois. We were received there with a friendly welcome and the residents voiced their disapproval of the treatment we had received from the Missouri mobs.

At Quincy, on 31 October 1839, I was married to the lovely Harriet Hales. I guess I fell in love with her upon first sight, but because of 10 years difference in our ages, I had waited until some time after her fifteenth birthday to ask for her hand in marriage. It was a double wedding, as her brother, Charles Henry and Julia Lockwood were married that day too.

This young couple consisted of blue-eyed Harriet, who was of medium height and had dark brown hair, and John, who was a large man at six feet tall with very dark hair and blue eyes. They lived in Quincy, Illinois for a time.

The names of the Quincy Branch members dated 21 June 1840 were listed. Among them were the names of John Ellis and Harriet Ellis. Also listed were the names of Stephen and Mary Ann Hales (Harriet's parents) and three of her brothers: Charles Henry and his wife Julie Ann, Stephen Hales Jr. and George Hales. Another name of later interest to us was that of William Thompson and Elizabeth, his wife. In Quincy, on 30 December 1840, the first of the Ellis children was born - a little girl named Mary Ann. Then the trouble began again, when the Quincy politicians found they could not influence the "Mormon votes" to their advantage in elections. So we moved to Nauvoo (Illinois) where our second child, Hannah Isabella, was born 31 Dec 1843 At Nauvoo.

The Prophet had purchased land for $14,000, on long-term notes, of a place called Commerce. It was about 50 miles up the River from Quincy, and an excellent site for a city. The Mississippi River made a half circle around the place, giving three fronts on the River. After draining the swamps, and much hard work, it became Nauvoo, the Beautiful.

At Nauvoo, I became a bodyguard for the Prophet Joseph, and also a member of the Nauvoo Legion. The Prophet vowed that "we would never be driven from our farms and homes again. " He organized the Nauvoo Legion, an army of men, who were trained to protect our city, our families and homes, and the farmers of the surrounding countryside, which we were called to do many times. I served as Quartermaster in the Legion.

When Joseph was to be arrested, for the so-called attempted murder of Missouri Governor Boggs, Joseph went into hiding, and I helped with his seclusion. But soon, he gave himself up and proved he was not guilty of the attempt. He urged the people to work longer and harder to finish the Temple, as he predicted his own fate when he said in Conference, "I shall not be sacrificed until my time comes, then I shall be offered freely. The Kingdom of God was set upon the earth from the days of Adam to the present time They will never have the power to kill me until my work is done."

Nauvoo had risen from a swamp and wilderness in 1839, to a commonwealth, of twenty thousand Saints in 1844. In June 1844, threats were made to exterminate the Saints and utterly destroy the City, by Missouri and Illinois mobs. The City was placed under martial law and the Legion called out to serve in self-defence. As the Prophet stood before us in the uniform of a commanding General, He said "It is thought by some, that our enemies would be satisfied by my destruction. But these men are moved upon by the adversary of all righteousness, and He is out to destroy every man woman and child, who believes the doctrine that God gave me to teach to this generation. On 22 June, Joseph and Hyrum decided to save the people of Nauvoo from the fate of being driven from their homes again. They had been told that, the officials wanted only Joseph, but Hyrum refused to leave his side, knowing he also would be killed. So both planned to leave the City, to go to the West and seek a place of refuge for them all, at a later date. However, his wife, Emma, sent a letter to Joseph saying the people thought him a coward in deserting his flock for the wolves to devour again, he returned saying, "If my life is of no value to my friends, it is of none to myself.. I go like a lamb to the slaughter."

They were taken to Carthage jail to stand trial, but were murdered on 27 June 1844. We had lost our beloved Prophet!

So a meeting was called to determine who was to lead the Church, on 8 Aug 1844. Sidney Rigdon gave his revelation as to the Lord appointing him "guardian of the Church", then in the afternoon Brigham Young spoke, telling us of the power given the 12 apostles, and all the keys of the Kingdom, they stood next to Joseph Smith. We saw his whole being changed as the mantle of Joseph fell upon him, and his stature grew to the form of Joseph, and his voice became that of Joseph's even to the slight whistle from a broken tooth that distinguished his speech from any other. No one could doubt his power, through this transformation before our very eyes. We were absolutely convinced that Brigham Young, as President of the Twelve, was the lawful successor, and we raised our hands to sustain him Again we were ordered to prepare to vacate our City and leave our homes for the mobbers to plunder.

At a Conference, in Oct. 1845, Elder Parley F. Pratt spoke to us. The Lord has another purpose to bring about and fulfil. We know that the great work of God, must all the while, be on the increase and grow greater. The people must enlarge in numbers and extend their borders. They cannot always live in one city, nor in one country. They cannot always wear the yoke; Israel must be the head and not the tail. The Lord designs to lead us to a wider field of action, where there will be more room for the Saints to grow and increase, and where there will be no one to say "we crowd them." And where we can enjoy the pure principles of liberty, and equal rights. One small nursery many produce many thousands of fruit trees while they are smal1, but as they expand toward maturity, they must needs be transplanted, in order to have room to grow and produce the natural fruit. It is so with us. We want a country where we have room to expand and to grow. In short this people are fast approaching that point, which ancient prophets have long since pointed out as the destiny of the of the Saints of the last days."

In Jan. 1846 it was announced the exploration of California and regions west of the Rockies, showed a good valley in the mountains and that we were to depart in the Spring, so water and grass would be available for teams. By Feb 6, the mobbers struck, and the first wagons, loaded with only the necessary things for life, started crossing the Mississippi River, bound for the unknown. I helped to move my family to Garden Grove and then returned many times to bring those Saints, who had no teams or wagons and were destitute from the robbings of the mobs.

Harriet and I went on to Fort Madison, Ill. where our first son was born, Stephen Hales Ellis, on 18 Oct 1846. It had just been two weeks before, that Harriet's father, Stephen, had gone out to look for oxen that had strayed and drank some poisoned water and died. I had loved that man as a father, and mourned his passing.

Harriet's father, Stephen Hales died on 5 Oct 1846. His Widow, Mary Ann, subsequently married William Thompson, a widower whose wife had also died, We assume that the Thompson and Ellis families had long been friends, because their names all appear on the Quincy Branch list of Members.

We wondered why the Ellis family had moved to Fort Madison. In the low places, a sort of scrub oak grew in abundance. Slats had been cut from this scrub oak. These were wet and curved to form the rounded boards for making barrels, buckets, wash tubs, etc. It is possible that John Ellis, in pursuing his trade as a carpenter and cooper, moved there where he could obtain materials for his trade.

We then moved across the river to Appanoose, Hancock, Illinois, where our second son, John Henry, was born on 19 March 1849. Shortly after that event we went to Garden Grove to live until the following spring. Homes had been built there, and gardens planted for those families who were unable to go to Salt Lake Valley in one season. We started for the Salt Lake Valley in 1850.

They traveled across the plains in the Garden Grove Company which arrived in Salt Lake on 24 September 1851. The report of this company reads: "A company of Saints consisting of 21 families left Garden Grove 17 May 1851, and upon arriving at Kanesville engaged the services of Harry Walton, an outsider, to lead the company." …the captain was a non-Mormon who had been to California with his family, and the Saints thought he would make a good captain because he was familiar with the route. The company was organized into tens and captains were chosen. When they were all organized there were 60 wagons that traveled along together and they claimed to carry the first threshing machine. Because Captain Harry Walton was not a Mormon, he traveled on Sundays, but he stopped where there was water to wash.

At the end of the long and arduous journey we finally arrived at our destination. At last we would be able to choose where we were to live, and not fear that we would again be driven from our homes. We could enjoy family life, and the associations of our fellow Saints in worshipping and living the Gospel, as it had been given us. Daniel Woods had made a settlement in 1849, just north of Salt Lake, and just south of Session's settlement. We decided to settle there. I had land to clear and farm, and good neighbors who needed trade as a cooper. I made barrels, churns, buckets and wash tubs. The large one I made for Perrigrine Sessions became a "traveling tub". Neighbors from miles around borrowed it for their laundry and baths. Many stories were told of this tub.

I built a small home for our family and there acquired two sites for molasses mills. I purchased from Heber C. Kimball II, his grist mill on Mill Creek, and ran it for many years. The molasses mills were the first in the community and my sons, as soon as they were old enough, helped with their operations. I also raised cattle and sheep.

Molasses was one of the principal staple items in the Woods Cross area. It was often the only sweetener available since sugar cost money and money was the rarest commodity of all. Since the molasses mill was expensive and making molasses was a long slow process—most mills could turn out only 16 gallons of syrup a day—John Ellis made molasses for most of the residents of the area. He used corn stalks at first or squash, later he used cane grown on the Ellis property near the Bountiful Cemetery on the bench land farm. He could use his own cane and sell the finished product or he could grind the cane grown by his neighbors and charge them a toll—every fourth gallon. It took about 80 gallons of syrup to produce 8-10 gallons of molasses. Youngsters came from miles around with their pails to get the skimmings to make candy.

In this one-room log cabin, just three months later another daughter, Harriet Louisa, was born on 21 December 1851. This must have been a merry Christmas for the family.

The covered wagon was used as sleeping quarters for some members of the family. They also had trundle beds, which were tucked under the regular beds and hidden with a valance during the day. This one-room log cabin remained standing until 1944. It had been used for many years as a cow stable.
Seven more children were born to John and Harriet in this log cabin, which served as the family home until 1869. These children were: Joseph Ezra, Sarah Ann, Elizabeth Jane, Laura Victoria, Charles William, George Franklin and James. Franklin died from scarlet fever when he was fourteen months old and James died from measles when he was just nine months old.

In 1869 a four-room adobe house was completed. The adobes were made of clay and straw by Mr. Ellis and his sons at a nearby adobe yard. The carpentry work on the house was done by Henry Hales (either Harriet's brother or her nephew) with lumber sawed from logs which were procured from the canyons east of Bountiful.

The Ellis home was a hospitable one. The mother was a capable, refined woman, and her husband was a happy, jovial man who loved young people. Naturally their fireside was often the scene of social gatherings. These two often sang together for the entertainment of their family and social gatherings.

Our son, John Henry, was especially gifted as a musician, and our home was a gathering place for the young people who loved to sing and dance. Those were happy times for all of us. As I look back over my life, I have many memories. Some of the sad ones were of being forced to leave the home of my parents and family in Scarborough, Ontario, Canada. I never obtained forgiveness for listening to the Missionaries and being baptized. My testimony of its truthfulness was never listened to, nor understood by them. But, I am ever thankful for being led to the Hales family, who gave me the love, and family life I needed. I was sad to see them both succumb to the ravages of the harassments of the mobs, and to be buried on the Plains, en route to the "promised land" they'd looked forward to. I am thankful for my lovely wife, who has always been at my side, through all our hardships and persecutions. She bore twelve children, ten of whom, we reared and saw married to fine mates.

The first four years in Utah were not easy, but they experienced the joy of building for the future. In 1857 this future was threatened by the advent of Johnson’s Army. While his family moved south to Cove Fort, John Ellis was stationed in Echo Canyon. The muster roll of Company D, 2nd Battalion, 4th Regiment of Infantry, Nauvoo Legion, on file in the office of the Utah Historical Society shows John Ellis as captain from 9 November through 28 November 1857.

I am thankful for those many trials and tribulations that we had to endure, as they served to strengthen my testimony and bring me closer to our Lord, and Master. I am most grateful for having known and been a personal close friend to the Prophet Joseph, and to his brother Hyrum, who blessed and ordained me an Elder at the time of trouble in Nauvoo. I was ordained a Seventy and hold that office today. After our arrival in the Valley I was called to again be in the Militia, (which was organized from the old Nauvoo Legion) in Salt Lake City. We were called to check Johnson's army in 1857 Because of false reports from conspirators in Salt Lake to the U.S. Government, an army was sent to Utah ‘to put down the rebellion’. The command was given to General Johnson, who was from the South, proud and haughty. He looked upon the Mormon as “rebels” and his troops, while on the march, boasted of what they would do when the arrived in Salt Lake City. They planned to pick out the houses they would inhabit, and farms and property, and the women were to be distributed among them. ‘Beauty and body’ were their watch words. President Young ordered out the Militia to maintain the pass, by force of arms, against any attempted invasion. He sent a letter to the army, then camped at Green River, Wyoming, forbidding them to enter Utah Territory. We were instructed to annoy the troops, stampede their cattle, set fire to their trains, burn the countryside before them, so there would be no feed, keep them from sleeping by night attacks, blockade the roads, but strictly avoiding the taking of life. These troops were forced to

face the snow and sleet of the most severe winter weather. Colonel Kane, an old friend to the Mormons interceded, and the new Governor Cummings sent word back to Washington, of the true circumstances, and that there was no rebellion. The army was to enter the Valley, but refrain from stopping in the city. However President Brigham Young took no chances and ordered us to fill our homes with straw and place straw in our gardens and fields, so that everything could be burned if Johnson's army did not keep their word to leave our houses and fields alone. We were ready to be driven from our homes again, but this time it was to be on our terms. We would leave the desert as barren as when we found it. We would not leave them our homes and crops another time! With the knowledge of our decision, Johnson proceeded on to the Fort, and our homes were saved. The United States appointed governors and judges, who gave us much opposition and trouble. But the Lord pulled us through it all, with our religious freedom intact.

John was not well during the last years of his life. He had what was probably cancer of the face and suffered very much. It became necessary to feed him with a cup having a spout. One time when he was returning home after having treatments in Salt Lake City, the freight train stopped at the lane (near Walter Hogan's house) where his boys met him and carried him home in a rocking chair. Before he died, John wanted to see his son, Stephen, and Helen Marr Lee married. They stooped beside his bedside while the ceremony was performed, and at a later date they were sealed at the Endowment house in Salt Lake City. .

Around his 57th birthday: I journeyed to Salt Lake yesterday, by freight train, to see a doctor there. He examined me and then said I had cancer of the face, and there was not anything he could do to help me. So I know my days are numbered. My 57 years on earth will not be in vain if I can leave my fervent testimony with my posterity. I know that we have the only true Church of Jesus Christ on the earth, and that it is led by a chosen Prophet of the Lord, and will continue to be so led until He comes again in the flesh. I am ready now to meet my Lord, and Savior, with love in my heart for Him. I shall miss my loved ones, for they have all brought me much joy. I leave my blessings upon you all in His name.

Deseret News announcement of death by cancer, of John Ellis (pioneer) 24 May 1871

John Ellis died at South Bountiful Davis Co. Utah 3 April 1871, while the whole area surrounding Bountiful was one big ward. He was 57 years and nearly three months old at the time of his death. Deceased was born near city of Toronto, Upper Canada, where he embraced the gospel in the year 1836. In 1837 he moved to Kirtland, Ohio and in 1838 he moved with the Saints to Far West, Missouri. He then went to Quincy Illinois, where he married the daughter of Stephen and Mary Ann Hales. He went to Nauvoo where he resided until expulsion of Saints from the state. He then, with his family, started for the Rocky Mts. stopping by the way to recruit at Garden Grove. He reached the Salt Lake Valley in 1851, since which time he has been a resident of South Bountiful until his demise. He was patient in his suffering and was always a true and faithful Latter Day Saint. He was survived by his widow, ten of his twelve children, and nine grandchildren. and many relatives and friends to mourn him.

John Ellis, Faithful Friend and Pioneer

JOHN ELLIS

On Jan 4, 1814 near Toronto, Canada, John Ellis was born to John Ellis and Hannah Stoner. He was their oldest son. His parents were of English and Yankee descent. His father had emigrated from England and his mother's family had moved from American soil to Canada after the Revolution because they were Tory sympathizers. Her father was rewarded with a tract of land for his loyalty to the crown.

John converted to the LDS Church in 1836 while in Canada. He was part of the group, which included John and Lenora Taylor, that embraced Mormonism. His family was not convinced and were disappointed in his decision. In 1837, he emigrated to Kirtland, Ohio skating the frozen waterways along Erie Lake to get there! He was skilled in carpentry and helped with the construction of the Kirtland Temple.

He suffered the persecutions and privations of the Saints while at Kirtland and moved with them to Far West, Missouri in 1838. More of the same treatment was experienced at Far West and the Saints were driven from that state and fled to Quincy, Illinois where the citizens who disapproved of their unfair treatment, welcomed them. Here, he courted Harriet Hales whose family he had known in Canada. They had been particularly kind to him through all the Missouri trials. They were married Oct 31, 1839. John and Harriet are listed in the minutes of Quincy, Illinois, Branch record, 21 June, 1840.

They moved to Nauvoo, after the land was drained and made hospitable for the Saints to settle there, and began their family. They became the parents of twelve children, two of whom died in infancy. (See Harriet Hales history for a list of their children). John is listed on the roll call of the Nauvoo Legion, pgs 12, 79 and 83. He was also in the Nauvoo Band. When the Saints were expelled from Nauvoo, they made their way to Garden Grove, Iowa where they stayed until 1851. At that time, Brigham Young urged all Saints to gather to the Salt Lake valley and they prepared to follow his instructions. It is said that one of the reasons they didn't go sooner was because kind-hearted John divided his teams and traveled back to the Nauvoo area to assist those less fortunate Saints.

There has been some confusion from individual family stories as to who led their wagon train when they immigrated to Utah. Listed are some of the suppositions although, it seems the most well documented is that they traveled with the Independent Garden Grove Company led by non-member Harry Walton who was returning to California (this company did not keep a roll call). #1 Traveled to Utah with the Heber C. Kimball Company in 1848 (their records are not listed on the company rolls. Isabelle Hales Horne, Harriet's sister and her family were with this company). #2 Immigrated to Utah with the John Taylor company (names not listed on roll call. There is mention that John Taylor may have joined their train for a time on one of his trips returning from the east.) #3 Immigrated to Utah with the Horton D. Haight company (names not on the roll call). It is rather interesting to note that various family stories attempt to tie the family's immigration to a more prestigious and prominent church figure and going to Utah earlier than is actually the case. We do know that the Ellis family were friends with the Taylors and Kimballs and also, since the Sessions, Hales and Ellis families all had common grandchildren, it is probable that there was some confusion as their histories were recounted.

There are several versions of their sealing. One history states that John and Harriet were sealed by Brigham Young in his office in 1853. The other, that they were sealed in the Old Endowment House in SLC on March 24, 1853 probably by Heber C. Kimball. John and Harriet's family was sealed to them after the Salt Lake Temple was dedicated in 1893.

After they arrived in the valley, John used his teams to make several trips to assist Saints immigrating to Utah and endured the privations and hardships incident to the long trek across the plains. He helped haul stone for the Salt Lake temple. He was a carpenter, cooper (barrel maker) and mill-wright. John had brought his own tools to the valley and made wooden tubs, barrels, buckets, churns, washboards, etc. for his family and his neighbors' use. He also made some very fine furniture for his home.

John and Harriet moved to Bountiful soon after their arrival in the valley and he built a one room log house.

Later. He built an adobe house that was still housing family members in 1920 and then was used as a cow shed into the 1940s. At one point in its history, his granddaughter stated, “the house still stands as a monument of frugality, industry and perseverance.” John and his sons were involved in farming. They joined with other settlers in the area to form the Bountiful Coop which was beneficial to all involved. John was a successful farmer and his family became people of some means. (In the 1880 census, Harriet is listed as having 25.58 acres at Woods Cross and their son Stephen, 169.25 acres).

The Ellis family were known to be hard workers. They built the first mill on their farm and made molasses for most of the residents of the area. They used corn stalks or squash until later, when sugar cane grown on the Ellis property near the Bountiful cemetery became available. John would use his own sugar cane and sell the finished product or he would grind the cane grown by his neighbors and charge them every 4th gallon. He became quite ‘famous’ for the quality of his molasses. His granddaughter records, “I have often heard my mother say the children would come for miles around to get a bucket of the skimmings to make candy. They would often have candy pulling bees after getting together to pick fruit of which there was an abundance of plums, apples and peaches to dry for winter use. I can well remember being a child and riding with my father on a load of sugar cane to my grandfather’s farm to watch the horse pull the mill around and around to squeeze the juice out of the cane as it was put to the mill by my father. And how happy we would be to also be given a pail of the skimmings to bring home. These are some of the happiest recollections of my childhood days.” Molasses was one of the principal staple items in the Woods Cross area. It was often the only available sweetener since sugar was a rare commodity and cost money, which was even more rare!

The type of soil the can was grown in affected the color of the syrup. It took about 80 gallons of syrup to produce 8 to 10 gallons of molasses. The roller mill was turned by a horse or mule hitched to the end of a long sweep. As the animal circled, the cane was fed into the rollers and the bright green juice dropped into a burlap covered barrel. Then it was poured through several layers of cheesecloth in into the boiler trough, which sat on a brick furnace. The syrup was boiled about 3 or 4 hours until it made a thick caramel colored liquid. As the syrup boiled, a dark foam appeared on the top which was skimmed off with wooden ladles or metal skimmers with small holes in the bottom. These skimmings were the pay for the family members assigned to the process as the making of molasses was an every-family-member affair. During the molasses making season, Stephen and John Henry, who worked out for wages, returned home to help. When the syrup was done, it was poured through additional cheesecloth into storage barrels made by John.

Harriet was very supportive of her husband in his many and varied ways of making a livelihood and also helped with the comfort and progress of the community, They were known for their hospitality and often entertained as the couple both sang well. John was considered a good neighbor to all. He had a jovial per-sonality and enjoyed helping his neighbors. (Note* All of these characteristics were passed down through the generations. NaRae Ellis Petersen, great-great granddaughter of John, recalls that one of her fondest childhood memories was listening to her dad and uncles sing together. Valerie Petersen Mason, NaRae’s daughter remembers that her grandfather-Pa-was also a jovial person and always ready and willing to help anyone in need. She was staying with him and Quetta-Bessie-when they lived in Pocatello. Pa came home and announced he and a friend were going to help a couple they had met at the bar move because they had no one else to lend them a hand.)

John was stricken with cancer of the mouth or face for several years. It became necessary to feed him from a cup having a spout. When he returned from SLC after treatments, his sons would meet him where the freight train stopped at Hogan’s Crossing and carry him home in a rocking chair.

Before he died, it was his wish to see his son Stephen, married to Helen Lee. They stood by his bedside while the ceremony was performed. At a later date, Stephen and Helen were sealed in the Endowment House in Salt Lake City.

Geneological records show that John was blessed and ordained an Elder by Patriarch Smith, the prophet Joseph Smith’s father. John was well acquainted with all the general authorities of the church. He was present

when Joseph Smith preached his last sermon before going to Carthage Jail. He is believed he was ordained to the office of a Seventy in Feb of 1856 or 57 but no record has been found to confirm the ordination.
Early in 1871, he became severely ill and passed away on Apr 3. He was buried in the City Cemetary now known as Bountiful Memorial Park Cemetary. A beautiful, large headstone marks his and Harriet's gravesite.
John is listed in the Pioneers and Prominent Men of Utah along with his son, Stephen Hales, Ellis.

History of Harriet Hales Ellis written by Sylvia Barlow, granddaughter

Harriet Hales was born in Kent, England, on June 10, 1824, the daughter of Stephen and Mary Ann Hales. In June of 1832 the family, then consisting of the parents; five boys, Charles, George, William, Stephen and Henry; and two girls, Isabella and Harriet; emigrated to Canada. They sailed on a ship, and the voyage took them eleven weeks. The subject of this sketch spent her eighth birthday anniversary on the ocean. She had the sad experience of seeing one of her twin brothers, William, buried at sea.

They settled in Toronto, Canada. Here the family joined the Mormon Church. When they were first invited to attend a Mormon meeting the Father agreed to go to the service, but he said that he would soon knock that into a cocked hat. However, before the service was over he knew that he had found the truth. Soon after this the whole family was baptized.

In the spring of 1838 they started by team to join the body of the Saints at Far West, Missouri, arriving in the fall of the same year. While at Far West they endured the persecutions by the mobs with the rest of the Saints. It was here they first met the Prophet Joseph Smith. After their expulsion from Missouri they moved to Quincy, Illinois. There, on October 31, 1839, Harriet married John Ellis, a native of Canada, who had joined the Church and emigrated to Quincy.

Four children were born to Harriet and John Ellis while they lived in Quincy; namely, Mary Ann, Hannah Isabella, Stephen Hales and John Henry. In 1842 they moved to Nauvoo where they lived until the expulsion of the Saints by the mob.

Harriet's father and mother joined them to commence the journey across the plains. One day the oxen strayed away, and Harriet's father went to search for them. He became fatigued, and reaching a spring of water, he drank from it. It was later learned that the water was poisoned, and it caused his death. His wife, Mary Ann, started the journey, but she also died while crossing the plains.

They started for the Rocky Mountains in the Spring of 1851, and it is believed that they were in John Taylor's company. Harriet's younger brother, Henry, and his family were also in the same company. They arrived in Salt Lake Valley in September of 1851. Harriet's sister, Isabell(a)'s two sons, Joseph and Henry Horn(e), met them in Parley's Canyon and took them to the Horn(e) home. Isabell(a) and her family had come west with the second company of pioneers in 1847.

After resting a few days they went on to Bountiful where they proceeded to make a home. Four months after their arrival a baby girl was born to the family, and she was named Harriet Louisa. They built a one room log house in which they lived for a number of years. Later, in about 1867, they built a four room adobe house. It was quite a roomy house with a large attic, and was built on their homestead which was located a quarter of a mile south of the Woods Cross depot. Six more children were born to the family, Joseph Ezra, Sarah Ann, Elizabeth Jane, Laura Victoria, Charles William, George Franklin (who lived on year), and James (who died at ten months).

The family engaged in stock raising. They kept a little flock of sheep to supply wool for clothing. The wool was prepared for use by the industrious mother. She sewed for her family by hand, even making trousers for her husband and sons. She also made them straw hats by braiding the straw and sewing the braids together. They made their own soap and candles. When the grain was ready for harvest it was cut and cradled by hand. During the harvest when the men worked hard Harriet lunches and a cool drink and sent them to the fields during the morning and afternoon. They raised sugar cane and had a molasses mill on their bench land farm. This mill was one of the first in Bountiful. Youngsters came from miles around with their pails to get the skimmings to make candy.

The Ellis home was a hospitable one. The mother, and subject of this sketch, was a capable, refined woman, and her husband was a happy, jovial man who loved young people. Naturally their fireside was often the scene of social gatherings. These two often sang together for the entertainment of their family friends. Singing school

was often held in their home.

Tragedy struck the family when the father died, after a severe illness of several months duration. He left his widow and ten surviving children. Some of the cattle and property were sold to pay doctor bills. The mother kept her family together, and in spite of her strenuous household duties, she always found time to take an active part in Church affairs. She was a Sunday School teacher for twenty-five years, and when the Relief Society was organized she served as treasurer of the ward organization. She pieced several quilt tops for the Relief Society organization. She was a very fine needle woman.

She was matron of the Deseret Hospital for about two years. In 1897 she went to live with her youngest daughter, Laura, and she made her home there until her death on May 24, 1910, after having been a widow for 39 years. She had 101 grandchildren, 205 great-grandchildren, and 38 great-great-grandchildren.

Written by Sylvia Barlow, a granddaughter, and originally typed by Veoma M. Stahle, a great-great-granddaughter.

9. Great-grandmother KWJZ-G9D

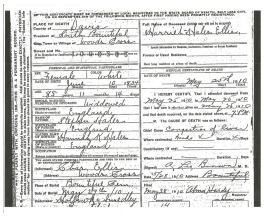
Harriet Hales

1824-1910



Harriet Hales was born on 10 June 1824 in Rainham, Kent, England, United Kingdom and died on 25 May 1910 in Woods Cross, Davis, Utah, United States. Harriet Hales was married to John Ellis.

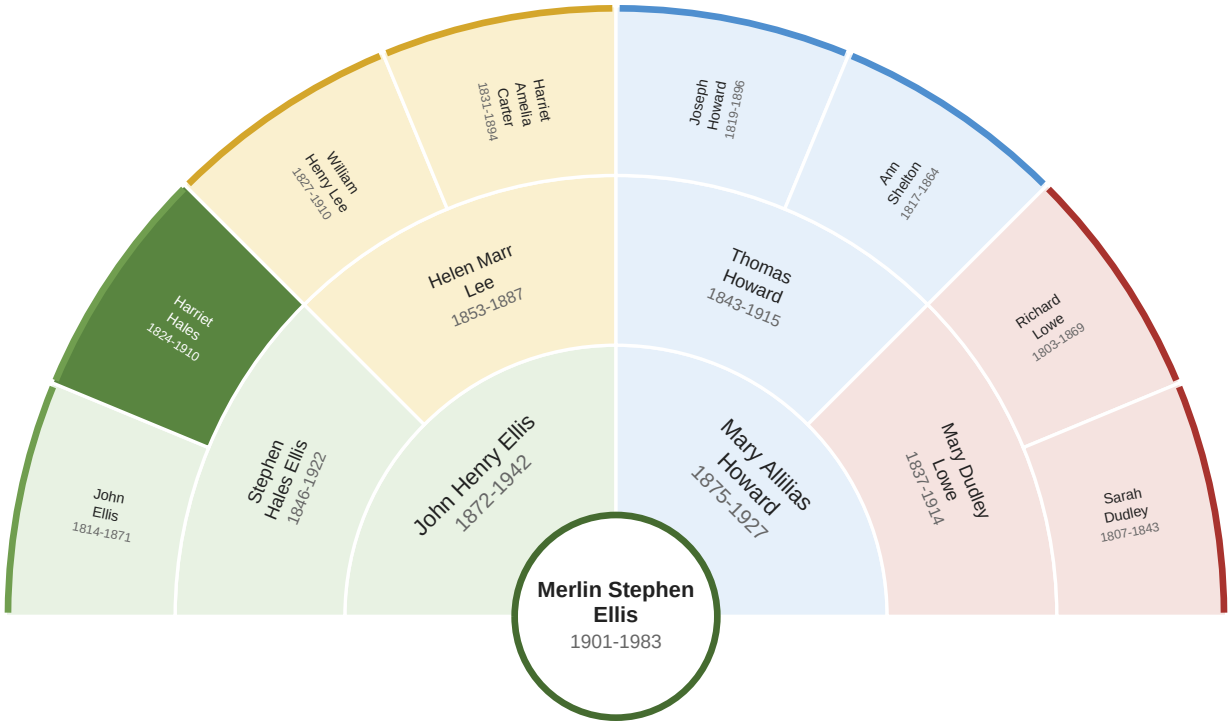
Harriet Hales 1824-1910
Stephen Hales Ellis 1846-1922
John Henry Ellis 1872-1942
Merlin Stephen Ellis 1901-1983









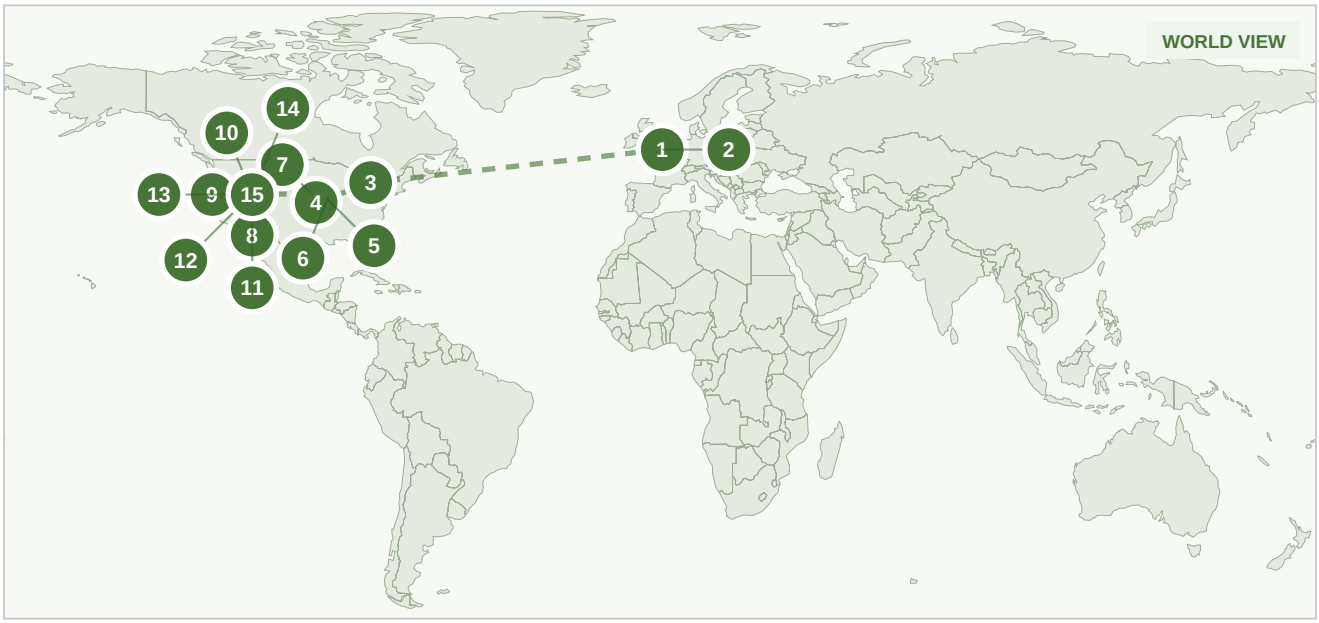


LIFE JOURNEY

Harriet Hales

1824-1910

Known places and dated events recorded in FamilySearch



TIMELINE

1 **10 June 1824**
Birth
Rainham, England, United Kingdom

2 **22 August 1824**
Christening
Rainham, England, United Kingdom

3 **1832**
Immigration
Toronto, Ontario, Canada

4 **1836**
Immigration
Jackson, Missouri, United States

5 **1840**
Residence
Quincy Township, Illinois, United States

6 **1850**
Residence
Hancock Township, Illinois, United States

7 **17 May 1851**
Departure
Council Bluffs, Iowa, United States

8 **from 24 September 1851 to 25 September 1851**
Arrival
Salt Lake City, Utah, United States

9 **1860**
Residence
Bountiful, Utah Territory, United States

10 **1870**
Residence
Bountiful, Utah Territory, United States

11 **1880**
Residence
Bountiful, Utah Territory, United States

12 **1900**
Residence
Davis, Utah, United States

LIFE JOURNEY

Harriet Hales

1824-1910

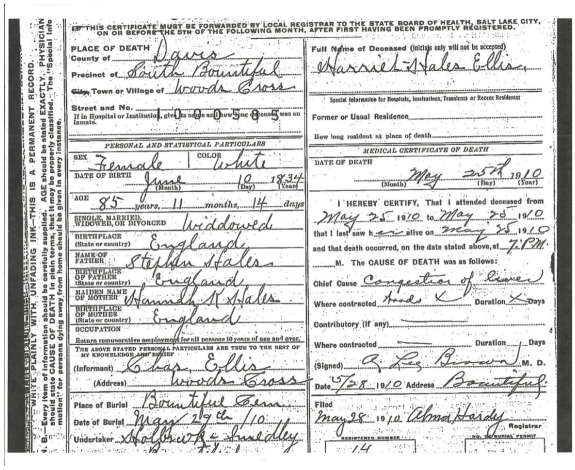
Known places and dated events recorded in FamilySearch

TIMELINE

13 **1910**
Residence
Bountiful, Utah, United States

14 **25 May 1910**
Death
Woods Cross, Utah, United States

15 **29 May 1910**
Burial
Bountiful Memorial Park, Utah, United States



Harriet Hales death certificate. Death certificate says 1834, everything is 1824.



Louisa Ellis Lee was born in this home in 1850



Side View of Grandma Ellis's Adobe Home built in Bountiful in year 1860



Grandma Ellis's Adobe Home built in Bountiful in year 1860

Grandma Ellis's Adobe Home



John Ellis and Harriet Hales

An original photograph taken in about 1870 of John Ellis and wife Harriet Hales and given to Mildred Lee Thurgood by her mother Harriet Louisa Ellis who married Daniel Carter Lee



LATTER-DAY SAINTS' MILLENNIAL STAR. 525

Nottingham, July, 1888.

Editor Millennial Star.

Dear Brother,—Among the events that have recently taken place in one worthy of mention in the columns of The Star. I refer to the visit of my aunt, Sister Isabella M. Horne, to her native country (England), after an absence of fifty-six years. She was accompanied by her sister, Harriet Ellis, of Wood's Cross, Utah, and her son, Richard S. Horne.

This venerable lady left her home in Salt Lake City, Utah, on the 12th of May last, and reached Glasgow on the 20th of the same month.

During her stay in England she visited Rainham, in Kent, her birthplace, went into the old home of her girlhood, and attended religious services in the old church, where she was christened in February, 1813. Sister Horne has availed herself of opportunities of mingling with the Saints, particularly with the sisters of the Relief Societies, giving them good counsel and words of encouragement, and relating much of her experience among the Saints from 1836 to the present. At London she held quite a controversy with two of the leading ladies of the women's suffrage cause, and succeeded in removing some prejudice and imparting information concerning "Mormonism," the "Mormons," and their beliefs and practices, that was new light to them.

One of the ladies was very curious to know how polygamous families get along, and pointedly asked Sister Horne if her husband was a man of many wives. "My husband has other wives" was the reply. With eyes wide open, expressive of the greatest astonishment, the lady asked, "How did you feel?" "Just as you would feel," replied my aunt. "I am a woman like yourself, and, but for my religious convictions, would no more have consented for my husband to take another wife than you would; but I know that the principle of plural or celestial marriage is true and from God. God has spoken from the heavens, and raised up the boy-prophet, Joseph Smith, to establish His kingdom on the earth in these the last days, and I have testimony of the truth of those things. I have had the honor of entertaining the prophet in my own house, and know that he was a man of God." "Well, but you don't expect to convert us to these things?" "Oh, no, madam. If we wished to convert you to our religious belief we would begin with the first principles, not with the highest and most exalted ones."

At Shrewsbury one of the ladies whom Sisters Horne met there stated that she had read a book written against the "Mormons," in which the declaration was made that President Brigham Young was in the habit of murdering his wives when he became tired of them. Sister Horne looked the speaker in the face and asked, "And did you believe such trash as that?" "I did, for I knew nothing to the contrary." "I am surprised," said Sister Horne, "that any sensible woman should credit such falsehoods. No man loved his family more dearly than did Brigham Young, and he was greatly beloved by them." The lady expressed pleasure at hearing these statements in emphatic refutation of the outrageous slander.

Mr. Editor, here was one of Utah's "down-trodden" women, "escaped" from her home among the Mormons, defending their religion and bearing testimony of its truth after fifty-two years of personal experience among that people, frequently saying she would be glad to return to her mountain home among the Saints.

Now let the bawling farm-us, or any other defamer of Utah's women, forever hold his peace; for here is a living rebuttal to his foul aspersions in regard to them.

No freer women live on the earth than the Mormon women of Utah, and nowhere else are they placed on such equality with men; nor is her virtue more carefully and jealously guarded than among the Mormons, as evidenced by the testimony of Sister Horne.—Your brother, etc.,

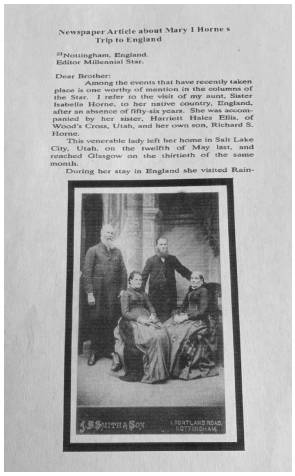
Geo. G. Halls.

Huddersfield, July 18, 1888.

President George Teasdale,

Dear Brother,—Since commencing my labors here in the Leeds Conference, I can say that I have been greatly blessed of the Lord. Brother

Correspondence to Millennial Star, 50:33, Aug 13, 1888 Mary I Horne's trip to England - questioned by a lady about her feelings on polygamy



Newspaper Article about Mary I Horne s Trip to England

23 Nottingham, England.
Editor Millennial Star.

Dear Brother:

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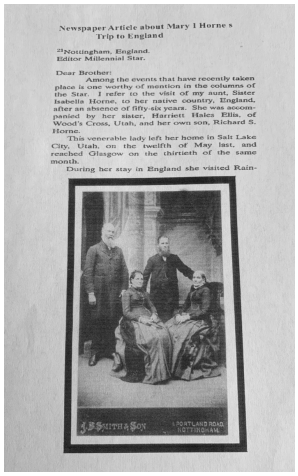
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During her stay in England she visited Rain-

J F SMITH & SON 1 PORTLAND ROAD NOTTINGHAM

Portrait of Mary Isabella, Richard Horne, and Harriet Ellis during trip to England - May 1888

Photo of Mary Isabella Hales Horne, Richard S Horne, and Harriet Hales Ellis during their trip to England as published in the Millennial Star correspondence Vol. 50:33, August 13, 1888; p. 525



Newspaper Article about Mary I Horne s Trip to England

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J F SMITH & SON 1 PORTLAND ROAD NOTTINGHAM

Photo taken of Mary Isabella Hales Horne, Richard S Horne, and Harriet Hales Ellis while on their trip to England, May 1888



Harriet Hales Ellis

Harriet Hales Ellis age 85 ready to depart to Canada and England in 1909 with her sister Isabella Hales Horne



Deseret News
Salt Lake City, Utah
11 June 1910

Ellis Harriet Hales—At the home of her daughter, in Woods Cross, Davis county, Utah, May 24, 1910, Mrs. Harriet Hales Ellis passed away after a long illness, of old age debilities. She was born June 19, 1824, in Gateham, Kent, England, daughter of Stephen and Mary Ann Hales. Her father's family emigrated to Canada in 1832 and settled in Toronto. Here the family became identified with the Mormon Church in 1836. In the spring of 1837 they started by team to join the Saints in Kirtland, Ohio, arriving in the fall of the same year. At Far West they shared in the persecuting and persecutions that the Saints endured at that time. It was here they first met the Prophet Joseph Smith, who at this period was betrayed into the hands of the mob by Colonel George Hinkle, and who with other prisoners was sentenced to be shot without a hearing. After expulsion from Missouri, with the Saints they moved to Quincy, Illinois. There Harriet married John Ellis Oct. 31, 1839, and moved to Nauvoo in 1842, where they lived until expelled by mobs. In the spring of 1851 they started for Salt Lake City, arriving in September of the same year. Here she stopped with her sister Mrs. M. I. Horne, finally making her home in Roundtuit, where she has resided ever since. Her husband preceded her to the other side 23 years ago. She is the mother of 12 children, nine of whom survive, also 101 grandchildren, 205 great-grandchildren and 20 great-great-grandchildren. She was a firm and steadfast member of the Church, holding been a Sunday school teacher for 25 years and Relief society worker for many years. Her kindly ministrations to the sick, her sympathetic heart and loving spirit won the esteem of all who knew her.

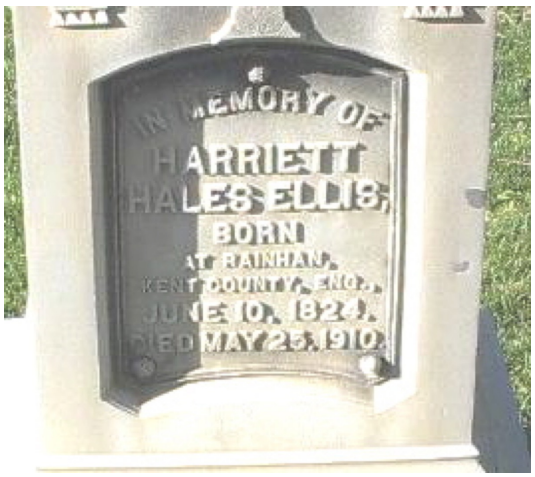
Harriet Hales Ellis - Obituary

Harriet Hales Ellis - Obituary found in the Deseret News on 11 June 1910.











Harriet Hales Ellis



Charles, Richard Isabella and Harriet Hales



John Ellis and Harriet Hales



Harriet Hales Ellis and children





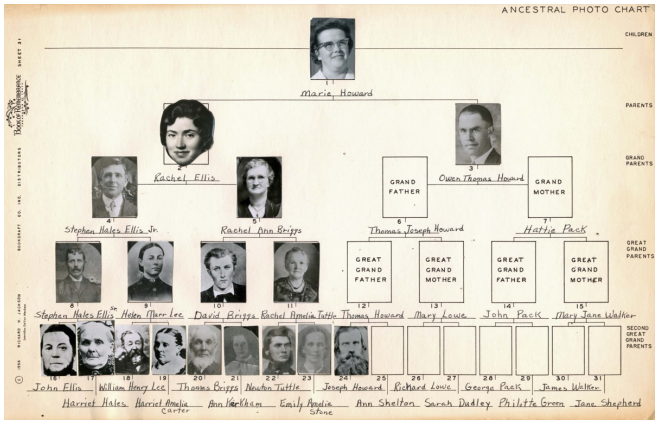
Harriet Hales Ellis and her family
Back row: Charles William, Elizabeth Jane, Joseph Ezra, Laura Victoria, John Henry
Front row: Hannah Isabella, Stephen, Mother Harriet, Sarah Ann, Harriet Louisa



Harriet Hales in a beautiful coat

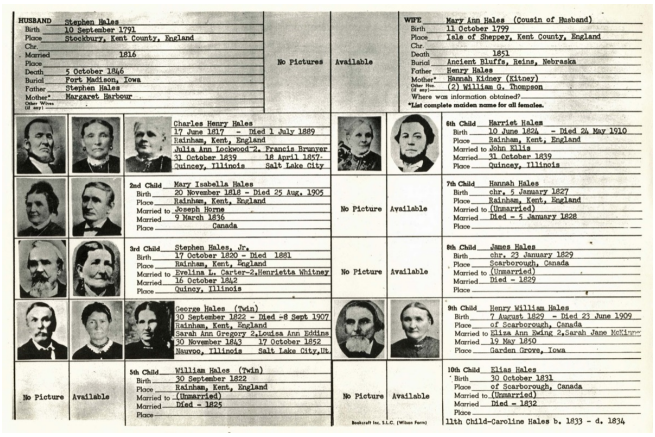


Surviving Children of John and Harriet Ellis

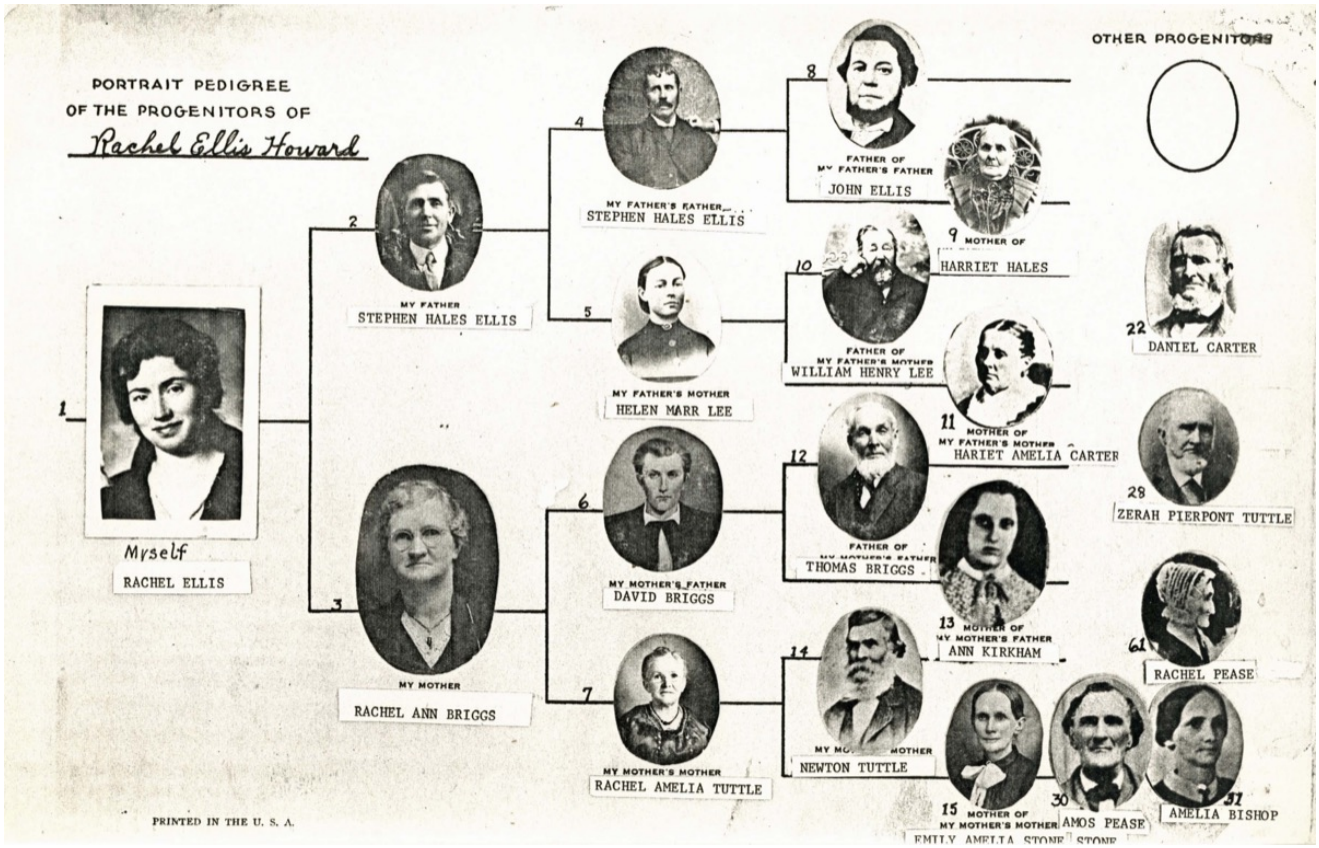


Marie Howard Ancestral Photo Chart

Ancestral Photo Chart



Stephen Hales and Mary Ann Hales Family Group Sheet



Rachel Ellis Portrait Pedigree

Harriet Hales

HARRIET HALES ELLIS

Harriet Hales was born on June 10, 1824 in Rainham Kent County, England, the daughter of Stephen and Mary Ann Hales.

Her father's family immigrated to Canada in the year of 1832 and settled in Toronto. Harriet was eight years of age when they left England. She celebrated her eighth birthday on the sea.

They became members of the Church of Jesus Christ of Latter-day Saints while in Canada in 1836. In the Spring of 1838, they began the journey by team to join the Saints in Far West, Missouri.

They endured the mobbings and persecutions with the Saints at this time. It was here they first met the Prophet Joseph Smith and, at this period of time, he was betrayed into the hand of the mobs by Colonel George Hinckle, and who with others were sentenced to be shot without a hearing. After the expulsion from Missouri, they moved with the saints to Quincy, Illinois.

It was here that Harriet met and married John Ellis on October 21, 1839. She was 14 years old and John was 24 years. Four children were born to them.

In the Spring of 1851, they with four children began the long trek across the plains. Mrs. Ellis walked most of the way. During the journey, her mother fell victim to the long tedious hardships and was buried by the wayside.

They arrived in Salt Lake in September of the same year. They were six months on this tiresome journey. After arriving in Salt Lake Valley, they were sealed for time and eternity in the old Endowment House, 24 day of March 1854.

Harriet proved a firm and ever loyal member of the church. She was a Sunday School teacher for twenty-five years, and a faithful Relief Society worker for many years. It was her older sister, Isabella Horn, who for many years was president of all the Relief Societies of the Church. Mrs. Horn was a very refined, lovable, highly spiritual, dignified lady. Mrs. Ellis also possessed these lovable qualities, often going among the sick and needy to render aid when needed. Her husband suffered greatly for a number of years before his death, leaving her with a large family to care for. She taught a private school in her home to meet the demands of caring for her family. She corded wool and spun and wove the goods, making it into clothing for herself and her children. She was very frugal and energetic, as well as wise in all her problems.

After her children were grown and able to care for themselves, she served in a hospital for those who were mentally ill, rendering such assistance as was needed with such deftness, skill and kindness as would win for her the noble laurels as a Florence Nightingale or Clara Barton have won.

She lived alone until feebleness required her to live with her daughter, Laura Hatch. She passed away on May 24, 1910, at the age of 86. In her passing, Harriet Hales Ellis, went to that great reward which is in store for noble and faithful souls.

by Mildred Lee Thurgood, Granddaughter of Harriet Hales Ellis. 1944

Stephen HALES (1791-1846) compiled by Charles Sanford Woodward, a great grandson

Stephen Hales and Mary Ann Hales, my great grandparents were both born in England. Stephen in Rainham, Kent County, September 13, 1791. Mary Ann in Shepney on October 11, 1798. This couple emigrated to America in the year 1832. Eleven children were born to them. The children's names are: Charles Henry (my grandfather), Mary, Isabell, Stephen, George, William, Harriet, Hannah, James, Henry, William, Eliza and Caroline. Seven grew to maturity. Four died when small. Eliza died on a ship enroute to America, and was sorrowfully concealed in a watery grave. They landed in York, Canada, now Toronto, Canada on June 16, 1832. Here they resided until 1837.

The wonderful message of the Gospel first came to them and was received by a hearty welcome in the hearts and souls of the Hales family. It was given by Orson Pratt to Mary and Isabell. Orson Pratt was then called away on business but told the people that Parley, would be at the next weekly meeting to further explain the message of the new Gospel. All of the Hales family of Stephen and Mary Ann Hales were there and were greatly impressed and happy with the message of Mr. Pratt, and they left their respective churches and attended the Mormon meetings altogether.

They joined the Church in the year 1836 and in 1838 they moved with the Saints to Jackson County, Missouri. They were driven from Missouri to Nauvoo, Illinois. Here they aided in converting the deadly swamps into then the largest and most beautiful city in the State of Illinois. They also endured with the Saints, the sorrows and trouble incident to the martyrdom of the Prophet Joseph Smith and his brother Hyrum. The exodus from Nauvoo, found the Hales family ready and willing to move to the unknown west, to face the desert, Indians, privations and exposure, rather than to forsake the religion they knew to be true. While crossing the plains, the family was called upon to endure the greatest sorrow that could come to a family, that of parting with their wife and mother, who became very ill and died. She was buried on the plains.

CHARLES HENRY HALES, the eldest son of Stephen and Mary Ann, our grandfather, met Julia Ann Lockwood in Quincy, Illinois, and married her on October 30, 1839. One child was born at this place. Julia Ann, George, Gillit and Isabell were born in Nauvoo. Charles Henry and Joseph L. were born in Garden Grove, Iowa. They left Garden Grove in the spring of 1852 and arrived in Salt Lake in September 1852. John T. was born February 1853, being their first child born in Utah. They lived in Salt Lake the winter of 1853, then moved on a farm in Big Cottonwood in the spring of 1854. Here two children were born, Frederick and William. They lived in Cottonwood until the year 1858, when they moved to Spanish Fork, there three more children were born, Josephine, Hyrum and Harriet.

Grandfather Hales married a second wife April 17, 1857, GRANDMOTHER FRANCES BRUNYER. Of this union, thirteen children were born, eight boys and five girls. Their names are, Lucy Amelia, Mary Ann, James Larence, Alma Charles, CAROLYNE ELMIRA, Franklin Henry, Harmon Brunyer, Edward Moroni, Joseph Mathew, Richard Smith, Sarah Jane, Hannah Pamalia and Daniel Wells. Farming was grandfather's principal occupation. He was also a mason by trade. He was very prominent in the building of Spanish Fork. He was a school trustee for ten years. He was a director of the Spanish Fork Co-op. Board for a number of years. He contracted and bui8lt the City Hall in the fall of 1876. He also took an active part in church affairs, and was a staunch observer of the Word of Wisdom, and was strongly attached toe the leaders of the Church, exemplary before his family. He was a member of the Spanish Fork Choir for 20 years, and as they had no music, Grandfather played the

Flute to accompany the singing. He was always ready to help for the betterment of the community. He lived and died a faithful Latter Day Saint. He died on the 1st of July at the age of 72 years and was buried on the 3rd of July 1889 in the Spanish Fork City Cemetery. He was the father of 25 children, 24 survived

him, and 47 grandchildren and 19 great grandchildren. He lived for the purpose, which was the advancement of

the truth, but sacred and sectular. He was missed greatly because of his usefulness and kindness. His memory will always be cherished by those who knew him for his unfaltering faith both in times of trial and prosperity.

Battle of Crooked River

Selections from Windows: A Mormon Family

Skyline Printing, 1985

Selections from the autobiographies of Mary Isabella Hales, Charles Henry Hales, Stephen Hales and from the biography of Harriet Hales in Kenneth Glyn Hales, comp. and ed., Windows: A Mormon Family

AUTOBIOGRAPHY OF CHARLES HENRY HALES

[The oldest child of Stephen and Mary Ann Hales, Charles Henry Hales wrote his biography which is recorded on page 208 of the record of the Second Quorum of Seventies as follows:]

I, Charles H. Hales, was born in the parish of Rainham, county of Kent, England on the seventeenth of June 1817. I was educated and raised under the doctrines of the Church of England. I was baptized in infancy and had godfathers and godmothers to stand responsible for my conduct until I arrived at the age of fourteen. At this age they were no longer held responsible since those being confirmed took the responsibility upon themselves. I did not receive this ordinance myself, since I was not quite old enough to when the bishop visited our parish for confirmation it was established by law that the bishop should visit each parish twice in seven years. At this time all those who had arrived at the age of fourteen were confirmed while the remainder waited for the next term. I was one that had to wait on account of my age, but before the next term my father with his family emigrated to upper Canada in North America. This was in the year 1832.

My father was a boot and shoe maker by trade and he taught me the same business until I was fifteen years of age. I was somewhat adverse to this trade, and when we came to Canada I was permitted to follow any occupation I chose. Accordingly I chose to follow farming which I did until after the time I embraced the everlasting gospel. My father was a professor of religion. He was called a Wesleyan Methodist when we came to Canada, and continued the same faith until Elder Parley P. Pratt came into the providence of Upper Canada and proclaimed the everlasting gospel. I had never embraced any of the systems of the present age, but had been greatly addicted to the reading of the old and new testament. I was subject to many serious reflections and wonderings as to why we had not apostles and prophets on the earth at the present age as was true in former ages. Since I was destitute of the priesthood I could not understand the scriptures. I always endeavored to be honest in my dealings with my fellow men. I had been trained to observe the sabbath very strictly and to be upright and honest in all things; principles which I always endeavored to inculcate and practice according to the knowledge we had of right and wrong.

I embraced the everlasting gospel in the month of June 1836. I was baptized by Parley P. Pratt and confirmed by Elders Orson Hyde and Parley P. Pratt in the fall of the same year. After embracing the truth I went on a visit to Kirtland, Ohio where the church as a body was located. Here I first became acquainted with Joseph Smith the Prophet and Seer of this last dispensation. I also became acquainted with his father, Joseph Smith, Sr., the Patriarch of the Church for I received my patriarchal blessing. I stayed in Kirtland till spring, and then returned to Canada. I was well pleased with my visit, and had heard many good instructions in the house of the Lord. The same year I left Kirtland, I was ordained a priest in the Aaronic priesthood at conference held in Scarborough Township in December 1837. I was then sent out to preach with Brother Eli Maginn who had been ordained a priest at the same conference. We continued to preach until spring at which time the word of the Lord through his servant Joseph was for the saints to sell their farms and move to the state of Missouri. Accordingly, we gathered a small company together, and after selling our farms, started our journey on the twentieth of March in 1838.

We had a very tiresome journey since we started just as the roads were breaking up in the spring. We arrived in the state of Missouri in the early part of June, coming to a place called Huntsville. We stayed a short time, since we found quite a big branch of the church there. Some of our company concluded to buy and settle there which they did. I stayed with my father, and went to work for a few months here. I first became acquainted with Julia Ann Lockwood at this place. She was the daughter of Joseph and Annis Lockwood, and was a member of the Church of Jesus Christ of Latter-day Saints.

Sometime in the month of September, I started for Far West, but on coming to DeWitt I was requested to stay by George M. Hinkle, who was president of the Branch. I was asked to assist them in defending the place as they were threatened with the mob. I did so, although the first time the mob came to make an attack on us we were but 23 in number while they numbered from 150 to 175. I stayed in DeWitt until the brethren were counseled to leave. Joseph Smith, Hyrum-his brother, and many other brethren came to assist us from Far West. I did not leave DeWitt quite as soon as the rest of the brethren as I stayed behind to assist one of my Canadian brethren, who was not quite ready when the rest were. We, however, calculated to overtake them soon, but one of his horses gave out, and he was compelled to stay. I was then under the necessity of going to Far West on foot, and alone, since he, himself, gave up the idea of going.

The first day I lost my way as I crossed the prairie of the Big Mound. I continued traveling till night, not knowing but that I was on the right road. On coming to a cultivated field I found a man putting up corn. I inquired if I could stay with him for the night. He made no reply, but asked me if I was a Mormon. I replied in the affirmative. He then told me that I could not stay with him, and further told me that I was greatly out of my way for Far West. I then told him that I was a perfect stranger in the county, that I had lost my way, that my feet were much torn by my boots, and that it was now sunset, and I could not go any further. He then said, as a reason for not keeping me, that during our difficulties in DeWitt, he had himself entertained seventeen of the mob, and that he had sworn never to keep a Mormon. He did, however, tell me where I could stay for the night.

In the morning I started again for Far West, and arrived there in October. I arrived just a few hours before the Crooked River Battle. I was one of the company engaged in that affair, although I was lame and tired. I borrowed a horse and a gun, (for I had neither) and went to defend my brethren. I saw Brother [Patrick] O'Banion when he fell. Soon after the battle the governor's troops came to Far West, and demanded every man that was engaged in the Crooked River Battle. At this time, we were under the necessity of having our houses and grain burnt and our cattle driven off, or else if we stood up for our rights and defended ourselves like men and saints of the Most High we must be hunted by an authorized mob and be driven from our homes and families, or be killed, just as they pleased.

As soon as we learned their intentions were to take every man that was in the Crooked River Battle we all started for Illinois, going by the way of Diahman, [Adam-ondi-Ahman] since we were surrounded on every other side. Before we arrived at Diahman my horse gave out, so the brethren counseled me to stay in Diahman as I was not known by any of the mob in that county. Accordingly I stayed till the arms were given up and the brethren returned again to Far West.

I then went to Fort Leavenworth and worked until spring. Then I left the fort and came to Quincy, Illinois. Here I married Julia Ann Lockwood on the last day of October 1839. On the following year on the twenty-seventh of November, my eldest daughter was born which we called Eliza Ann.

The next April I left Quincy and went on a mission in company with Elder Andrew Hamilton to the southern part of the state of Illinois. We baptized some and left quite a number believing. After I came back I continued to live in Quincy till next spring when I moved with my family to the city of Nauvoo.

As soon as I arrived in Nauvoo I joined the brass band and continued to play with them at every public festival. We played for the Nauvoo Legion, for the dedication of the Seventies Hall, and for the laying of the capstone of the Lord's House. The first summer after I arrived at Nauvoo, in the month of June, my second daughter was born which we named Julia Ardena. This was June 1842 and in the month of March 1844 my wife delivered of a son which we called George.

In the fall following, at the October conference, I was ordained one of the Seventies and was organized in the Second Quorum. On the twenty-third of December 1845 we were called to go into the temple to receive our endowments. We were fully satisfied that the present organization of the church is as it should be, and that the priesthood is again restored to man on the earth with all its attendant gifts and blessings as in ancient days, that all men must sooner or later bow to that priesthood, held by the church of Jesus Christ of Latter-day Saints. We knew that Joseph Smith was the instrument in the hands of God in bringing forth the fullness of the gospel and that he lived and died a prophet of the Most High God, sealing his testimony with his blood as did the ancient prophets and apostles.

(After crossing the plains with the saints, Charles Henry Hales made his home in Spanish Fork, Utah where he became a prominent builder and farmer. He married a second wife, Frances E. Brunyer, on October 31, 1856 at Salt Lake City. He was the father of twenty-five children by his two wives and is the ancestor of the Spanish Fork branch of the Utah Hales family. Charles Henry Hales and his two wives are buried in the Spanish Fork, Utah cemetery.

Harriet Hales was born in Kent, England, on June 10, 1824, the daughter of Stephen and Mary Ann Hales. In June of 1832 the family, then consisting of the parents; five boys, Charles, George, Stephen, Henry William and Elias, and two girls, Isabella and Harriet; emigrated to Canada. They sailed on a ship and the voyage took them eleven weeks. The subject of this sketch spent her eighth birthday anniversary on the ocean had the sad experience of seeing one of her brothers, Elias, buried at sea.

They settled in Toronto Canada. Here the family joined the Mormon Church. When they were first invited to attend a Mormon meeting the father agreed to go to the service but he said he would soon knock that into a cocked hat. However, before the service was over he knew that he had found the truth. Soon after this the whole family was baptized.

In the spring of 1838 they started by team to join the body of the saints at Far West, Missouri, arriving in the fall of the same year. While at Far West they endured the persecutions by the mobs with the rest of the Saints. It was here they met the prophet Joseph Smith. After their expulsion from Missouri they moved to Quincy, Illinois. There on October 31, 1839, Harriet married John Ellis, a native of Canada, who had joined the church and emigrated to Quincy.

Four child were born to Harriet and John Ellis while they lived in Quincy; namely, Mary Ann, Hanna Isabella, Stephen Hales and John Henry. In 1842 they moved to Nauvoo where they lived until the expulsion of the Saints by the mob.

Harriet's father and mother joined them commence the journey across the plains. One day the oxen strayed away, and Harriet's father went in search of them. He became fatigued and reaching a spring of water, drank from it. It was later learned that the water was poisoned, and it caused his death. His wife, Mary Ann, started the journey, but she also died while crossing the plains. They started for the Rocky Mountains in the spring of 1851, and it is believed that they were in John Taylor's company. Harriet's younger brother, Henry, and his family were also in the same company. They arrived in Salt Lake Valley in September of 1851. Harriet's sister Isabella's two sons, Joseph and Henry Horne, met them in Parley's Canyon and took them to the Horne Home.

Isabella and her family had come west with the second company of pioneers in 1847.

After resting a few days they went on to Bountiful where they proceeded to make a home. Four months after their arrival a babe girl was born to the family, and she was named Harriet Louisa. They built a one room log house in which they lived for a number of years. Later, in about 1867, they built a four room adobe house. It was located a quarter of a mile south of the Wood's Cross depot. It was quite a roomy house with a large attic, and was built on their homestead. Six more children were born to the family; Joseph Ezra, Sarah Ann, Elizabeth Jane, Laura Victoria, Charles William, George Franklin (who only lived one year), and James (who died at ten months).

The family engaged in stock raising. They kept a little flock of sheep to supply wool for clothing. The wool was prepared for use by the industrious mother. She sewed for her family by hand, even making trousers for her husband and sons. She also made them straw hats by braiding the straw and sewing the braids together. They made their own soap and candles. When the grain was ready for harvest it was cut and cradled by hand. During the harvest when the men worked hard Harriet prepared lunches and a cool drink and sent them to the fields during the morning and afternoon. They raised sugar cane and had a molasses mill on the bench land farm. This mill was one of the first in Bountiful. Youngsters came from miles around with their pails to get the skimmings to make candy.

The Ellis home was a hospitable one. The mother, and subject of this sketch, was a capable, refined woman, and her husband was a happy, jovial man who loved young people. Naturally their fireside was often the scene of social gatherings. These two often sang together for the entertainment of their family and friends. Singing school was often held in their home.

Tragedy struck the family when the father died, after a severe illness of several months duration. He left his widow and ten surviving children. Some of the cattle and property were sold to pay the doctor bills. The mother kept her family together, and in spite of her strenuous household duties, she always found time to take an active part in church affairs. She was a Sunday School teacher for twenty-five years, and when the Relief Society was organized she served as treasurer of the ward organization. She pieced several quilt tops for the Relief Society; she was a very fine needle woman.

She was matron at the Deseret Hospital for about two years. In 1897 she went to live with her youngest daughter, Laura, and she made her home there until her death on May 24, 1910, after having been a widow for thirty-nine years. AUTOBIOGRAPHY OF MARY ISABELLA HALES

(From Mary Isabella Hales' Journal):

I was born on the 20th of November, 1818, in the town of Rainham, county of Kent, England. I am the daughter of Stephen and Mary Ann Hales, and am the eldest daughter of a large family. My parents were honest, industrious people; and when very young I was taught to pray, to be honest and truthful, to be kind to my associates, and to do good to all around me. My father was of the Methodist faith, but my mother attended the Church of England. As I was religiously inclined, I attended the Methodist Church with my father, who was faithful in the performance of his religious duties, although he never became a very enthusiastic Methodist.

In the year 1832, when I was in my thirteenth year, there was great excitement in the town where I lived, over the favorable reports that were sent from Van Diahaan's land, and the great inducements held out to those who would go to that country. My father and mother caught the spirit of going, and began to make preparations for leaving England. Before arrangements had been completed for us to go, however, letters were received from Upper Canada, picturing, in glowing terms, the advantages of that country. My father changed his mind immediately and made arrangements to emigrate to the town of York, afterwards called Toronto. Accordingly, on

the sixteenth day of April, 1832, our family, consisting of my parents, five sons, myself and a younger sister, bade adieu to England. We had a tedious voyage of six weeks across the ocean, and my mother was sick during the entire voyage. During the passage across there were three deaths on board--one of the three being my brother Elias, whom we sorrowfully consigned to a watery grave.

Our ship anchored at Quebec in May, and after a tedious passage up the St. Lawrence bysteamer, we landed in safety at the town of York, June 16, thankful that we were at our journey's end. Here we were in a strange land. And to our dismay, we found that the cholera was raging fearfully in that region; but through all of those trying scenes the Lord preserved us in health.

In the spring of 1833 we removed into the country about eight miles, to a place located in the township of York, and in the spring of 1834 I attended a Methodist camp-meeting in that neighborhood, where I formed the acquaintance of Mr. Joseph Horne, who is now my husband.

The most of the time for the next two years I lived in service in the city of Toronto, going once in three months to visit my parents. On the ninth day of May, 1836, I was married to Mr. Horne. He owned a farm about one mile from my father's house, and I removed to his residence soon after our marriage. I now felt that I was settled in life, and, although I had not been used to farm work, I milked cows, fed pigs and chickens, and made myself at home in my new situation, seeking to make my home pleasant for my husband, and working to advance his interests. About the first of June, of that year, report came to us that a man professing to be sent of God to preach to the people would hold a meeting about a mile from our house. My husband decided that we should go and hear him. We accordingly went, and there first heard Elder Orson Pratt. We were very much pleased with his sermon. Another meeting was appointed for the following week, and Elder Pratt told us that business called him away, but his brother, Parley P. Pratt, would be with us and preach in his stead. I invited my father to go with us to hear him, and the appointed evening found all of his family at the "Mormon" meeting.

Elder Pratt told us that God was an unchangeable being--the same yesterday- today, and forever--and taught us the gospel in its purity; they showed from the Bible that the gospel was the same in all ages of the world; but many had wandered from God and the true gospel, and that the Lord had sent an angel to Joseph Smith, restoring to him the pure gospel with its gifts and blessings. My father was so delighted with the sermon that he left the Methodist Church and attended the "Mormon" meetings altogether; and in a short time every member of his family had received and obeyed the gospel.

This made quite a stir among the Methodists. One of the class leaders came to converse with us, and used every argument he could to convince us that Mormonism was false, but without avail. "Well," said he, finally, "there are none but children and fools who join them," and left us to our fate. In July (1836) I was baptized by Orson Hyde, and ever after that our house was open for meetings, and became a home for many of the elders. In the latter part of the summer of 1837 I had the great pleasure of being introduced to, and entertaining, the beloved prophet, Joseph Smith, with Sidney Rigdon and T. B. Marsh. I said to myself, "O Lord, I thank thee for granting the desire of my girlish heart, in permitting me to associate with prophets and apostles." On shaking hands with Joseph Smith, I received the Holy Spirit in such great abundance that I felt it thrill my whole system, from the crown of my head to the soles of my feet. I thought I had never beheld so lovely a countenance. Nobility and goodness were in every feature.

The saints in Kirtland removed in the following spring to Missouri. We started from Canada in March, 1838 with a small company of saints. The roads were very bad, as the frost was coming out of the ground, consequently I had to drive the team during a great portion of the journey, while my husband walked. On arriving at Huntsville, one hundred miles from Far West, we found several families of saints, and tarried a short time with them. There I was introduced to the parents of the prophet, and also to his cousin, George A. Smith. At a meeting held in

that place I received a patriarchal blessing from Joseph Smith, Sr. He told me that I had to pass through a great deal of sickness, sorrow and tribulation but "The Lord will bring you through six troubles, and in the seventh He will not leave you;" all of which has verily been fulfilled.

[Mary Isabella Hales Horne, with her husband and family, reached Far West in August of that year, and received their full share of the privations incident to the settlement of that city, and also a full share of exposure, sickness and peril incident to the expulsion of the saints from Missouri. Finally thereafter they gathered to Nauvoo.] AUTOBIOGRAPHY OF STEPHEN HALES

[Stephen Hales, third child and second son of Stephen and Mary Ann Hales, records the following biography in the Second Quorum of Seventies records:]

I, Stephen, son of Stephen and Mary Ann Hales was born in England, Rainham parish, county of Kent, in the year of our Lord 1820. My father was a professor of religion. When I was eleven years old, my father removed to America, with all his family. We located in Canada.

We all tarried there five or six years when Parley P. Pratt came and preached to the people where my father resided. In a short time my father and mother united themselves with the Church of Jesus Christ of Latter-day Saints and removed to the place of gathering in Far West, Caldwell County, Missouri. At the age of eighteen I was baptized by Elder Hunter in Daviess County, Missouri. [Stephen Hales was caught up in the activities of the saints to protect themselves from the spirit of mob-fever that was rampant in Missouri during these trying times. No doubt Governor Bogg's "extermination of the Mormons" order caused some of this activity. The Haun's Mill massacre where wives and children of many of the saints were killed also led to protective feelings among the saints. Stephen's story continues:]

A number of the brethren started off on an expedition and I with the rest, to search out the designs of the mob. We came to the place where they had camped the night before where they had buried a cannon. I found the cannon and some powder and balls. And, from there we returned home to our city.

In a short time, I heard the mob was letting the brethren's fences down and turning the cattle into the corn fields. A small number of the brethren including myself went in search of them. We left our homes about the twelfth hour of the night. About the break of day we found the mob, encamped on a small stream called the Crooked River. We marched down in battle array. Their guard shot one of our men and a number of our men shot their guns at him. The mob fired on us and we returned the compliments. We returned home with three killed and six wounded and a short time later left our homes as exiles and came to Quincy, Adams County, Illinois. We resided there four years and came to Nauvoo in the twenty-fourth year of my age.

I was ordained into the Quorum of Seventies under the hands of President Joseph young and Isaiah Butterfield. I was united to the Second Quorum of Seventies and by the assisting grace of God, I shall try to stand in my lot and station as long as I live on the earth. And, when I leave this world of trouble, I hope to meet my brethren in the next better world and praise God through all eternity.

(Stephen Hales married first Eveline Lydia Carter, daughter of Simeon Doget Carter and Lydia Henyon Carter at Nauvoo, Illinois on October 16,1842. He married second Henrietta Heyes, daughter of Samuel Heyes and Nancy Ann Delgarn Heyes, on December 23, 1851. Stephen was the father of fourteen children by his two wives. He and his wives are buried in the Bountiful, Utah cemetery.)

view all 34
Charles Henry Hales's Timeline
1817

June 17, 1817
Birth of Charles
Rainham, Kent, England
August 17, 1817
christened on 8/17/1817
Rainham, Kentshire, England
August 17, 1817
christened on 8/17/1817
Rainham, Kent, England
August 17, 1817
christened on 8/17/1817
Rainham, Kent, England
August 17, 1817
christened on 8/17/1817
Rainham, Kent, England
1840
November 27, 1840
Age 23
Birth of Eliza Ann Ogilvie
Quincey, Adams, Illinois
1842
July 17, 1842
Age 25
Birth of Julia Ardena Rickards
Nauvoo, Hancock County, Illinois, United States
1844
March 19, 1844
Age 26
Birth of George Gillett Hales
Nauvoo, Hancock County, Illinois, United States
1846
June 4, 1846
Age 28
Birth of Mary Isabella Berry
Garden Grove, Decatur County, Iowa, United States

Life Sketch

STEPHEN HALES 1791-1846

Stephen Hales was born September 10, 1791 in Stockbury, Kent, England. He was the son of Stephen and Margaret Waterman Harbour Hales. Stephen (his father) was the son of Stephen (his grandfather) and Ann Clinch Hales. (Ann Clinch died and Stephen married Sarah Wells and their son Henry is the father of Mary Ann). Margaret Waterman (his mother) was previously married to John Harbour who was hanged April 5, 1786 at Penenden Heath for stealing two cows and a calf from a farmer named Luck, leaving Margaret a widow. She then married Stephen Hales on September 9, 1789.

Stephen married Mary Ann Hales on August 31, 1816 at Rodmersham, Kent, England. Mary Ann was born October 10, 1799 in Minster, Isle of Sheepey, Kent, England and christened there October 11, 1799. Stephen and Mary Ann Hales were cousins having a common grandfather, Stephen Hales, but different Grandmothers, Mary Ann's being Sarah Wells Hales (as noted above). Their son Henry was Mary Ann's father, and her mother was Hannah Kidney Hales.

Stephen, was a boot and shoe maker by trade and a Wesleyan Methodist, "faithful... but not enthusiastic" according to daughter Isabella (Horne). Mary Ann attended the Church of England.

In 1832 there was great excitement about Van Diemen's land (now Tasmania) with great inducements to move there. The Hales were preparing to go when they got letters from Upper Canada picturing it in glowing terms and Stephen changed his mind. So the family of Stephen and Mary Ann, their five boys, Charles, Stephen, George, Henry William, and Elias (who died at sea), and two girls, Isabella and Harriet, immigrated to Canada in June of 1832 settling in the area of York (Toronto).

In 1836 Orson and Parley Pratt came to Canada preaching the restored gospel and the whole family joined the church although Stephen was reported as saying to the family when he agreed to attend the first meeting "I'll knock that (the sermon) into a crooked hat." But he was so pleased with the Mormon sermon by Parley P. Pratt he left the Methodist church. It caused quite a stir and leaders came to convince the family Mormonism was false, and when they failed, one left saying "Well, there are none but children and fools who join them." In 1836 the whole family was baptized.

In 1837, Mary Isabella had the opportunity of meeting and entertaining the Prophet and Sidney Rigdon and Thomas Marsh. Isabella noted, "On shaking hands with Joseph Smith, I received the Holy Spirit in such great abundance that I felt it thrill my whole system, from the crown of my head to the soles of me feet. I thought I had never beheld so lovely a countenance. Nobility and goodness were in every feature."

In 1838 the whole family moved to Far West, Missouri. There Stephen and Mary Ann had the opportunity to meet and hear the prophet preach. Brothers Charles and Stephen were ordained to the Quorum of Seventy, and both fought at the Battle of Crooked River in 1838. When the saints were finally driven out of Missouri, the Hales family moved to Quincy, Illinois, and some later to Nauvoo including Stephen and Mary Ann. Several of the family along with their parents were endowed and sealed in the Nauvoo Temple. Stephen and Mary Ann were endowed on December 31, 1845.

Sometime later Stephen and Mary Ann, and Henry and his family joined sister Harriet and family, who lived in Quincy, to make plans to emigrate to the Rocky Mountains. Henry than took his parents to Fort Madison. One day Stephen and Henry went in search of stray oxen, became fatigued and both drank from a poisoned spring. Both became ill but Stephen died and was buried at Fort Madison, October 5, 1846. In the spring of 1851 many of the family including Mary Ann began the trip west in John Taylor's company. Mary Ann died crossing the plains near Council Bluffs and was buried at Ancient Bluffs ruins in Nebraska.

Taken from The Women of Mormondom by Edward Tullidge, the chapter by M. Isabella Hales Horne and Windows, the Hales family history by Kenneth Glynn Hales, and Henry William Hales own story.

Compiled by Jane Watson Hales

History of Harriet Hales Ellis written by Sylvia Barlow, granddaughter

Harriet Hales was born in Kent, England, on June 10, 1824, the daughter of Stephen and Mary Ann Hales. In June of 1832 the family, then consisting of the parents; five boys, Charles, George, William, Stephen and Henry; and two girls, Isabella and Harriet; emigrated to Canada. They sailed on a ship, and the voyage took them eleven weeks. The subject of this sketch spent her eighth birthday anniversary on the ocean. She had the sad experience of seeing one of her twin brothers, William, buried at sea.

They settled in Toronto, Canada. Here the family joined the Mormon Church. When they were first invited to attend a Mormon meeting the Father agreed to go to the service, but he said that he would soon knock that into a cocked hat. However, before the service was over he knew that he had found the truth. Soon after this the whole family was baptized.

In the spring of 1838 they started by team to join the body of the Saints at Far West, Missouri, arriving in the fall of the same year. While at Far West they endured the persecutions by the mobs with the rest of the Saints. It was here they first met the Prophet Joseph Smith. After their expulsion from Missouri they moved to Quincy, Illinois. There, on October 31, 1839, Harriet married John Ellis, a native of Canada, who had joined the Church and emigrated to Quincy.

Four children were born to Harriet and John Ellis while they lived in Quincy; namely, Mary Ann, Hannah Isabella, Stephen Hales and John Henry. In 1842 they moved to Nauvoo where they lived until the expulsion of the Saints by the mob.

Harriet's father and mother joined them to commence the journey across the plains. One day the oxen strayed away, and Harriet's father went to search for them. He became fatigued, and reaching a spring of water, he drank from it. It was later learned that the water was poisoned, and it caused his death. His wife, Mary Ann, started the journey, but she also died while crossing the plains.

They started for the Rocky Mountains in the Spring of 1851, and it is believed that they were in John Taylor's company. Harriet's younger brother, Henry, and his family were also in the same company. They arrived in Salt Lake Valley in September of 1851. Harriet's sister, Isabell(a)'s two sons, Joseph and Henry Horn(e), met them in Parley's Canyon and took them to the Horn(e) home. Isabell(a) and her family had come west with the second company of pioneers in 1847.

After resting a few days they went on to Bountiful where they proceeded to make a home. Four months after their arrival a baby girl was born to the family, and she was named Harriet Louisa. They built a one room log house in which they lived for a number of years. Later, in about 1867, they built a four room adobe house. It was quite a roomy house with a large attic, and was built on their homestead which was located a quarter of a mile south of the Woods Cross depot. Six more children were born to the family, Joseph Ezra, Sarah Ann, Elizabeth Jane, Laura Victoria, Charles William, George Franklin (who lived on year), and James (who died at ten months).

The family engaged in stock raising. They kept a little flock of sheep to supply wool for clothing. The wool was prepared for use by the industrious mother. She sewed for her family by hand, even making trousers for her husband and sons. She also made them straw hats by braiding the straw and sewing the braids together. They made their own soap and candles. When the grain was ready for harvest it was cut and cradled by hand. During the harvest when the men worked hard Harriet lunches and a cool drink and sent them to the fields during the morning and afternoon. They raised sugar cane and had a molasses mill on their bench land farm. This mill was one of the first in Bountiful. Youngsters came from miles around with their pails to get the skimmings to make candy.

The Ellis home was a hospitable one. The mother, and subject of this sketch, was a capable, refined woman, and her husband was a happy, jovial man who loved young people. Naturally their fireside was often the scene of social gatherings. These two often sang together for the entertainment of their family friends. Singing school

was often held in their home.

Tragedy struck the family when the father died, after a severe illness of several months duration. He left his widow and ten surviving children. Some of the cattle and property were sold to pay doctor bills. The mother kept her family together, and in spite of her strenuous household duties, she always found time to take an active part in Church affairs. She was a Sunday School teacher for twenty-five years, and when the Relief Society was organized she served as treasurer of the ward organization. She pieced several quilt tops for the Relief Society organization. She was a very fine needle woman.

She was matron of the Deseret Hospital for about two years. In 1897 she went to live with her youngest daughter, Laura, and she made her home there until her death on May 24, 1910, after having been a widow for 39 years. She had 101 grandchildren, 205 great-grandchildren, and 38 great-great-grandchildren.

Written by Sylvia Barlow, a granddaughter, and originally typed by Veoma M. Stahle, a great-great-granddaughter.

10. Great-grandfather KWCF-VJ6

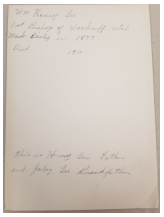
William Henry Lee

1827-1910



William Henry Lee was born on 12 May 1827 in Clarendon, Orleans, New York, United States and died on 25 November 1910 in Woodruff, Rich, Utah, United States. William Henry Lee was married to Harriet Amelia Carter.

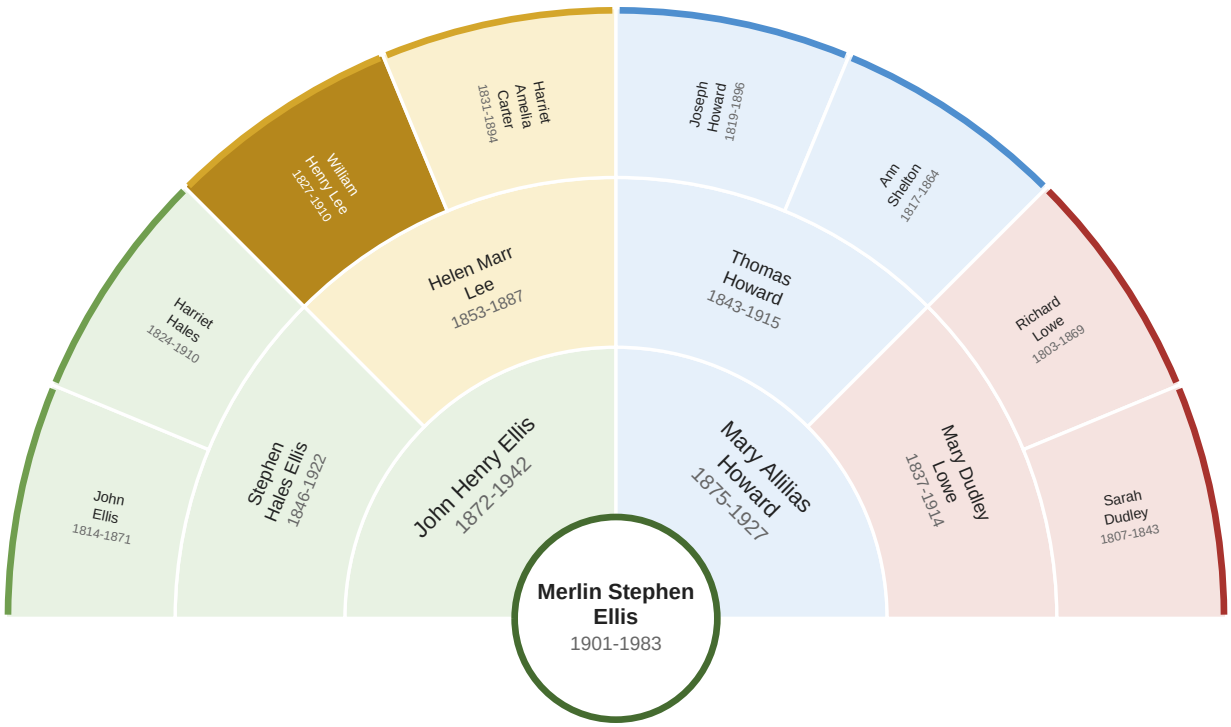
William Henry Lee 1827-1910
Helen Marr Lee 1853-1887
John Henry Ellis 1872-1942
Merlin Stephen Ellis 1901-1983









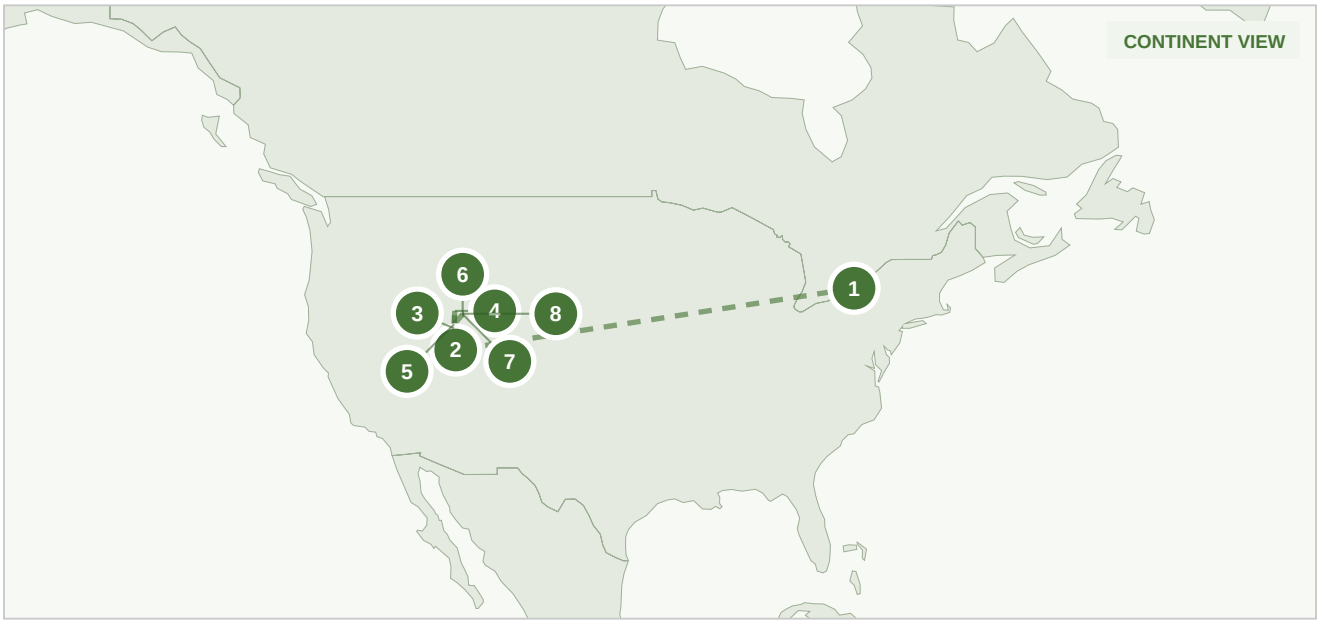


LIFE JOURNEY

William Henry Lee

1827-1910

Known places and dated events recorded in FamilySearch



TIMELINE

1 **12 May 1827**
Birth
Clarendon, New York, United States

2 **1850**
Arrival In Utah
Utah, United States

3 **1850**
Residence
Great Salt Lake county, Great Salt Lake, Utah Territory

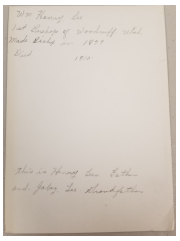
4 **18 June 1854**
Marriages+to+women+other+than+Harriet,+Elizabeth,+Au
Logan, Utah Territory, United States

5 **1860**
Residence
Bountiful, Utah, United States

6 **1910**
Residence
Woodruff, Utah, United States

7 **25 November 1910**
Death
Woodruff, Utah, United States

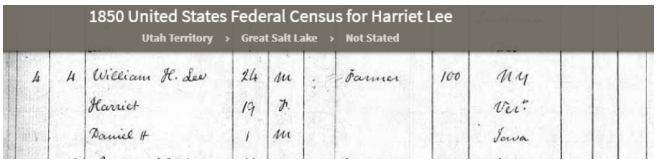
8 **28 November 1910**
Burial
Woodruff Cemetery, Utah, United States



W M Henry Lee 12 may 1827 - 25 November 1910 (back of picture)



W M Henry Lee 12 may 1827 - 25 November 1910 (front)



1850 U.S. Census Record - William, Harriet and Daniel H. Lee



Church house in Woodruff, Utah where William Henry Lee was bishop 1877



William Henry Lee - Homestead, early 1885

This is a copy of the original photograph owned by Allen Lee. The picture was taken in 1885 by Baker & Johnston Photographers.



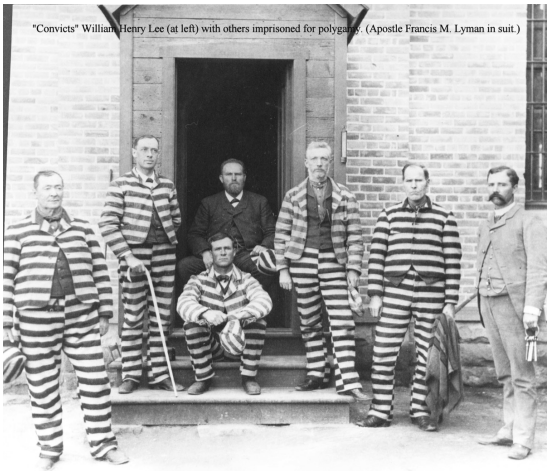
Called By Death on Christmas - Dr Ezekiel Lee - Family Search ID # KWD1-116 - Davis County Clipper 1914-01-09 Page 1 - Bountiful, Utah · Friday, January 09, 1914

DR LEE IDAHO FALLS IS CALLED BY DEATH end came christmaschristinas night following 0 operation p e r 0 n for K kidney id ne y trou brou atifife ble L leaves ea e s W wife and d F family amia y dan E lee john H ellis and mrs wilford tuttle returned on tuesday of last week from idaho palls falls where they attendedthe funeral of dr eziekel lee which was held sunday dec 28 l 1 at idaho fallselder anson chas call was one of the speakers at the services dr lee was a brother of dan- iel lee of woods gross cross and a son of the late bishop and harriet carter lee and was well known in this county rich county and various places where settlers from davis county have located drlee passed away at the hospital at idaho palls falls christ- mas night following t i an operation for kidney trouble 1 e for which he had been treated at the hospital three weeks prior to his death and from which he had been ailing 0 since last au august ED he was 54 years old he married adelaid dixen of woodruff who to together 0 ether with 7 children 2 boys and 5 girls survive him the youngest child being 0 13 years old the family lived in woodruff utah until about 10 years ago t 0 when they moved to idaho falls where they have resided since.

United States
Utah
Bountiful
Davis County Clipper
1914
Jan
09
Page 1
Obituary for LEE IDAHO

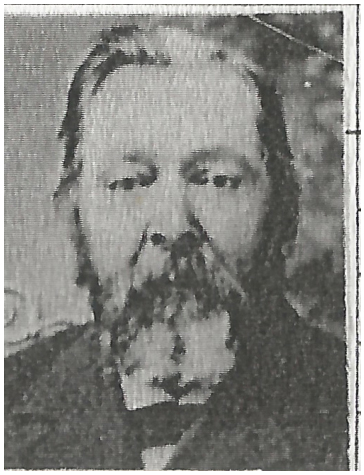




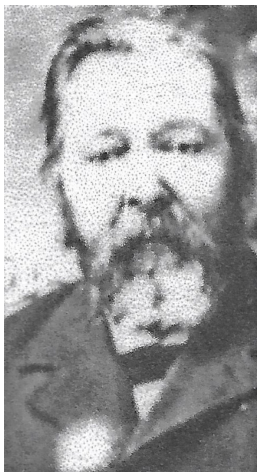








William Henry Lee



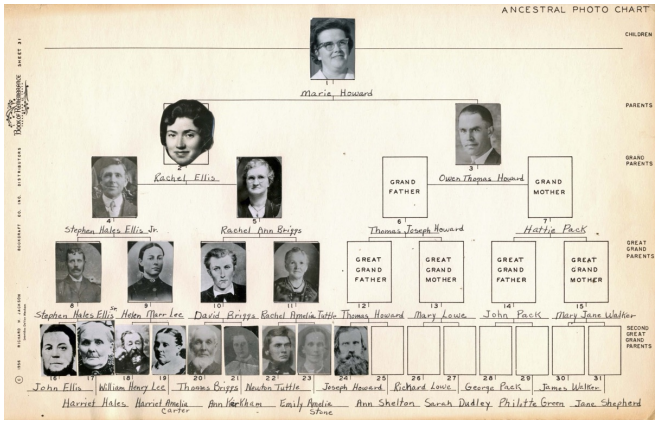
William Henry Lee



Home of William Henry Lee

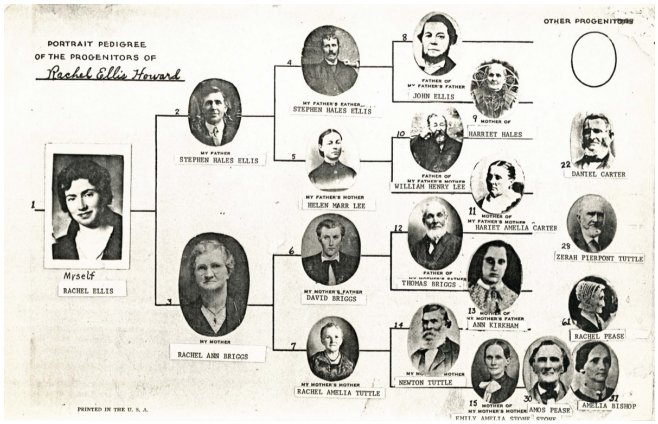


Home and family of William Henry Lee



Marie Howard Ancestral Photo Chart

Ancestral Photo Chart



Rachel Ellis Portrait Pedigree



Horse hair whip, made by William Henry Lee

horsehair whip made by William Henry Lee while he was in jail for having multiple wives. In possession of Donna Wilson



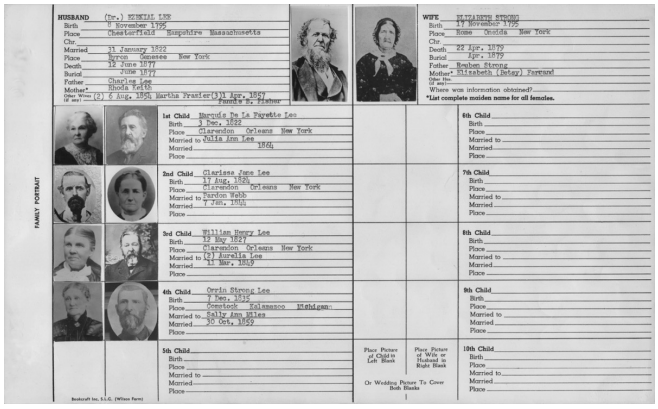
horse hair whip made by William Henry Lee

William Henry Lee made this whip while he was in jail for polygamy



William Henry and Elizabeth (Cox) Lee and children

back: Joseph, John E., Aurilla, Harriet, Elizabeth Ann holding Irene; Catherine and William Henry Lee



HUSBAND (Gr.) KIMBAL LEE
Birth 6 November 1795
Place Chesterfield Hampshire Massachusetts
Chr.
Married 21 January 1822
Place Byron Genesee New York
Death 12 June 1877
Burial June 1877
Father Charles Lee
Mother Rhoda Yates
(Dau) Wives (2) 6 Aug. 1854 Martha Frazier(3)1 Apr. 1867 Sarah E. Fisher

WIFE ELIZABETH STRONG
Birth 17 November 1795
Place Rome Oneida New York
Chr.
Death 22 Apr. 1879
Burial Apr. 1879
Father Reuben Strong
Mother* Elizabeth (Betsy) Farnand
(Son) No.
(Dau) No.
Where was information obtained?
*List complete maiden name for all females.

FAMILY PORTRAIT

1st Child Marcuis De La Fayette Lee
Birth 3 Dec. 1822
Place Clarendon Orleans New York
Married to Celia Ann Lee
Married 1864
Place

2nd Child Clarissa Jane Lee
Birth 17 Aug. 1824
Place Clarendon Orleans New York
Married to Darius Webb
Married 7 Jan. 1841
Place

3rd Child William Henry Lee
Birth 12 May 1827
Place Clarendon Orleans New York
Married to (1) Aurelia Lee
Married 31 Mar. 1849
Place

4th Child Orrin Strong Lee
Birth 7 Dec. 1831
Place Comstock Kalamazoo Michigan
Married to Sally Ann Miles
Married 30 Oct. 1852
Place

5th Child
Birth
Place
Married to
Married
Place

Place Picture of Child in Left Block

Place Picture of Wife or Husband in Right Block

Or Wedding Picture To Cover Both Blocks

6th Child
Birth
Place
Married to
Married
Place

7th Child
Birth
Place
Married to
Married
Place

8th Child
Birth
Place
Married to
Married
Place

9th Child
Birth
Place
Married to
Married
Place

10th Child
Birth
Place
Married to
Married
Place

Ezekiel Lee and Elizabeth Strong family group sheet

Family Group Sheet prepared by Lelia Mander Anderson.



Helen Marr Lee and her father William Henry Lee



William Henry Lee




BAKER & JOHNSTON.
Photographers.

Unusual sealings

In William Henry Lee's temple book he lists being sealed to Lucy Irene Lee, a cousin, the daughter of George Clinton Lee & Catherine Keith; Mercy Campbell, Emma Jane Akers, Clarissa Churchill, Deborah Carter, Sila Wilcox, Charity Eaton and his aunt Lucy Irene Lee, a daughter of his grandfather Charles Lee and Rhoda Keith. Wife Harriet wrote "William Henry was actually sealed to 8 more women who had passed on with myself acting as proxy for 6 of these sealings in the Logan Temple during 1886 and 1887. My husband kept an extensive Temple Record Book of numerous direct line and cousin ancestors, faithfully recording when the temple work was performed for each one. We acted as proxy for as many of these people as possible traveling some distance to Logan to perform the ordinances." The original book is in possession of descendant Rosa Lee Sill.

William Henry Lee, from history of his son John E. Lee

Their first home was a log house with a dirt roof, consisting of 3 large rooms. Some of my 1st memories are of my father. He was a large well-built man and every one loved and respected him. He owned several teams of oxen and we would watch him drive them, especially when he was putting up hay. Our only means of farming then was by oxen and by hand. We traveled by oxen 8 miles to church, and seldom missed. In the winter we would sit on the bottom of the wagon to help keep us warm. The oxen would trot like a horse but it would take us a long time to get to church.

A few years later my father bought 11 head of wild horses and broke them. They were delivered by Zip Van Morris and Buffalo Bill. Zip was considered one of the world's greatest ropers. Father developed his herd of horses until some falls we would have 30 colts to break. When I was called on my mission we had developed our herd to 118 horses.

Father was in the dairy business and milked from 40-60 head of cows all the time. This was all done by hand and was a lot of work. We had one 40 gallon tank and many 5 gallon cans the milk was strained into. The milk was always put into pans in the cellar to cool. The cellar was a large one built about 4 feet under the ground and 4 feet above. After the cream set it was skimmed off with a wooden spoon and made into butter. Our 1st churn was a big dash churn. When the barrel churn was invented we got one to make the butter gather faster. The butter was sold from 10-12 cents a pound. Our main market was a mining town about 16 miles away. We also delivered butter to Evanston, Wy. I used to drive the team and buggy to deliver butter.

William Henry Lee, being bishop was often visited by authorities of the church. Apostle Woodruff came to visit them

Winter Quarters from history written by William Henry Lee

We remained in Michigan until spring of 1847, when we began to gather with the saints, we traveled with teams from Michigan to Winter Quarters where we arrived in July the same year. We settled on Big Masketo Creek. After the return of the Pioneers, Brigham called on a lot of us to build a tabernacle, this was built at Kangville, I worked on this building from the commencement until it was finished, then there was a big meeting called a "Jubilee" it lasted a week. (where Brigham Young was sustained Pres of the church). In the fall of 1848 my father was called to carry mail to SLC and I was left to care for my mother.

In the winter 47-48, I and a Brother Henry Cook, cut and split rails enough to fence a farm of 300 acres, by fencing in a big bend of Makites Creek, this farm was on the grand where the Mormon Battallon was mustered into service. I was ordained an Elder in the fall of 47 by Elder Ervin Green and in following winter met and married Amila Carter, we were married by Apostle Orson Hide. I worked on my farm that year. Father came back from the valley late in the fall. My wife's father lived with us as he was a widower.

Early in the spring I began to get ready to emigrate. One horse was all the property I had and I sold it for $60. and bought flour and a bachelor by name of Burthotony lived with me. He put in $60. and we started a bake shop to bake hard bread for the emigrants, that were going to California. I made an ancient oven by building up a platform and laying that with dry wood, inside of the oven was plastered over with clay marter, when that dried enough, I would put on another coat till I got it the right thickness. When dry I burnt the wood out and I had a first class oven. Then I went to Kangvill and stood around in a bake store and asked a few questions and came home a full fledged baker. We baked up all the flour that we bought with our $120. then I went and made a road to come to my place and put a notice that it was a short cut and a good place to camp. In a little while we had a large camp of immigrants camped at my place and found ready sale for our hard bread and a chance to exchange and buy anything we wanted for a fit-out very cheap. So in about 6 weeks I fit up 3 wagons, 2 with 3 yolk of oxen and on horse wagon with provisions and clothing, and on the 1st of May we started for the valley

William Henry Lee/bishop/member of House of Representatives, Utah Legislature

Mormon Bishop and (1882) member of the House of Representatives, Utah Legislature. William Henry Lee was called by President Brigham Young to move to Woodruff, Utah, to become the bishop of the new settlement. He had just returned from a mission to Canada. Bishop Lee was the son of Dr. Ezekiel Lee and Elizabeth Strong. He was born May 12, 1827, at Clardien, Orleans, New York. Because his father was a doctor, Bishop Lee was able to help his people with their physical ills as well as their spiritual. Harriet Lee Spencer told of meeting a doctor in Ogden from Paris, Idaho, who said Bishop Lee had set his leg many years ago. The early Rich County history is full of the many accomplishments of Bishop Lee. He engaged in the farming and the dairy business. He and his wife, Harriet Amelia Carter, daughter of Daniel Carter and Clarissa Amelia Foster, were the parents of thirteen children. Bishop Lee had three wives. His second wife's name was Arelia and his third was Elizabeth Cox who was the mother of nine children. Bishop Lee was a kind and sympathetic man. (Rich Memories, Rich County 1863 to 1960 DUP, Art City Publishing Co., Springville, Utah.)

Horse hair whip made by William Henry Lee

This whip was made by William Henry Lee while he was in prison for having multiple wives.

Bishop William Henry Lee

In 1888 four Mormons in Woodruff, Utah, were arrested for 'cohabitation' or polygamy: The first was Bishop William Lee, who on Dec 24, 1888, in the First District Court at Ogden, was sentenced to four months imprisonment, and to pay a fine of $150.00 for unlawful
co-habitation. Picture #2 and #3 are of the horsehair whip that William Henry Lee made while in prison.
William F. Reed of Woodruff was sentenced to four months imprisonment and to pay a fine of $200.00, June 1 1888. John Cox of Woodruff was arrested at Lake Town, Rich County September 2 1889. He was subsequently freed and acquitted. Savannah C. Putman of Woodruff was sentenced to 30 days imprisonment on 28 Nov 1891.
(William H. Lee, John Cox and several other men created a town across the border from Woodruff, in Wyoming where the U.S. Marshals weren't as vigilant, to protect their families. Salt Springs in the mountains between Evanston and Woodruff became their invisible town. After Utah became a state, these men quietly moved their wives to Woodruff.)
Eventually, because of the political climate and confusion in town, Bishop Lee resigned as Bishop and John M. Baxter was called as the new bishop.
taken from book: Woodruff People, True Stories from the Early Days in Woodruff, Utah by Janet Stacy Porter, pg 15-16.)

William Henry Lee called to supervise settlement

Woodruff, Utah: In the spring of 1871, Brigham Young decided to bring the LDS church into the picture by calling William Henry Lee of Bountiful, Utah to supervise the settlement (Woodruff, Utah) along the southern edge of Bear River Valley. Lee may have been the logical choice because he had made a claim the year before to land along Saleratus Creek. With Lee went other families, mostly called by the church from Bountiful, arriving in June 1871. In all accounts, those who joined the settlement by the end of 1871 were William H. Lee, Peter Cornia St., Samuel Bryson, Richard Warick, Artemis W. Putman, Wesley K. Walton, William N. Reed, Charles Dean Sr., and Minor Perkins.

13 Feb 1873 small land claims for town plots were filed at the land office, by H.G. Putman, William H. Lee, William Stiff jr., William Stiff Sr., and John Cox.

The first meeting of the Church was held at the side of the creek when William H. Lee was sustained to preside in the church at the new settlement. A two room building was built and became the first community and church meeting.

On 25 Aug 1877 a branch was formed with William H. Lee as Bishop, Peter Cornia and John Cox as counselors and Savanna C. Putman Ward Clerk. The town continued to grow and by 1884 the small building had been outgrown. The settlers combined efforts to build anew hall capable of accommodating the growing population and built a 30 by50 building was finished. It was built of handmade adobe bricks and timber from nearby mountains.

13 May 1885, Bishop William H. Lee, John Cox, Samuel Bryson and Anson C. Call presented to the Rich County Court the Articles of Agreement for the "Woodruff Ecclesiastical Ward of the Bear Lake Stake of Zion".

William H. Lee, Indians and his black cow

In 1863 before Moving into the Bear Lake Valley, Charles C. Rich secured a treaty with Chief Washakie, which would allow the settlers to settle in the area. The original agreement was that the Shoshones would have part of the county and the settlers would live in the towns. The Indians wintered to the North and East, The Mormons came in and filled up the valleys and their old hunting grounds. The Indians continued to travel through the valleys during the warm months, and the settlers were instructed to feed them when necessary.
Woodruff became accustomed to the presence of Native Americans in their settlement. Never the less the residents were a little unsettle every spring when that first Native stood at their door and shouted, "Heap big biscuit." Either they were invited in or push their way into the house and search until they found a loaf of bread. Then would carry it out saying, "Heap big biscuit."
After living in Rich County for a few years, the farmers experienced an especially bad harvest. Then the snow lasted well into the spring the settlers had to begin rationing food. Then the Indians came. They were hungry too, and went from door to door. Finally they went to Bishop William H. Lee's house. William was married to Elizabeth Cox, and her younger brother Will Cox was there.
Then came the pounding on the door and the shout, "Heap big biscuit." The Bishop felt responsible to help not only his ward members, but all within his stewardship. But food was scarce for them too. Suddenly the bishop had an idea, "Will , these Indians want bread, but we have none. They need some food too. Take them out to the pasture and give them my black cow, the one with a white face."
A wave of approval passed through the group. "Cow is good."
The bishop watched as the Will, a 12 year old boy found his horse and waited for the group to assemble and then started through the pasture.
It didn't take Will long to realize he was all alone with a crowd of Indians. It was almost dark, The Indians could do anything they wished if he didn't make them happy. The Indians were behind him making chanting sounds. He thought to himself, "If I don't find the Bishop's cow, they might have me for lunch."
Finally he located the Bishop Lee's small herd grazing in the back pasture. Pointing to the black cow, He said, "here, see this cow. The Bishop gave it to you. Take it home."
Without hesitating, the Indians dismounted and surrounded the cow. Taking out their knives, they immediately fell on the cow, butchering her on the spot. To young Will's horror, they began ripping off the hide and tearing off large pieces of flesh.Splattering themselves with blood and pieces of hide, the starving Indians ate much of the cow before the boy could regain his composure enough to ride back to town and relate the grisly story.

Source of story: "History of William James Cox"
(taken from the book 'Woodruff People, True Stories from the Early Days in Woodruff, Utah, page 79-81; by Janet Stacy Porter)

Horse hair whip made by William Henry Lee

Woodruff, Utah: As the outside world began to knock on their door, Polygamy became a heated topic during the 1880's, and for some reason the isolated Bear River Valley came into the spotlight, even after President Wilford Woodruff signed the Manifesto in 1890, announcing the intention of the LDS Chruch to stop the practice. Several men had taken plural wives, and they either had to face time in the penitentiary or find a way to direct attention away from themselves. The first Woodruff man arrested was Bishop William H. Lee, who on December 24, 1888, in the First District Court at Ogden, was sentenced to pay a fine of $150 and was imprisoned four months. It was while he was imprisioned that William made this horse hair whip. John Cox had a wife in Montpelier, Idaho, at the North end of Bear Lake, and when he realized anyone visiting a second wife there was being arrested, he knew he would have to do something. Nevertheless, on Sept 2, 1889 he was arrested at Laketown. Two years later, on November 28, 1891, Savannah C. Putman was sentenced to the Firist District Court at Ogden to 30 days imprisonment.

These men had to formulate a plan to protect their families. William H. Lee, John Cox and several other men created a town across the border from Woodruff in Wyoming, where the U.S. Marshals weren't as vigilant. Salt Springs in the mountains between Evanston and Woodruff became their invisible town. When Utah became a state, 6 January 1896, Westley K. Walton jumped on his horse and brought the news from the telegraph office in Evanston to the citizens waiting in Woodruff. The school bell rang, a 45 gun salute was heard, a program and dance were enjoyed in celebration, but the men with plural wives were thinking about their families in Salt Springs. John Cox and William Lee and others quietly moved their 2nd wives to Woodruff.

Old Dobbie

On Aug 25, 1877, a branch was formed with William H. Lee as Bishop, Peter Cornia and John Cox as counselors and Savanna C. Putman ward clerk. The town began to grow, and by 1884 the log building, used for everything from social events to school to church, had been outgrown. The settlers, struggling themselves to keep a roof over their heads, combined efforts to build a new hall capable of accommodating the growing population of Woodruff. With in a year a 30' by 50' building of lumber and adobe was finished and in time came to be called "Old Dobbie". Facing west on the main road through Woodruff, it was built of hand made adobe bricks and timber from the nearby mountains. It served the community for many years.
With an official church building in place, on 13 May 1885, Bishop William H. Lee, John Cox, Samuel Bryson, and Anson C. Call presented to the Rich County Court the Articles of Agreement for the "Woodruff Ecclesiastical Ward of Bear Lake Stake of Zion". Since the Eastmans owned much of the land in town by that time, the church bought six pieces of land from them between 17 March 1885 and 13 July 1895, thus ensuring the church would own enough land for whatever buildings they needed in the future.
On 24 Dec 1888 an addition was completed on the west side of the building with a stage at one end. After a few years this building was taken over by the school district, leaving the Woodruff Church members once again without a church building. Nevertheless, Old Dobbie was their greatest community resource and was used by the community from 1885 to 1937, the first five years as their church. After it was lost to the church, it came to be known as the opera house, and finally as a dance hall. The old church was used for a community and church socials until on 18 Feb 1937, when the old adobe church burned down.

Woodruff People; True Stories from the Early Days in Woodruff, Utah, by Janet Stacy Porter, pg 7

William and Rachel Stiff-Neville in Zion (The Railroad)

William and Rachel Stiff-Neville in Zion (The Railroad)

In May, 1868, while the Neville-Stiffs were in New York preparing for the trip west, Brigham Young signed a contract with the Union Pacific Railroad. It was obvious with track going down many miles each day that it would be to Sal t Lake City by the following years. He had heard of the company problems with workers and knew he had a ready supply of good men in Utah who needed a little extra cash. Whether the railroad decided to build its track straight through Salt Lake City or not, this would be the men to do it.

When the decision was made to run the tracks northward through Ogden and then meet the Central Pacific in the Utah Desert west of there, Salt Lake citizens complained. At a mass meeting held on June 10, likely while the Neville-Stiffs were crowding themselves into the train car for their trip west, the railroad held firm to their decision and finalized plans to build the railroad tracks through Ogden, around the north end of the Great Salt Lake and toward California. Immediately three church members, Ezra T. Benson, Chauncey West and Lorin Farr signed a contract with the Central Pacific to build 200 miles of track from Humbolt Well, Nevada, eastward to Ogden. With Brigham's contract to build westward from Echo Canyon 90 miles to Ogden, Utah was insured a reprieve from the violence and corruption which had been a part of the railroad crew up to that point.

Almost as soon as the Neville-Stiffs heaved their last sign at reaching Centerville, they heard of the contracts for building the railroad, and they lost not time signing up. Records no longer exist for which men worked on the railroad on these church crews, however, we know that the Neville-Stiffs worked on the line which ran from Echo to Ogden. The railroad had reached Evanston, the southwestern corner of Wyoming, in December, 1868. Linking several miles east of Evanston, hereafter it moved south and west to keep its rendezvous with the Central Pacific.

The route of the railroad through Echo Canyon in 1898 and 1869 was open country with no towns nearby. High cliffs rose on each side of the valleys, making a ringing echo every time a hammer was applied. The workers lived out there all week, returning home to spend Sunday with their families. Then Monday morning early they would load beans, oats and pork onto a wagon and return to the mountains to work. Work was hard. They graded and leveled with a wheel barrow and scoop shovel. They lived in tents, caves or just found shelter under an overhanging cliff. Fortunately for Rachel who was left alone, John and Annie and the children lived next door. At first William and his sons slept in a ten, but as time went on it was wearing out-probably was well worn already from the pioneer trail—and anyway they were tired of putting it up in a different ant hill every night.
One night Joseph Hyrum spotted an opening in the rocky hillside with an overhanging rock above it. "It's a perfect shelter," he said. "Let's sleep up there."

So his little group climbed up the reddish rocks to where the large overhanging rock projected out over a flat opening in which they could crawl and spread out their bedding. They ate supper at dusk and then climbed up to sleep in their little cave. The nigh was somewhat illuminated by the moon, and the stairs were clustered in the sky as they had never seen them in smoky England.
But under their overhanging rock they couldn't see the stars. They couldn't see the moon. They couldn't see anything but the great looming shadow of that huge boulder on top of them. After a while Joseph spoke.

"Is anybody else awake?

"We're awake. We can't sleep."

"I can't either. I think it's the thought of this 20-ton rock hanging over my head."

“Maybe that’s our problem.”

Joseph sat up halfway so he wouldn’t bump his head. “I think I know what to do.” He got out of his bedding and walked out to where the moon and stars were again brightly shining. There by the light which now seemed brighter than ever because of the darkness to which he had been accustomed, he found a sturdy tree branch. It took him a while to saw it to the right length and whittle it to the exact size he needed.

“What are you doing, Joe?” came a voice from under the monolith.

“You’re about to see,” he replied. Putting away his tools, he brought up the stick to the cave. “I just thought if I wedged this branch into the opening here, it would hold up that rock and we could sleep.” He propped the stick from the floor to the ceiling of the cave.

“I’m not sure that would do it,” came a voice from the blankets.

“But still I think I’ll sleep better,” said Joseph. And he did.

In years to come the stick stayed in place. Whenever the family came that way they would see it up in the rocks, still holding up the great overhanging rock. “See,” Joseph would say, “It’s doing its job.”
After Joseph died, his grandson Leo noticed one day that the old stick was decaying. “Better fix that,” he said. Climbing up those same rocks his grandfather and great grandfather had climbed two generations before, he cut and wedged another stick into place. It remains there to this day, a small monument to a family that laughs while it works.

On March 8, the railroad was completed to Ogden where the workers were incorporated into a city wide celebration. At 5:00 p.m. banners were raised, speeches were made, and the workers may have had a bed to sleep in again. However, the big celebration was yet to come.
Railroad crews continued to lay tracks while Congress decided that they would join at Promontory, Utah. A celebration was planned, a golden spike make from 23 twenty dollar gold pieces was presented by California, a laurel wood railroad tie was fashioned in San Francisco with an inscribed silver plate. “The last tie laid on the completion of the Pacific Railroad, May 10, 1869,” and a spike of gold, silver, and iron was prepared by the state of Arizona. A brass band assembled to practice for the occasion.

The Neville-Stiff family was in the brass band. With all they had to do, they somehow found time to play instruments. And they somehow found instruments, or is it possible those instruments came with them in the handcart? Joseph Hyrum played the coronet and William played the bassoon. The driving of the Golden Spike was a celebration worth working for and they never forgot it. The excitement of having been there sassed down to the present generation. These were people who laughed while they worked and then came home to play music.

After the railroad contract was completed, Joseph set up business in Salt Lake City. He was a good builder and knew he could do well there. William and Rachel lived in Centerville. Then one day something happened which would change the direction, or at least the location, of the family forever.
Brigham Young came to William H. Lee’s farm in Bountiful.
“William, you sure have a nice place here.”

William Lee had worked for Brigham Young since he and his family moved to Winter Quarters with the Church in 1847. He had established a settlement at cold and windy Fort Supply in Wyoming and went on several missions. He knew something was up this time too. “Brother Brigham, I doubt you came all this way to Davis County to tell me that.”

William was called to begin a settlement at Twelve Mile Creek in the Bear River Valley. Settlements had already been started in the northern end of the valley, Paris, St. Charles, Garden City and Randolph. However, since the railroad had come through, cattle ranchers had begun to go through the Bear River Valley where Randolph and Woodruff were established. President Young didn't want this land to fall into the hands of the "gentiles", and moved quickly to ensure it would remain friendly to the church.

The whole Neville-Stiff family was about to be caught up in the new adventure.

Leo Jennings KWZ3-G3L
Henry Lee KWCF-VJ6

The Autobiography of William Henry Lee

THE AUTOBIOGRAPHY OF WILLIAM HENRY LEE
Born: 12 May 1827 at Clarendon, New Orleans
New Died: 25 Nov 1910 at Woodruff, Rich, Utah
Son of: Dr. Ezekiel LEE and Elizabeth STRONG

Before there were any schools, it was in the winter of 1841-42, that a Mormon Elder by the name of Milk WEBB, came into our neighborhood and raised up a Branch of the Church. (The Lee family lived in Comstock, Kalamazoo, Michigan at this time). My father (Ezekiel LEE) and mother (Elizabeth STRONG) were baptized that winter and quite a Branch of the L.D.S. Church was organized. It was called the Comstock Branch.
I was between 14-15 years of age and the teachings of the Elders made a great impression on my mind. One day I went into the woods and prayed to the Lord. This was the first time in my life that I had ever prayed. My Mother never taught me to pray and I think I never heard my Father pray. At that time, I remembered praying for a testimony so that I could be baptized, and on the 4th day of July 1842, I was baptized by Elder, and that night he confirmed me in my father's barn. At that time, as the Servants of the Lord laid their hands on my head and confirmed me a member of the Church of Jesus Christ of Latter-day Saints, and sealed upon me the Holy Ghost, I received the Spirit that bore record unto me that Joseph SMITH was a Prophet of God. I have always had that testimony since that time, only it has become much stronger.
We remained in Michigan until the Spring of 1847, when we started to gather with the Saints. we traveled with teams from Michigan to winter Quarters, where we arrived in July, the same year. We settled on Big Masketo Creek. After the return of the Pioneers, Brigham Young called on a lot of us to build a Tabernacle at Kaneville. I worked on this building from the commencement until it was finished. Then there was a big meeting called a "Jubilee"--which lasted a week. In the Fall of 1848, my father was called to carry the mail to Salt Lake City, and I was left to care for my mother.
In the winter of 1847-48, I and a Brother Henry COOK, cut and split rails enough to fence a farm of 300 acres by fencing in a bend in Masketo creek. This farm was on the ground where the MORMON BATTALION was mustered into service. I was ordained an Elder in the Fall of 1847 by Elder Ervin M. GREEN, and in the following winter I became acquainted with Miss Harriet Amelia CARTER. On the 11th day of March, 1849, we were married by Apostle Orson Hyde. I worked on my farm all that year; my father came back from the Valley late in the fall. My wife's father (Daniel CARTER) lived with us as he was a widower.
Early in the Spring I began to get ready to emigrate although I had very little means. All the property I had was one horse, which I sold for $60.00 and bought flour. A bachelor, by the name of BURTHOTONY lived with me at that time and with his $60.00 put in with mine we started a bake shop, baking hard bread for the emigrants that were going to California. I made an ancient oven by building up a platform and laying that with dry wood, the inside of the oven was plastered over with clay mortar. when that dried enough, I put on another coat, until I got it to the right thickness. when it dried, I burned the wood out of the middle, and had a first-class oven. Then I went to Kaneville, stood around in the bake store asking a few questions, came home and became a full-fledged baker. We baked up all the flour that we bought with our $120.00. Then I built a road to come to my place, put out a sign that said it was a “short-cut" and a good place to camp. In a little while we had a large camp of emigrants at my place and found ready sale for our hard bread. It was a chance to exchange and buy nearly anything we wanted for an outfit at very cheap prices. So in about six weeks I fit up three wagons, two with three yoke of oxen and one horse wagon with provisions and clothing. On the first day of May we started for the Valley.
In a short time after we started, my Father was stricken with the Measles, soon afterward my Brother (a chunk of a boy only large enough to drive a team after it was hitched up) came down with them. I had to drive and care for the whole outfit and do all the work plus my share of the Camp Duty. I did this until we got to the Green

River, then my father, with a few other horse teams, left the train and came on ahead to Salt Lake City. I and my wife drove the two oxen teams in from Green River. The Cholera broke out in our camp and we lost 15 that died from it. I helped to lay out and bury them, as most of the folks were afraid to go near one that was sick, for fear of getting it. We rolled them up in a quilt, as robes were out of the question I don‘t think anyone that ever crossed the plains worked harder than I did, but I was blessed with health the most of the way.

The day that we got to Ash Hollow, where we were going to cross the flat over on the north side, I was sick all day, and was sick through the night. I did not know what was the matter Early in the morning the captain came to my wagon and called for me to get up and help them hunt for a place to ford the river, I told him that I was sick and could not get up. He went away, and soon a man that had depended upon me all the way to help him in all the bad places, was a doctor, (and he did not know anything about handling teams), he came by and I told him that I was sick, so he said he would give me some medicine. He gave me a large drink of brandy. I got up and went into the river, staying in the water all that day till dark, getting the wagon train across. I was coming down with the measles, so from then on I was out of my head with the fever for a week. Apostle Hyde came up with our train, and finding the condition I was in, had the train stopped. They took me out of the wagon, and he called the Brethren around and administered to me. I was healed so that the next day I was able to drive my team and do my work. In my younger days I was sick a great deal, but through the blessings of the Lord, after I joined the Church and through the administrations of the Elders, I was healed, became strong and healthy, and have been so most of the time since, until the last three years.

We arrived in the Valley about the middle of October, having been on the Plains from the first of May till the middle of October. I settled that Winter at Big Cottonwood Creek. In the Spring I moved down to the Jordan River below Draper and worked up a farm of 300 acres. I took 40 head of cows from Brother Bankhead. I set my wagon bed on the ground, and that was all the house we had there.

We started there the 1st of March. I would leave my wife there alone and take my team and go to the West (Oquirrh) Mountains, for a load of logs to build a house. It would take me one day and a night to make the trip. I would take my logs to Gardner's Sawmill on the Jordan River and get them split. Load them again and haul them to my claim, leaving the next morning for another load. I continued this until I had a log house. Then I hauled timber for a corral and then went to work and put in 10 acres of grain. I did considerable "ditchin“ to fence my land, as that was the way we fenced in those days, also made considerable water ditches to bring the water to my place.

One morning I saw that the land was as though there had been a snow storm, as the ground was white. I came to look and I found a substance had risen from the earth, and it had killed my crop of grain, I had never heard of there being minerals in the land, and this was a great surprise to me. I took the cows that I had taken and loaded my family into the wagon and went back to Cottonwood. There I bought a small place with an adobe house on it and have never been back to my Jordan place. I gave the house to my father. The land is now worth $200 O0 per acre and is now called the Mound Farm.

We lived at Cottonwood until the Fall of 1853, during which time I was engaged in farming and working in the canyons. I was mustered into the first military company of cavalry that was raised in Utah for the Army. Legum BROWN was captain and I was his orderly sargeant. Captain BROWN had had no military duty, so both offices fell upon me. In time I was moved from Salt Lake County to Davis County where I was appointed by General WELLS as Captain of the Cavalry and ordered to raise a Company, which I did, we remained there until the Governor issued a Proclamation forbidding us to bear arms any longer or drill as a military unit. This disorganized the whole Legion, where I had been credited with being a very efficient Officer. This ended my career in the Military, in which I had taken great pride.

In the fall of 1853, I was called to go on a Mission to build a Settlement on Henrys' Fork of the Green River, but when we got to Fort Bridger, we learned that the Mountaineers had gathered there and claimed all the land. We then went up Black's Fork and took up a tract of land, building a fort which we named Fort Supply. We passed a very cold Winter, as snow was four feet deep on the level, and as we had gotten there too late to put feed in for

our stock, we lost most of them. I had a very large and fine yoke of oxen which the wolves attacked one night: The next morning when I came to look for them all I found was their horns and bones, as they had cleaned up-hides and all.

The next Spring, I was called to go to Ham's Fork and run a ferry that belonged to Elder Orson HYDE, John HARVEY and Bill HICKMAN, A man by the name of HOLLY was to put a boat there and have it ready by a certain date. I was sent there by that time, leaving Fort Bridger on a small mule, taking nothing with me, as a team was coming that would bring my outfit. The river was so high when I got to Ham's Fork a little before sundown, there was no boat, nor my outfit either, So I unsaddled my mule and drove him into the river, and he swam across, There were two cottonwood logs on the bank that I rolled together, tying them with my lariat, put my saddle on it and got started across the river, when I reached the middle of the stream, I began to go the way I did not want to go, so I got into the water and swam, pushing my raft out of the current to shore. By this time it was dark and as I had been in the water all over, I had nothing to start a fire with and it commenced to rain. I couldn't find my mule, so I had to stay there until morning. In the night the wind turned and came from the North, turning the rain to snow, During the night I had to run around a bunch of willows to keep from going to sleep, I knew if I went to sleep, I would never awaken, as I would chill to death. When morning came I was nearly exhausted, Finding that the mule looked as though it had not fared any better than I had, I saddled him and started out for Green River. After going about ten miles, I came to HOLLY'S camp, (the man who was coming to put up the boat). If ever a man was thankful, I was, as I had had nothing for 48 hours to eat and had passed the night in my wet clothes.

I returned with him and helped him put the boat together and we stretched a rope across the River. Then HOLLY left me alone. I soon found that the boat leaked very badly. I had to sit up with it to keep the water bailed out so that it would not sink. This I had to do for over a week, before I got it corked up. I had no shelter, and had to sleep on the ground in the open air. I decided to build a "wickiup" type shelter, cut sod to fill it in solidly up by my head, and it gave me good shelter. By this time, I had six weeks of living alone in the Indian Country. I had bought some bacon, coffee and sugar from an emigrant having to pay a dollar a pound for it. I had it in a sack, and one night while I was asleep, a big wolf came and took it off. In the morning I found it a half mile away under some sage brush. He had eaten the bacon, but didn't care for the coffee and sugar.

A man by the name of McCANN stayed with me and helped me run the ferry. After the water went down, I returned to the Fort and was sent to Green River as a guard, since a Mountaineer by the name of RHINE (RYAN?) had threatened to come with some of his Indians and kill all the white men that were on the Green River. We came to a peaceable settlement with him, and later he came to Salt Lake City and was baptized. He was sent back as a missionary to the Indians, but when he got as far as Fort Bridger began a shooting contest with a Spaniard. They had a dispute and the Spaniard shot McCANN, ending his career right there.

I came home from Fort Supply and was called by President Young to go with James BROWN and Bill HICKMAN into the Flat Head Indian Country to make a treaty with the Indians. President Young had us wait until he made a party for us in the Social Hall. He told us to get ready and he would let us know when to start. After a while he told us that he didn't wish us to go. I was then released and had the privilege to go to work for the benefit of my family on Cottonwood Creek, which I bought after leaving the Jordan River land. The place was all run down, however, with the fences broken, as my neighbors hadn't shown much interest for me nor my family while I was gone. So, I sold the place for a yoke of oxen and a wagon, being a yoke less than I had given for it. I then bought a farm near the mouth of Big Cottonwood Canyon, giving the oxen and wagon as part payment. We moved onto it in 1854. I borrowed a team from my father and put in a small crop. we didn't have any neighbors nearer than a mile and I had to work away from home a good de l, leaving my wife alone, which was very hard on her. In the Spring of 1855 I put in quite a crop, and it looked fine. I felt as though we were going to get along all right, but how often a human prospect fails. The grass hoppers came in clouds and commenced to devour my crop. I began to wage war on them with fire and water and by laboring day and night and with the blessings of the Lord, I saved enough grain for our bread, but we were discouraged, and being so

far from neighbors. I left there and moved to Bountiful, Davis County, Utah where my wife's father, (Daniel CARTER) lived.

The next Spring (1856), I was called to go on a mission to England, however, President Young changed his mind and sent me to Canada. We were to cross the plains with hand carts, I sold my Cottonwood Farm for less than we paid, then bought one of the carts that the Saints crossed the plains with the season before and had it fixed up at the Church Shops for $75.00. Remembering the part that says, "Sacrifice brings forth the blessings of Heaven." My companions on the cart needs were Harvey PEARCE and Fort ENSLGN. We left Salt Lake City on the 20th day of April. I had the sum of $20.00 to pay my expenses while laboring in Canada, and it was necessary to go by way of New York to be organized into my field of labor. My outfit was some different than those our Elders have to take on missions now.

We traveled up the foot of the Little Mountain and camped for the night and organized by electing William BRANCH our Captain and Henry HERMON the President. The company was organized into ten members with one captain over them. One of the Missionaries had his wife with him to cross the plains, but it was objected to, and she was voted out of camp. This offended them and they left, going ahead of us all the way across the plains until we got to Grand (Island?). I landed on the plat where they stopped, and it turned out that they both apostatized, leaving for good. Our order of traveling was to travel one hour and rest ten minutes. we had one cart loaded all the time and it delayed our speed. Two brothers: George and Stephen GODDARD lead all the way, keeping good time. We had a Chaplin that called the Camp together for prayer night and morning, as President Young promised us that if we were united, and attended to our prayers there would be no enemies harm us. This was fulfilled to the very letter. We didn't have a storm on the entire journey that would wet a man through in his shirt sleeves. We stopped one day for dinner, there wasn't a cloud to be seen. After dinner the captain said we would lay over that afternoon. We all wondered what for, as it was a very fine day. However, the next day, as we went on our way, we found the reason why. The day before there had been a terrific hail storm, and all along the way were hail stones half the size of a hen’s egg, still on the ground. If we had traveled the afternoon before, we would have been in that storm. Thus, we knew the Lord was mindful of us and had heard his Prophet.

Traveling in this way gave us strong appetites and as we had no day of carrying food except small amounts on the carts, we began to get short of food. That Spring in which we had left Utah, President Brigham YOUNG started what was called the “X Y Company" which was to establish way stations along the road for fast mail and express wagons. Some of our boys had put flour on those wagons, but we found afterward that we had traveled faster than those teams, resulting in many of these Brethren being short of grub very soon. After we got over the Big Mountain, they decided that someone should go back and wait for the teams to reach the top with the flour, Brother VanCott was traveling with us with a span of mules, and was going as far as Devil's Gate, where he had left a wagon by the side of the road with some freight, the Fall before when returning from a Mission. We found a wagon by the road, so our Captain called on me to take the team and go back to the Mountain to get the flour. I thought that those that needed it were the ones to go, but I didn't say anything and left, taking four days before I caught up with the boys again.

In crossing the river my hind bolt broke and I pulled the wagon through by one hand, I had to exercise all the faith that I had but managed all right as I had considerable experience in hunting. I was appointed to hunt sometimes going alone and sometimes Brother Joseph SMITH would go with me, we would start out in the morning, the camp pulling on ahead of us. If we got anything, we would take what we could pack and going on to catch up with them before night. One morning one of the Brethren went out just at day light, He came back soon saying that he had killed or wounded a couple of buffalo just over the hill. The captain had three carts unloaded to send after the meat, as we were all short of food, But when we got there the buffalo were only crippled, so we circled around them, as half of us started out after them, We found that even at our best speed we could not gain on them. In a short time I found that I and a Brother Mem McCarey were the only ones left in the chase, Soon he said that he was done-in and stopped. We were pretty close to them and I kept on to a

deep gulley. The buffalo passed down into the bottom of it, and I could see that they would get away if they got to the other side, so I strained every nerve and muscle to get there ahead of them. I kept on and reached the top before the lead buffalo did, and as he came up I gave him a shot from my revolver in the heart, but it failed to stop him, I shot once more, but it still didn't stop him, and yet a third shot failed, so as he came up over the top i jumped to one side and stuck my pistol in his ear ... that fixed Mr. Buffalo!! I was done-in too, and I sat there for over an hour before the rest of the boys came up. That was my last buffalo hunt and I haven't gotten over it yet, as the effects of that chase mented me so that now when I am exposed to the cold I feel the effects. We dressed the buffalo out after the Indian fashion, cutting the meat off the bones, loaded it on our carts and started for our train, which we came upon about midnight. Nothing more transpired of note on our journey except that some of the Brethren began to get lame. They had something in their shins … we called it "The Splint"… and it was very painful. Their legs below the knees would shrink some. Some of the men became so bad they had to be hauled on the cart. We were now nearing Laramie (Wyoming) where we could lay in a supply of food. This was one of the three places where we would get supplies between Salt Lake City, Utah and the Missouri River.

We had a man in our Company by the name of Eb RITCHINSON. He told me that he would have to stay at Laramie and work, as he had nothing to buy supplies with. I told him the Brethren would be willing to help him rather than to have him stay, and I told him I would divide half of what I had and give it to him. I had $20.00 and figured that $l0.00 was about all that I needed. So, when we got to the Fort, we all went up together and game him the money to buy his food. After we got to the Missouri River, we found that this man had $500.00 on him. When I had given him the $l0,00, he bought himself a fine new suit of clothes and "cabin passage" to Iowa City, while I only had $2.50 left and had to walk 300 miles to Iowa City, having to beg for my living all the way. However, the Lord opened my way and raised up friends to me. There was no railroad yet in that country, and when I got to Iowa City, I had means enough to take me to the State of Michigan, which folks had given me, which I had stayed with on the road.

A man by the name of CLARK, got me a half-fare to Chicago. One incident that happened while we were making this journey, I had with Brother SMITH and Brother ESTES. We met out from Port DeMoines. Brother William YOUNG that was coming out with a Hand Cart Company, told us that there was a family of BROWNS living at the Fort that would be glad to see us and we could stop and rest a day. So we traveled that day 35 miles to get to stay with this Mormon family. It was dark when we arrived there, and they were abed. We called upon them, telling them that we were Mormons going to Canada on a Mission The man said he was very sorry, but that he could not keep us overnight, as he was afraid the people would not give him work, and he was very anxious to get the means to go to Utah. What made it worse, was it was after dark and had learned that Small Pox had broken out in the place. The Brethren wondered what we should do I felt to say that all would be right, that we would get a good place to stay. So we bid this Mormon "Good Night", and I told him that I hoped he would never emigrate to Utah as we have enough of his kind there now!

We started out, I felt so sure we would be all right that the Brethren said I was to do all the talking and answer all the questions. We came to a house that had a sign on it "ENTERTAINMENT". So we went in and asked if we might 6 stay overnight. They said that we could. We also told them that we needed some supper, and that was all right with them, too.

There were just the two of them there, and the man asked us where we were from. Before I had time to answer, Brother SMITH said "We are Mormon Elders from, Utah". "Oh", he said, "you're Mormons?" Brother SMITH then realized that he had broken the contract we made that I should answer all their questions. When I could see that Brother SMITH was not going to answer him further, I answered him, saying "Yes, Sir, we are Mormon Elders going to Canada on a Mission." The old man did not say any more, but the old lady said, "We have always wanted to see a Mormon as we hear that they have more than one wife, but I never believed it". I told her that after supper I would answer all the questions she wanted to ask. So after supper she showed the other Brethren where they could go to bed, and then she wanted to know all about the Mormons, especially the wife

question." I talked with her until three in the morning before she would let me go to bed. The Lord worked through me and I made her my friend. I supposed that after she went to bed, she gave her husband some of our talk on the Mormons. The man was quite sociable in the morning, asking about the country, but he didn't say anything about the Mormons. When we got ready to go, I told him we didn't have any money, but that we would work to pay for our night's lodgings. He said that was all right, and the only thing he would ask was that if we ever came that way again, that we would come and stay with them again.

We went on our way rejoicing. We then came across some teams that had come out to Fort DesMoines (Iowa) with freight and we made bargains with them to carry us to Iowa City for $5.00, with us getting our own board. They put us at a public house and invited us to go in with them to eat. The great joy of the matter was that they boarded us all the way, and when we separated, they didn't charge us anything for our ride, and they gave us $5.00.

There was a Branch of the Church in Iowa City, where we stayed about ten days, got cleaned up, our clothes fixed up and then we went on. At Chicago we separated. I went to Michigan where I had relatives, arriving at Kalamazoo County about the middle of June 1856. This was where I had joined the Church, and I remained there until the middle of July. I raised up a small Branch there, baptizing some l5 members into the Church, it being the first sermon I had ever preached, the Lord blessing me greatly in this endeavor.

I next had to report to New York and be assigned to the part of Canada that I was to work in. I had set the time that I was to leave, and started out, but I didn’t have one cent of money. So the day before I was to leave, some of the Brethren asked me to go to town with them. So I went with them and they there made me a present of a new suit of clothes, and in the pocket was a purse with a hundred dollars in it. I had been provided with the means to go on my journey, so began the next morning, arriving in New York all right. Brother SMITH was to be my companion in Canada, and we were to meet in New York. He had gone to Pennsylvania to some of his relatives. I stayed in New York six weeks before he came. Being the only Utah elder there I was kept busy holding meetings in New York City and Brookline. I was blessed very much with the good Spirit and good health.

Brother SMITH finally came, but his luck hadn't been quite as good as mine. He hadn't held any meetings wherever he had been and landed in New York with the same clothes on that he crossed the plains in. I rigged him out with a new suit of clothes, and we started for our field of labors in Canada. When we crossed the suspension bridge to go to Niagara Falls, we had 25¢ between us. We laid that out for crackers and cheese, then started for St. Catherines, about 30 miles west of Niagara Falls, we traveled afoot, and after walking about 10 miles, we came to a spring in a grove of trees, We stayed there and washed ourselves, then we knelt down and told the Lord we were there on His Business, we felt we needed the Spirit to guide us in our labors and we dedicated ourselves to His works.

There was a Spirit of Darkness that came over me, and I felt as though I was forsaken. I cried like a whipped child. It lasted for about half an hour before that Spirit left me. Then the Spirit of the Lord rested down upon me and I began to feel all right. We ate our crackers and cheese and started on our way. We hadn't gone far before it began to rain. It rained the balance of the day, but we arrived at St. Catherine's (Ontario) a little after dark, wet and tired. We stopped at a hotel and had supper, stayed there all night and in the morning after breakfast, we told him who we were and what our business was in that country, that we had no money, travelling as the disciples of old had done without purse or script. We would, however be willing to work to repay him. He only invited us to come again. We started out to find a Brother GODDARD who had been in that place for some time and had written to New York City that he had gotten a large field opened and wanted help. This was why we were sent there. We soon found Brother GODDARD, and he had made an appointment to hold a meeting on a vacant lot in town on Sunday. As this was Saturday, we traveled around the city with him until noon, I asked him where he put up, as we were very tired and hungry. He told me that we would find some place and proceeded out of town, we traveled about 15 miles and as it was getting late, we stopped at a woolen factory. Brother GODDARD told the man on night watch that we were Mormon Elders That we would like to stay all night and

get something to eat, and that we travel without purse or script. The man finally said we could stay. An old lady fetched out some dry bread and milk, set it down in an old chair that the hens had roosted on. This was the supper she gave us, but we could not eat much. We thought it would be a good plan to Fai (fast), The man then took us in the loft of his factory to sleep. There was nothing to sleep on, nor to wrap ourselves in, just a pile of fleeces or wool just as it had been taken from the sheep. There was nothing to sit down on. In the morning we were a fine-looking sight, our hair and clothes covered with wool, and we spent some time picking it out. We then started out to fulfill Brother GODDARD'S appointment. There was a large crowd gathered, so I obtained a chair from the house nearby, which we stood on next to a tall tree stump for our stand. After opening the meeting, Brother GODDARD got up on the chair and began to speak. Very soon someone threw an apple that came very close to his head, but he went on. Soon another apple was thrown, coming a little closer. He got down off the chair and asked me to speak. I took the chair, but by that time the crowd was making so much noise that I could not make myself heard, so I quit. I picked up the chair to carry it back to where I got it and a large crowd followed me, calling to "look out for their wives, or the Mormons would get them."

As I was some excited, as I came through the gate in front of the house, I raised the chair up quickly to set it over the gate. As I put it over, I hit a young negro in the temple and knocked him out. They began hollering, "He has killed a nigger!" I picked up the boy and quickly took him to the well that was inside the yard, pumping water on his head to bring him around. The man of the house came and told me that I had better go through his house and out the back door through his garden gate, and that he would take care of the nigger. By doing so, I got away from that mob. I found my companions later and mentioned to Brother GODDARD that perhaps it would be a good idea for Brother SMITH and I to hunt a new field of labor, as it would be impossible now to stay in St. Catherine. The reason for the mob having gathered was that the people had been terrorized and made to believe that we were coming there to take away their wives. These people were Campbellites, having led Brother GODDARD to believe they accepted his teachings, and he had been unwise in revealing to them some of the difficulties of polygamy. The Campbellite minister had bought a barrel of whiskey and had all the Irish, two or three hundred of them, invited over for free whiskey for the purpose of breaking up this meeting.

Brother SMITH and I started into the country, going to Fort Jones. There was a man living there by the name of NICKERSLT. He had been an old MORMON, but had gotten one of our Elders, a short time before we arrived, to re-baptize him during the night time, as he was a member of a Protestant Church in that town. He appeared glad to see us and we stayed with him a couple of days, helping him transplant some strawberry plants. He told us that he was worth $70,000.00, but his wife was opposed to MORMONS and she kept out of sight. We left there and started out again, trying to hold meetings. We could not get an opening anywhere all through the month of August. Both of us were without money, and as we asked for lodgings along the way were told there was a public house ahead, as they did not keep strangers.

Our principal living was fruit, and in that country every farmer had set out fruit trees along the street, and this was free to everyone. Some nights we would enter a barn after everyone was asleep, and start out early in the morning before anyone was up. Other nights we just laid down under a big pine tree and sleep. We followed this manner of existence for about six weeks, and could not get a chance to hold a meeting, nor to talk to people, as this was the year 1857, and they had all heard of the United States Army under JOHNSON being sent to "put down the Rebel Mormons in Utah". I told Brother SMITH it looked like we would have to change our tactics, so we decided to hire out to some farmer. We came to a place where it looked as though the farmer was very well off and called in, asking him if he wanted to hire some help. He said that he did, and asked us if we wished dinner. We told him that we did, for we hadn't had anything to eat for 24 hours. We enjoyed our dinner very much. After dinner he took us out into the field and set us to cutting buckwheat. I cradled it, tying a wisp of straw around the tope. There were 10 acres of buckwheat. After supper we went out to a pine grove about a quarter of a mile from the house. Kneeling in prayer, we asked the Lord to open a way up for us to fulfill our mission here, explaining what we had had to do to that point, saying how we wished to warn these people and bring them to a knowledge of the truth. Every night after supper we would return to the pine grove for our

prayers, beseeching Heavenly Father's help. After we had been there for 2 weeks, on a Saturday morning, the farmer said that he would like to ask us who we were, from whence we came, and what was our business. We told him that we were Mormon Elders and had hired out to him so someone would get acquainted with us before they became afraid of us, as it appeared most folks had been doing whenever we mentioned being Mormon Elders. We told him that we had tried to get an opportunity to hold meetings, but the people would not receive us, nor feed us, and that we traveled without money-—purse or script, being the way of doing among the Disciples of Old.

He would that we could have the use of their school house, and that he was going to go around to the neighbors on business, so that he could tell them about the meeting if we wished. So the next day, Sunday, the people came out and filled the school house. I preached to them and told them that the Lord had again organized His Church upon the Earth, setting it here with all the gifts, blessings, powers and Priesthood of his Former Day Church, with Prophets, seers and that these blessings were enjoyed by the Saints in these Latter-days.

After the meeting, they wished us to hold another meeting in the evening, which we did. Elder SMITH, however, just could not get up the courage to speak. So, once again, in the evening, I enjoyed the Spirit of the Lord very much, and I bore a faithful and humble testimony that Joseph SMITH was a true Prophet of the Lord. After this meeting was out, some parties wanted us to come home with them and hold meetings. From that time on we got the chance to hold all the meetings we could. All our time was occupied, and the gentleman farmer said it was a bad deal he had given himself, as he lost two of the best farm hands that he had ever had. His wife would have us make our home with them. She had done our washing and did not charge us for it, had truly been a fine Mother to us.

We received a letter to return to the Frontier as soon as we could get there, to cross the plains that Fall if possible. we did not have any money, but concluded that we should go and see Brother NICKERSON and get some money from him to take us to our friends in the States. So we bid our friends Goodbye and started out afoot for Brother NICKERSON'S. We had a hard day's travel, about 30 miles, getting to his place at dark. I followed him out to the barn and showed him the letter we had received, calling us back home. I told him that we didn't have the means to go, and wanted him to let us have enough money to get us back to our friends in the U.S. Promising that we would send it back to him, or would pay it for his tithing or for the Temple. Anything he liked. He told me that he would help us some, and this relieved my mind very much. In the morning he hitched up his team and buggy and took us to the railway station. After we got out of town about a quarter of a mile, I had a feeling come over me that I had a letter waiting for me in the post office. I asked Brother NICKERSON if he would drive us back there, which he did. I had received a letter, and in it was a ten-dollar bill. We then drove on to the station, and as he bid us goodbye, we thought he would give us some money. However, he told us that he had always wanted to put something into the Temple. He had brought an old shot gun along, so he asked us to take that to Salt Lake and put it into the Temple for him, and bid us goodbye, leaving the gun with us. I shall never forget the look that was on Brother SMITH'S FACE, as our friend left us. He said, “We sure are in a fix now, what shall we do?" I told him that the first thing I was going to do was look for a place to trade the gun for a pair of shoes for Brother SMITH, as his were completely worn out. This we were able to do, after which we went to the train depot for our tickets to Buffalo. I hadn't told him what was in that letter, so he was very much surprised when we took the train for Buffalo. We arrived there Just at dark, and we separated there, I went on to Kalamazoo, Michigan and Brother SMITH returned by way of Pennsylvania.

I had quite an experience in finding the right steamer to get up to the Detroit landing. I hired a cab to take me to the place, but he drove me around the town and stopped at a public house, where he said I could get supper. I told him I did not want supper, that I had employed him to take me to the Detroit Landing, and that was what I wanted him to do. He appeared quite angry with me, but took me to the ticket office. I only had enough money to pay my way to Kalamazoo and get one meal. when I bought my ticket, I found he had taken me to the wrong place. While we were disputing, a man came up and wanted to know what was the matter. I told him I was a

stranger there, that I l had hired this man to take me to the Detroit Landing, where I knew that a boat would leave that evening. That the cabbie had driven me all over town and brought me back here, where I had bought a ticket to the wrong place. The man asked to see my ticket. He said that this was the right place, that he was the captain of the boat letting me know that I could go when he went. I asked him if he would go that night, and he said that he would be leaving in a week or so, as he had just arrived in port. He told the cab man to go or he would have him arrested. I then explained to him that I could hot stay a week, as I had very little means. "Well," he said, "you go aboard the boat and I will see what can be done in the morning. This was another evidence to me that the hand of the Lord was being made manifest in my behalf. Nothing more of note occurred, and I arrived at my Aunt Kate's (LEE) at Comstock, Kalamazoo, Michigan, without a cent in money. This was late in the Fall of 1857, too late to even think of crossing the plains to Utah.

I could stay with my friends and family there throughout the winter without it costing me anything. I remained with my Brother, Mark (Marcus De Lafayette LEE) and my Aunt Kate (Catherine LEE) until the 1st of March 1858. I had written to Brother Harris EDLRIDGE, who was presiding in St. Louis, and told him that I had myself subject to his council. He answered, saying that it was all right to stay where I was, but if I felt like it, to hunt up some old MORMONS that had drifted into MICHIGAN when the Prophet Joseph SMITH was mobbed. So, on the 1st of March I started out into Allegan County. I found there a few old MORMONS that had drifted away from the Church. I held some meetings and re-baptized some of the older members and also baptized some new ones. This is a pine-timbered country, the folks living there earn their living by making soft shingles. They were a rough lot of people, and it was there that a mob was going to give me a coat of tar and feathers. About 20 men came where I was holding a meeting, bringing with them a tucket of tar and a sack of feathers and a rail. I never felt such a power within before, as it seemed as though I had the strength of a giant when I told them in the Name of the God of Israel, that if they attempted to do what they had come there to do, it would be at their own peril, as I would not put up with any such business. I stated that my own fathers had helped to establish this government, and as one their descendants, I proposed to enjoy the Liberty and Freedom of Worship that they had given their lives to establish in this land. And that I had not broken any law, nor infringed upon anyone's Liberties--that furthermore, the Constitution guaranteed to every man the freedom to worship God as he pleased, and I claimed that right.

They left the house and held consultation. I sent one of the Brethren that I had baptized (but of which the mob had no knowledge) to hear what they had to say. He heard their leader tell them that he saw a butt of a pistol poking out of my bosom, and he felt that I would shoot them. I, of course, did not have any pistol, nor anything in the way of weapons except my small pocket knife.

That night I went to stay at a brother's house, and after supper as we were talking, a voice said to me that I should take leave of that place. I felt it was a warning, so I arose, took my grip and left before the folks knew that I was going. I traveled about four miles through a dense forest where there was only a small foot path. It was so dark I could not see my hand before my face. I hadn't been gone from that house more than a half-hour’s time before the house was surrounded by those same men. "The bird had flown" and their hellish designs were aborted. This was another time when I was protected from mob violence by my Guardian Angel warning me of danger. I labored in that vicinity and got into the company of two other Elders; SNEDEKER & STODDARD. Elder STODDARD hadn't been in the Church very long. He was left in Salt Lake City from an Emigrant Train. He had joined the Church and asked for a Mission to go back and convert his folks. He hadn't succeeded in converting them and he was in rather bad shape, spiritually, when I found him. We kept together and labored in that neighborhood where Sister Fairchilds and Tryphena BRADEN lived. Tryphena was a little girl at that time. We had a meeting there one Sunday, as the people there seemed to appear very anxious to have us stay. I counseled Elder STODDARD not to enter into any controversies with anyone, as the people only wanted us to hold meetings.

We held meetings in a large school house, which was filled with people when we got there. I felt very peculiar as we went in, and asked Elder STODDARD how he felt. He said he felt all right. I told him that the Devil was

there in some shape, as I felt very much depressed. I called the meeting to order, and we sang a hymn. I never had such hard work, as it seemed as though my tongue was swelled up so big I could hardly speak. I called on Brother STODDARD to pray. He did all right and didn't feel ‘ this influence. Then I got up to speak and it seemed to me that there was a ton of weight on my shoulders, but I felt determined that the Evil Spirit should not know that it had any power over me. After I had spoken a few words, that feeling left me and it was revealed to me that the cause of it was the Spiritualist trying their power on me I could pick out the men that were operating this Evil Power. There were seven of them that sat on the front row. The Lord had delivered me from their power, and I had great freedom. I occupied about an hour's time. Then I gave liberty to any one present who had anything to say, to speak up, to ask questions. I was praying silently asking the Lord that those men might not have the power to say anything. Tie head man sat right in front of me, and I looked him right in the eye. He got up, rising just a little off the bench, but could not get up. Then he tried several more times, but would sit down hard on the bench. But by this time Brother STODDARD saw that there was something wrong, and before ' realized what he was doing, he got up and rebuked the Evil Spirits that were in the room. I pulled him down as quickly as I could, but he had rebuked them, and it was like the very DEVIL HIMSELF was let loose. There was a dozen men there under the influence of this Evil Power and they acted as thought they would tear us to pieces if they could just get to us. They were gnashing their teeth, darting and striking at us like a serpent, and the room became filled with a horrible stink. In a short time I arose and called the house to order, and everything became quiet again. I dismissed the meeting, and immediately upon the closing word, the leader of the men came forward wanting to ask me some questions. I told him I would answer his questions if I could. He asked me what the power was I held. I told him that I held the Priesthood of God, being an Elder of the Church of Jesus Christ of Latter-day Saints. I told him my Power could be compared to that in the days of Moses when he had Aaron cast down’ his staff before the Pharoah and his magicians and it turned into a serpent. The Pharaoh just laughed, and caused that his Magician do the same thing. However, Moses‘ serpent sprang forth and swallowed up the Pharaoh's serpent. The superior power of the rod or power displayed by Moses would represent to you exactly what? He did not seem to know how to answer. So I explained that one was the Power of the Priesthood of God, while the other was the Power of the Devil. I said to him that he had thought he could overpower me so that I could not say anything, but you could not, because the power of Almighty God is greater than Satan's powers. He said that I was the first man that they had not been able to stop from speaking. He claimed that they had the Gift of Tongues, and he gave a specimen of his speaking, but left somewhat deflated due to their failure to exercise power over me. Brother STODDARD had appeared out of pose, and the Devils that were there knew it, and were at first able to feel that he had power to cast them out, but still attempted to stop me from speaking, only I resisted them, as once again my prayers were answered in my behalf.

This happened in the neighborhood of where Aunt Fernie FAIRCHILD lived, so I left that place and started back to Kalamazoo. (This was in Allegan County, Michigan, in the northern part of Michigan, during March of 1858.) The Winter was breaking up, which made the traveling sloppy, and after going a few miles, I came to a plank road. I thought this would be all right, but in a short time I found that my feet began to swell and pained me. They became so swollen that my boots burst open At the end of the plank road finally, I traveled until night in the slush when I began looking for a place to stay overnight. No one was willing to keep me as I had no money. I came to a place where an old man lived, and I asked him if i could stay with him, as I was a servant of the Lord and had no money. He said that he did not keep travelers. His daughter told her father that they could keep me as well as not, but the old man said he didn't keep travelers. Then I said, "You turn me out because I am a Mormon?“ "Oh, No!" he said, “the girl can tell you where you can stay.“ By this time it was very dark, and this place was in the woods. The girl said, "You will go along the road about three quarters of a mile, where you will come to a blind road that turns off to the left. You will take that about two miles, from there a Mormon family lives." It was very dark, and I exercised some fear that I might miss the blind road. She saw that I had some fears, so she said, "I will take the lantern and go with you to where this road turns off." She did, and her father

didn't speak, but looked pretty black towards me. Walked and chatted, and when she left me at the blind road, I blessed her for her kindness. I went on to the place she told me was a Mormon Family, and went in feeling that I was all right, telling them that I was a Mormon Elder from Salt Lake City, Utah and had some difficulty in getting a place to stay overnight, and that I felt very glad that I had found a Mormon Family. The man, as soon as he could get a chance to speak, said that he had said he would never keep another Mormon in his home.

(At this point the original hand written history of William Henry LEE was ended. It is sad that he died before he had finished a complete story of his interesting life.) The following notes to add a more finished ending to the past pages were sketched out by Sister Louisa Thurgood Scoffield:

In I875 President Brigham Young called William Henry LEE to organize a Branch of the L.D S. Church in Woodruff, Rich, Utah. He homesteaded a ranch of 640 acres, raising mostly horses and cows on the grassy valley. In 1877 he was set apart as the 1st Bishop of the Woodruff Ward. He visited the sick and took care of the widows and the poor. He did thousands of family names in the Logan, Salt Lake and other Temples. He married three wives:
HARRIET AMELIA CARTER,
AURILLA LEE
ELIZABETH ANN COX

He was the father of 24 children and was a man of great faith to the end. He died 25 November 1910 and was buried in the Woodruff City Cemetery.
WARRANTY DEED
WILLIAM H, LEE grantor of Woodruff, County of Rich, State of Utah Hereby conveys and warrants to JABTZ C. LEE grantee of Woodruff County of Rich, State of Utah (to wit). Beginning at the South East Corner of Section Number Seventeen in Township Number Nine, North of Range Eight East of the Salt Lake Meridian, running thence West one mile to the South West corner of said Section, thence north along the West Boundary, line thereof: Three thousand, six Hundred and thirty three feet, thence in an easterly direction in a straight line to the East Boundary line of said Section, Three thousand nine hundred feet North of the South East Corner thereof, thence south along said boundary line to the place of beginning. In all 456 6/l0 acres. Witness the hand of said grantor, this First day of May A.D. 1901.

William H. LEE
Signed in the presence of
Adalaide LEE
Harriet LEE
State of Utah County of Rich
On the first day of May A.D, l90l, personally appeared before me, WILLIAM H. LEE, the signer of the above instrument who duly acknowledged to me that he executed the same.

E. LEE, Notary Public My commission expires: 24 February I902

****

WARRANTY DEED #20594 2 May T904 JABEZ C. LEE and RENA LEE, his wife, Grantors, of Woodruff in the County of Rich, State of Utah, hereby convey and warrant to: S. FRANCIS, JOSEPH E. FRANCIS and ALONZO FRANCIS, Grantees each and all of Morgan County, Utah, for the sum of Two Thousand 00/00_ Dollars, the following tract of land: Section l7, Township (9), North of Range eight (8) Easi of the Salt Lake Meridian, in Rich County, State of Utah, Beginning at a point I380 Feet South of the North East corner of the afore said Section l7, and running thence South 3900 feet, to the South-east corner of said Section I7 thence West 5280 feet, thence North 3633 feet, thence North 85° 00' East 5285 feet to the place of beginning

containing four hundred and fifty six 6/100 acres.
Together with a primary water right to the waters of Bear River, to irrigate all the above described land under the water ditch, and all rights in water ditch heretofore acquired and used for a period of 20 years .

11. Great-grandmother LRR5-XSK

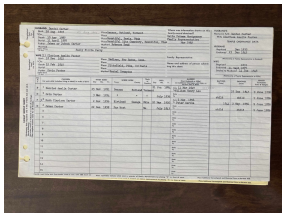
Harriet Amelia Carter

1831-1894

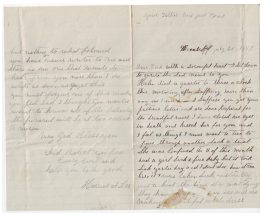


Harriet Amelia Carter was born on 25 November 1831 in Benson, Rutland, Vermont, United States and died on 21 January 1894 in Woodruff, Rich, Utah, United States. Harriet Amelia Carter was married to William Henry Lee.

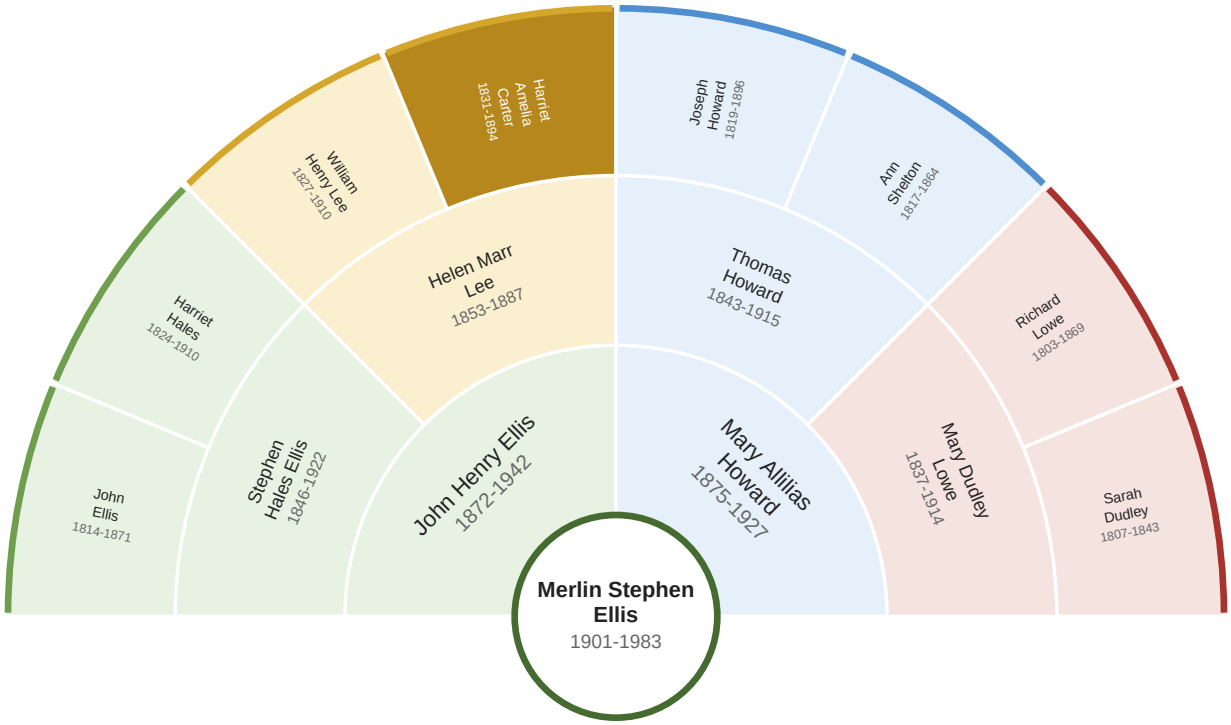
Harriet Amelia Carter 1831-1894
Helen Marr Lee 1853-1887
John Henry Ellis 1872-1942
Merlin Stephen Ellis 1901-1983









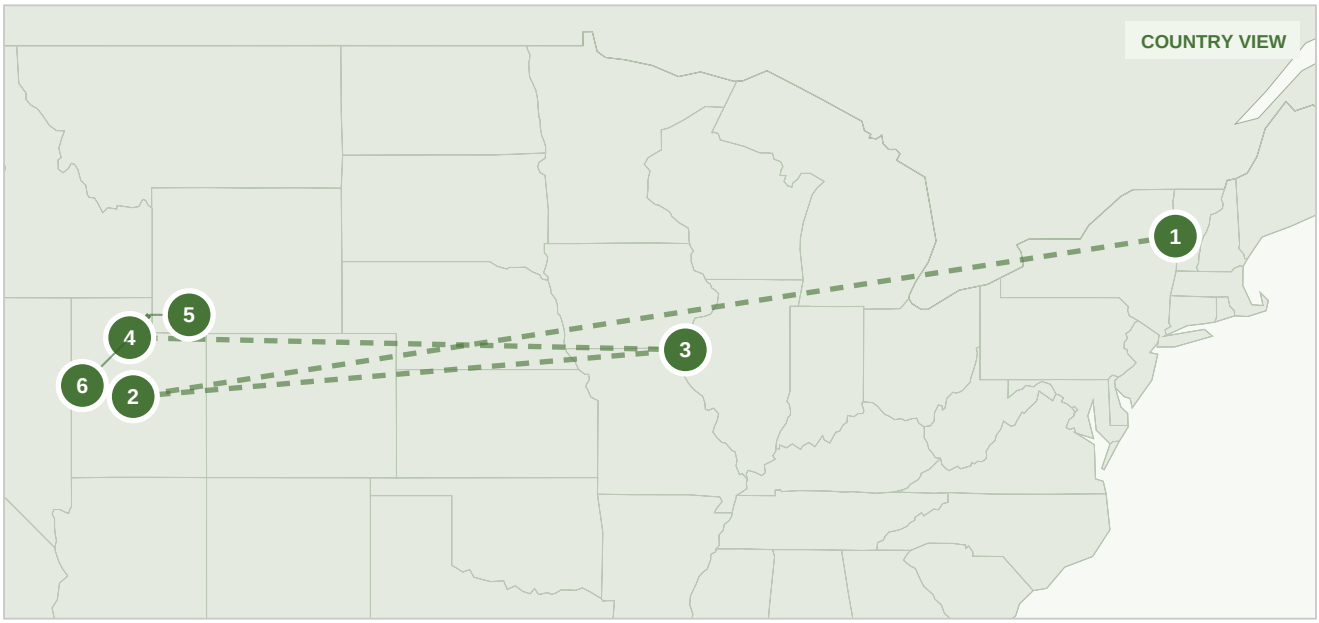


LIFE JOURNEY

Harriet Amelia Carter

1831-1894

Known places and dated events recorded in FamilySearch



TIMELINE

1 **25 November 1831**
Birth
Benson, Vermont, United States

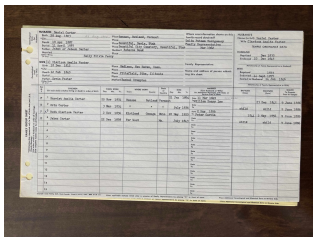
2 **25 November 1831**
Membership+processed+
Utah, United States

3 **from 1839 to 1846**
Residence
Nauvoo, Illinois, United States

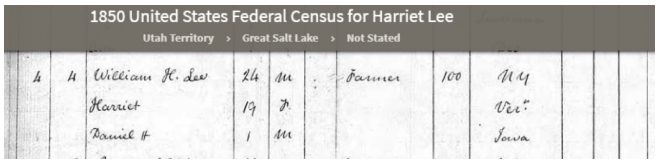
4 **1870**
Residence
Bountiful, Utah, United States

5 **21 January 1894**
Death
Woodruff, Utah, United States

6 **26 January 1894**
Burial
Bountiful Memorial Park, Utah, United States



EH Bor FGS Carter Daniel 1803 (update)

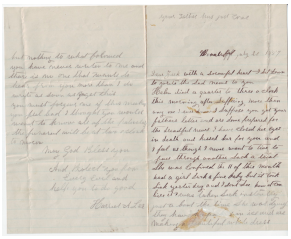


1850 U.S. Census Record - William, Harriet and Daniel H. Lee



William Henry Lee - Homestead, early 1885

This is a copy of the original photograph owned by Allen Lee. The picture was taken in 1885 by Baker & Johnston Photographers.



1887 07 20 Harriet A. Carter Lee to Son (Ezekiel Lee) concerning Helen's Death - pg 1(2)



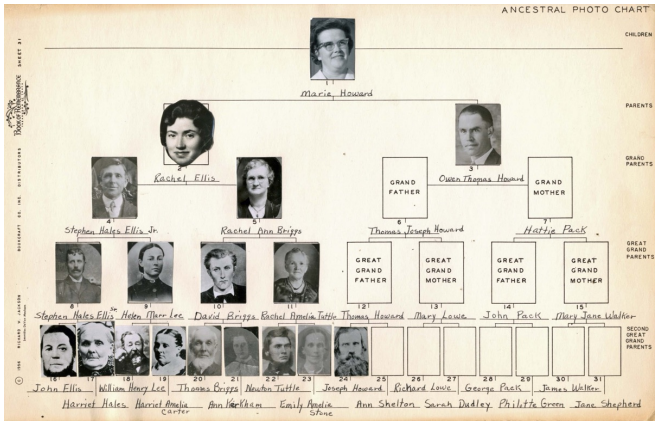
Called By Death on Christmas - Dr Ezekiel Lee - Family Search ID # KWD1-116 - Davis County Clipper 1914-01-09 Page 1 - Bountiful, Utah · Friday, January 09, 1914

DR LEE IDAHO FALLS IS CALLED BY DEATH end came christmaschristinas night following 0 operation p e r 0 n for K kidney id ne y trou brou atifife ble L leaves ea e s W wife and d F family amia y dan E lee john H ellis and mrs wilford tuttle returned on tuesday of last week from idaho palls falls where they attendedthe funeral of dr eziekel lee which was held sunday dec 28 I 1 at idaho fallselder anson chas call was one of the speakers at the services dr lee was a brother of dan- iel lee of woods gross cross and a son of the late bishop and harriet carter lee and was well known in this county rich county and various places where settlers from davis county have located drlee passed away at the hospital at idaho palls falls christ- mas night following t i an operation for kidney trouble 1 e for which he had been treated at the hospital three weeks prior to his death and from which he had been ailing 0 since last au august ED he was 54 years old he married adelaid dixen of woodruff who to together 0 ether with 7 children 2 boys and 5 girls survive him the youngest child being 0 13 years old the family lived in woodruff utah until about 10 years ago t 0 when they moved to idaho falls where they have resided since.

United States
Utah
Bountiful
Davis County Clipper
1914
Jan
09
Page 1
Obituary for LEE IDAHO

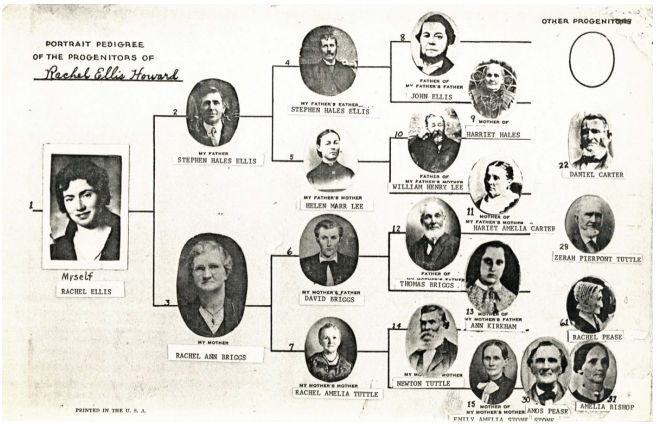


Harriet Amelia Carter



Marie Howard Ancestral Photo Chart

Ancestral Photo Chart



Rachel Ellis Portrait Pedigree



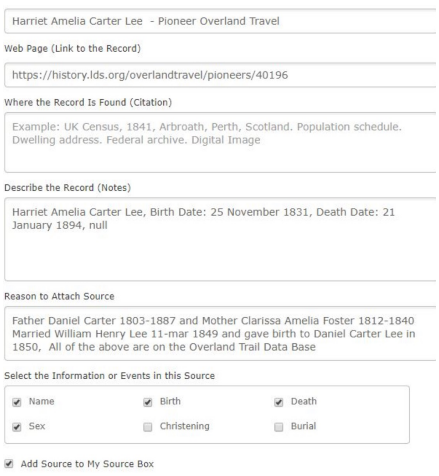
Harriet Amelia Carter



Harriet Amelia Carter

Bountiful Cemetery gravestone of Harriet Amelia Carter, wife of William Henry Lee.



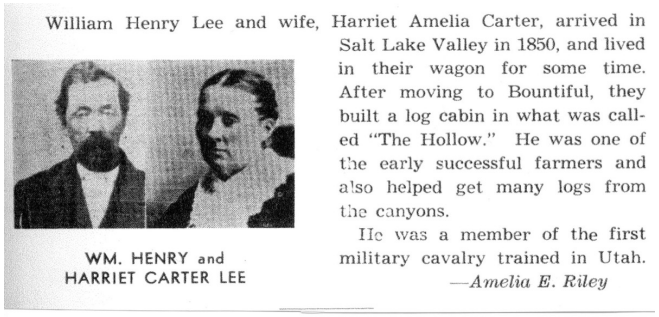


Pioneer overland travel record for Harriet Amelia Carter



William Henry LEE is sitting in buggy

Ranch in Woodruff, Utah Wm Henry Lee in buggy

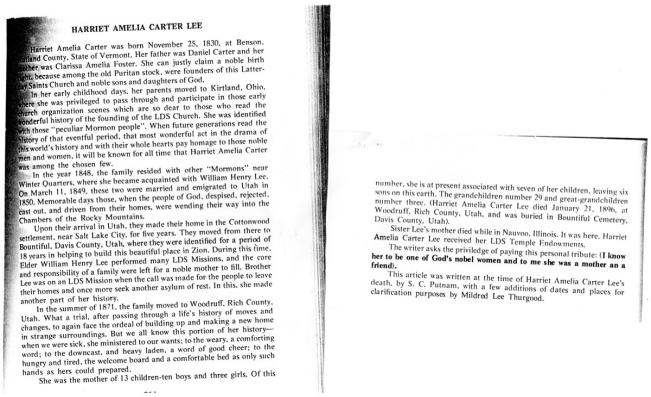


William Henry Lee and wife, Harriet Amelia Carter, arrived in Salt Lake Valley in 1850, and lived in their wagon for some time. After moving to Bountiful, they built a log cabin in what was called "The Hollow." He was one of the early successful farmers and also helped get many logs from the canyons.

He was a member of the first military cavalry trained in Utah.

—*Amelia E. Riley*

WM. HENRY and
HARRIET CARTER LEE



HARRIET AMELIA CARTER LEE

Harriet Amelia Carter was born November 25, 1830, at Benson, ...land County, State of Vermont. Her father was Daniel Carter and her ...ther was Clarissa Amelia Foster. She can justly claim a noble birth ...ent, because among the old Puritan stock, were founders of this Latter- ...Saints Church and noble sons and daughters of God.

In her early childhood days, her parents moved to Kirtland, Ohio, ...here she was privileged to pass through and participate in those early ...urch organization scenes which are so dear to those who read the ...onderful history of the founding of the LDS Church. She was identified ...with those "peculiar Mormon people". When future generations read the ...history of that eventful period, that most wonderful act in the drama of ...this world's history and with their whole hearts pay homage to those noble ...men and women, it will be known for all time that Harriet Amelia Carter ...was among the chosen few.

In the year 1848, the family resided with other "Mormons" near ...Winter Quarters, where she became acquainted with William Henry Lee. ...On March 11, 1849, these two were married and emigrated to Utah in ...1850. Memorable days those, when the people of God, despised, rejected, ...cast out, and driven from their homes, were wending their way into the ...Chambers of the Rocky Mountains.

Upon their arrival in Utah, they made their home in the Cottonwood ...settlement, near Salt Lake City, for five years. They moved from there to ...Bountiful, Davis County, Utah, where they were identified for a period of ...18 years in helping to build this beautiful place in Zion. During this time, ...Elder William Henry Lee performed many LDS Missions, and the care ...and responsibility of a family were left for a noble mother to fill. Brother ...Lee was on an LDS Mission when the call was made for the people to leave ...their homes and once more seek another asylum of rest. In this, she made ...another part of her history.

In the summer of 1871, the family moved to Woodruff, Rich County, ...Utah. What a trial, after passing through a life's history of moves and ...changes, to again face the ordeal of building up and making a new home ...in strange surroundings. But we all know this portion of her history— ...when we were sick, she ministered to our wants; to the weary, a comforting ...word; to the downcast, and heavy laden, a word of good cheer; to the ...hungry and tired, the welcome board and a comfortable bed as only such ...hands as hers could prepared.

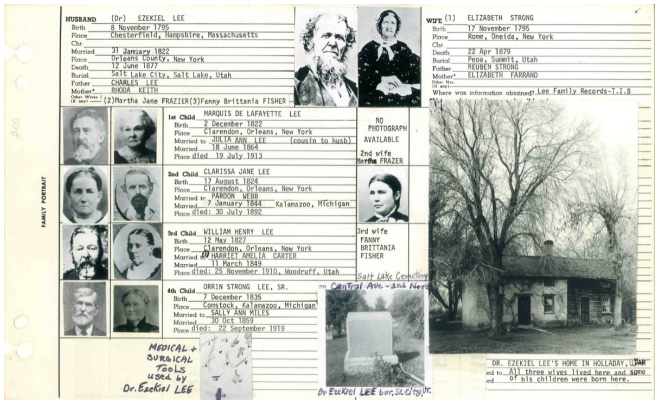
She was the mother of 13 children-ten boys and three girls. Of this ...number, she is at present associated with seven of her children, leaving six ...sons on this earth. The grandchildren number 29 and great-grandchildren ...number three. (Harriet Amelia Carter Lee died January 21, 1896, at ...Woodruff, Rich County, Utah, and was buried in Bountiful Cemetery, ...Davis County, Utah).

Sister Lee's mother died while in Nauvoo, Illinois. It was here, Harriet ...Amelia Carter Lee received her LDS Temple Endowments.

The writer asks the priviledge of paying this personal tribute: **(I know her to be one of God's nobel women and to me she was a mother an a friend).**

This article was written at the time of Harriet Amelia Carter Lee's ...death, by S. C. Putnam, with a few additions of dates and places for ...clarification purposes by Mildred Lee Thurgood.

History of Harriet Amelia Carter Lee (1st wife)



HUSBAND (Dr) EZEKIEL LEE
Birth 8 November 1795
Place Chesterfield, Hampshire, Massachusetts
Married 31 January 1822
Place Orleans County, New York
Death 12 June 1877
Buried Salt Lake City, Salt Lake, Utah
Father CHARLES LEE
Mother* RHODA KEITH
(2)Martha Jane FRAZIER(3)Fanny Brittania FISHER

WIFE (1) ELIZABETH STRONG
Birth 17 November 1795
Place Rome, Oneida, New York
Death 22 Apr 1879
Buried Peoa, Summit, Utah
Father REUBEN STRONG
Mother* ELIZABETH FARRAND
Where was information obtained? Lee Family Records-T.L.B

1st Child MARQUIS DE LAFAYETTE LEE
Birth 2 December 1822
Place Clarendon, Orleans, New York
Married to JULIA ANN LEE (cousin to husb)
Married 18 June 1844
Place died 19 July 1913

2nd Child CLARISSA JANE LEE
Birth 17 August 1824
Place Clarendon, Orleans, New York
Married to PARDON WEBB
Married 7 January 1844 Kalamazoo, Michigan
Place died: 30 July 1892

3rd Child WILLIAM HENRY LEE
Birth 12 May 1827
Place Clarendon, Orleans, New York
Married to HARRIET AMELIA CARTER
Married 11 March 1849
Place died: 25 November 1910, Woodruff, Utah

4th Child ORRIN STRONG LEE, SR.
Birth 7 December 1835
Place Comstock, Kalamazoo, Michigan
Married to SALLY ANN WILES
Married 30 Oct 1859
Place died: 22 September 1919

NO PHOTOGRAPH AVAILABLE
2nd wife FANNY FRAZER
3rd wife FANNY BRITTANIA FISHER

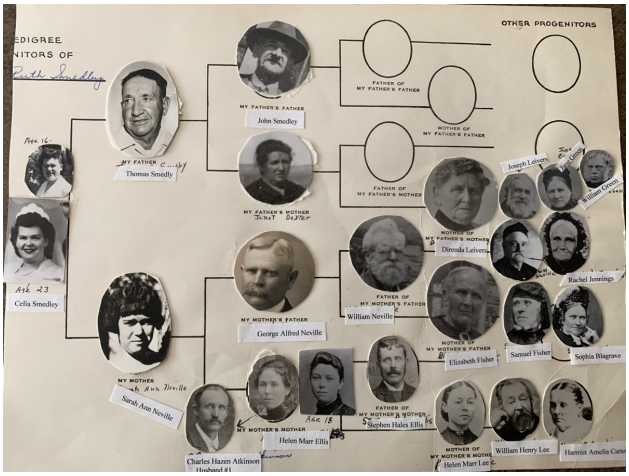
FAMILY PORTRAIT

MEDICAL + SURGICAL TOOLS used by Dr. Ezekiel LEE

Dr. Ezekiel LEE born: 1795 Died:

DR. EZEKIEL LEE'S HOME IN HOLLADAY, UTAH
All three wives lived here and some of his children were born here.

Ezekiel Lee & Elizabeth Strong, Picture Family Group sheet

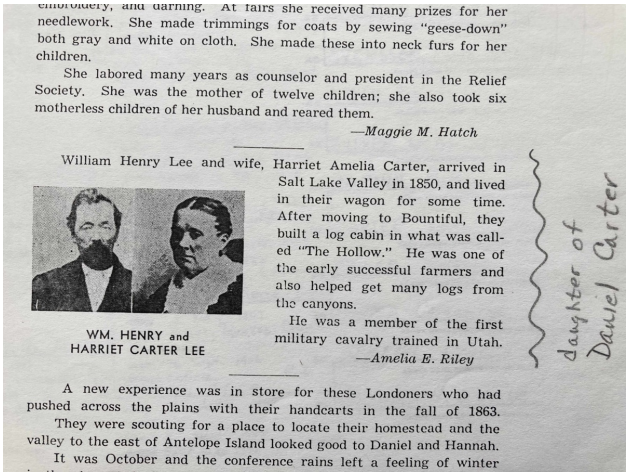


EDIGREE
NITORS OF
Ruth Smedley

OTHER PROGENITORS

Age 16
MY FATHER
Thomas Smedley
MY FATHER'S FATHER
John Smedley
FATHER OF MY FATHER'S FATHER
MOTHER OF MY FATHER'S FATHER
MY FATHER'S MOTHER
Janet Dalton
FATHER OF MY FATHER'S MOTHER
Joseph Leivers
Dicenda Leivers
William Gaskill
Rachel Jennings
Age 23
Celia Smedley
MY MOTHER
Sarah Ann Neville
MY MOTHER'S FATHER
George Alfred Neville
FATHER OF MY MOTHER'S FATHER
William Neville
MOTHER OF MY MOTHER'S FATHER
Elizabeth Fisher
Samuel Fisher
Sophia Blagrave
MY MOTHER'S MOTHER
Helen Marr Ellis
Age 18
FATHER OF MY MOTHER'S MOTHER
Stephen Hales Ellis
MOTHER OF MY MOTHER'S MOTHER
Helen Marr Lee
William Henry Lee
Harriet Amelia Carter
Charles Hazen Atkinson
Husband #1

Celia Ruth Smedley Sorensen - Photo Family Pedigree Chart



embroidery, and darning. At fairs she received many prizes for her needlework. She made trimmings for coats by sewing "geese-down" both gray and white on cloth. She made these into neck furs for her children.

She labored many years as counselor and president in the Relief Society. She was the mother of twelve children; she also took six motherless children of her husband and reared them.

—*Maggie M. Hatch*

William Henry Lee and wife, Harriet Amelia Carter, arrived in Salt Lake Valley in 1850, and lived in their wagon for some time. After moving to Bountiful, they built a log cabin in what was called "The Hollow." He was one of the early successful farmers and also helped get many logs from the canyons.

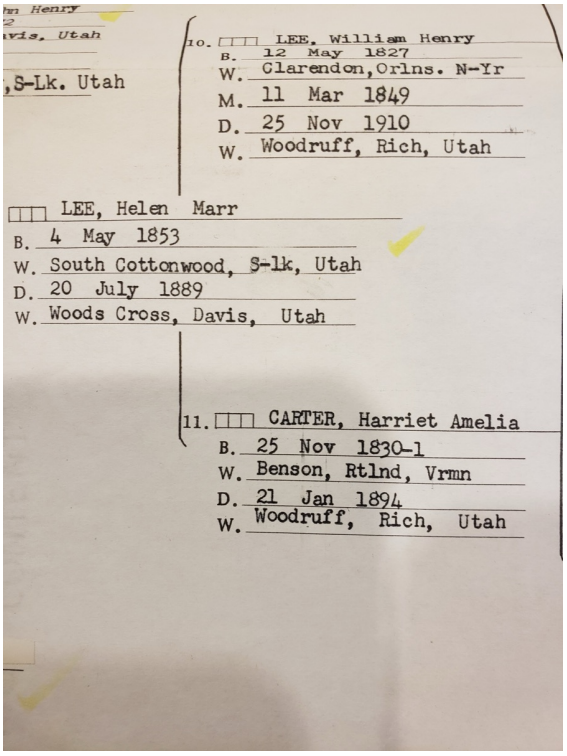
He was a member of the first military cavalry trained in Utah.

—*Amelia E. Riley*

WM. HENRY and
HARRIET CARTER LEE

daughter of Daniel Carter

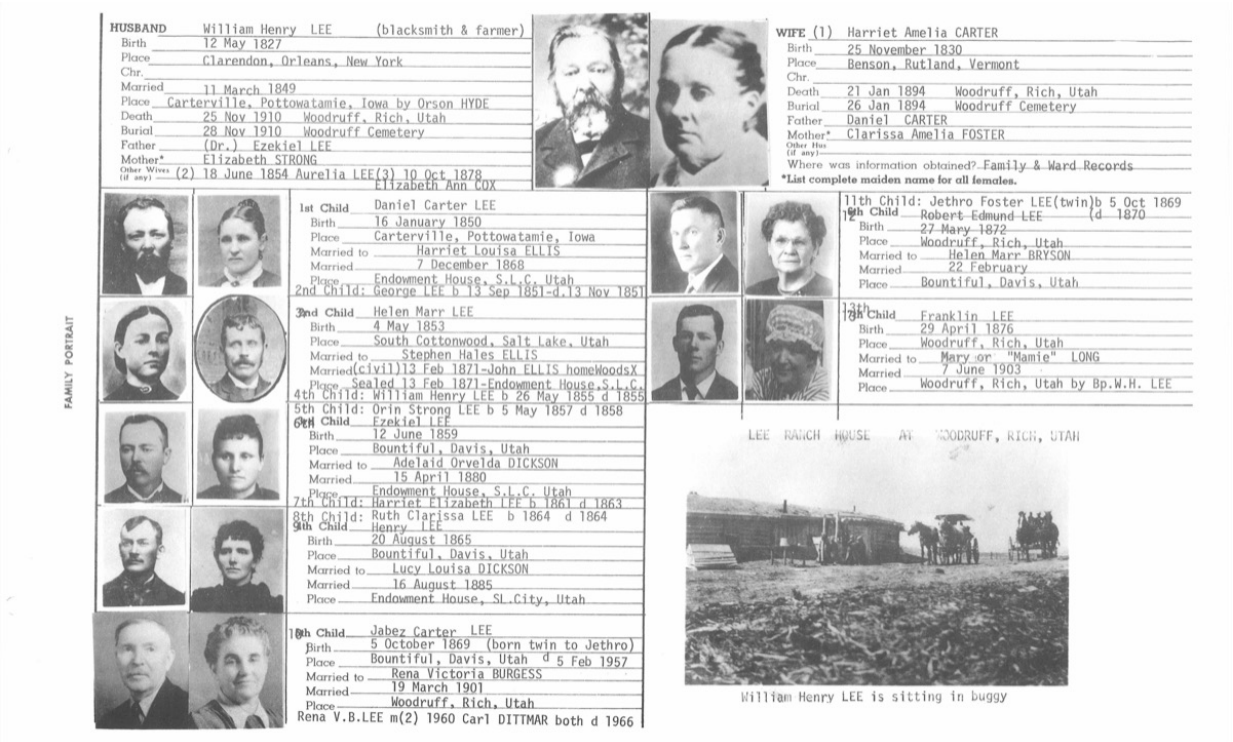
A new experience was in store for these Londoners who had pushed across the plains with their handcarts in the fall of 1863. They were scouting for a place to locate their homestead and the valley to the east of Antelope Island looked good to Daniel and Hannah. It was October and the conference rains left a feeling of winter



10. LEE, William Henry
B. 12 May 1827
W. Clarendon, Orlns. N-Yr
M. 11 Mar 1849
D. 25 Nov 1910
W. Woodruff, Rich, Utah

LEE, Helen Marr
B. 4 May 1853
W. South Cottonwood, S-lk, Utah
D. 20 July 1889
W. Woods Cross, Davis, Utah

11. CARTER, Harriet Amelia
B. 25 Nov 1830-1
W. Benson, Rtlnd, Vrmn
D. 21 Jan 1894
W. Woodruff, Rich, Utah



FAMILY PORTRAIT

HUSBAND William Henry LEE (blacksmith & farmer)
Birth 12 May 1827
Place Clarendon, Orleans, New York
Chr.
Married 11 March 1849
Place Carterville, Pottowatamie, Iowa by Orson HYDE
Death 25 Nov 1910 Woodruff, Rich, Utah
Burial 28 Nov 1910 Woodruff Cemetery
Father (Dr.) Ezekiel LEE
Mother* Elizabeth STRONG
Other Wives (if any) (2) 18 June 1854 Aurelia LEE(3) 10 Oct 1878 Elizabeth Ann COX

WIFE (1) Harriet Amelia CARTER
Birth 25 November 1830
Place Benson, Rutland, Vermont
Chr.
Death 21 Jan 1894 Woodruff, Rich, Utah
Burial 26 Jan 1894 Woodruff Cemetery
Father Daniel CARTER
Mother* Clarissa Amelia FOSTER
Other Hus (if any)
Where was information obtained? Family & Ward Records
*List complete maiden name for all females.

1st Child Daniel Carter LEE
Birth 16 January 1850
Place Carterville, Pottowatamie, Iowa
Married to Harriet Louisa ELLIS
Married 7 December 1868
Place Endowment House, S.L.C. Utah
2nd Child: George LEE b 13 Sep 1851-d.13 Nov 1851

3rd Child Helen Marr LEE
Birth 4 May 1853
Place South Cottonwood, Salt Lake, Utah
Married to Stephen Hales ELLIS
Married (civil)13 Feb 1871-John ELLIS homeWoodsX
Place Sealed 13 Feb 1871-Endowment House,S.L.C.
4th Child: William Henry LEE b 26 May 1855 d 1855
5th Child: Orin Strong LEE b 5 May 1857 d 1858
6th Child Ezekiel LEE
Birth 12 June 1859
Place Bountiful, Davis, Utah
Married to Adelaid Orvelda DICKSON
Married 15 April 1880
Place Endowment House, S.L.C. Utah
7th Child: Harriet Elizabeth LEE b 1861 d 1863
8th Child: Ruth Clarissa LEE b 1864 d 1864
9th Child Henry LEE
Birth 20 August 1865
Place Bountiful, Davis, Utah
Married to Lucy Louisa DICKSON
Married 16 August 1885
Place Endowment House, SL.City, Utah

10th Child Jabez Carter LEE
Birth 5 October 1869 (born twin to Jethro)
Place Bountiful, Davis, Utah d 5 Feb 1957
Married to Rena Victoria BURGESS
Married 19 March 1901
Place Woodruff, Rich, Utah
Rena V.B.LEE m(2) 1960 Carl DITTMAR both d 1966

11th Child: Jethro Foster LEE(twin)b 5 Oct 1869
12th Child Robert Edmund LEE (d 1870
Birth 27 Mary 1872
Place Woodruff, Rich, Utah
Married to Helen Marr BRYSON
Married 22 February
Place Bountiful, Davis, Utah

13th Child Franklin LEE
Birth 29 April 1876
Place Woodruff, Rich, Utah
Married to Mary or "Mamie" LONG
Married 7 June 1903
Place Woodruff, Rich, Utah by Bp.W.H. LEE

LEE RANCH HOUSE AT WOODRUFF, RICH, UTAH

William Henry LEE is sitting in buggy

William Henry Lee & Harriet Amelia Carter (wife #1) Family Group Sheet

Letter to Ruth Cornia from her sister Harriet Lee

City Bountiful December 17, 1868

Dear Sister Ruth,

We just this minute received your welcome letter and now hasten to reply. We were very glad to hear that you were getting along so well on your journey. Hope that with the help of God you may land safe at your place of destiny soon. Our folks here are all well I believe. We are having very fine weather and everything moves on after the old style. Henry is no finishing up the two east rooms on account of an increase in family. Daniel has become dissatisfied with his way of living and therefore has taken a great responsibility upon himself, has not exactly apostatized, but has got married which is generally man's last resort. May peace and prosperity, joy and happiness go with him to the end. I suppose of course you know who he married. It was Miss Louisa Ellis. Father's folks are all well. Ruth you should not swear even if you do meet with bad luck or times, for we know that the Lord does sometimes punish the righteous in order to keep them mindful of him. Mr. Cook came over here to keep a school but has not yet got any. He sent his kind regards and best wishes, and says if you will write to him he will answer it. You said tell Daniel to write. I will but I suppose he will scarcely find time. He has been away now for two or three days up in the Canyon getting wood. His wife is living here with us at present. We are all so busy sewing that you cannot expect a very long letter. The girls, Becky and all of us are all making dresses for Christmas. There has not been snow enough yet for us to have a sleigh ride but the prospects begin to look favorable for a snowstorm now. Ruth you did not say whether you was going to make shoes down there or keeping hotel, but I suppose when you get settled down you will tell us all about it. There is not a great deal of excitement to work on it.

(The next paragraph is impossible to read).

Well, Ruth, it is getting late and must bring this project to a close and the next time I will write you a long letter. Tell Peter not to get discouraged and turn back lest he be turned into a pillar of salt. I am glad to know that you keep up your spunk for we know that things have to get hoping when you get mad. Cook says the folks in Rhoads Valley were all well when he left. Sally Williams has not found her man yet. I expect that her next young one's eyes will stick out worse than this one's does. We will send you one of Helen's photographs if she is willing. Henry has come home and he wants to use the pen so must draw to close. Good bye, love to all, write soon and yours truly,

Harriet Lee
(She was Ruth Carter Cornia's sister)

Harriet Amelia Carter

Harriet Amelia Carter was a "Mormon' Pioneer in every sense of the word. Her parents joined the church when Harriet was two years old ans she moved with them to Kirtland, Ohio, Far West and Adam-ondi-Ahman in Missouri to Pittsfield, Pike Illinois, where her mother died, leaving her husband with three children to care for. Harriet, who was nine, Ruth Clarissa, who was four and Jabez, two. Ruth Clarissa crossed the Plains with her father when she was fourteen years old. He had not remarried. Jabez had died in 1843. Daniel had taken his family to Nauvoo, where they lived in the home of Hyrum Smith for a few weeks. Harriet received her endowment. Daniel and his two daughters were at Winter Quarters in 1848 where Harriet, at the age of seventeen, met and married William Henry Lee. Then across the plains with their infant son, Daniel. Harriet drove an ox-team wagon from Green River, Wyoming to Salt Lake City. They homesteaded three different farms in the Cottonwood and Jordan area. They moved to Bountiful in 1855, where they built up another homestead. In 1853 her husband was called to pioneer a settlement on the Green River (Fort Supply.) Harriet was left wiht two small children and their homestead to care for. The nearest neighbor was a mile away. IN 1857, her husbnad left again to serve a mission to Eastern Canada. He was away when their fifth child was born and when they had to evacuate their settlements at the coming of Johnston's Army. In 1871 they were called to help colonize what we now call Woodruff, Utah. Harriet was forty years old at the time of this call. She bore two more sons in Woodruff, making a total of fifteen children who lived to adulthood.

One who knew her wrote of her, "When we were sick she ministered to our wants; to the weary a comforting word; to the downcast and heavy laden, a word of good cheer; to the hungry and tired, the welcome board and a comfortable bed as only such hands as hers could prepare."

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Clarissa Amelia's Daughters Honor Her

Clarissa Amelia Foster didn’t live long enough to start the trek west with the Saints.

She had married Daniel Carter in Vermont where they joined the Church.
In Nauvoo they helped build the temple and were called to move to settle in Far West.
There, Daniel built and hid a wooden casket in case any of his family should need it.

One evening when Daniel was delirious with the cholera, Clarissa heard mobsters in their street. She watched from the house as the angry men stood at the Carter’s gate, then turned and continued down the street. That was indeed a protective miracle.

After the move to Illinois, all the children fell ill. In caring for them, Clarissa spilled scalding water on her feet. She came close to having to have them amputated. Then at age 28, in her weakened state, Clarissa Amelia Foster Carter passed away, leaving two daughters and their one living son. The little boy, Jabez, later succumbed to measles and died.

Family legend has it that one day while driving in a wagon near Nauvoo, Daniel’s two daughters made a request. They both desired to add one of their mother’s names to theirs so as to remember and honor her. So my 4th-great-grandmother, Harriet, became Harriet Amelia Carter. Her sister, Ruth, became Ruth Clarissa Carter. Their mother had not done any one great thing. She did not cross the plains with her family. She was cherished and loved because of her obedience and faith. She simply followed the Lord’s plan for her, including lovingly taking care of her family.

This story of Clarissa Amelia Foster Carter reminds me that not all pioneers trekked west.

We too can be pioneers, in a sense, everyday. As we live obediently and faithfully, we complete our own trek through this life.

Source: "Daniel Carter" by Delia Putnam Montgomery

1888 letter written to Harriet Carter Lee

Pine Valley Sep 29- [18]88

Dear Harriet & Family

I received your kind and welcome letter last Evening and was truly thankful for it -- I am about as well as common this morning though I slept but little last night but the good spirit seems to brood over me this morning to cheer and comfort me -----
I truly admire the Spirit of your letter --- it shows that you and Henry possess the Spirit of the gospel and are willing to cast in your lot with the faithful I think this is why I feel so well in my mind to day
I have been lonesome and blue for the last few days after hearing of Henrys capture and supposing it would about kill you along with your other troubles but I think by your writing you are a going to stand it first rate I hope so---- As for me I have lost all anxiety or relish for any thing on this Earth only to try to do exactly right every day as long as I live that I may at last be found among the faithful ---- as it regards your present persecution my advice to you & Henry is to be Brave and never flinch one hairs breadth but go right through cheerfully without a murmur trusting in the God of Israel that you may share with the valiant the full reward -- I have come to the conclusion that we will have to earn all we shall get by way of exaltation through faithfulness – but all this I know is easier said than done ---- but one thing is sure – “a big glory awaits you if you endure it all right” -- I will not tell you any of my troubles – I think you have enough of your own --- but your big Boys will help you through all hard places – with the help of the Lord too –
Whose Boy is Robert? -- how old is he? I never knew as you or Ruth ever had one of that name --- Why did Lizzie have to go to Logan with Henry? -- -- --
Our Post-Master is required to settle up every month- so one cant get an Envelop or Stamp without the money right then and there I can get Envelops without stamps at our store for common trade--- we have splendid weather for securing crops threshing is nearly done – very little frost yet ---- we hope and pray that the cup may pass without our drinking it – but we find that we have to take this world as it comes long -- -- -- I am trying to be good to every body and to “Do what is right Let the Consequence follow” I believe if I thought any body was cross and unkind to me I should try to be all the better to them on my part ---- That is about as well as I could do? don’t you think so? – well I guess Ive scribbled about enough without twas better ---we expect our school will begin in 2 or 3 weeks --- Mr. Findly from Panacca expects to teach --- he is said to be a splendid Teacher ---- and he proffers in addition to day school to Organise and teach a Choir vocal music – makes no charge only if they are able they can make him some little present we expect he is hard to beat at that
the St. George academy begins the 1st of October – expect W Gardner will send his girls

(added at top of letter) I feel ashamed of the little sketch I have sent -- there was 100 things ought to have been in it – do excuse me for writing such a scanty one and this poor letter too S M B

NOTES of explanation:

(1) SMB asked the question: “Whose Boy is Robert?” It would be Robert Edmund Lee, born 1872, son of Harriet & Wm Henry Lee. So, whoever SMB is, she/he has not been in close contact with the family for many years, as Robert is 16 by 1888 when this letter was written. (There were several Brown, Bracken, and Burgess families sent to settle the Pine Valley “Dixie” area by Brigham Young, but I have not been able to pin-point any one with these exact initials.)

(2) “Lizzie”, would be Harriet’s granddaughter, Elizabeth “Lizzie” Lee, daughter of Daniel Carter Lee & Harriet Louisa Ellis. It is interesting that he/she always calls William Henry Lee “Henry”.

(3) Pine Valley, the place from which this letter is written is a small town in Washington County, Utah (45 minutes north of St. George, Utah. I happened to go to Pine Valley, Utah last October. This beautiful community was originally settled in 1859 and its LDS chapel is the “oldest Mormon chapel in continuous use”. While there I learned that the tall tree from which the wood was taken for the pipes of the Mormon Tabernacle organ in SLC was personally chosen by Brigham Young in Pine Valley, with the help of Robert Gardner and his son William Gardner. Wm. Burgess & his sons cut down the tree and sawed it in their sawmill. It took 6 weeks by ox team to haul the wood to SLC.

(4) W Gardner who SMB states will probably send his girls to the St. George Academy is probably William Gardner, spoken of in (2) above; according to NFS, he had 2 daughters: Effie (born in Pine Valley) and Amanda (born in St. George).

(5) Panacca, from which Mr. Findly comes to teach, would be Panacca, Nevada, a small Mormon Colony which was originally part of Washington County in Utah, but put into Nevada by Congress, when they made state boundary changes. (One history says that school was held only about three months during the year.)

LIFE STORY OF HARRIET AMELIA CARTER LEE (written for presentation, by Rosa Lee Scoffield Sill, great-great granddaughter)

Good Evening, Sisters, it is a pleasure to be here with you to give you a brief account of my life story. Let me introduce myself. I am Harriet Amelia Carter Lee. I was born in Benson, Rutland, Vermont in November of 1831, and have lived in Kirtland, Ohio; Far West and Adam-ondi-Ahman, Missouri; Pittsfield, and Nauvoo, Illinois; Winter Quarters, Nebraska; Cottonwood, Jordan and Bountiful, Utah. I lastly helped pioneer the settlement in Woodruff, Utah. But wait, I'm getting ahead of myself.

My story actually begins with my parents, Daniel Carter and Clarissa Amelia Foster. My father was also born in Vermont but my mother was born in Connecticut. They married in Vermont in the year before the Church was organized. I was born 2 years later. My parents were taught the gospel of the newly restored church and were baptized in 1833. The following March my brother Orin was born but died as an infant. My family moved after that to join the Saints in Kirtland, Ohio, where my sister Ruth was born in 1836. My parents were intimately acquainted with the Prophet Joseph Smith and knew Oliver Cowdery well. My mother was privileged to receive her patriarchal blessing under the hands of Joseph Smith, Sr. in a special meeting for that purpose in the Kirtland Temple in May of 1837.

Our family left Ohio when the main body of Saints left for Missouri. We settled in Far West where my brother Jabez was born in 1838 just prior to the Saints leaving Missouri. While in Missouri my father and my mother's sister, Sophia M. Foster Burgess, were both near unto death with cholera. They hid an old wagon bed in the brush to bury them in when they died, but the wagon was not to be used for caskets. It was not God's will, for He spared both of their lives.

My father served on the High Council in the stake that was organized at Adam-ondi-Ahman in June of 1838. It did not function very long as the saints were required to leave Missouri in November of 1838 or face extermination. It was a terrible time.

After being driven from Missouri we settled at Pittsfield, Illinois and it was here that my mother died leaving my father to care for three motherless children—me at age 8, my sister just 3 and my brother Jabez just 14 months old who passed away in 1843 at age 4 ½ just 3 years after we lost our mother. We moved to Nauvoo after our mother died where we lived for a while in Hyrum Smith's house before getting some property and a home of our own. Father worked hard to care for us all by himself. Following our mother's death my sister and I added our mother's names to our own. I became Harriet Amelia and she was Ruth Clarissa.

We were in Nauvoo when the prophet and his brother were killed. My sister Ruth recorded this story of the martyrdom: "When 'Uncle Dan Russell' came running to tell us of the murder of these men, we were all terribly broken up. The children seemed to sense the sorrow as keenly as did their elders. We had just taken our places around the breakfast table when the word came in—the chairs were all pushed back and the meal left untouched.

"Those were trying days—awful scenes! I especially recall the hour of the funeral procession, the playing of the marshal-band, and the caskets that held sacks of sand rather than the bodies of Joseph and Hyrum Smith. God surely helped the friends of these martyred men. Their remains were hidden in a cave, away from those who were seeking the reward that had been offered for their heads.

"One large fellow, one of the howling mob, sprang up after the shooting, to claim the head of the prophet. It looked as if no one could stop him, so quick he was, like a mad animal. At that instant, a bright light struck him

and seemed to make his body numb, so paralyzing it that he was utterly helpless. His companions had to carry him, and were very glad of this opportunity to make 'their get-a-way'."

My family was among those who left Nauvoo after the martyrdom to head to new lands in the west. I don't remember my baptism but before leaving Nauvoo my father and I received our endowments on 23 December 1845 in the newly finished temple and he married a lady by the name of Sally Sylvia Perry at the same time. We traveled across Iowa then lived at Mosquito Creek until we started on the long way to Utah. Our new mother died at Winter Quarters where so many others died due to rampant sickness and privation just 16 months after her marriage leaving an infant daughter Mary Carter. This child was raised by her maternal grandparents.

In 1848 while in Winter Quarters I met William Henry Lee who had come from Michigan to head west with the Saints. We were married at Council Bluffs by Apostle Orson Hyde on March 11, 1849. My father and sister lived with us as he had lost his second wife. In the winter of 1847-48 before our marriage my husband had cut and split rails to fence a farm of 300 acres at a bend in Masketo Creek. (This is the ground where the Mormon Battalion was mustered into service.) He worked on this farm all winter and also took care of my mother-in-law until his father, Dr. Ezekiel Lee, returned from the Valley late in the fall of 1849 where he had gone to deliver the mail from the east to the Saints in Utah.

In the spring of 1850 we began making preparations to emigrate to Utah but as we had little means my husband sold his horse for $60.00 and bought flour and set up a 'bake shop" to earn the money to outfit ourselves to travel.

This is the story in his own words: "Early in the Spring I began to get ready to emigrate although I had very little means. All the property I had was one horse, which I sold for $60.00 and bought flour. A bachelor, by the name of Burthotony lived with me at that time and with his $60.00 put in with mine we started a bake shop, baking hard bread for the emigrants that were going to California. I made an ancient oven by building up a platform and laying that with dry wood, the inside of the oven was plastered over with clay mortar. When that dried enough, I put on another coat, until I got it to the right thickness. When it dried, I burned the wood out of the middle, and had a first-class oven. Then I went to Kanesville, stood around in the bake store asking a few questions, came home and became a full-fledged baker. We baked up all the flour that we bought with our $120.00. Then I built a road to come to my place, put out a sign that said it was a "short-cut" and a good place to camp. In a little while we had a large camp of emigrants at my place and found ready sale for our hard bread. It was a chance to exchange and buy nearly anything we wanted for an outfit at very cheap prices. So in about six weeks I fit up three wagons, two with three yoke of oxen and one horse wagon with provisions and clothing. On the first day of May, we started for the Valley."

During this time I gave birth to my first son, Daniel Carter Lee, on January 16, 1850 at Carterville, Pottowattamie, Iowa. Daniel was just 3 ½ months old when we began our trek to the west.

My in-laws, Dr. Ezekiel and Elizabeth Strong Lee and their youngest son, Orrin, traveled with us and a short time after we started my father-in-law and brother-in-law became sick with the measles so the duty to drive and care for the whole outfit fell on my husband's shoulders. I also helped with the driving. Cholera broke out in our camp near Green River and fifteen people died of this horrid disease. My husband helped lay out and bury them as most people were afraid of going near the sick for fear of getting the disease themselves. As my father-in-law went on ahead at Green River I drove an ox-team wagon from there to the Great Salt Lake Valley.

My husband came down with the measles himself near Ash Hollow. He was out of his head with the fever for a week. Apostle Hyde came up and finding my husband in such a condition administered to him and he was healed so that the next day he was able to drive his team and do his work. I was so thankful he was restored to

health as I could only drive one wagon at a time.

We arrived in the Valley about the middle of October 1850 having been on the plains from the first of May to the middle of October. I was so glad to have arrived, but our work had only begun. We spent the first winter at Big Cottonwood Creek near my in-laws. In the spring we moved down to the Jordan River below Draper and my husband laid out a farm of 300 acres. William set our wagon bed on the ground and that was all the house we had there, but he began hauling logs from the Oquirrh Mountains to the west to build a log home. Our second child, George Lee was born 13 September 1851, but lived just two months. What a heart break!

We were just making progress on our farm when William noticed that a substance on the ground that made it look like snow had fallen which killed our crop of grain. We learned it was minerals in the soil that had risen to the surface with irrigating. It was no use to stay there so we took our cows, loaded all our belongings back into the wagon and returned to Cottonwood. We bought a small adobe house where we lived in the Cottonwood area until 1855. In 1853 our 3rd child was born, a daughter, Helen Marr Lee, who grew to adulthood. Another son, William Henry Lee named after his father, was born in May of 1855 but lived only a short while.

During this time my husband was called to go on a mission and make a settlement in Wyoming which was called Fort Supply but they lost most of their stock to the cold and a yoke of oxen to the wolves. He was also called to run a ferry at Ham's Fork on the Green River and to go with James Brown and Bill Hickman into the Flat Head Indian Country to make a treaty with the Indians. Being left alone with two small children and our homestead to care for was very difficult for me.

In the spring of 1855 with William home we bought a new farm near the mouth of Big Cottonwood Canyon and put in a good crop which was looking promising when it was devoured by grasshoppers. We saved enough grain for our bread but being so discouraged and far from neighbors we left there and moved to Bountiful where my father had settled.

The next spring of 1856 my husband was called on a mission to Canada. He sold our Cottonwood Farm for less than we paid for it and bought one of the handcarts that the Saints used in crossing the plains the year before and had it outfitted to begin his journey. He left on the 29th of April with $20.00 in his pocket and I was left alone again to care for our family. I gave birth to my 5th child, Orin Strong Lee, just one month after William left but he died within the year. It was a trying time to be alone again and lose another baby. After five births I only had two children living and my husband far away.
My sister, Ruth Clarissa, married Peter Cornia this same year, 1856, in May just after my husband left. My father also remarried: first Mary LaGresley in November of 1855 and also Cordelia Hotchkiss the same day my sister was married.

My husband was still in Canada when another blow hit and we had to evacuate our settlements at the coming of Johnston's Army. We were only displaced a short time, but it was a trial not knowing what might become of us. I was very ready to live a peaceful life there in Bountiful after my husband returned from his mission, but it was not to be. In 1871 we were called to help colonize Woodruff, Utah. It was so difficult for me to leave and start all over again.

Brigham Young had come to William at our home in Woods Cross, by Bountiful, and asked him to come and preside over the new settlement at Woodruff, Utah. My husband responded to the call and away we went. We lived on a ranch outside of Woodruff and at the meeting of the membership on the banks of the 12 Mile Creek William was sustained as presiding elder of the settlement.

My sister Ruth and her husband Peter Cornia also come to settle in Woodruff in 1871. They had just returned from the Muddy Mission Brigham Young had wanted to establish in Southern Utah and Nevada. This mission

was in the Moapa Valley on the Muddy River in Southern Nevada. These Mormon settlers struggled to produce crops on this land. Disease and harsh desert conditions claimed many lives. By 1871 the settlements established in the Moapa Valley were primarily abandoned due to poor soil, arid land, searing summer heat, frequent bouts of drought and floods which wiped out the village of Westpoint where my sister was living and then the final factor that led to abandonment of the mission was the transfer of that section of territory from Utah to Nevada which made taxes una

Letters written by Harriet to son Ezekiel

Woodruff, Utah June 26, 1887
Dear boy I will write you a few lines for the first time since you went away you must forgive me for not writing before for to tell you the truth I have been to low spirited to write fathers death and your going away was more than I could hardly bear I havent sit up all day more than two or three days all day since I came home from Bountiful but I feel a little better for the last two or three days I am not paticulary sick but feel weak and languid and faint hope I shall feel better when I get to the Temple. I got a letter from Helen last night they were all well but her her health is poor just now expects next month and has to work so hard I wish she could have a hired girl in such trying times your father and a number of others have gone up to Peters he is such a Sufferer I never saw the like it is heart rending to see him he just prays to die says he cant stand it any longer he hasnt eaten a mouthful since last wednesday it will be a happy release to him when he can go I cant see why it is that some have to suffer so much before they can go Mother Stiff is very sick I dont think she will be any better just lingers along and suffers. all the rest in Woodruff are well Lues father and mother are over on a visit Bert preached today we had a real good meeting our School Teacher and music teacher have come School comences the day after the fourth they are going to have a celabration the fourth but we shall be gone I dont care for any such thing now
Adelaide has gone out to her mothers to visit with Sarah and Chet I am going to see to her things and she is going to see to mine while I am gone to the Temple The children are well and she is feeling better She was quite miserable for a while after you left but seems quite smart now She gets a long better than I thought she would but she is so disapoint(ed) when she dont get a letter often. your father went to Provo when he was to Salt Lake to see aunt Jane and Zela her burns havent got well yet her body is raw and the sores are so large that they dont heal She feels dreadful bad to think she couldnt die booth (both) of her breasts were burned off She says if she lives she shall never marry your father got some of the geneoleges from aunt June I wish he was able to stay and work in the temple untill this persecution is over he could do some good then I dont know what he will do now
Zeek I feel very anxious about you be sure of one thing you will have my faith and prayers you are never out of my mind I know the Lord will Bless you we ought to be proud that you were worthy to be called to take a part in the Salvation of Souls I know you will be teribley tried but through trials we shall recieve the blessings I wouldnt take the world for what experience I have had and what is worth more I never felt to murmur I have tried to be patient dont want for means let us know your every want and tell us how you feel put your trust in Lord write as often as you can and I know I will do better than I have done but I am such a poor hand to write my letters are never interesting
May God Bless you and Protect you from Every Evil (signed) Mother
Frank sends his love

(Her husband was convicted and went to the penitentiary just a few months after this was written. It reflects her anxiety well, wishing he could just stay and work in the temple during this time of intense persecution.)
In the Church Chronology on Mon 24 Dec 1887 William H. Lee was sentenced to 4 months in prison with a $150.00 fine. On Thurs 4 Apr 1889 Bishop Wm. H. Lee was discharged from the penitentiary.

[January 1, 1888]
Zeek we are all well Adelaide and my self have just come from Saleratus Creek Lived thare last night went out to New years dinner and had a regular blizzerd had to stay all night couldnt get home and it is storming yet like fury thare was just forty stayed all night we made beds for all and had a good nights rest Minnie Egan is dead died about the same as Helen your father has had to go away a gain dont know when he will be back just got a letter from Br Budge they will be here to Settle Tything next week guess he will have to come then we had a

very good time out to Br Dicksons they all wished you were thare God Bless you Mother
NOTES of explanation: This letter would have been written on January 1, 1888; this determination was made by the fact that Mary Ann "Minnie" Fisher Egan had given birth to a baby boy on 14 Dec 1887 in Woods Cross, Utah. They baby died the same day and Minnie died on the 26th of December 1887 and was buried the 30th. (Thus, the reference to her dying "same as Helen", her daughter who had died 6 months earlier.)
Stewart Dickson & Mary Jane Champlin, Adelaide's parents (Ezekiel's in-laws) are living at this time in a little place south of Woodruff, called Saleratus Creek. Thus, it appears that the New Years Eve party and "sleep over" was held at the Dickson home. Once again, the Marshalls are after William Henry Lee and he was not able to join the family festivities.

12. Great-grandfather KWJH-RGT

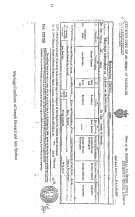
Joseph Howard

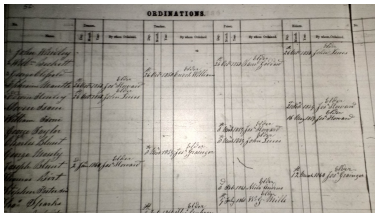
1819-1896



Joseph Howard was born on 12 November 1819 in Kings Norton, Worcestershire, England, United Kingdom and died on 17 October 1896 in Bountiful, Davis, Utah, United States. Joseph Howard was married to Ann Shelton.

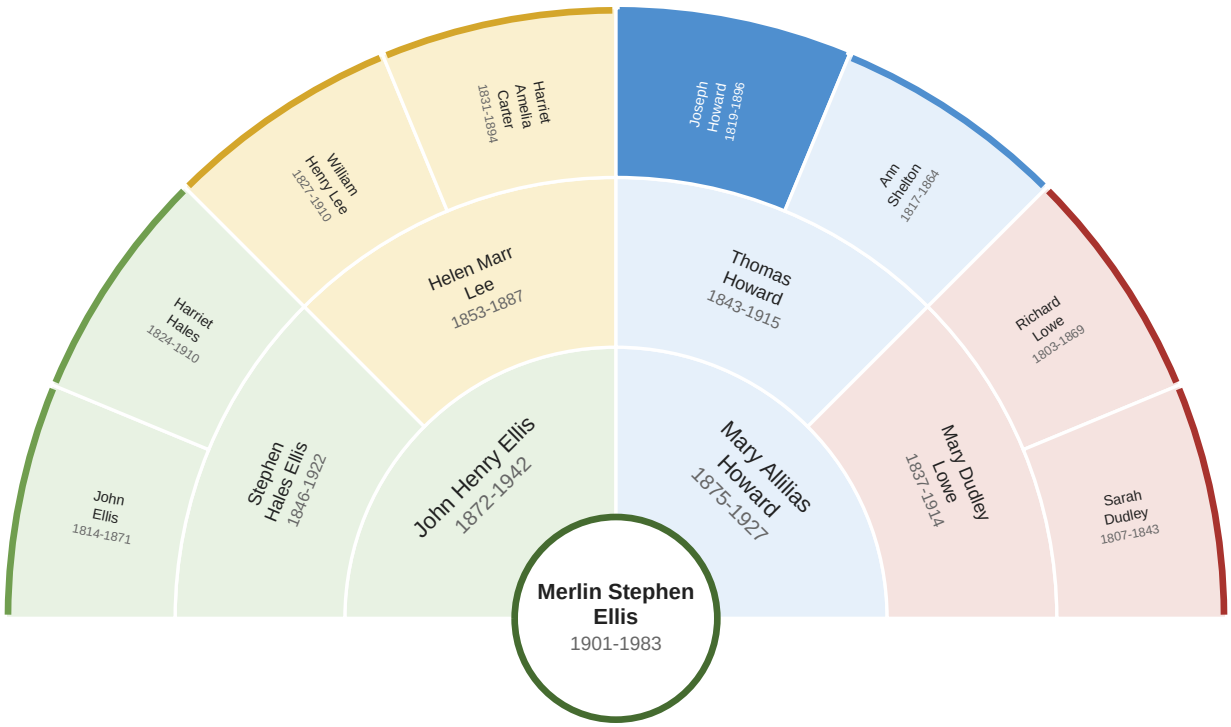
Joseph Howard 1819-1896
Thomas Howard 1843-1915
Mary Allilias Howard 1875-1927
Merlin Stephen Ellis 1901-1983











LIFE JOURNEY

Joseph Howard

1819-1896

Known places and dated events recorded in FamilySearch



TIMELINE

1. **12 November 1819**
   Birth
   Kings Norton, England, United Kingdom

2. **15 September 1822**
   Christening
   Alvechurch, England, United Kingdom

3. **1841**
   Residence
   Birmingham, England, United Kingdom

4. **27 November 1851**
   Religion
   Aston, England, United Kingdom

5. **1861**
   Residence
   Aston, England, United Kingdom

6. **19 Jul 1864**
   Immigration
   New York City, New York

7. **26-30 October 1864**
   Immigration
   Utah, United States

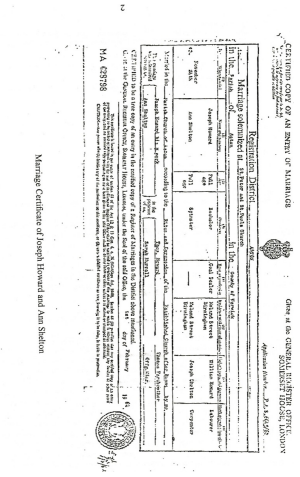
8. **1870**
   Residence
   Utah, United States

9. **1870**
   Residence
   Bountiful, Utah Territory, United States

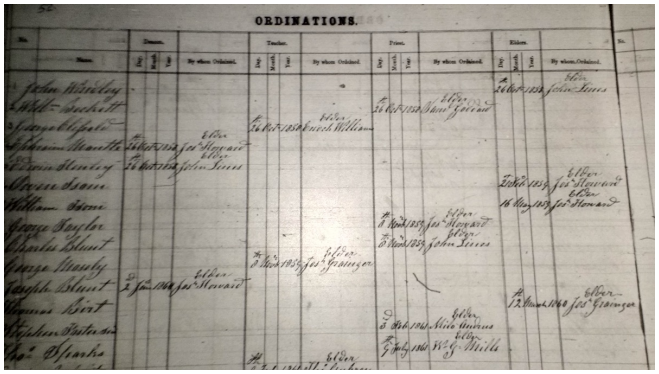
10. **1880**
    Residence
    Bountiful, Utah, United States

11. **17 October 1896**
    Death
    Bountiful, Utah, United States

12. **20 October 1896**
    Burial
    Bountiful Memorial Park Cemetery, Utah, United States



Marriage Certicate of Joseph Howard and Ann Shelton 1842 Aston, Warwickshire, England



1859 Ordinations to Elder of Owen and William Isom by Elder Joseph Howard - From Birmingham Branch Records microfilm 86981.

Program given July 21, 1956 at Howard Reunion--Lagoon.

STORY OF JOSEPH HOWARD AND FAMILY

We have with us today a man who was born in England the father of eleven children, and walked across the plains from St. Joseph, Missouri to Salt Lake City in 1864. Our distinguished guest star is Joseph Howard.

Joseph Howard was born November 12, 1819, in Kingsnorton, England. He was the son of William Howard and Tamar Hills. His father was a farmer. The Howards were well respected people.

Even as a child Joseph was taught obedience and to be useful and helpful. He was required to do his share of the tasks performed on the farm. We are told that he was an expert in handling the scythe, as you know, in those days the grain was all cut by hand.

His boyhood was not easy one, but the knowledge he gained was very useful to him in later years in the desert of the Great Salt Lake. The character-building principles of truth, honesty, love of God, etc. also prepared him for receiving and living the Gospel.

He grew to manhood, and one day he went to the Grocery store for some groceries. A very charming young lady waited on him. She was large, well-built, and had a charming manner. She had blue eyes and beautiful auburn hair. She was also a girl of good character and high ideals. He found out her name, Ann Shelton. Joseph knew what he wanted, and they were married November 24, 1842.

They began a happy united life, living on a 5-acre farm next to his fathers. They became the parents of eleven children. They were wonderful children.

He was a good father, but strict in his discipline. By nature he was a spiritual man, reading the Bible daily. One day the Mormon Elders came, and he said it was like a message he had once known before. He and his wife were soon baptized on November 21, 1851. They were baptized by William Griffith.

Joseph built a baptismal font on his farm, with steps leading down into the water, which was fed by a spring, surrounded by pussy willows.

Immediately after his baptism he was ordained and Elder by Charles Jones. Later he was appointed President of the Allison Branch, and meetings were held in an used upstairs room. Undesirable people would gather on the steps of the building and cause trouble. Joseph was a husky man and strong, and many times he had to throw them down the stairs. The membership grew, and he leased the Hackley Chapel for 99 years. The day he leased the chapel he took a short-cut home and was attacked by some ruffians from behind, and they beat him unmercifully. They trapped him in the ditches and dirt until he was almost unconscious. His coat was torn and his silk hat battered in. His face was cut and bleeding. After this experience, the saints insisted on some one accompanying his wife and him after the meetings. He was over the branch for ten years.

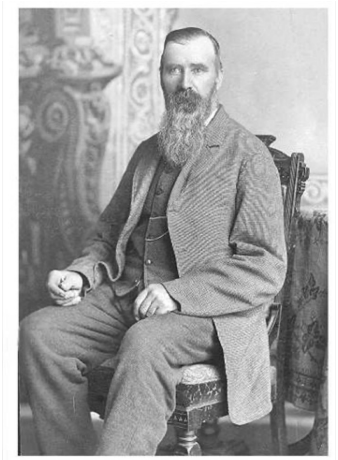
Joseph owned a coal yard and because he was a mormon, they quit buying from him, and he had to sell it and just farm for a living. His two oldest sons, Thomas and William left for America in 1861 to help make enough to bring the rest of the family to Zion. Thomas left his sweetheart (Mary Love) to come with his family, as Mary was the only one in her family that joined the Church. Thomas and William had many hardships, after coming to America. Thomas froze his feet and had to stand all day and chop wood with his feet wrapped in burlap sacks. He had to sleep in a shed with rags to cover him. William found friends with the Pa[illegible]ells.

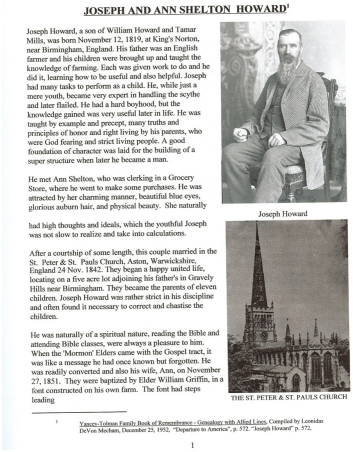
After Joseph sold his farm he went to work at the Hubbs' Smelting and Refining

Joseph Howard and Family from Program at July 21, 1956 reunion at Lagoon Page 1



Joseph Howard





JOSEPH AND ANN SHELTON HOWARD[1]

Joseph Howard, a son of William Howard and Tamar Mills, was born November 12, 1819, at King's Norton, near Birmingham, England. His father was an English farmer and his children were brought up and taught the knowledge of farming. Each was given work to do and he did it, learning how to be useful and also helpful. Joseph had many tasks to perform as a child. He, while just a mere youth, became very expert in handling the scythe and later flailed. He had a hard boyhood, but the knowledge gained was very useful later in life. He was taught by example and precept, many truths and principles of honor and right living by his parents, who were God fearing and strict living people. A good foundation of character was laid for the building of a super structure when later he became a man.

Joseph Howard

He met Ann Shelton, who was clerking in a Grocery Store, where he went to make some purchases. He was attracted by her charming manner, beautiful blue eyes, glorious auburn hair, and physical beauty. She naturally had high thoughts and ideals, which the youthful Joseph was not slow to realize and take into calculations.

After a courtship of some length, this couple married in the St. Peter & St. Pauls Church, Aston, Warwickshire, England 24 Nov. 1842. They began a happy united life, locating on a five acre lot adjoining his father's in Gravely Hills near Birmingham. They became the parents of eleven children. Joseph Howard was rather strict in his discipline and often found it necessary to correct and chastise the children.

He was naturally of a spiritual nature, reading the Bible and attending Bible classes, were always a pleasure to him. When the 'Mormon' Elders came with the Gospel tract, it was like a message he had once known but forgotten. He was readily converted and also his wife, Ann, on November 27, 1851. They were baptized by Elder William Griffin, in a font constructed on his own farm. The font had steps leading

THE ST. PETER & ST. PAULS CHURCH

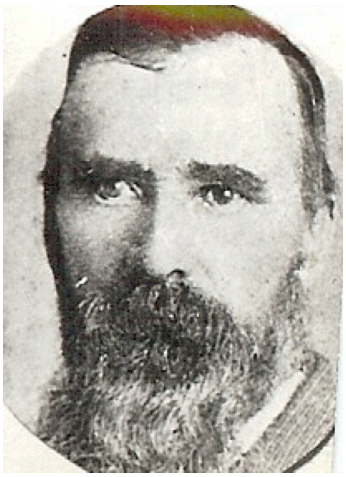
[1] Vasey-Tolman Family Book of Remembrance - Genealogy with Allied Lines. Compiled by Lorraine DeVon Meehan, December 25, 1952. "Departure to America", p. 372. "Joseph Howard" p. 572.

1

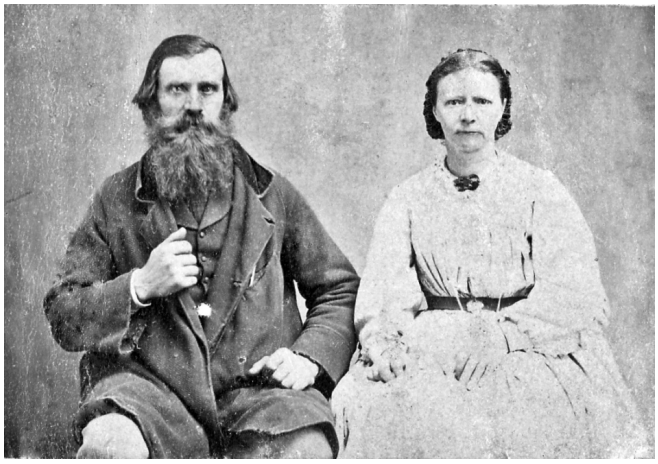
Short history of Joseph and Ann Shelton Howard



Joseph Howard family



Joseph Howard



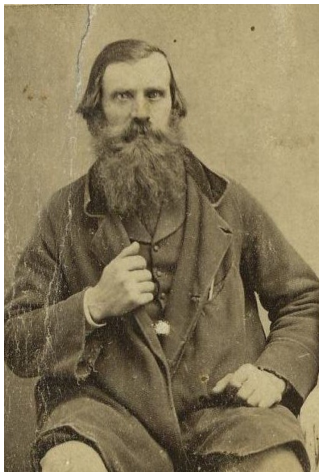
Joseph Howard and 1st Wife, Ann Shelton - taken during or near their emigration to Utah

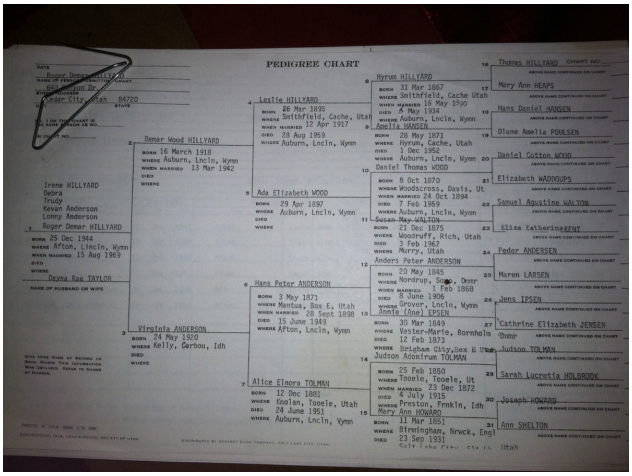
Joseph Howard and Ann Shelton apparently taken during or near the time of their emigration to Utah from England.



Joseph Woodall - NOT Joseph Howard

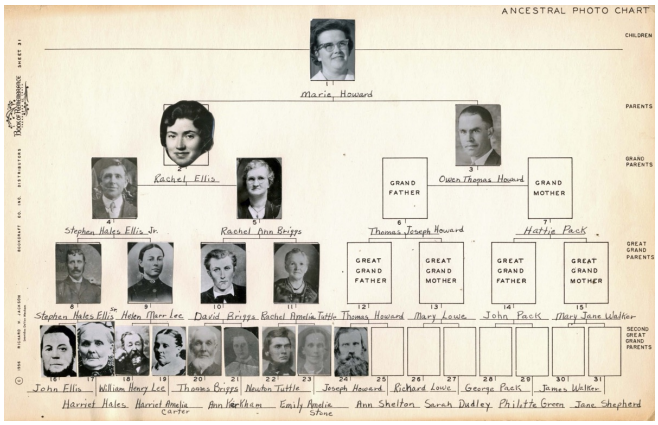
I added this photo years ago based on a misidentification in a batch of photographs given to me. It has since become apparent that this is the husband of Joseph Howard's second wife, not J. Howard himself. Likewise, the photo associated with this image is Caroline, not Joseph's first wife Ann Shelton Howard. Early on, someone corrected me, but the misidentification has taken on a life of its own, sadly enough.





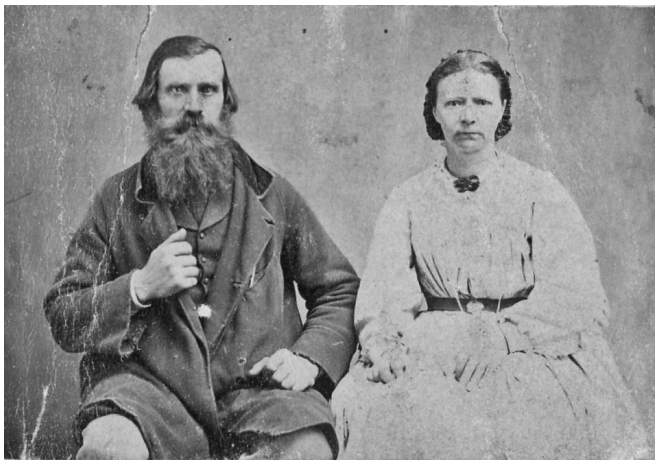
PEDIGREE CHART

Joseph Howard

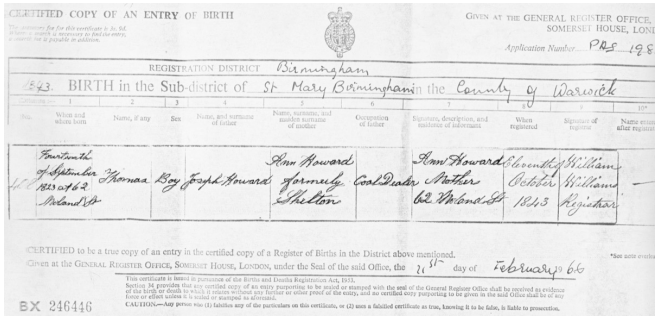


Marie Howard Ancestral Photo Chart

Ancestral Photo Chart



Joseph and Ann (Shelton) Howard



CERTIFIED COPY OF AN ENTRY OF BIRTH

GIVEN AT THE GENERAL REGISTER OFFICE, SOMERSET HOUSE, LONDON

Application Number PRS 198

REGISTRATION DISTRICT Birmingham

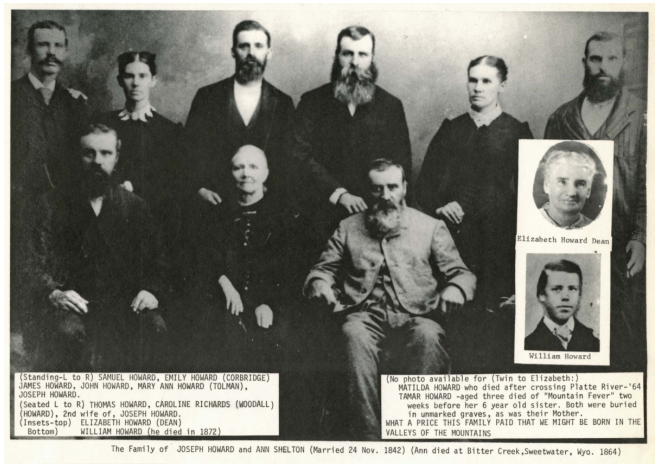
1843 BIRTH in the Sub-district of St Mary Birmingham in the County of Warwick

No.	When and where born	Name, if any	Sex	Name and surname of father	Name, surname, and maiden surname of mother	Occupation of father	Signature, description, and residence of informant	When registered	Signature of registrar	Name entered after registration
	Fourteenth of September 1843 at 62 Moland St	Thomas	Boy	Joseph Howard	Ann Howard formerly Shelton	Coal Dealer	Ann Howard Mother 62 Moland St	Eleventh October 1843	Williams Registrar	

CERTIFIED to be a true copy of an entry in the certified copy of a Register of Births in the District above mentioned. Given at the GENERAL REGISTER OFFICE, SOMERSET HOUSE, LONDON, under the Seal of the said Office, the 21st day of February 66

BX 246446

Birth Record for Thomas Howard

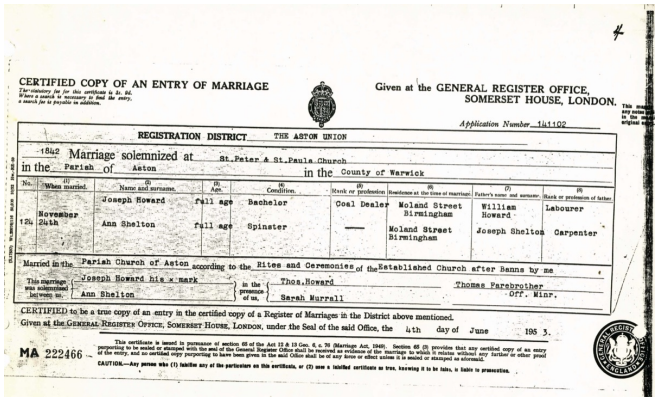


The family of Joseph Howard and Ann Shelton



Joseph Howard and Ann Shelton

In Remembrance Joseph Howard



CERTIFIED COPY OF AN ENTRY OF MARRIAGE

Given at the GENERAL REGISTER OFFICE, SOMERSET HOUSE, LONDON.

Application Number 141102

REGISTRATION DISTRICT THE ASTON UNION

1842 Marriage solemnized at St.Peter & St.Paula Church in the Parish of Aston in the County of Warwick

No.	When married	Name and surname	Age	Condition	Rank or profession	Residence at the time of marriage	Father's name and surname	Rank or profession of father
124	November 24th	Joseph Howard	full age	Bachelor	Coal Dealer	Moland Street Birmingham	William Howard	Labourer
		Ann Shelton	full age	Spinster	——	Moland Street Birmingham	Joseph Shelton	Carpenter

Married in the Parish Church of Aston according to the Rites and Ceremonies of the Established Church after Banns by me

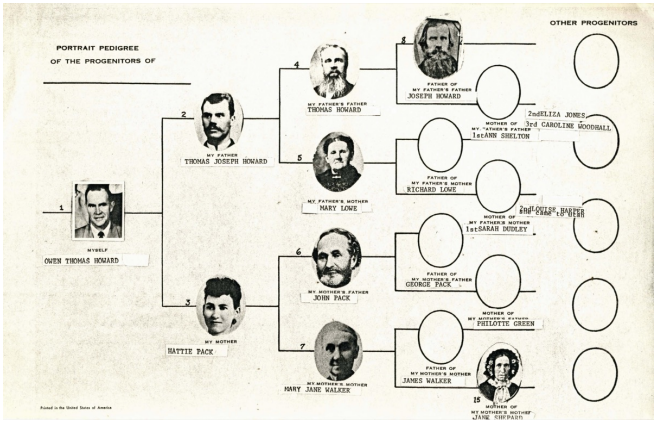
This marriage was solemnized between us: Joseph Howard his x mark, Ann Shelton

In the presence of us: Thos.Howard, Sarah Murrell — Thomas Farebrother Offr. Minr.

CERTIFIED to be a true copy of an entry in the certified copy of a Register of Marriages in the District above mentioned. Given at the GENERAL REGISTER OFFICE, SOMERSET HOUSE, LONDON, under the Seal of the said Office, the 4th day of June 19 53.

MA 222466

Marriage Certificate of Joseph Howard and Ann Shelton



Owen Thomas Howard Portrait Pedigree

Corbridge, Emma Howard, Family histories [ca. 1932].

Trail Excerpt

RELATED COMPANIES
William Hyde Company

RELATED PERSONS
Ann Shelton Howard
William Howard
Emma Howard
Matilda Howard
Joseph Howard

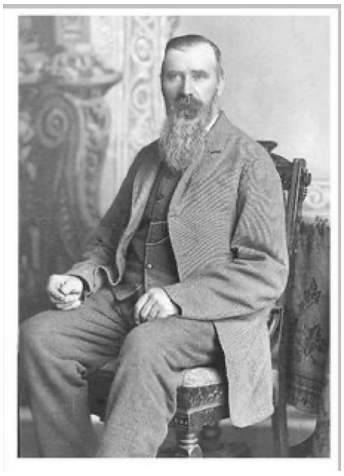
SOURCE LOCATIONS
Church Archives, Salt Lake City, Utah

. . . and in 1864 father, mother, and nine children, came, being on the ocean six weeks and three days. My father and three children were sick all through the states and till after we started on the plains. Father was reported dead but finally recovered. My two younger sisters died and also my mother three hundred miles from Salt Lake City. My mother died with her head in my lap as their was no room in the wagon to lie down. The oxen was yoked to the wagon when she passed away. I combed her hair while two of the sisters washed the body, put on clean clothes, and sewed her up in sheets. She was then put in the grave with sage brush on the top, then covered up with dirt. The wolves were so bad that they had to put sage brush on the grave so they couldn't find it so easy. After this was done they started on their journey. We got in to Salt Lake City the 27th of October meeting my brothers. They were surprised to see father, but disappointed not to see mother for they had not heard of her death.

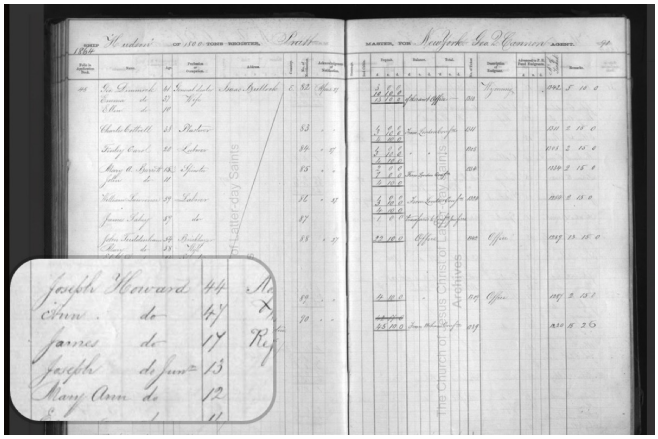
Trail excerpt by Emma Howard



Joseph Howard



Joseph Howard



Joseph Howard's Life
(Copied from a notice published in the Davis County Clipper newspaper published during the week following October 23, 1896)

In the Clipper of October 23rd, we stated that Joseph Howard, of Bountiful, had passed away on the Saturday previous (October 17th) but have never since been able to give an account of his life.

Father Howard was born Nov. 12, 1819 in Forthill, Worcestershire, England, and spent the early part of his life in the gardening and farming business in his native country; then went to Wales and five years later returned back to Birmingham, where he was engaged as a coal merchant.

Here on Nov. 27th, 1841 he married Ann Shelton, who died at Bitter Creek, about 300 miles east of Salt Lake City while crossing the plains.

It was also in Birmingham where he became identified with the Church of Jesus Christ of Latter-Day Saints on Nov. 27th 1851, being ordained a priest a year later and an elder two years later. He was soon afterward chosen to preside over the (Allison) branch; here he was cruelly treated and mobbed upon several occasions. He had presided five years when (in 1858) he moved to Hockley Branch where he was made president and presided until 1864 when he and his family started for Utah. They crossed the sea in the ship "Hudson" and the plains in Captain Hyde's company he and the children arriving in Salt Lake, October 28th of the same year. They were six weeks and three days crossing the Atlantic and twelve weeks and three days coming across the plains.

He came to Bountiful the same fall which has ever since been his home. May 28, 1865, he married Caroline Woodhall, who lost her husband on the plains at nearly the same hour that his wife died.

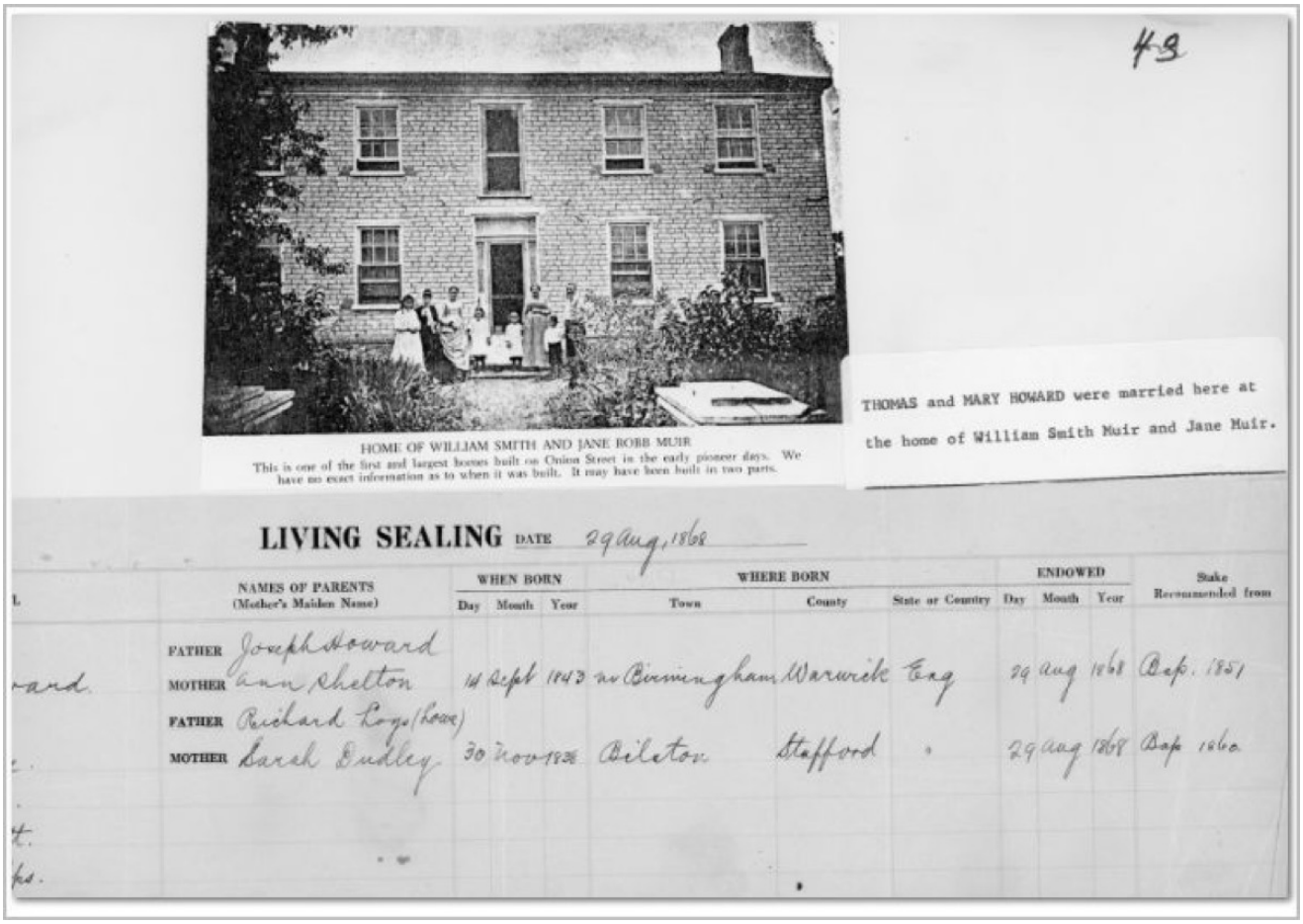
He was the father of eleven children, eight living – five boys and three girls and grandfather of seventy-five and great grandfather of thirty-nine. If he had lived to the 12th of November he would have been seventy-seven years of age.

Deceased served in this ward for thirty years when he was released on account of becoming feeble. Elders William Griffin, of Salt Lake, Presidents Hess and Grant, W.S. Muir and Robert Ure spoke at the funeral services which were held at the tabernacle on the following Tuesday, and Thomas Briggs presided over the meeting.

About forty vehicles followed his remains to their last resting place in the Bountiful Cemetery. Deceased once made the remark that he would come to Zion if it took off all the hair on his head which sacrifice was almost literally made by him as he was taken down by mountain fever when his hair all came out; but it finally grew in again thicker than ever.

He was superintendent of the first Sabbath School organized in West Bountiful

Joseph Howard Obituary



HOME OF WILLIAM SMITH AND JANE ROBB MUIR
This is one of the first and largest homes built on Union Street in the early pioneer days. We have no exact information as to when it was built. It may have been built in two parts.

49

THOMAS and MARY HOWARD were married here at the home of William Smith Muir and Jane Muir.

LIVING SEALING DATE 29 Aug, 1868

	NAMES OF PARENTS (Mother's Maiden Name)	WHEN BORN Day	Month	Year	WHERE BORN Town	County	State or Country	ENDOWED Day	Month	Year	Stake Recommended from
ward	FATHER Joseph Howard										
	MOTHER Ann Shelton	14	Sept	1843	nr Birmingham	Warwick	Eng	29	Aug	1868	Bapt. 1851
	FATHER Richard Loys (Howe)										
	MOTHER Sarah Dudley	30	Nov	1838	Bilston	Stafford	"	29	Aug	1868	Bapt 1860

W.S. Muir home Joseph and children lived here

Joseph Howard

JOSEPH HOWARD(1)
Joseph Howard, a son of William Howard and Tamar Mills, was born November 12, 1819, at King's Norton, near Birmingham, England. His father was an English farmer and his children were brought up and taught the knowledge of farming. Each was given work to do and he did it, learning how to be useful and also helpful. Joseph had many tasks to perform as a child. He, while just a mere youth, became very expert in handling the scythe and later flailed. He had a hard boyhood, but the knowledge gained was very useful later in life. He was taught by example and precept, many truths and principles of honor and right living by his parents, who were God fearing and strict living people. A good foundation of character was laid for the building of a super structure when later he became a man.

He met Ann Shelton, who was clerking in a Grocery Store, where he went to make some purchases. He was attracted by her charming manner, beautiful blue eyes, glorious auburn hair, and physical beauty. She naturally had high thoughts and ideals, which the youthful Joseph was not slow to realize and take into calculations. After a courtship of some length, this couple married and began a happy united life, locating on a five acre lot adjoining his father's in Gravely Hills near Birmingham. They became the parents of eleven children. Joseph Howard was rather strict in his discipline and often found it necessary to correct and chastise the children.

He was naturally of a spiritual nature, reading the Bible and attending Bible classes, was always a pleasure to him. When the 'Mormon' Elders came with the Gospel tract, it was like a message he had once known but forgotten. He was readily converted and also his wife, Ann, on November 27, 1851. They were baptized by Elder William Griffin, in a fount constructed on his own farm. The font had steps leading down into the water, was fed by a spring, and beautifully surrounded with pussy willows. Immediately after his baptism. Joseph was ordained an Elder, by Charles Jones. Later he was appointed President of the Allison Street Branch, meetings being held in an upstairs room. Many times because of singing, undesirable people, especially the men, congregated on the stairs causing a disturbance and Joseph Howard being a strong man, a real husky fellow, was obligated to throw them down the stairs. The membership of the branch grew, despite the opisition that raged, until it was necessary to get larger quarters. The Hockley Chapel was leased for 99 years. The very day Joseph completed the details of leasing the chapel, he took a short cut home across land where new houses were being built. Some ruffians were hiding behind these houses. When the President of the Hockley Branch (Joseph Howard) came along, they suddenly attacked him from behind. They beat him unmercifully, knocking some parcels he was carrying all over the ground, himself being tramped in the dirt. As fast as he tried to arise, he was again knocked to the ground until he was almost unconscious. "Take that you 'Bloody' Mormon!" and many such statements were hurled from these attackers. His frock coat was torn and the tails entirely off, his silk hat all battered in and his face cut and bleeding. Even a neighbor refused to help the poor man in his plight so he was forced to proceed, staggering on to his home. For months after he was accompanied home with some of the Saints.

He presided over the branch until his departure to America, which was ten or eleven years. His work in this capacity took him from his home most every night and much of his time in the day. His two oldest sons Thomas and William sailed from Liverpool, April 23, 1861 for America and Utah.

The following is a letter written by Joseph Howard and Ann Shelton Howard to their sons who had emigrated to America.

February 20, 1862

My Dear Boys:

We received your welcome letter, which gave great relief to my feelings for I had looked for the postman till I was tired. Thankful that you were in good health. My dear lads, it is too late this season to make any arrangements for us to come. You try all you can and we will do the same again another spring and if you cannot do it of yourselves, ask your Master if he will supply you and I will recompense him for anything he requires of me. Long to see you again; make yourselves as happy as you possibly can and the time will soon roll around and we shall be better prepared another spring.

My dear boys, when you write again tell us whether you are living together or not and who the man is that you are at work for and what you are at work at and whether you are having that and your keep and all your things safe and Bro. Crosby's tin were answered for the water vessel and who amongst our old friends comforted you when you got in.

My dear boys, when you get this, write as soon as you can for fear the letter should be lost and when you have got enough of anything from your labor make some arrangements with the Bishop and he will make some with President Young and forward a note to the office of Liverpool of our deliverance. Mary Lowe will come with us and I dare say, Sister Jones. We was not much surprised to hear that you were not at work for Bro. Andrus, for Bro. Lines sent us a little news from Florence, but we did not know the cause; neither him or Samuel Westen has not written yet and if you know anything about them you must send us word and tell them to write to their parents. Tell Samuel to direct for Edwards wire.

Well, lately, my dear boys, ever since you left England, we have had hard work to struggle along. The work was so short all the time. James is at work at Welbs, getting four shillings and I get what I can catch and we have not been able to save any for emigration yet, but I hope it will be a little more favorable another year. Your Jim was not very well the first two or three months after you were gone away, till he found another companion. He has grown very tall since you went, but very thin.

My dear boys, above all things live your religion, obey those that are placed over you and make all the improvements you can in your education. Tell Bill he has wrote the letter very well, only not hardly enough of it. We have had one letter from your Uncle Isom and he said that our Tom was driving the team for the same wagon that Mary was. Give our love to William and his wife and Mary. Remember me to Bro. Budge and Bro. Page, Richard Jones, Bushy Payne, William Drakeford and old friend Griffin. Tell him I shall be glad to shake hands with him. Sister Williams is in a low condition. Martha was just going to Aldershot to Benjamins.

My dear boys, we have left Hope cottage, the rent was more than we can pay. We are living by Lewis' Coal Yard. We would gladly pay the postage of the letter but we are afraid it would not come safe. Be sure and write soon and tell us all you want. Don't be afraid, you are never forgotten neither night or morning in our prayers nor any time in the day. Be good lads and do your duty and God will prosper you direct.

From your affectionate Father, Mother. Joseph Howard.

Joseph Howard

Thimble Mill-Lane Nechells

New Birmingham, Old England

Joseph soon after changed his occupation, selling his five acres and going to work at Webb's Smelting and Refining Works. This work was very hard and only a strong man such as he could have stood it. He worked here until June 1864 when he and his wife and the family all left for Zion. It was a great strain for Ann to get all

in readiness for the journey. They sailed on the ship "Hudson" June 3, 1864 and arrived in New York City, July 19, 1864 spending a month and sixteen days on the water. Many were sea sick and in a weakened condition when they landed and were not fit for the journey ahead of them. They took the boat from New York and came round by way of New Orleans up the Mississippi River and landed at St. Joseph.

From a little place called Wyoming, in the state of Nebraska, on August 2nd 1864 they began their journey westward across the great plains, with ox teams. Although their passage was paid, so many passengers with belongings made it difficult to ride and hence most of the journey was made by foot. The company started with 179 teams. Joseph and his son James were sick all through the journey from New York. They were crowded in a little steamer which was used to transport cattle, and had never been cleaned and there was no place to sit or lie down. However the journey was commenced and they started westward with strong spirits although weakened bodies, James and Joseph J. hired out to a freight train and while it was a help financially, it was a great trial to their mother to see them go. She had so many worries but now they must have stockings and underwear because they would not have a mother's care.

On the way the weather was hot and scarcely water to even drink. Upon arriving at a small creek, Joseph could hardly walk, but although warned not to drink of the creek water, creeped on his hands and knees and drank long and deep of the perhaps germ infested water. It however, did not seem to hurt him for he grew better in his health and strength. But a new trouble arose. The girls became sick with what was called "mountain fever"(5) and before the Company arrived at the South Platte River, Tamar the baby three years old died and a burial had to take place. After crossing the river and journey about two weeks Matilda, twin sister of Elizabeth died at the age of six years. All this told heavily on the mother. She had to part with her two sons, not knowing whether or not she would see them again. Then being forced to lay her darling baby, Tamar in a desert grave with no accommodations, was to say the least distracting. But she realized she must continue. The crowning trouble came to her when she must say "good-bye" to her lovely six year old Matilda, and leave her in a nameless grave. No wonder she grew weaker and exhausted in both mind and spirit. Comforts and conveniences were entirely out of the question.

While most of Ann Shelton Howard's life is included with that of her husband a few more details might be of interest to her posterity.(6)

Ann was well built physically, well proportioned and weighed about two hundred pounds. She possessed wonderful auburn hair and took great pride in it and in the manner in which it was to be dressed. She always had it in ringlets and curls all about her head. She did it like that until after her fourth child was born, then styles changed and she dressed it in the incoming mode. She was gentle and mild having a feeling she could not be unkind with any of her children even to correct them. She was loving, affectionate and generous.

It was regrettable that she passed away en route to Salt Lake City, as founding a new house and rearing the children in a new country that with customs and conditions so different need a mother and her care. In June 1882, Joseph Howard, son James and daughter Emma all journeyed to St. George, Utah and did the temple work, including all ordinances for Ann Shelton Howard.

She grew steadily weaker and hardly able to take a step farther.(7) She walked until she would have fallen when Joseph asked that she might ride, this favor had been asked before but it was refused. Now Joseph asked again and when he received the expected refusal he explained how ill his wife was and after much persuasion Ann was allowed to ride. When she was placed in the wagon scarcely a spot could be found for her to rest her weary body and aching bones. Emma, her daughter rode to care for her mother. As this daughter, held the head of her mother in her lap, she noticed a growing weakness. Night approached, and it being her last, was memorable. The next morning she was wrapped in two sheets and placed in a shallow grave.(8) Sage

brush was piled upon it to act as a shield and protection from the wolves. Ann Howard had gone on to join the two darlings who had preceded her and making a place of welcome to those who should come one by one in the future.

The journey proceeded each day bringing its problems and each night nearer the goal.(9) They arrived at Pioneer Park, October 26, 1864 where Thomas and William welcomed them and took care of their immediate needs and wants. The boys had heard that their father had died and were quite surprised to see him standing so erect and strong. But who can tell their terrible feelings when they knew they would never see that wonderful mother of theirs again in this life.

The family moved to the W.S. Muir farm, at west Bountiful(10) where they resided about seven years. Then Joseph Howard homesteaded in what is called the Upper Flat, his son Thomas living just north of him. Joseph Howard married Caroline Woodall, in 1866, who proved a good help mate. Rather rigid in her training of the children, but a warm heart, she saw them grow into manhood and womanhood and marry and move into homes of their own.

Joseph Howard became a member of East Bountiful Ward and was active in all its activities. He did all he could to help the cause of Christ and when he became almost bed ridden unable to get about he was advising and counseling his children and grand-children to do as they should so no heart aches would come.

Caroline Richards Woodall Howard died March 3rd, 1912. Layton, Utah, when she was 83 years old at the home of her step daughter, Emma Howard Corbridge.(11)

Joseph Howard died October 17,1896(12) at his home on Upper Flat and was buried in Bountiful Cemetery. Had he lived a little over a week longer it would have been thirty-two years since their arrival in Salt lake City.

1. Yancey-Tolman Family Book of Remnerance - Genealogy with Allied Lines, Compiled by Leonidas DeVon Mecham, December 25, 1952, "Joseph Howard" p. 572,

2. Ibid, "Departure to America", p. 572.

3. A letter written by Joseph and Ann Shelton Howard to their two boys, Thomas and William, who had emigrated to America to prepare a home for their parents. Four years later, Joseph, Ann and their family emigrated to Utah.

4. Yancey-Tolman Family Book of Remnerance - Genealogy with Allied Lines, Compiled by Leonidas DeVon Mecham, December 25, 1952, "Trek Across the Plains", p.572.

5. Ibid, "Mountain Fever", p. 572.

6. Ibid, "Ann Shelton Howard", p.573.

7. Ibid, "Ann Shelton Howard Dies" p. 572.

8. Ann Shelton Howard died on the Mormon Trail along the Sweetwater River. The map was prepared by Craig Holyoak and was published in the Church News, Week Ending April 5, 1997, p. 6.

9. Yancey-Tolman Family Book of Remnerance - Genealogy with Allied Lines , Compiled by Leonidas DeVon Mecham, December 25, 1952, "Arrival in Salt Lake City", p. 572.

10. Ibid, "Family Located in Bountiful", p. 573.

11. Ibid, "Caroline Richards Woodall Howard", p. 573.

12. Ibid, "Leader Dies", p.573.

Joseph Howard by David T Hinton

JOSEPH HOWARD FAITHFUL PIONEER
Submitted By: David T. Hinton (more stories by this author)

Joseph Howard, son of William Howard and Tamar Mills was born November 12, 1819 at King's Norton, near Birmingham, England. His father was an England Farmer and his children were brought up and taught in the knowledge of farm. Each was given work to do and he did it, learning how to be useful and also helpful. Joseph had many tasks to perform as a child. He, while just a mere youth, became a very expert in handling the scythe. In those days all the grain was cut with the scythe and later flailed. He had a hard boyhood, but the knowledge gained was very useful later in life. He had taught to him by example and precept, many truths and principles of honor and right living. by his parents who were God living and strict living people. A good foundation of character was laid for the building of a super-structure upon later he became a man.
He met Ann Shelton, who was clerking in a Grocery Store, where he went to make some purchase. He was attracted by her charming manner, beautiful blue eyes, glorious auburn hair, and physical beauty. She naturally had high thoughts and ideals, which the youthful Joseph was not slow to realize and take into calculation.
After a courtship of some length, this couple married in the St. Peter, St. Paul Church, Aston, Birmingham, England and began a happy married life, locating on five acres adjoining his father's in Gravely Hill near Birmingham. Ann returned to the home of her mother for the birth of her first four children, but after her mother died the remainder of her children were born in the home on the farm. The children were raised and received early training such as Joseph had been. They had simple little pleasures, but to them they were wonderful.

A canal ran between and divided the 5 acre farm from that of Joseph's father, William. A pleasant pastime of the children was to watch the horses as they pulled the loads of freight and coal in boats along the canal. Locks were located near by and it was such fun to see the boats raised and lowered as they proceeded on the journey to the big cities. Then too the many times the children would be in bet in their childish fashions that the next horse would be white, red, or black. It seemed if they could count more white ones than others, it was luck coming to them. They were all taught to help in the house and out on the farm as there was work for all to do.

Joseph Howard was rather strict in his discipline and often found it necessary to correct and chastize the children. On one occasion the mother had had a trying morning, the children were perhaps full of life and fun and rather difficult, especially Thomas and William, and it was later found out by their father. They were then down in the field putting cut cabbage plants. As their father called, they came to him still holding in their hands some of the unplanted cabbage seedlings. He chastised them for their conduct and to make it more impressive took a branch from one of the trees and used it in a way they never forgot.
Another job that came in turn to most of the children was flailing the grain on the barn floor. It was tedious and long but necessary as threshers were not known in those days. Many tasks were given all to do and as they grew they developed physically and also mentally.
Arrival in Salt Lake City
The journey proceeded each day bringing its problems and nigh nearer the goal, Salt Lake City. They arrived at Pioneer Park October 16, 1864 where Thomas and William welcomed them and took care of their immediate needs and wants. The boys had heard that their father had died and were quite surprised to see him standing

so erect and strong. But who can tell their terrible feelings when they knew that they should never see that wonderful Mother of theirs again in this life.

Family Located in Bountiful

The family moved to the W. S. Muir farm, at West Bountiful where they resided about 7 years. Then Joseph Howard Homesteaded on what is called Upper Flat, his son Thomas living just to the North of him.
Joseph Howard married Caroline Woodall, in the year 1866, who proved a good help mate and a careful wife. Rather rigid in her training of the children, but a warm heart. She saw them grow to manhood and womanhood and marry and marry and move into homes of their own.

Joseph Howard became a member of East Bountiful Ward and was active in all his activities. He did all he could to help the cause of Christ, and when he became almost bedridden, unable to get about he was advising and counseling his children and grandchildren to do as they should so no heartaches would come.
Leader Dies.

Joseph Howard died October 17, 1896 at his home in the upper flat and was buried in Bountiful Cemetery. Had he lived a little over a week longer it would have been 32 years since their arrival in Salt Lake City.

What a happy reunion there must have been on that day, October 17, 1896. Ann Shelton and Joseph Howard after all their cares and worries, never more to part, united by the Holy Priesthood, in the Temple of God, their future is sure in its security. What a heritage to leave to the House of Howard. What a record to live up to O ye Howard descendants.

"Gird up your loins fresh courage take; Our God will never us forsake.
Do this and joy, your hearts will swell: All is well, All is Well."

Written by daughter Emma Howard Corbridge

My parents, Joseph Howard and Ann Shelton, received the humble message of the restored Gospel from two Mormon Elders. They were baptized into the church in Birmingham, England in the year 1850. Father Howard was a farmer and Smelter worker.

In the year of 1861, my two brothers, Thomas 16, and William 18 years of age, immigrated to America to join the main body of the church at Salt lake City, Utah. In 1864, 4 years later, Father had succeeded in saving funds enough to emigrate the balance of the family to America. We set sail from London in the ship Hudson, along with many other church members. The voyage was made in six weeks and three days. Many of board suffered from sea sickness and other inconveniences experienced in such a voyage.

Father made arrangements and secured accommodations for our journey westward, which at that time was ox team and covered wagon. We left Council Bluffs in the Rozel Hydes Company. The wagon we rode in was furnished by the church. Brother Howell drove it. There were two families in our wagon. Mother, Father, and nine children was our family. The wagon was so hevily loaded that all that could had to walk. Brothers Joe and James hired out just before we reached the Platte River, driving a team and went on ahead of us. My little sister, Tamar, took sick and dies. She was 3 years old. Two or three weeks later Matilda died and was buried near the Platte River. A little later Mother took sick with Mountain Fever. She walked until she reeled backwards and forwards and would have fallen if father hadn't caught her in his arms. He told the man who drove the wagon, that mother would have to ride. The man said mother wasn't sick, she was lazy, and that she could not ride. Father told him that if he said mother was lazy he was a liar. Well, he still wouldn't let mother ride and father had to get mighty angry and talk rough before he would stop the wagon.

Father fixed a place in the back of the wagon, but there wasn't room for mother to lie down. She would sway from side to side, not having the strength to sit up. Father tried to steady her by walking in the back of the wagon and holding her with his hands, but, at last, I had to sit in the wagon and hold my mother, which I by holding her between my knees and she leaned against me. She got weaker and weaker. At night she had pillows to lean against and I lay under the wagon with the rest of the family.

One morning after we were ready to start on our days journey, my darling mother passed away in my arms.

Our clothing was sewed up in a big burlap sack, which had been painted black. This paint kept the water out. The sack was opened and Mother's best clothes were taken out. Sister Jones and Sister Lowe, who later became Thomas' wife, washed mother and dressed her and I combed her hair. While this was going on, the men dug the grave, which was on the south side of the road. They sewed mother up in sheets. Sage brush was put in the bottom of the grave and she was laid on top of the brush, then more sage brush was put over her, then the earth was packed down over her. They piled sagebrush on top of the grave and burned it to keep the wolves from digging her up and then piled more bush on to get some protection from wild animals.

All this time, the driver had his oxen in readiness so as to catch up with the company who had already started on. Some emigrants going East stopped and saw Mother buried. When they met the next Mormon company, they told them about it and said that it was the saddest thing they had ever witnessed.

We reached Salt Lake City 27 October 1864. The two brothers, Thomas and William, who arrived ahead of us, were so glad to see us. They were surprised to see Father was in the company as it had been reported he was dead. They were very sad to learn of mother and their two sisters deaths.

Mary Dudley Lowe

Mary Dudley Lowe was born November 30, 1837 at Wallbrook, Staffordshire, England to Richard and Sarah Lowe. She was the third child born in the family. Her mother died when she was six years old. She lived with her grandmother Dudley for a few years until her father married again.

At 14 years of age, she went to work and became a special cook with wealthy families earning very good money. Although not able to attend formal schooling, Mary learned to read and write very well.

Mary was head cook for a wealthy family who was religiously inclined. They had a minister come and read to them very often, but Mary never seemed satisfied. Mary heard of some “Mormon” meetings as they were called that were being held some six miles from her home. Mary was curious and walked there to investigate what they had to say. Mary met Joseph Howard, who was the District President in that area and invited her to stay to their evening meeting. Mary listened to the messages that said the very things that Mary had been wanting to know. After returning home, Mary could hardly wait for her next Sunday off to visit the meetings again.

As Mary became more interested in the meetings, one of the the servants told the people she was working for that she was attending “Mormon” meetings. The family Mary worked for thought a great deal of her and decided to have their minister talk to her. As Mary prayed earnestly to know what to do, she promised the Lord that she would rather live on potatoes and salt and to be with his people, rather than to live on the riches of the land without the true gospel. This she was surely put to the test in her life.

The family that Mary worked for dismissed her employment for attending the meetings with “Mormons.” They gave her a good letter of recommendation saying that she was very honest, trustworthy, agreeable and a good cook, but that she would associate with the “Mormons.” Mary looked a long time for work, finally finding a family willing to hire her for lower wages and she had to work much harder.

While Mary was attending the meetings, she became acquainted with Joseph Howard’s son Thomas. He would escort her home and they began keeping company until he left to go to Utah. Mary and Thomas agreed, that if neither one met anyone they liked better before they were united in Utah, they would get married when she arrived. Mary had a number of chances for marriage with well thought of young men from wealthy families, but none of them seemed to appeal to her as Thomas Howard did.

Mary joined The Church of Jesus Christ of Latter-day Saints in England about 1861 at Gravely Hill, and was baptized by Joseph Howard. Mary would then travel to Utah with ?Joseph and Ann Howard’s family in 1864. The family traveled with the William Hyde Company. Mary walked most of the way across the plains and was sick most of the time. While Mary was riding a few wagons ahead of Joseph Howard family, Ann became ill. Mary asked Ann saying, “Mother, how are you tonight?” Ann replied, “I’ll never see my dear boys again.” Early the next morning, Joseph Howard came for Mary to help him bury his wife. There was no casket or boards. Ann was dressed in clean underwear and a dress. She was sewed in a clean sheet and buried her in a grave which her children lined with goldenrod. They built a fire on all the graves to keep the wild animals away. Mary quickly gathered her few cooking utensils getting them in the wagon as they were starting to move. Mary looked back and saw the smoke burning up from the grave.

Mary was older than Joseph Howard’s daughters and took the responsibility of caring for the family until Joseph remarried. While they were traveling on their journey, they would mix up a little sourdough bread and let it hang under the wagon and bake it in a camp kettle at night. Sometimes it would be burnt on the outside and doughy in the middle. There was no time to cook as they journeyed each day. Two of the daughters of Joseph also died on the way.

When Mary arrived in Utah, she went to West Bountiful. She was reunited with Thomas Howard and married him on Christmas day 1864. She had two children before Thomas and her were sealed in the Endowment House, and later going to the Salt Lake Temple.

They lived in West Bountiful for the first ten years of their married life. Her furniture was mostly homemade. From some fancy lawn dresses she brought from England, she made some little window curtains, a ruffle for her bed, and clothes for her first baby.

Later they moved on a dairy ranch up near what is now the Mueller Park, which at that time was a saw mill. This was their home until their family was raised and all married. She was the mother six children, four sons and two daughters.

Mary was five feet two inches tall and weighed about one-hundred forty pounds, had dark brown curly hair and large brown eyes. Her cheeks were rosy, even in old age. She was a very cheerful girl and had quite a sense of humor. She was usually the life of a party and had a good singing voice. She was poised and was very ladylike. She would sing while she sewed and mended clothes. Flowers were her hobby, and she sent them to the sick and the well, both to friends and people she was not acquainted with. She put many a bouquet in the baskets of butter she sold. She always insisted on her family keeping the Sabbath day holy. Honesty and truth were her mottos.

Mary died August 10, 1914 at the age of 77 years. She enjoyed good health and was only bedfast one day. She had very few gray hairs when she died.

Joseph Howard Serves as Branch President

Reading the minutes taken of a priesthood meeting held in the Hockley Chapel in Birmingham, England on January 31st, 1864 I read:

"Elder Howard reported the condition of the Hockley Branch to be good, that the priesthood were united with him, in fact the branch are improving - the finances are increasing - the Thursday evening meetings were attending first rate, and every thing connected with the branch are better than they were. He then expressed his own feelings to do right and his desires to build the kingdom of God."

Joseph Howard was president of the branch at Hockley before his emigration to Utah that began a few months after this. The meeting was presided over by President John M Kay (the Birmingham conference president). President Kay later made mention of Joseph's imminent emigration (along with the Ashted branch president, Brother Aubrey).

Joseph Howard gave the benediction at that meeting.

There was another priesthood meeting at the Hockley Chapel on Feb 28th, 1864. In the minutes it reads:

"Elder Joseph Howard then reported the Hockley Branch to be in a better condition than it were before, expressed his willingness to obey counsel and was thankful that he had someone to assist him and to share a portion of his labors." (President Kay had suggested in the last meeting that he and Brother Aubrey find assistants or counselors, and had suggested a specific name to Brother Aubrey.)

There was another priesthood meeting at the Hockley Chapel on March 27th, 1864. In the minutes it reads:

"Elder Howard reported the condition of the Hockley Branch, was glad to say they were learning to know each other, great improvement this last 2 months. Felt thankful for his counselors and also for the suggestion of Bro. Kay for those brethren to assist me. Spoke upon the faith of his 2 sons in the Valley and his thankfulness to be blessed with such children, expressed his desires to do all he can for the upbuilding of the Kingdom of God."

In that meeting it is reported that President Kay spoke, "I shall now propose that Elders Howard, Aubrey, Bridges, and Southwick be released from their presidencies of branches to emigrate. He then spoke upon the faithfulness and diligence of these brethren, he knew they were good men and whether they emigrate or not they would do good." Elder Gregg was then appointed as the president of the Hockley Branch.

Joseph Howard also gave the benediction at that meeting.

Joseph was the president of the Allison St. branch from about 1857 until it was moved to the Hockley chapel in 1860. So, he served as a branch president in Birmingham for about seven years, from 1857 until 1864.

Joseph Howard Life Sketch

story is in photos

13. Great-grandmother KWJH-RGY

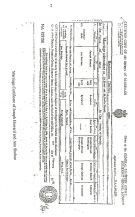
Ann Shelton

1817-1864



Ann Shelton was born on 20 February 1817 in Bromsgrove, Worcestershire, England, United Kingdom and died on 8 October 1864 in Bitter Creek, Sweetwater, Wyoming, United States. Ann Shelton was married to Joseph Howard.

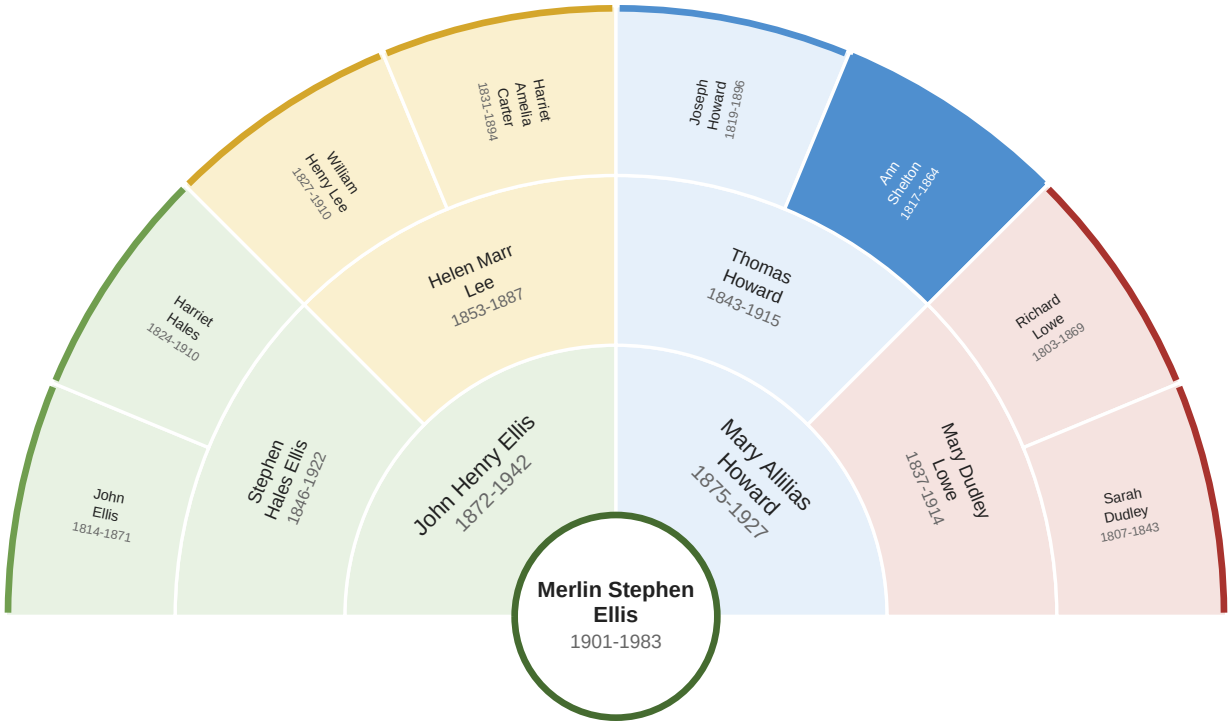
Ann Shelton 1817-1864
Thomas Howard 1843-1915
Mary Allilias Howard 1875-1927
Merlin Stephen Ellis 1901-1983











LIFE JOURNEY

Ann Shelton

1817-1864

Known places and dated events recorded in FamilySearch



TIMELINE

1 **20 February 1817**
Birth
Bromsgrove, England, United Kingdom

2 **25 May 1817**
Christening
Bromsgrove, England, United Kingdom

3 **1817**
Residence
Severn Stoke, England, United Kingdom

4 **1841**
Residence
Birmingham, Warwickshire, England

5 **27 November 1851**
Religion
Aston, England, United Kingdom

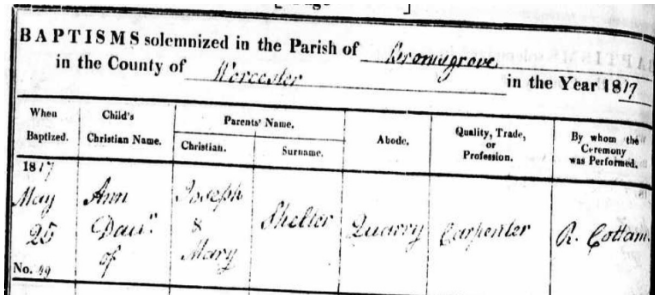
6 **1861**
Residence
Aston, Warwickshire, England

7 **1864**
Immigration
New York City, New York, United States

8 **19 Jul 1864**
Immigration
New York City, New York

9 **8 October 1864**
Death
Bitter Creek, Wyoming, United States

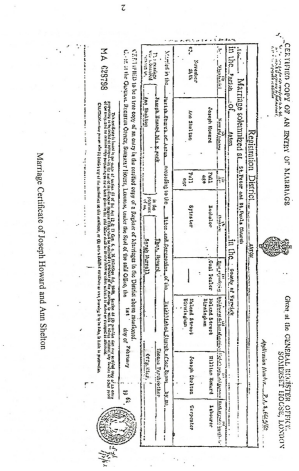
10 **9 October 1864**
Burial
Bitter Creek, Wyoming Territory, United States



BAPTISMS solemnized in the Parish of Bromsgrove in the County of Worcester in the Year 1817

When Baptized.	Child's Christian Name.	Parents' Name. Christian.	Parents' Name. Surname.	Abode.	Quality, Trade, or Profession.	By whom the Ceremony was Performed.
1817 May 25 No. 99	Ann Daut. of	Joseph & Mary	Shelton	Lowesy	Carpenter	R. Cottam.

Baptism 1817



Marriage Certicate of Joseph Howard and Ann Shelton 1842
Aston, Warwickshire, England



Big Pond Station and grave marker, 2022

This is Carrie Ann Blockburger at Big Pond Station in May of 2022. The 2017 marker was found and re-established. Ann is Carrie's 3rd great grandmother. The harsh Wyoming weather has taken its toll on the marker



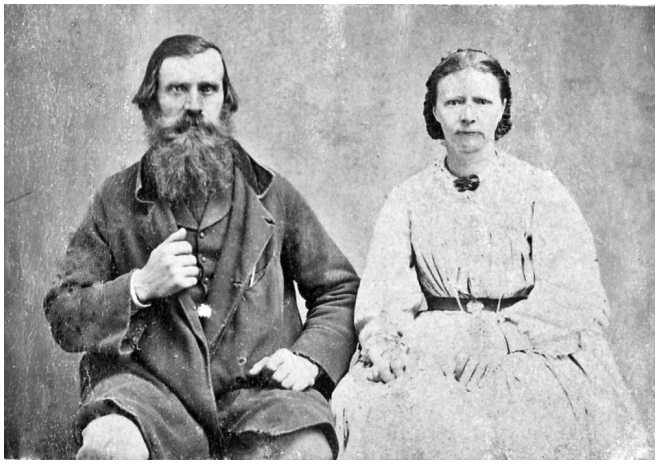
The remains of Big Pond Station, 2022

The remains of Big Pond Station as of May 2022. "remains" are located approx. 60 miles southeast of Rock Springs, Wyoming...in the middle of no where!



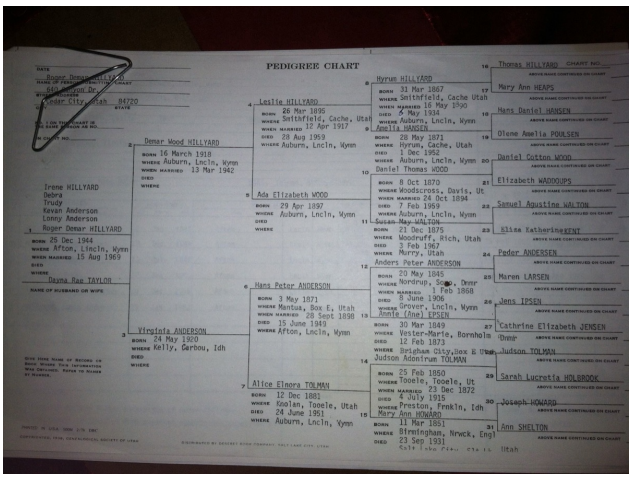
Ann Shelton

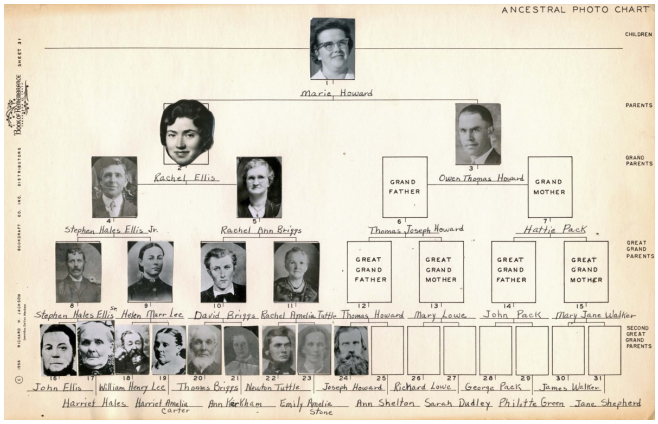




Joseph Howard and 1st Wife, Ann Shelton - taken during or near their emigration to Utah

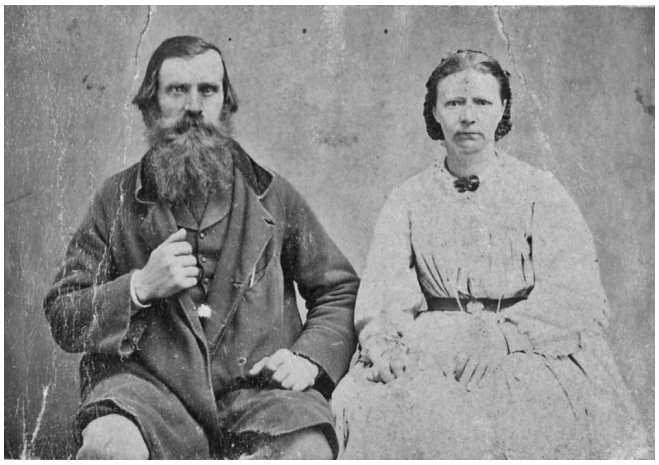
Joseph Howard and Ann Shelton apparently taken during or near the time of their emigration to Utah from England.



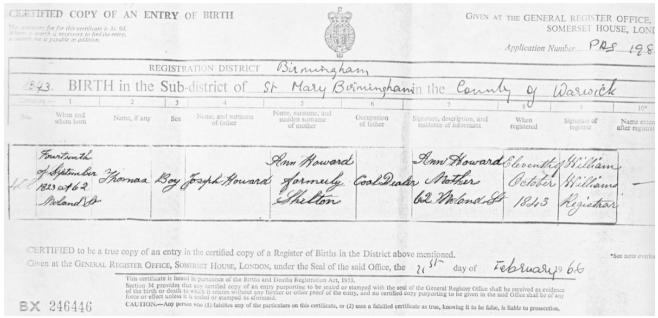


Marie Howard Ancestral Photo Chart

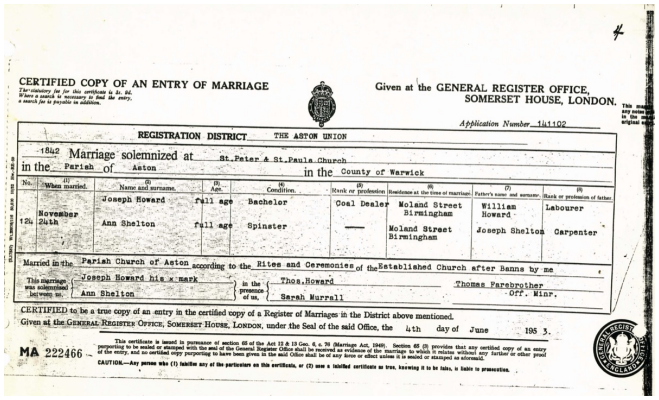
Ancestral Photo Chart



Joseph and Ann (Shelton) Howard



Birth Record for Thomas Howard



Marriage Certificate of Joseph Howard and Ann Shelton

Corbridge, Emma Howard, Family histories [ca. 1932].

Trail Excerpt

RELATED COMPANIES
William Hyde Company

RELATED PERSONS
Ann Shelton Howard
William Howard
Emma Howard
Matilda Howard
Joseph Howard

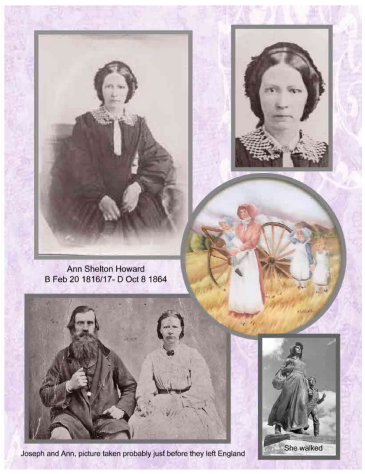
SOURCE LOCATIONS
Church Archives, Salt Lake City, Utah

. . . and in 1864 father, mother, and nine children, came, being on the ocean six weeks and three days. My father and three children were sick all through the states and till after we started on the plains. Father was reported dead but finally recovered. My two younger sisters died and also my mother three hundred miles from Salt Lake City. My mother died with her head in my lap as their was no room in the wagon to lie down. The oxen was yoked to the wagon when she passed away. I combed her hair while two of the sisters washed the body, put on clean clothes, and sewed her up in sheets. She was then put in the grave with sage brush on the top, then covered up with dirt. The wolves were so bad that they had to put sage brush on the grave so they couldn't find it so easy. After this was done they started on their journey. We got in to Salt Lake City the 27th of October meeting my brothers. They were surprised to see father, but disappointed not to see mother for they had not heard of her death.

Trail excerpt by Emma Howard

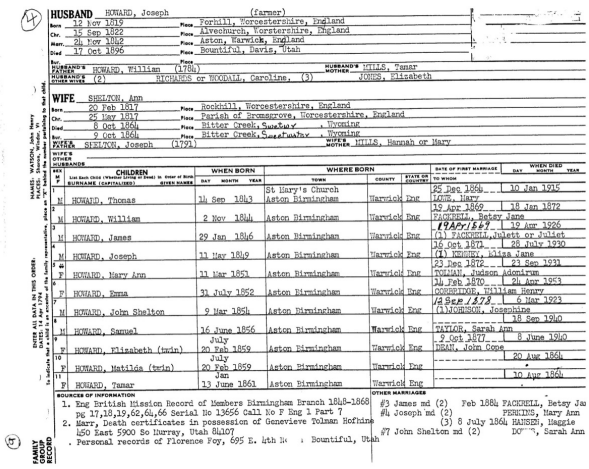


Ann Shelton



Ann

Collection of Ann's life



HUSBAND HOWARD, Joseph (farmer)
Born 12 Nov 1819 Place Forhill, Worcestershire, England
Chr. 15 Sep 1822 Place Alvechurch, Worcestershire, England
Marr. 24 Nov 1842 Place Aston, Warwick, England
Died 17 Oct 1896 Place Bountiful, Davis, Utah
Bur. Place
HUSBAND'S FATHER HOWARD, William (1784) HUSBAND'S MOTHER MILLS, Tamar
HUSBAND'S OTHER WIVES (2) RICHARDS or WOODALL, Caroline, (3) JONES, Elizabeth

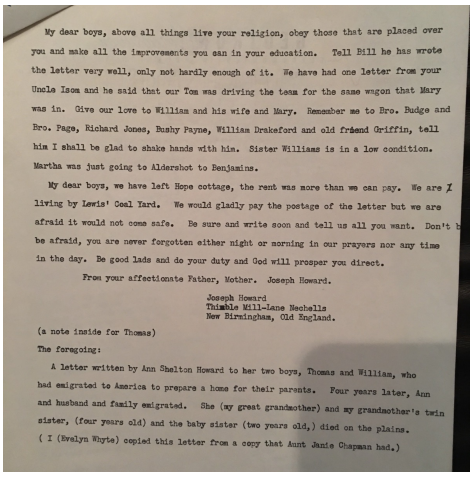
WIFE SHELTON, Ann
Born 20 Feb 1817 Place Rockhill, Worcestershire, England
Chr. 25 May 1817 Place Parish of Bromsgrove, Worcestershire, England
Died 8 Oct 1864 Place Bitter Creek, Sweetwater, Wyoming
Bur. 9 Oct 1864 Place Bitter Creek, Sweetwater, Wyoming
WIFE'S FATHER SHELTON, Joseph (1791) WIFE'S MOTHER MILLS, Hannah or Mary
WIFE'S OTHER HUSBANDS

SEX	CHILDREN (Last Name Child)	WHEN BORN DAY	MONTH	YEAR	WHERE BORN TOWN	COUNTY	STATE OR COUNTRY	DATE OF FIRST MARRIAGE DAY MONTH YEAR	TO WHOM	WHEN DIED DAY MONTH YEAR
1					St Mary's Church			25 Dec 1838		10 Jan 1915
M	HOWARD, Thomas	14 Sep		1843	Aston	Birmingham	Warwick Eng	LOVE, Mary		
2								19 Apr 1869		18 Jan 1872
M	HOWARD, William	2 Nov		1844	Aston	Birmingham	Warwick Eng	PACKRELL, Betsy Jane		
3								19APR1869		19 Apr 1926
M	HOWARD, James	29 Jan		1846	Aston	Birmingham	Warwick Eng	(1) PACKRELL, Juliett or Juliet		
4								16 Oct 1872		28 July 1930
M	HOWARD, Joseph	13 May		1849	Aston	Birmingham	Warwick Eng	(1) HENDRY, Eliza Jane		
5								23 Dec 1872		23 Sep 1931
F	HOWARD, Mary Ann	11 Mar		1851	Aston	Birmingham	Warwick Eng	TOLMAN, Judson Adomirum		
6								24 Feb 1870		24 Apr 1953
F	HOWARD, Emma	31 July		1852	Aston	Birmingham	Warwick Eng	GODDYEAR, William Henry		
7								12 Sep 1878		6 Mar 1923
M	HOWARD, John Shelton	9 Mar		1854	Aston	Birmingham	Warwick Eng	(1) JOHNSON, Josephine		
8								- - - - - - - - - -		18 Sep 1940
M	HOWARD, Samuel	16 June		1856	Aston	Birmingham	Warwick Eng	TAYLOR, Sarah Ann		
9		July						9 Oct 1877		8 June 1940
F	HOWARD, Elizabeth (twin)	20 Feb		1859	Aston	Birmingham	Warwick Eng	BRAY, John Cope		
10		July						- - - - - - - - - -		20 Aug 1864
F	HOWARD, Matilda (twin)	20 Feb		1859	Aston	Birmingham	Warwick Eng	"		
11		Jan						- - - - - - - - - -		10 Apr 1864
F	HOWARD, Tamar	13 June		1861	Aston	Birmingham	Warwick Eng			

SOURCES OF INFORMATION
1. Reg British Mission Record of Members Birmingham Branch 1848-1868 pg 17,18,19,62,64,66 Serial No 13656 Call No F Eng 1 Part 7
2. Marr, Death certificates in possession of Genevieve Tolman Hofhine 450 East 5900 So Murray, Utah 84107
. Personal records of Florence Foy, 695 E. 4th [illegible] Bountiful, Utah

OTHER MARRIAGES
#3 James md (2) Feb 1884 PACKRELL, Betsy Jane
#4 Joseph md (2) PERKINS, Mary Ann (3) 8 July 1864 HANSEN, Maggie
#7 John Shelton md (2) DO"", Sarah Ann

Joseph Howard & Ann Shelton P-9



My dear boys, above all things live your religion, obey those that are placed over you and make all the improvements you can in your education. Tell Bill he has wrote the letter very well, only not hardly enough of it. We have had one letter from your Uncle Isom and he said that our Tom was driving the team for the same wagon that Mary was in. Give our love to William and his wife and Mary. Remember me to Bro. Budge and Bro. Page, Richard Jones, Rushy Payne, William Drakeford and old friend Griffin, tell him I shall be glad to shake hands with him. Sister Williams is in a low condition. Martha was just going to Aldershot to Benjamins.

My dear boys, we have left Hope cottage, the rent was more than we can pay. We are living by Lewis' Coal Yard. We would gladly pay the postage of the letter but we are afraid it would not come safe. Be sure and write soon and tell us all you want. Don't be afraid, you are never forgotten either night or morning in our prayers nor any time in the day. Be good lads and do your duty and God will prosper you direct.

From your affectionate Father, Mother. Joseph Howard.

Joseph Howard
Thimble Mill-Lane Nechalls
New Birmingham, Old England.

(a note inside for Thomas)

The foregoing:

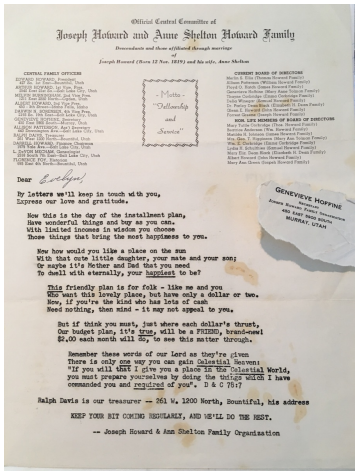
A letter written by Ann Shelton Howard to her two boys, Thomas and William, who had emigrated to America to prepare a home for their parents. Four years later, Ann and husband and family emigrated. She (my great grandmother) and my grandmother's twin sister, (four years old) and the baby sister (two years old,) died on the plains.

(I (Evelyn Whyte) copied this letter from a copy that Aunt Janie Chapman had.)

Page 2



Ann Shelton Howard's grave



Official Central Committee of

Joseph Howard and Anne Shelton Howard Family

Descendants and those affiliated through marriage

of

Joseph Howard (Born 12 Nov. 1819) and his wife, Ann Shelton

CENTRAL FAMILY OFFICERS

RICHARD HOWARD, President
[illegible] Provo, Utah
ARTHUR HOWARD, 1st Vice Pres.
[illegible] Provo, Utah
MELVIN HOWARDSON, 2nd Vice Pres.
[illegible] Provo, Utah
ALICE HOWARD, 3rd Vice Pres.
[illegible] Provo, Utah
[illegible] 4th Vice Pres. Idaho Falls, Idaho
[illegible] 5th Vice Pres. Salt Lake City, Utah
[illegible] Secretary, Provo, Utah
ALICE ANTHONY, Asst. Secretary, Provo, Utah
RALPH DAVIS, Treasurer
[illegible] Salt Lake City, Utah
GENEVIEVE HOWARD, Historian
[illegible] Murray, Utah
L. DeVON BECKHAM, Genealogist, Salt Lake City, Utah
[illegible] 7th East 4th South, Provo, Utah
[illegible] 4th East 4th South, Provo, Utah

- Motto -
"Fellowship
and
Service"

CURRENT BOARD OF DIRECTORS

[illegible]

HON. LIFE MEMBERS OF BOARD OF DIRECTORS

[illegible]

GENEVIEVE HOFFINE
Secretary
450 East 5900 South
MURRAY, UTAH

Dear Evelyn!

My letters we'll keep in touch with you,
Express our love and gratitude.

Now this is the day of the installment plan,
Have wonderful things and buy as you can.
With limited incomes in wisdom you choose
Those things that bring the most happiness to you.

Now how would you like a place on the sun
With that cute little daughter, your mate and your son;
Or maybe it's Mother and Dad that you need
To dwell with eternally, your happiest to be?

This friendly plan is for folk - like me and you
Who want this lovely place, but have only a dollar or two.
Now, if you're the kind who has lots of cash
Need nothing, then mind - it may not appeal to you.

But if think you must, just where each dollar's thrust,
Our budget plan, it's true, will be a FRIEND, brand-new!
$5.00 each month will TRY, to see this matter through.

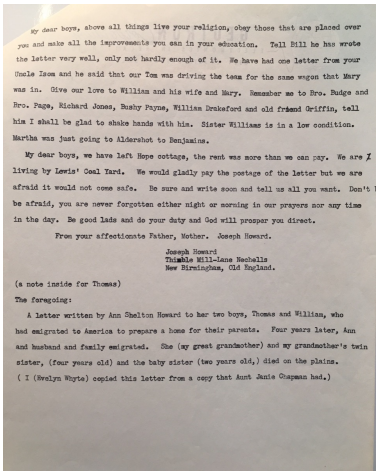
Remember these words of our Lord as they're given
There is only one way you can gain Celestial Heaven:
"If you will HAVE I give you a place IN the Celestial World,
you must prepare yourselves by doing the things WHICH I have
commanded you and required of you". D & C 76:7

Ralph Davis is our treasurer -- 261 W. 1200 North, Bountiful, his address

KEEP YOUR BIT COMING REGULARLY, AND WE'LL DO THE REST.

-- Joseph Howard & Ann Shelton Family Organization

Joseph & Ann Howard Family Organization



My dear boys, above all things live your religion, obey those that are placed over you and make all the improvements you can in your education. Tell Bill he has wrote the letter very well, only not hardly enough of it. We have had one letter from your Uncle Isom and he said that our Tom was driving the team for the same wagon that Mary was in. Give our love to William and his wife and Mary. Remember me to Bro. Budge and Bro. Page, Richard Jones, Bushy Payne, William Drakeford and old friend Griffin, tell him I shall be glad to shake hands with him. Sister Williams is in a low condition. Martha was just going to Aldershot to Benjamins.

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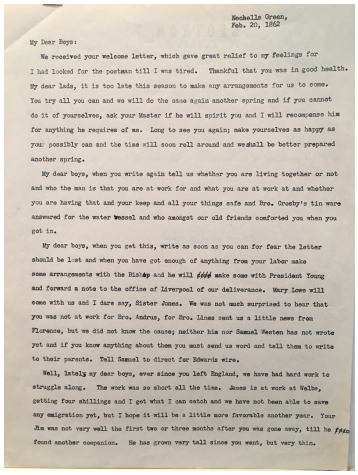
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(I (Evelyn Whyte) copied this letter from a copy that Aunt Janie Chapman had.)

Pg 2 of a letter written by Ann Shelton Howard to her 2 boys, Thomas & William, who had immigrated to America to prepare a home for their parents.



Hockalls Green,
Feb. 20, 1852

My Dear Boys:

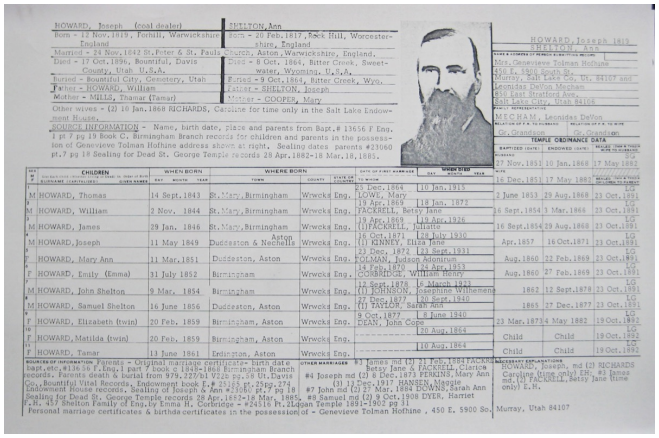
We received your welcome letter, which gave great relief to my feelings for I had looked for the postman till I was tired. Thankful that you was in good health. My dear lads, it is too late this season to make any arrangements for us to come. You try all you can and we will do the same again another spring and if you cannot do it of yourselves, ask your Master if he will spirit you and I will recompence him for anything he requires of us. Long to see you again; make yourselves as happy as you possibly can and the time will soon roll around and we shall be better prepared another spring.

My dear boys, when you write again tell us whether you are living together or not and who the man is that you are at work for and what you are at work at and whether you are having that and your keep and all your things safe and Bro. Crosby's tin ware answered for the water vessel and who amongst our old friends comforted you when you got in.

My dear boys, when you get this, write as soon as you can for fear the letter should be lost and when you have got enough of anything from your labor make some arrangements with the Bishop and he will ffffd make some with President Young and forward a note to the office of Liverpool of our deliverance. Mary Lowe will come with us and I dare say, Sister Jones. We was not much surprised to hear that you was not at work for Bro. Andrus, for Bro. Lines sent us a little news from Florence, but we did not know the cause; neither his nor Samuel Westen has not wrote yet and if you know anything about them you must send us word and tell them to write to their parents. Tell Samuel to direct for Edwards wire.

Well, lately my dear boys, ever since you left England, we have had hard work to struggle along. The work was so short all the time. Jones is at work at Wolhe, getting four shillings and I get what I can catch and we have not been able to save any emigration yet, but I hope it will be a little more favorable another year. Your Jim was not very well the first two or three months after you was gone away, till he ffffd found another companion. He has grown very tall since you went, but very thin.

A letter written by Ann Shelton Howard to her 2 boys, Thomas & William, who had immigrated to America to prepare a home for their parents.



HOWARD, Joseph (coal dealer) — SHELTON, Ann

Born - 12 Nov.1819, Foxhill, Warwickshire, England — Born - 20 Feb.1817, Rock Hill, Worcestershire, England

Married - 24 Nov.1842 St.Peter & St. Pauls Church, Aston, Warwickshire, England.

Died - 17 Oct.1896, Bountiful, Davis County, Utah, U.S.A. — Died - 8 Oct. 1864, Bitter Creek, Sweetwater, Wyoming, U.S.A.

Buried - Bountiful City, Cemetery, Utah — Buried - 9 Oct.1864, Bitter Creek, Wyo.

Father - HOWARD, William — Father - SHELTON, Joseph

Mother - MILLS, Thomas (Tamar) — Mother - COOPER, Mary

Other wives - (2) 10 Jan.1868 RICHARDS, Caroline for time only in the Salt Lake Endowment House.

SOURCE INFORMATION - Name, birth date, place and parents from Bapt.# 13656 F Eng. 1 pt 7 pg 19 Book C. Birmingham Branch records for children and parents in the possession of Genevieve Tolman Hoffine address shown at right. Sealing dates parents #23060 pt.7 pg 18 Sealing for Dead St. George Temple records 29 Apr.1882-18 Mar.18,1885.

HOWARD, Joseph 1819 SHELTON, Ann

Mrs. Genevieve Tolman Hoffine
450 E. 5900 South St.
Murray, Salt Lake Co, Ut. 84107 and
Leonidas DeVon Mecham
454 East Stratford Ave.
Salt Lake City, Utah 84106

MECHAM, Leonidas DeVon

Gr.Grandson — Gr.Grandson

TEMPLE ORDINANCE DATA

	CHILDREN	WHEN BORN	WHERE BORN				WHEN DIED	
			TOWN	COUNTY	STATE OR COUNTRY	DATE OF FIRST MARRIAGE		
M	HOWARD, Thomas	14 Sept.1843	St.Mary,Birmingham	Wrwcks	Eng.	25 Dec.1864	10 Jan.1915	
M	HOWARD, William	2 Nov. 1844	St.Mary,Birmingham	Wrwcks	Eng.	(1) LOWE, Mary 19 Apr.1869	18 Jan. 1873	
M	HOWARD, James	29 Jan. 1846	St.Mary,Birmingham	Wrwcks	Eng.	(1)FACKRELL, Betsy Jane 19 Apr.1869	4th Jan.1926	
M	HOWARD, Joseph	11 May 1849	Duddeston & Nechells	Wrwcks	Eng.	(1)FACKRELL, Juliette 23 Oct.1871	12th July 1930	
M	HOWARD, Mary Ann	11 Mar.1851	Duddeston, Aston	Wrwcks	Eng.	(1) KINNEY, Eliza Jane 23 Dec. 1872	12th Sept. 1931	
F	HOWARD, Emily (Emma)	31 July 1852	Birmingham	Wrwcks	Eng.	FOLMAN, Judson Adonirum 12 Feb.1870	10 Apr.1953	
M	HOWARD, John Shelton	9 Mar. 1854	Birmingham	Wrwcks	Eng.	COBRIDGE, William Henry 12 Sept.1878	16 March 1927	
M	HOWARD, Samuel Shelton	16 June 1856	Duddeston, Aston	Wrwcks	Eng.	(1) JOHNSON, Josephine Wilhemena 27 Dec.1877	12th Sept. 1940	
F	HOWARD, Elizabeth (twin)	20 Feb. 1859	Birmingham, Aston	Wrwcks	Eng.	(1) TAYLOR, Sarah Ann 9 Oct.1877	8 June 1940	
F	HOWARD, Matilda (twin)	20 Feb. 1859	Birmingham, Aston	Wrwcks	Eng.	DEAN, John Cope 10 Aug.1864	12th Aug. 1864	
F	HOWARD, Tamar	13 June 1861	Erdington, Aston	Wrwcks	Eng.		10 Aug.1864	

SOURCES OF INFORMATION - Parents - Original marriage certificate- birth date bapt.etc.#13656 F.Eng.1 part 7 book C 1842-1868 Birmingham Branch records. Parents death & burial from 979.227/B1 W22e pg.18 Ut.Davis Co.,Bountiful Vital Records, Endowment book E.# 25165 pt.25pg.274 Endowment House records. Sealing of Joseph & Ann #23060 pt.7 pg 18 Sealing for Dead St. George Temple records 28 Apr.1852-18 Mar. 1885. #8 Samuel sg (2) 9 Oct.1908 DYER, Harriet F.H. 457 Shelton Family of Eng.by Emma H. Corbridge - #24115 Pt.2Logan Temple 1891-1902 pg 31 Personal marriage certificates & births certificates in the possession of - Genevieve Tolman Hoffine , 450 E. 5900 So.

OTHER MARRIAGES — #3 James md (2) 21 Feb.1884 FACKRELL, Betsy Jane & FACKRELL, Clarice — #4 Joseph md (2) 8 Dec.1873 PERKINS, Mary Ann (3) 13 Dec.1917 HANSEN, Maggie — #7 John md (2) 27 Mar.1884 DOWNS, Sarah Ann — #8 Samuel mg (2) 9 Oct.1908 DYER, Harriet

SUCCESSORY EXPLANATIONS — HOWARD, Joseph, md (2) RICHARDS Caroline Rose (dvcd) CH. #1 James md (1) FACKRELL, Betsy Jane Hine only) G.H.

Joseph Howard and Ann Shelton family

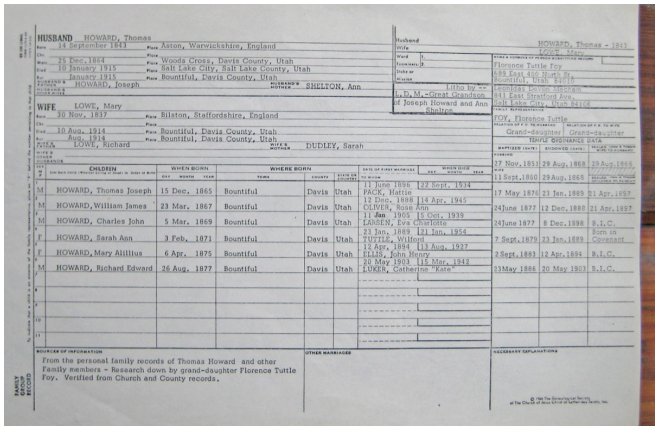
I think of my grandparents, Joseph Howard and Amy Shelton Howard, who left Birmingham, England with 9 children ranging in age between 2 and 17 years to join the Saints in the Salt Lake Valley. Two sons had preceded them to America and worked to earn money to assist the rest of the family in coming. I pay tribute to their faith and courage. When they began their journey, they were filled with hope of being reunited with their two boys William and Thomas. Ann's dreams were never realized. She reached America, but before she reached Salt Lake City, she had buried a 4 year old daughter and a 2 year old daughter in September. In October of 1864, she died and was buried at Bitter Creek. My grandfather had to continue on with 7 children and no wife. My mother was the twin sister of the 4 year old that died. They settled in Bountiful, Utah. She had vivid memories of many hardships their family endured. I remember her telling about one of her assignments to help the family survive, was to pick wild berries up in the canyon. She has told of picking berries and being startled by a big bear on the other side of the bush. Other experiences were scrubbing floors with sand, making soap from fat rendered from the meat, washing clothes on a scrub board, and carrying water in pails for quite a distance. No matter what was asked of them by the church leaders, they were anxious to serve to the best of their ability.

My father John Dean, walked barefoot a good part of the way to Salt Lake Valley and tells of surviving for a period of 2 weeks on Sego Lily bulbs and tree bark. His father was sent to Woodruff, Utah to assist in the colonization there.

I pay tribute to both parents for their conviction and dedication to supporting and sustaining the authorities of the church. Their sacrifices have been a strengthening factor in my testimony.

Arlinda Dean Sorensen

Joseph Howard and Ann Shelton Howard



HUSBAND HOWARD, Thomas — Born 14 September 1843 Aston, Warwickshire, England — Christened — Died 25 Dec.1864 Woods Cross, Davis County, Utah — Buried 10 January 1915 Salt Lake City, Salt Lake County, Utah — Married January 1915 Bountiful, Davis County, Utah — FATHER'S HUSBAND — MOTHER'S HUSBAND — Litho by "

WIFE LOWE, Mary — Born 30 Nov. 1837 Bilston, Staffordshire, England — Christened — Died 10 Aug. 1914 Bountiful, Davis County, Utah — Buried Aug. 1914 Bountiful, Davis County, Utah — FATHER LOWE, Richard — MOTHER DUDLEY, Sarah

Richard — Wife — Husband — Born — Died — Married — Buried — Father — Mother

HOWARD, Thomas - 1843

Florence Tuttle Foy
188 East 4th North St.
Bountiful, Utah 84010

Leonidas DeVon Mecham
454 East Stratford Ave.
Salt Lake City, Utah 84106

FOY, Florence Tuttle

Grand-daughter — Grand-daughter

TEMPLE ORDINANCE DATA

	CHILDREN	WHEN BORN	WHERE BORN				WHEN DIED	
			TOWN	COUNTY	STATE OR COUNTRY	DATE OF FIRST MARRIAGE		
M	HOWARD, Thomas Joseph	15 Dec. 1865	Bountiful	Davis	Utah	11 June 1886	22 Sept. 1934	
M	HOWARD, William James	23 Mar. 1867	Bountiful	Davis	Utah	15 Dec. 1898	14 Apr. 1945	
M	HOWARD, Charles John	5 Mar. 1869	Bountiful	Davis	Utah	11 Jan. 1905	15 Oct. 1939	
F	HOWARD, Sarah Ann	3 Feb. 1871	Bountiful	Davis	Utah	23 Jan. 1889	12th Jan. 1954	
F	HOWARD, Mary Alilitus	6 Apr. 1875	Bountiful	Davis	Utah	15 Apr. 1894	13 Aug. 1937	
M	HOWARD, Richard Edward	26 Aug. 1877	Bountiful	Davis	Utah	20 May 1903	15 Mar. 1942	

						17 May 1876	23 Jan. 1889	31 Apr. 1897
						24June 1877	12 Dec. 1888	21 Apr. 1897
						24June 1877	8 Dec. 1898	B.I.C.
						7 Sept. 1879	23 Jan. 1889	Born in Covenant
						2 Sept. 1883	12 Apr. 1894	B.I.C.
						23May 1886	20 May 1903	B.I.C.

SOURCES OF INFORMATION — From the personal family records of Thomas Howard and other Family members - Research down by grand-daughter Florence Tuttle Foy. Verified from Church and County records.

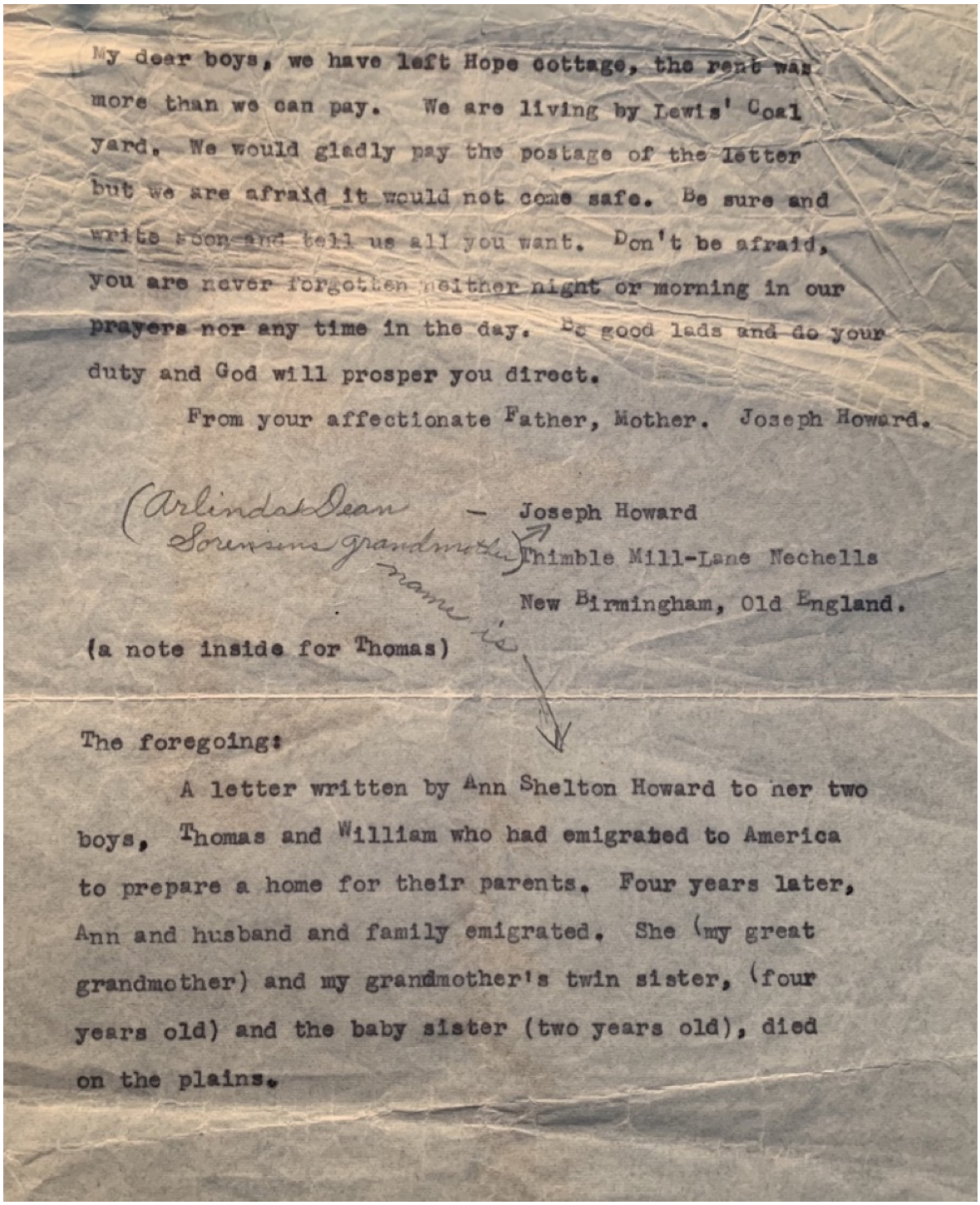
OTHER MARRIAGES

SUCCESSORY EXPLANATIONS

FAMILY RECORD

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Thomas and Mary Lowe Howard Family



My dear boys, we have left Hope cottage, the rent was more than we can pay. We are living by Lewis' Coal yard. We would gladly pay the postage of the letter but we are afraid it would not come safe. Be sure and write soon and tell us all you want. Don't be afraid, you are never forgotten neither night or morning in our prayers nor any time in the day. Be good lads and do your duty and God will prosper you direct.

From your affectionate Father, Mother. Joseph Howard.

(Arlinda Dean — Joseph Howard
Sorensons grandmother) Thimble Mill-Lane Nechells
name is New Birmingham, Old England.

(a note inside for Thomas)

The foregoing:

A letter written by Ann Shelton Howard to her two boys, Thomas and William who had emigrated to America to prepare a home for their parents. Four years later, Ann and husband and family emigrated. She (my great grandmother) and my grandmother's twin sister, (four years old) and the baby sister (two years old), died on the plains.

Untitled story

She worked in a grocery store as a clerk.
She was a very charming young lady.
She was well-built.
She possessed a smiling personality.
Her eyes were large and blue.
Her face was framed in beautiful auburn hair.
Her character was excellent.
Her ideals were high
She met Joseph Howard.
She fell in love.
Her love was returned.
She and Joseph Howard were married.
She gave birth to eleven children.
She was an understanding mother.
She loved six stalwart sons.
She adored five devoted daughters.
Her name was ANN SHELTON HOWARD.
By Zelda D. Howard

Written by daughter Emma Howard Corbridge

My parents, Joseph Howard and Ann Shelton, received the humble message of the restored Gospel from two Mormon Elders. They were baptized into the church in Birmingham, England in the year 1850. Father Howard was a farmer and Smelter worker.

In the year of 1861, my two brothers, Thomas 16, and William 18 years of age, immigrated to America to join the main body of the church at Salt lake City, Utah. In 1864, 4 years later, Father had succeeded in saving funds enough to emigrate the balance of the family to America. We set sail from London in the ship Hudson, along with many other church members. The voyage was made in six weeks and three days. Many of board suffered from sea sickness and other inconveniences experienced in such a voyage.

Father made arrangements and secured accommodations for our journey westward, which at that time was ox team and covered wagon. We left Council Bluffs in the Rozel Hydes Company. The wagon we rode in was furnished by the church. Brother Howell drove it. There were two families in our wagon. Mother, Father, and nine children was our family. The wagon was so hevily loaded that all that could had to walk. Brothers Joe and James hired out just before we reached the Platte River, driving a team and went on ahead of us. My little sister, Tamar, took sick and dies. She was 3 years old. Two or three weeks later Matilda died and was buried near the Platte River. A little later Mother took sick with Mountain Fever. She walked until she reeled backwards and forwards and would have fallen if father hadn't caught her in his arms. He told the man who drove the wagon, that mother would have to ride. The man said mother wasn't sick, she was lazy, and that she could not ride. Father told him that if he said mother was lazy he was a liar. Well, he still wouldn't let mother ride and father had to get mighty angry and talk rough before he would stop the wagon.

Father fixed a place in the back of the wagon, but there wasn't room for mother to lie down. She would sway from side to side, not having the strength to sit up. Father tried to steady her by walking in the back of the wagon and holding her with his hands, but, at last, I had to sit in the wagon and hold my mother, which I by holding her between my knees and she leaned against me. She got weaker and weaker. At night she had pillows to lean against and I lay under the wagon with the rest of the family.

One morning after we were ready to start on our days journey, my darling mother passed away in my arms.

Our clothing was sewed up in a big burlap sack, which had been painted black. This paint kept the water out. The sack was opened and Mother's best clothes were taken out. Sister Jones and Sister Lowe, who later became Thomas' wife, washed mother and dressed her and I combed her hair. While this was going on, the men dug the grave, which was on the south side of the road. They sewed mother up in sheets. Sage brush was put in the bottom of the grave and she was laid on top of the brush, then more sage brush was put over her, then the earth was packed down over her. They piled sagebrush on top of the grave and burned it to keep the wolves from digging her up and then piled more bush on to get some protection from wild animals.

All this time, the driver had his oxen in readiness so as to catch up with the company who had already started on. Some emigrants going East stopped and saw Mother buried. When they met the next Mormon company, they told them about it and said that it was the saddest thing they had ever witnessed.

We reached Salt Lake City 27 October 1864. The two brothers, Thomas and William, who arrived ahead of us, were so glad to see us. They were surprised to see Father was in the company as it had been reported he was dead. They were very sad to learn of mother and their two sisters deaths.

ANN SHELTON

While most of her life is included with that of her husband, a few more details might be of interest to her posterity.

Ann was well built physically, well proportioned and weighed about two hundred pounds. She possessed wonderful autumn hair and took great pride in it and in the manner in which it was to be dressed. She always had it in ringlets and curls all around her head. She did it so until after her fourth child was born. Then styles changed and she dressed it in the incoming mode. She was gentle and mild, having a feeling she could not be unkind with any of her children even to correct them. She was loving. affectionate and generous.

It was regrettable that she passed away enroute to Salt Lake City, as founding a new home and rearing the children in a new country, with customs and conditions to different need a mother and her care. In June 1882, Joseph Howard, son James and daughter Emma all journeyed to St. George, Utah and did the temple work, including all ordinances for Ann Shelton Howard.

Mary Dudley Lowe

Mary Dudley Lowe was born November 30, 1837 at Wallbrook, Staffordshire, England to Richard and Sarah Lowe. She was the third child born in the family. Her mother died when she was six years old. She lived with her grandmother Dudley for a few years until her father married again.

At 14 years of age, she went to work and became a special cook with wealthy families earning very good money. Although not able to attend formal schooling, Mary learned to read and write very well.

Mary was head cook for a wealthy family who was religiously inclined. They had a minister come and read to them very often, but Mary never seemed satisfied. Mary heard of some “Mormon” meetings as they were called that were being held some six miles from her home. Mary was curious and walked there to investigate what they had to say. Mary met Joseph Howard, who was the District President in that area and invited her to stay to their evening meeting. Mary listened to the messages that said the very things that Mary had been wanting to know. After returning home, Mary could hardly wait for her next Sunday off to visit the meetings again.

As Mary became more interested in the meetings, one of the the servants told the people she was working for that she was attending “Mormon” meetings. The family Mary worked for thought a great deal of her and decided to have their minister talk to her. As Mary prayed earnestly to know what to do, she promised the Lord that she would rather live on potatoes and salt and to be with his people, rather than to live on the riches of the land without the true gospel. This she was surely put to the test in her life.

The family that Mary worked for dismissed her employment for attending the meetings with “Mormons.” They gave her a good letter of recommendation saying that she was very honest, trustworthy, agreeable and a good cook, but that she would associate with the “Mormons.” Mary looked a long time for work, finally finding a family willing to hire her for lower wages and she had to work much harder.

While Mary was attending the meetings, she became acquainted with Joseph Howard’s son Thomas. He would escort her home and they began keeping company until he left to go to Utah. Mary and Thomas agreed, that if neither one met anyone they liked better before they were united in Utah, they would get married when she arrived. Mary had a number of chances for marriage with well thought of young men from wealthy families, but none of them seemed to appeal to her as Thomas Howard did.

Mary joined The Church of Jesus Christ of Latter-day Saints in England about 1861 at Gravely Hill, and was baptized by Joseph Howard. Mary would then travel to Utah with ?Joseph and Ann Howard’s family in 1864. The family traveled with the William Hyde Company. Mary walked most of the way across the plains and was sick most of the time. While Mary was riding a few wagons ahead of Joseph Howard family, Ann became ill. Mary asked Ann saying, “Mother, how are you tonight?” Ann replied, “I’ll never see my dear boys again.” Early the next morning, Joseph Howard came for Mary to help him bury his wife. There was no casket or boards. Ann was dressed in clean underwear and a dress. She was sewed in a clean sheet and buried her in a grave which her children lined with goldenrod. They built a fire on all the graves to keep the wild animals away. Mary quickly gathered her few cooking utensils getting them in the wagon as they were starting to move. Mary looked back and saw the smoke burning up from the grave.

Mary was older than Joseph Howard’s daughters and took the responsibility of caring for the family until Joseph remarried. While they were traveling on their journey, they would mix up a little sourdough bread and let it hang under the wagon and bake it in a camp kettle at night. Sometimes it would be burnt on the outside and doughy in the middle. There was no time to cook as they journeyed each day. Two of the daughters of Joseph also died on the way.

When Mary arrived in Utah, she went to West Bountiful. She was reunited with Thomas Howard and married him on Christmas day 1864. She had two children before Thomas and her were sealed in the Endowment House, and later going to the Salt Lake Temple.

They lived in West Bountiful for the first ten years of their married life. Her furniture was mostly homemade. From some fancy lawn dresses she brought from England, she made some little window curtains, a ruffle for her bed, and clothes for her first baby.

Later they moved on a dairy ranch up near what is now the Mueller Park, which at that time was a saw mill. This was their home until their family was raised and all married. She was the mother six children, four sons and two daughters.

Mary was five feet two inches tall and weighed about one-hundred forty pounds, had dark brown curly hair and large brown eyes. Her cheeks were rosy, even in old age. She was a very cheerful girl and had quite a sense of humor. She was usually the life of a party and had a good singing voice. She was poised and was very ladylike. She would sing while she sewed and mended clothes. Flowers were her hobby, and she sent them to the sick and the well, both to friends and people she was not acquainted with. She put many a bouquet in the baskets of butter she sold. She always insisted on her family keeping the Sabbath day holy. Honesty and truth were her mottos.

Mary died August 10, 1914 at the age of 77 years. She enjoyed good health and was only bedfast one day. She had very few gray hairs when she died.

14. Great-grandfather L5XL-MLF

Richard Lowe

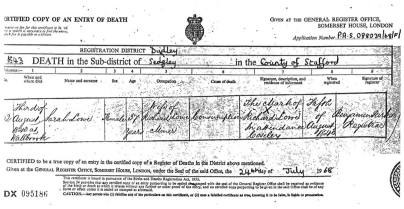
1803-1869



Richard Lowe was born on 1803 in Lilleshall, Shropshire, England, United Kingdom and died on 18 June 1869 in Sedgley, Staffordshire, England, United Kingdom. Richard Lowe was married to Sarah Dudley.

Richard Lowe 1803-1869
Mary Dudley Lowe 1837-1914
Mary Allilias Howard 1875-1927
Merlin Stephen Ellis 1901-1983





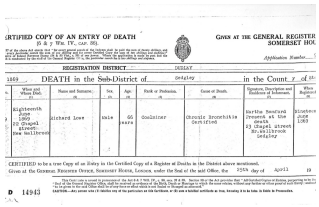
CERTIFIED COPY OF AN ENTRY OF DEATH

REGISTRATION DISTRICT Sedgley

DEATH in the Sub-district of Sedgley in the County of Stafford

CERTIFIED to be a true copy of an entry in the certified copy of a Register of Deaths in the District above mentioned.

DX 095186



CERTIFIED COPY OF AN ENTRY OF DEATH

GIVEN AT THE GENERAL REGISTER OFFICE, SOMERSET HOUSE

REGISTRATION DISTRICT

1869 DEATH in the Sub-District of Sedgley in the County of

Eighteenth June 1869 22 Chapel street Dudley

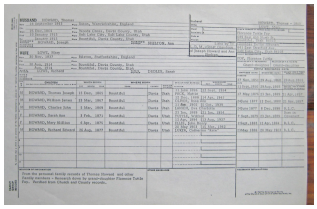
Richard Lowe male 66 years Collier Chronic bronchitis Certified

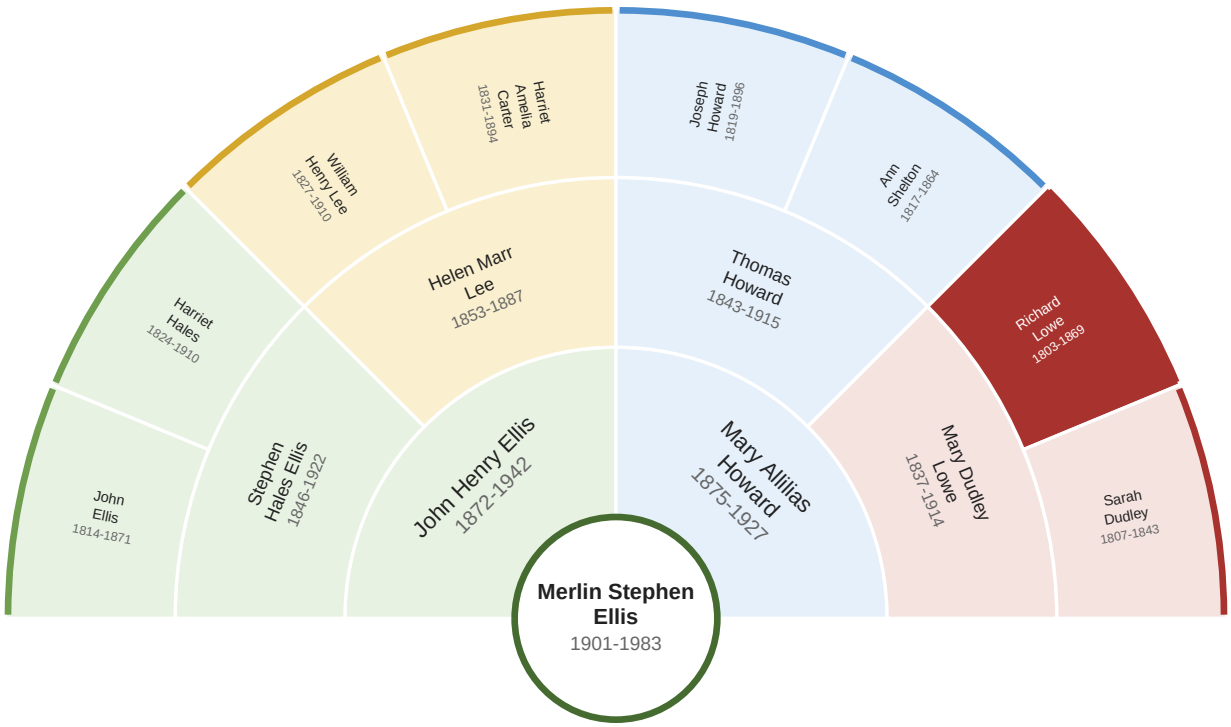
Martha Bowland Present at the Death 22 Chapel street Dudley

Richard Lowe 1869

CERTIFIED to be a true Copy of an Entry in the Certified Copy of a Register of Deaths in the District above mentioned.

D 14943



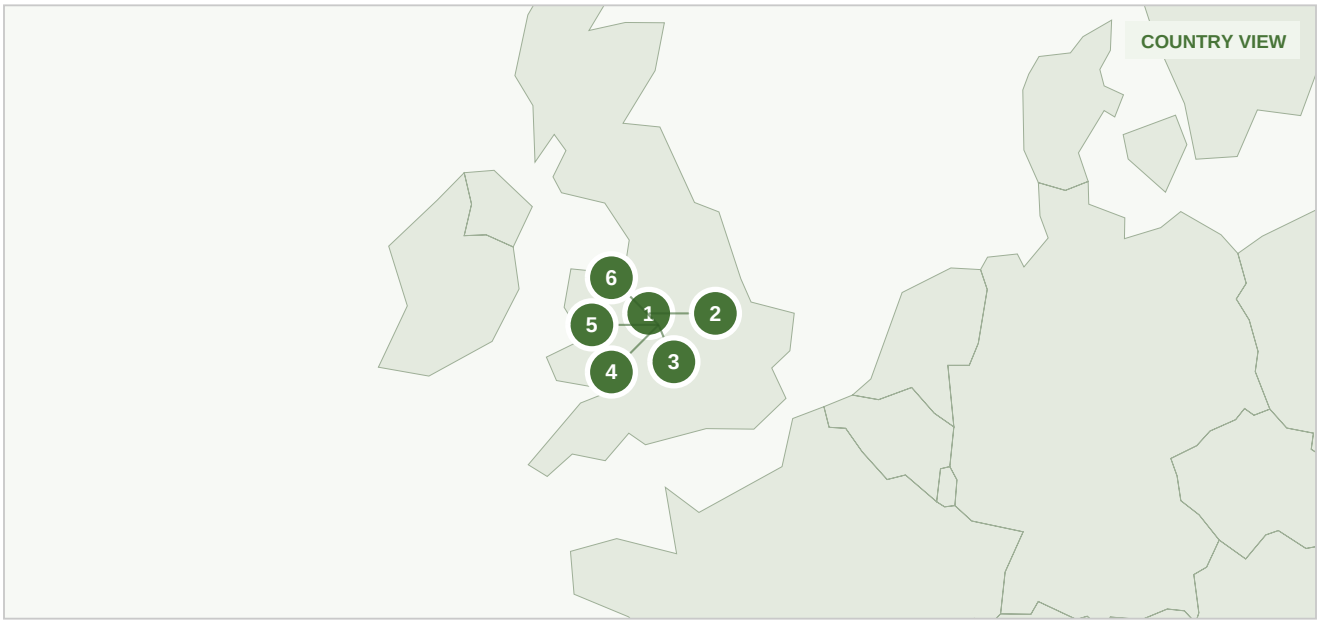


LIFE JOURNEY

Richard Lowe

1803-1869

Known places and dated events recorded in FamilySearch



TIMELINE

1 **1803**
Birth
Lilleshall, England, United Kingdom

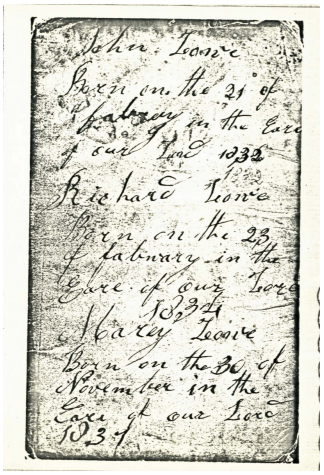
2 **4 December 1803**
Christening
Lilleshall, England, United Kingdom

3 **1841**
Residence
Sedgley, England, United Kingdom

4 **1851**
Residence
Sedgley, England, United Kingdom

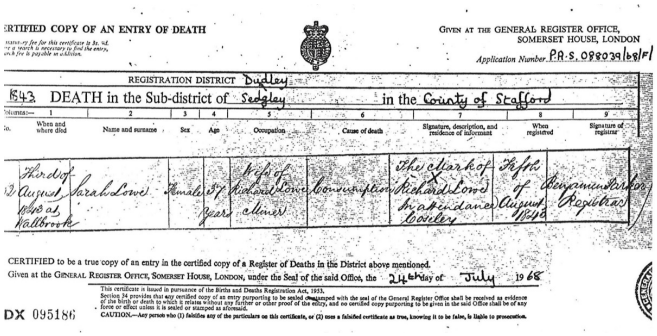
5 **1861**
Residence
Sedgley, England, United Kingdom

6 **18 June 1869**
Death
New Walbrook, England, United Kingdom


John Lowe
born on the 21 of
February in the Eare
of our Lord
1832
Richard Lowe
born on the 23
of February in the
Eare of our Lord
1834
Marey Lowe
Born on the 30 of
November in the
Eare of our Lord
1837

Copy of Flyleaf of the Old Family Bible of Richard Lowe and Sarah Dudley

It reads: John Lowe born on the 21 of February in the Eare of our Lord 1832. Richard Lowe born on the 23 of February in the Eare of our Lord 1834. Marey Lowe born on the 30 of November in the Eare of our Lord 1837.


CERTIFIED COPY OF AN ENTRY OF DEATH

GIVEN AT THE GENERAL REGISTER OFFICE, SOMERSET HOUSE, LONDON

Application Number PR·S. 088039 68/1

REGISTRATION DISTRICT Dudley

1843 DEATH in the Sub-district of Sedgley in the County of Stafford

No.	When and where died	Name and surname	Sex	Age	Occupation	Cause of death	Signature, description, and residence of informant	When registered	Signature of registrar
	Third of August 1843 at Wallbrook	Sarah Lowe	Female	87 years	Wife of Richard Lowe	Inanition	The mark of Richard Lowe Attendance Bodley	Fifth of August 1843	Benjamin Barker Registrar

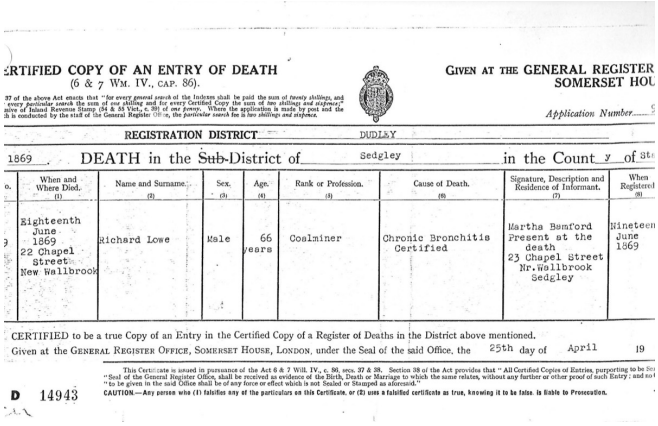
CERTIFIED to be a true copy of an entry in the certified copy of a Register of Deaths in the District above mentioned.

Given at the GENERAL REGISTER OFFICE, SOMERSET HOUSE, LONDON, under the Seal of the said Office, the 24th day of July 1968

DX 095186

This certificate is issued in pursuance of the Births and Deaths Registration Act, 1953.
Section 34 provides that any certified copy of an entry purporting to be sealed or stamped with the seal of the General Register Office shall be received as evidence of the birth or death to which it relates without any further or other proof of the entry, and no certified copy purporting to be given in the said Office shall be of any force or effect unless it is sealed or stamped as aforesaid.
CAUTION.—Any person who (1) falsifies any of the particulars on this certificate, or (2) uses a falsified certificate as true, knowing it to be false, is liable to prosecution.

Sarah Dudley 1843 (Certified Death Certificate)


CERTIFIED COPY OF AN ENTRY OF DEATH
(6 & 7 WM. IV., CAP. 86).

GIVEN AT THE GENERAL REGISTER SOMERSET HOU

Application Number

REGISTRATION DISTRICT DUDLEY

1869 DEATH in the Sub-District of Sedgley in the County of St

No.	When and Where Died. (1)	Name and Surname. (2)	Sex. (3)	Age. (4)	Rank or Profession. (5)	Cause of Death. (6)	Signature, Description and Residence of Informant. (7)	When Registered (8)
	Eighteenth June 1869 22 Chapel Street New Wallbrook	Richard Lowe	Male	66 years	Coalminer	Chronic Bronchitis Certified	Martha Bamford Present at the death 23 Chapel Street Nr.Wallbrook Sedgley	Nineteen June 1869

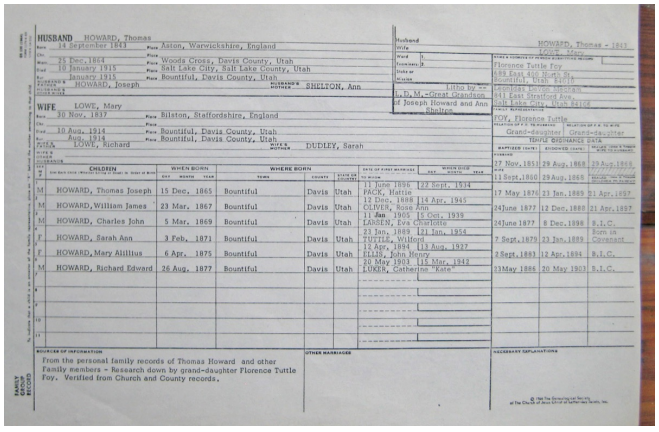
CERTIFIED to be a true Copy of an Entry in the Certified Copy of a Register of Deaths in the District above mentioned.

Given at the GENERAL REGISTER OFFICE, SOMERSET HOUSE, LONDON, under the Seal of the said Office, the 25th day of April 19

This Certificate is issued in pursuance of the Act 6 & 7 Will. IV., c. 86, secs. 27 & 28. Section 38 of the Act provides that "All Certified Copies of Entries, purporting to be Se "Seal of the General Register Office, shall be received as evidence of the Birth, Death or Marriage to which the same relates, without any further or other proof of such Entry; and no "to be given in the said Office shall be of any force or effect which is not Sealed or Stamped as aforesaid."

D 14943 CAUTION.—Any person who (1) falsifies any of the particulars on this Certificate, or (2) uses a falsified certificate as true, knowing it to be false, is liable to Prosecution.

Richard Lowe 1869 (Certified Death Certificate)


HUSBAND HOWARD, Thomas
Born 18 September 1843 Place Aston, Warwickshire, England
Christened
Died 25 Dec, 1864 Place Woods Cross, Davis County, Utah
Buried 10 January 1915 Place Salt Lake City, Salt Lake County, Utah
Age January 1915 Place Bountiful, Davis County, Utah
FATHER'S NAME HOWARD, Joseph MOTHER'S MAIDEN NAME SHELTON, Ann

WIFE LOWE, Mary
Born 30 Nov, 1837 Place Bilston, Staffordshire, England
Christened
Died 30 Aug, 1914 Place Bountiful, Davis County, Utah
Age Aug, 1914 Place Bountiful, Davis County, Utah
FATHER LOWE, Richard MOTHER DUDLEY, Sarah

Husband HOWARD, Thomas - 1843
Wife LOWE, Mary

Florence Tuttle Foy
688 East 400 North Pl.
Bountiful, Utah 84010
Secondary School Records
1411 East Stratford Ave.
Salt Lake City, Utah 84106
FOY, Florence Tuttle
Grand-daughter Grand-Daughter

TEMPLE ORDINANCE DATA

CHILDREN	WHEN BORN	WHERE BORN			DATE OF FIRST MARRIAGE	WHEN DIED	AGE
M HOWARD, Thomas Joseph	15 Dec, 1865	Bountiful	Davis	Utah	11 June 1896 122 Sept, 1934		
M HOWARD, William James	23 Mar, 1867	Bountiful	Davis	Utah	PACK, Hattie 18 Dec, 1888	14 Apr, 1945	
M HOWARD, Charles John	5 Mar, 1869	Bountiful	Davis	Utah	OLIVER, Rose Ann 11 Jan 1905	16 Oct, 1939	
F HOWARD, Sarah Ann	3 Feb, 1871	Bountiful	Davis	Utah	LARSEN, Eva Charlotte 23 Jan, 1889	121 Jan, 1954	
F HOWARD, Mary Alilitus	6 Apr, 1875	Bountiful	Davis	Utah	TUTTLE, Wilford 15 Apr, 1894	13 Aug, 1927	
M HOWARD, Richard Edward	26 Aug, 1877	Bountiful	Davis	Utah	ELLIS, John Henry 20 May 1903	15 Mar, 1943	
					LOKER, Catherine "Kate"		

17 Nov, 1851	29 Aug, 1868	29 Nov, 1868					
11 Sept, 1880	29 Aug, 1868	Not Found					
17 May 1876	21 Jan, 1889	21 Apr, 1897					
24 June 1877	12 Dec, 1888	21 Apr, 1897					
24 June 1877	8 Dec, 1898	B.I.C.					
7 Sept, 1879	23 Jan, 1889	Born in Covenant					
2 Sept, 1883	12 Apr, 1894	B.I.C.					
31 May 1886	20 May 1903	B.I.C.					

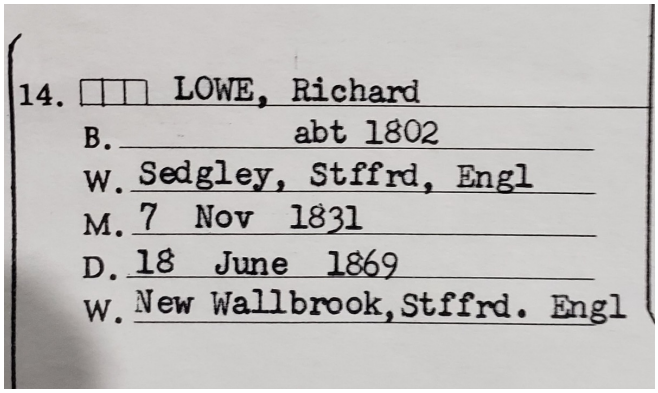
SOURCES OF INFORMATION
From the personal family records of Thomas Howard and other Family members - Research down by grand-daughter Florence Tuttle Foy. Verified from Church and County records.

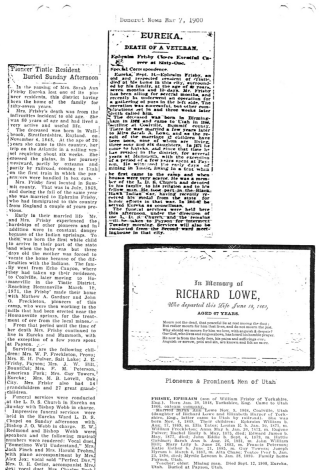
OTHER MARRIAGES

NECESSARY EXPLANATIONS

FAMILY RECORD

Thomas and Mary Lowe Howard Family


14. LOWE, Richard
B. abt 1802
W. Sedgley, Stffrd, Engl
M. 7 Nov 1831
D. 18 June 1869
W. New Wallbrook, Stffrd. Engl


Deseret News Mar 7, 1900

EUREKA.

DEATH OF A VETERAN.

Turner Tuttle Resident Buried Sunday Afternoon

In Memory of RICHARD LOWE, Who departed this life June 19, 1907.

Pioneers & Prominent Men of Utah

Ephraim and Sarah Ann Lowe Frisby

BIOGRAPHY OF EPHRAIM AND SARAH ANN (LOWE) FRISBY

Ephraim Frisby was the sixth of eleven children. He was born January 30, 1847 at Birmingham, Warwickshire, England. He had four brothers: Willis, David, Joseph H. and Lorenzo; six [sic] sisters: Jane, Elizabeth, Emma, Esther, and Ann. Ephraim's father, William Frisby, was born Feb. 5, 1809 at Wolverhampton, Staffordshire, England, the son of David and Jane Wilkes Frisby and was a stamper by trade. His mother, Elizabeth Ruff Frisby, was born July 10, 1815 at Birmingham, Warwickshire, England.

Ephraim, with his parents, brothers and sisters accepted the gospel and joined The Church of Jesus Christ of Latter-day Saints in their native country of England and began making preparations to come to the United States. On May 30, 1866, Ephraim Frisby, who was nineteen years old, his father and mother, one brother, Lorenzo, and three sisters, Esther, Rachel, and Ann, boarded the sailing vessel Arkwright with Daniel P. Caulkins as Captain. Elder Justin C. Wixom assisted by Elders HarryLuff and W. F. Folsom were in charge of the Saints.

The voyage occupied 36 days during which four births and five deaths occurred. The ship arrived in New York July 6th and was met by Elders John T. Caine and Thomas B. H. Stenhouse under whose direction the Emigrants organized into the 137 Co. and proceeded to Utah by Ox Team.

After arriving in Salt Lake City, the Frisby family moved to Coalville, Summit County, where they joined other Saints in establishing this outpost. It was here on November 9, 1868 that Ephraim Frisby married Sarah Ann Lowe, also an emigrant from England.

Sarah Ann Lowe was born Nov. 4, 1848 at new Wallbrook, Staffordshire, England. She was the second daughter of Richard and Louisa (Harper) Lowe. Her father was born in 1802 at New Wallbrook, Staffordshire, England, a son of Richard and Mary Miles Lowe and was a miner by trade. Her mother, Louisa Harper Lowe, was born Aug. 8, 1805 at Princess End, Cosely, Staffordshire, England, a daughter of Benjamin and Elizabeth Pitt Harper. Sarah has one sister, Elizabeth, who was an invalid.

Sarah did not have an opportunity to attend school. When she was ten years of age, her father received a back injury while working in the coal mines and was an invalid the rest of his life, making it necessary for Sarah to work and help support the family. Sarah worked in the clothing mills, did house work, baby tending and whatever other work she could find.

Sarah's mother accepted the gospel and was baptized in 1849. Sarah was baptized in 1858, when she was ten years of age, and her sister, Elizabeth, was baptized in 1865.

On June 4, 1868, Sarah who, was now nineteen years old, bid farewell to her home and family in England and sailed from Liverpool for the United States on the sailing vessel John Bright.

This company consisted of 772 Saints under the direction of Elder James McGaw, as President assisted by Elders Christopher O. Folkman and Frederick C. Anderson. They were all in fine spirits, being full of joy that they were on their way to Zion. Most of them had been members for several years and had labored hard and prayed for this great event. During the voyage, there was little sickness. One Swedish couple were married and there was one death of an elderly sister. The Captain was very kind and obliging to the Saints.

While at sea, a storm arose and the vessel became lost, food ran low and the passengers were rationed to one sea biscuit a day. Some were forced to go two or three days without this meager ration in order that the children

should not go without food. Some of the passengers became frightened and panicky, but the Captain comforted them and said they had no reason to be afraid as there were Mormons aboard and he knew of no ship that had gone down with a Mormons aboard. The ocean voyage lasted six weeks. One day, people were crowding into the ship's kitchen when a mast fell, very seriously injuring a woman who was trying to push ahead in order to obtain food for her children. To make the long trip more enjoyable, the captain arranged a concert which everyone enjoyed.

The ship arrived in New York July 13th,1868 and on the following day, the Saints left by train for Laramie, Wyoming. The fare from New York to Omaha was $14.00 and to the terminus on the plains $35.00. The company arrived in Laramie July 23rd and was met by the church officials. They had proceeded by wagon and on foot to Utah under the direction of Horton D. Haight and arrived in Salt Lake City Aug. 24th. This was the 143rd Company. Sarah Anne Lowe, with some of the others walked practically all the way from Salt Lake City.

Sarah Anne Lowe and Ephraim Frisby had lived in neighboring towns in England and were sweethearts. Both joined the church about the same time and attended church meetings together. It was hard for Ephraim to leave his bride to be when he left England for the United States, but she promised to join him as soon as it was possible for her to do so.

Immediately following her arrival in Salt Lake City, Sarah Lowe was contacted by Ephraim Frisby and arrangements were made for their marriage.
On Nov 9, 1868, they were married in Coalville, concluding this childhood romance. They made their home at Chalk Creek, which was located near Coalville. Ephraim was short and slender in stature and was the smallest of his brothers and sisters, He had dark curly hair and brown eyes. Sarah was a small woman, with black curly hair and brown eyes. One of the things that her grandchildren remember best about her is how she insisted on keeping herself and her house as neat and clean as possible. She kept her kitchen coal stove polished and shined to a perfection. If there was even an unclean or unshined spot, she would immediately reach for a rag and begin polishing with all her might even if company came to call on her.

While at Chalk Creek, they lived in a one room log cabin that had been built by previous settlers. This cabin had a wood floor and a dirt roof. The only household articles that is known of, that Sarah bought from England was a set of silver teaspoons and a cups with its saucer. In the course of time, all but one of the spoons were lost. Two of them were lost under the floor of the cabin at Coalville. Years later when the cabin was torn down, the teaspoons were found and are now in possession of relatives of Ephraim. The cup and saucer and two spoons are now in
the hands of Sarah Lucille Hill Williams, a granddaughter of Ephraim and Sarah.

The Frisby's first child, Ephraim William, was born at Chalk Creek Aug. 17, 1869 and was the first white child born in that settlement. Ephraim was away at the time of their child was born and a girl was staying with Sarah. One day the girl the girl saw a band of Indians coming towards the house. She ran to tell Sarah, but before anything could be done, the Indians entered the house to see the white baby. They circled by, one at a time, throwing beads, arrow leads and pieces of on the bed as gifts, they then left expressing their satisfaction at having seen a white papoose. Sarah Anne Frisby Hill often told her children and other relatives that she remembered playing with these same Indian beads when she was a small girl.

Shortly after the birth of Ephraim William, the Frisby family, due to difficulties with the Indians, and their fear of howling coyotes and wolves during the night, were forced to leave Chalk Creek and moved to Coalville, where their second child, Louise Elizabeth was born on the 10th of January 1871.

At Coalville, October 31, 1869, Ephraim and Sarah Frisby received patriarchal blessings from Patriarch John

Smith.

The Frisby family moved from Coalville to Tintic District and settled at Mammoth, a mining community. Here their third, fourth and fifth children were born. They were Annie May, Jan. 30, 1873, Rachel Emily, May 26, 1875 and Edward James, May 22, 1877. Due to the rough environment that existed in this mining town, Sarah and her children moved to Payson and Ephraim stayed at Tintic. Sometime later, Ephraim joined his family at Payson and tried farming, but did not have enough land and was not satisfied with this type of work, so he went into the sheep business. He failed in this enterprise when a depression hit the county and wool sold for four cents a pound. Ephraim went bankrupt, mortgaged his home to pay his debt and lost everything he had.

While at Payson the following seven children were born: John Eddie, Sept. 4, 1869 [1879?]; Sarah Ann, Aug. 26, 1881; Lillie Mary, June 26, 1883; Katie Esther, June 21, 1885; Joseph Hyrum, March 2, 1887; Teatce Pearl, Jan. 23, 1892 and Myrtle Lavean, Jan. 28, 1893.

Sarah and Ephraim buried two children, Rachel Emily and Edward James, while living at Payson, one of whom died of diphtheria.

The Frisbys worked hard and managed to save enough money to bring Sarah's mother Louisa Harper Lowe, and sister Elizabeth over from England and they lived with them at Payson until her mother died June 28, 1879, and the sister died April 15, 1881. Sarah's father, Richard Lowe, died June 18, 1869, in England.

While at Payson, they endured many hardships and times were very hard for them. Indians visited them often and demanded food. Sarah always kept something on hand for them, often going without food for herself and family. If she saw the Indians coming, she would hide her children under the bed and many a time she frightened the Indians away by wearing her husband's hat, leading them to think she was a man.

Sarah was a very independent and industrious woman; a good cook and seamstress. She did all the sewing for her family of twelve children. Shortly after she was married, she obtained a small hand sewing machine, but some years later it was stolen and she was forced to do her sewing by hand until another machine could be purchased. Ephraim Frisby clipped the wool from his sheep and Sarah and the children corded it and made it into batts for quilts for their personal use.

In the fall of 1896, the Frisby family moved to Eureka, where Ephraim worked as a fireman at the Bullion Beck mine. They lived in a four room frame house where they were comfortably fixed and times were much easier for them. Here they resided until their deaths. At this writing, April 1, 1974, there is no sign of the remains of the home. A few months ago, two of her grandchildren, Sarah Lucille Hill Williams
and Milton Max Lovell, with their husband and wife located the site and found only a few broken pieces of china, some square nails, an old boot type woman's shoe and the remains of an old bed-stead. Not far from this site, was a fenced off piece of property which had been the home site of the eldest child, Ephraim William and his wife Sarah Ellen Yates Frisby. There was nothing left but a deep hole into which that home had sunk far out of sight so that nothing has ever been found of it since. His daughter and family who had been living there at the time, escaped just in time to save their lives.

Ephraim Frisby died September 12, 1908 at Eureka because of an injury received while working at the mine. The mine collapsed in the area where he was working and he was pinned beneath a large beam of wood before he could be rescued. Because of the lack of proper medical treatment, he never fully recovered and died soon after the accident. He was buried at Payson, Utah.

Ephraim Frisby fought in the Black Hawk war and other Indian affairs. After the death of her husband, Sarah Ann applied for and received a widows "Black Hawk War Pension." With her pension and money received from

the sale of property located at Payson, Utah, just west of the 2nd Ward Chapel, Sarah lived independently until her death on December 20, 1929, at Eureka Utah, and was buried at Payson, Utah.

Ephraim and Sarah Ann Lowe Frisby loved the Gospel of Jesus Christ of Latter-Day Saints and lived faithfully to its teachings throughout their lives.

Written by Marie Pulver Hutchens
with additions by Lucille Hill Williams,
both granddaughters of Ephraim and
Sarah Ann Lowe Frisby.

Mary Dudley Lowe

Mary Dudley Lowe was born November 30, 1837 at Wallbrook, Staffordshire, England to Richard and Sarah Lowe. She was the third child born in the family. Her mother died when she was six years old. She lived with her grandmother Dudley for a few years until her father married again.

At 14 years of age, she went to work and became a special cook with wealthy families earning very good money. Although not able to attend formal schooling, Mary learned to read and write very well.

Mary was head cook for a wealthy family who was religiously inclined. They had a minister come and read to them very often, but Mary never seemed satisfied. Mary heard of some “Mormon” meetings as they were called that were being held some six miles from her home. Mary was curious and walked there to investigate what they had to say. Mary met Joseph Howard, who was the District President in that area and invited her to stay to their evening meeting. Mary listened to the messages that said the very things that Mary had been wanting to know. After returning home, Mary could hardly wait for her next Sunday off to visit the meetings again.

As Mary became more interested in the meetings, one of the the servants told the people she was working for that she was attending “Mormon” meetings. The family Mary worked for thought a great deal of her and decided to have their minister talk to her. As Mary prayed earnestly to know what to do, she promised the Lord that she would rather live on potatoes and salt and to be with his people, rather than to live on the riches of the land without the true gospel. This she was surely put to the test in her life.

The family that Mary worked for dismissed her employment for attending the meetings with “Mormons.” They gave her a good letter of recommendation saying that she was very honest, trustworthy, agreeable and a good cook, but that she would associate with the “Mormons.” Mary looked a long time for work, finally finding a family willing to hire her for lower wages and she had to work much harder.

While Mary was attending the meetings, she became acquainted with Joseph Howard’s son Thomas. He would escort her home and they began keeping company until he left to go to Utah. Mary and Thomas agreed, that if neither one met anyone they liked better before they were united in Utah, they would get married when she arrived. Mary had a number of chances for marriage with well thought of young men from wealthy families, but none of them seemed to appeal to her as Thomas Howard did.

Mary joined The Church of Jesus Christ of Latter-day Saints in England about 1861 at Gravely Hill, and was baptized by Joseph Howard. Mary would then travel to Utah with ?Joseph and Ann Howard’s family in 1864. The family traveled with the William Hyde Company. Mary walked most of the way across the plains and was sick most of the time. While Mary was riding a few wagons ahead of Joseph Howard family, Ann became ill. Mary asked Ann saying, “Mother, how are you tonight?” Ann replied, “I’ll never see my dear boys again.” Early the next morning, Joseph Howard came for Mary to help him bury his wife. There was no casket or boards. Ann was dressed in clean underwear and a dress. She was sewed in a clean sheet and buried her in a grave which her children lined with goldenrod. They built a fire on all the graves to keep the wild animals away. Mary quickly gathered her few cooking utensils getting them in the wagon as they were starting to move. Mary looked back and saw the smoke burning up from the grave.

Mary was older than Joseph Howard’s daughters and took the responsibility of caring for the family until Joseph remarried. While they were traveling on their journey, they would mix up a little sourdough bread and let it hang under the wagon and bake it in a camp kettle at night. Sometimes it would be burnt on the outside and doughy in the middle. There was no time to cook as they journeyed each day. Two of the daughters of Joseph also died on the way.

When Mary arrived in Utah, she went to West Bountiful. She was reunited with Thomas Howard and married him on Christmas day 1864. She had two children before Thomas and her were sealed in the Endowment House, and later going to the Salt Lake Temple.

They lived in West Bountiful for the first ten years of their married life. Her furniture was mostly homemade. From some fancy lawn dresses she brought from England, she made some little window curtains, a ruffle for her bed, and clothes for her first baby.

Later they moved on a dairy ranch up near what is now the Mueller Park, which at that time was a saw mill. This was their home until their family was raised and all married. She was the mother six children, four sons and two daughters.

Mary was five feet two inches tall and weighed about one-hundred forty pounds, had dark brown curly hair and large brown eyes. Her cheeks were rosy, even in old age. She was a very cheerful girl and had quite a sense of humor. She was usually the life of a party and had a good singing voice. She was poised and was very ladylike. She would sing while she sewed and mended clothes. Flowers were her hobby, and she sent them to the sick and the well, both to friends and people she was not acquainted with. She put many a bouquet in the baskets of butter she sold. She always insisted on her family keeping the Sabbath day holy. Honesty and truth were her mottos.

Mary died August 10, 1914 at the age of 77 years. She enjoyed good health and was only bedfast one day. She had very few gray hairs when she died.

15. Great-grandmother L5X9-VLW

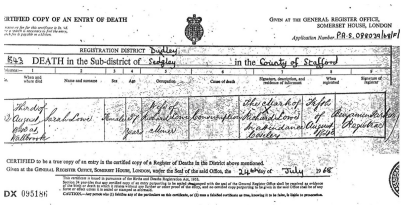
Sarah Dudley

1807-1843

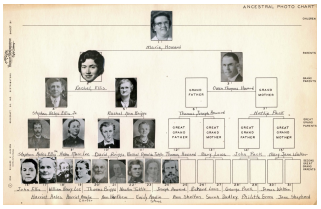
Sarah Dudley was born on 1807 in Bilston, Staffordshire, England, United Kingdom and died on 3 August 1843 in Sedgley, Staffordshire, England, United Kingdom. Sarah Dudley was married to Richard Lowe.

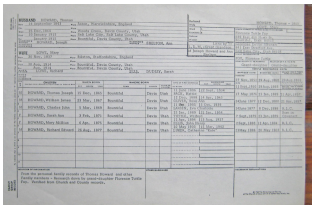
Sarah Dudley 1807-1843
Mary Dudley Lowe 1837-1914
Mary Allilias Howard 1875-1927
Merlin Stephen Ellis 1901-1983

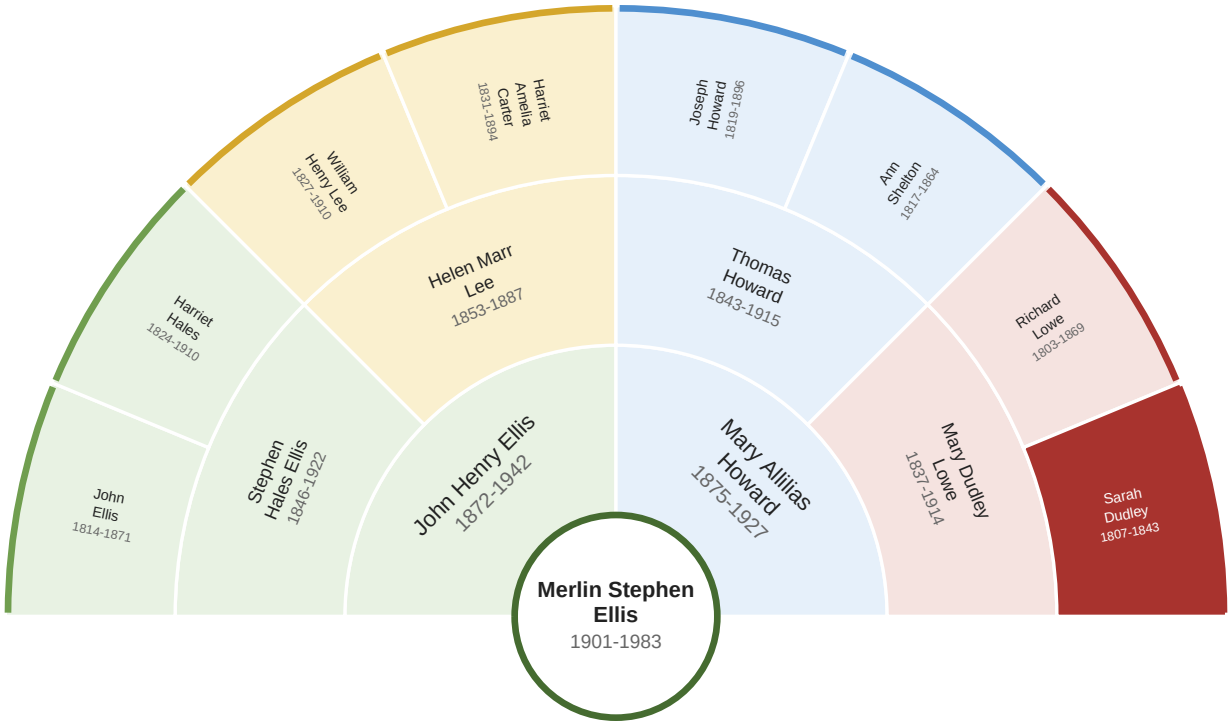



CERTIFIED COPY OF AN ENTRY OF DEATH

DEATH in the Sub-district of Sedgley in the County of Stafford





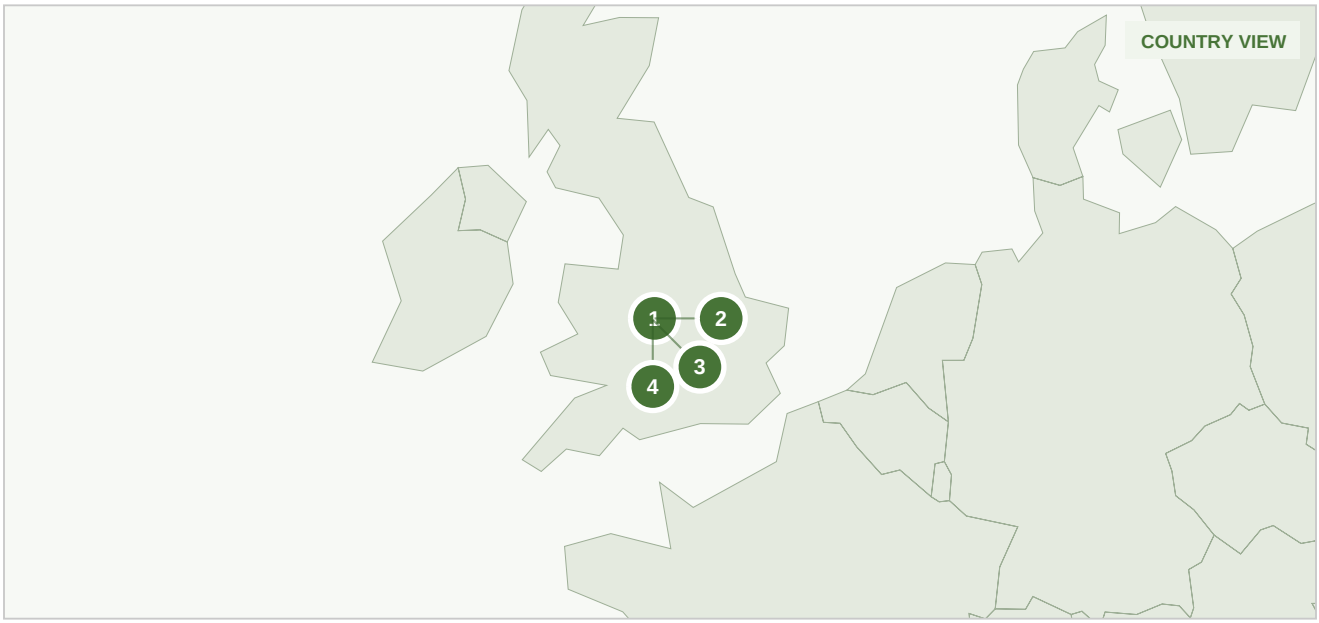


LIFE JOURNEY

Sarah Dudley

1807-1843

Known places and dated events recorded in FamilySearch



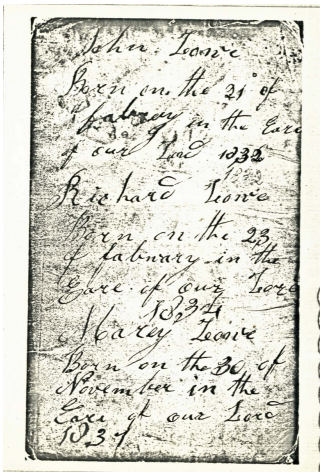
TIMELINE

1 **1807**
Birth
Bilston, Staffordshire, England

2 **4 January 1807**
Christening
Bilston, Staffordshire, England

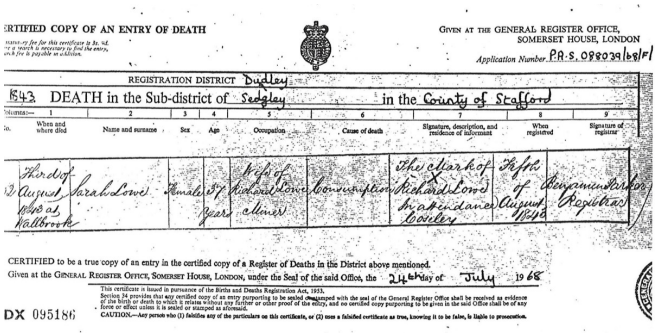
3 **1841**
Residence
Sedgley, England, United Kingdom

4 **03 August 1843**
Death
Sedgley, England, United Kingdom


John Lowe
born on the 21 of
February in the Eare
of our Lord 1832
Richard Lowe
born on the 23
of February in the
Eare of our Lord
1834
Marey Lowe
Born on the 30 of
November in the
Eare of our Lord
1837

Copy of Flyleaf of the Old Family Bible of Richard Lowe and Sarah Dudley

It reads: John Lowe born on the 21 of February in the Eare of our Lord 1832. Richard Lowe born on the 23 of February in the Eare of our Lord 1834. Marey Lowe born on the 30 of November in the Eare of our Lord 1837.


CERTIFIED COPY OF AN ENTRY OF DEATH

GIVEN AT THE GENERAL REGISTER OFFICE, SOMERSET HOUSE, LONDON

Application Number PR·S. 088039/68/1

REGISTRATION DISTRICT Dudley

1843 DEATH in the Sub-district of Sedgley in the County of Stafford

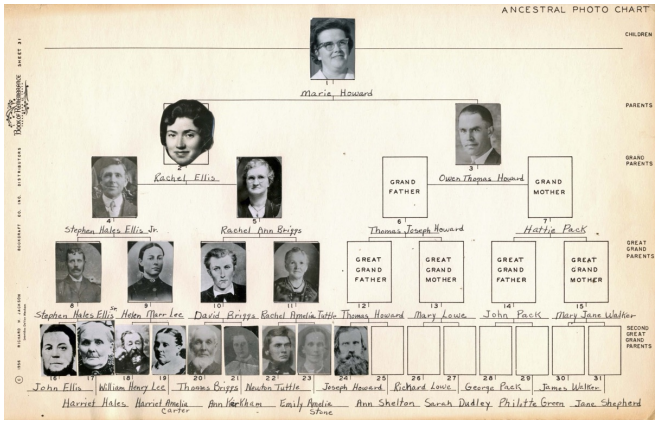
No.	When and where died	Name and surname	Sex	Age	Occupation	Cause of death	Signature, description, and residence of informant	When registered	Signature of registrar
13	Third of August Wife of Wallbrook	Sarah Lowe	Female	37 years	Wife of Richard Lowe Ironmaster	Consumption	The clark of Richard Lowe Wallbrook Coseley	Fifth of August 1843	Benjamin Kirkham Registrar

CERTIFIED to be a true copy of an entry in the certified copy of a Register of Deaths in the District above mentioned.
Given at the GENERAL REGISTER OFFICE, SOMERSET HOUSE, LONDON, under the Seal of the said Office, the 24th day of July 1968

This certificate is issued in pursuance of the Births and Deaths Registration Act, 1953.
Section 34 provides that any certified copy of an entry purporting to be sealed or stamped with the seal of the General Register Office shall be received as evidence of the birth or death to which it relates without any further proof of the entry, and no certified copy purporting to be given in the said Office shall be of any force or effect unless it is sealed or stamped as aforesaid.
CAUTION—Any person who (1) falsifies any of the particulars on this certificate, or (2) uses a falsified certificate as true, knowing it to be false, is liable to prosecution.

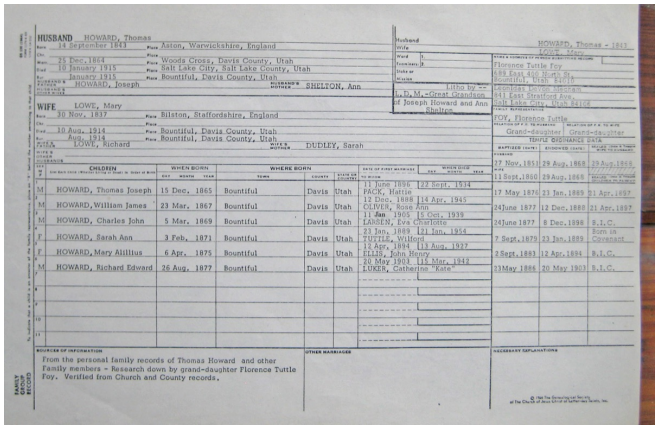
DX 095186

Sarah Dudley 1843 (Certified Death Certificate)



Marie Howard Ancestral Photo Chart

Ancestral Photo Chart


HUSBAND HOWARD, Thomas
Born 14 September 1843 Place Aston, Warwickshire, England
Married 25 Dec, 1864 Place Woods Cross, Davis County, Utah
Died 10 January 1915 Place Salt Lake City, Salt Lake County, Utah
Buried 13 January 1915 Place Bountiful, Davis County, Utah
Father HOWARD, Joseph Mother SHELTON, Ann

WIFE LOWE, Mary
Born 30 Nov, 1837 Place Bilston, Staffordshire, England
Died 10 Aug, 1914 Place Bountiful, Davis County, Utah
Buried 13 Aug, 1914 Place Bountiful, Davis County, Utah
Father LOWE, Richard Mother DUDLEY, Sarah

	CHILDREN	WHEN BORN	WHERE BORN			DATE OF FIRST MARRIAGE	WHEN DIED
		DAY MONTH YEAR	TOWN	COUNTY	STATE OR COUNTRY	TO WHOM	DAY MONTH YEAR
1 M	HOWARD, Thomas Joseph	15 Dec. 1865	Bountiful	Davis	Utah	11 June 1896 PACK, Hattie	22 Sept. 1934
2 M	HOWARD, William James	23 Mar. 1867	Bountiful	Davis	Utah	12 Dec. 1888 OLIVER, Rose Ann	14 Apr. 1945
3 M	HOWARD, Charles John	5 Mar. 1869	Bountiful	Davis	Utah	11 Jan. 1905 LANDEY, Eva Charlotte	15 Oct. 1939
4 F	HOWARD, Sarah Ann	3 Feb. 1871	Bountiful	Davis	Utah	23 Jan. 1889 TUTTLE, Wilford	21 Jan. 1954
5 F	HOWARD, Mary Alilius	6 Apr. 1875	Bountiful	Davis	Utah	12 Apr. 1894 ELLIS, John Henry	13 Aug. 1927
6 M	HOWARD, Richard Edward	26 Aug. 1877	Bountiful	Davis	Utah	20 May 1903 LUKER, Catherine "Kate"	15 Mar. 1942
7							
8							
9							
10							
11							

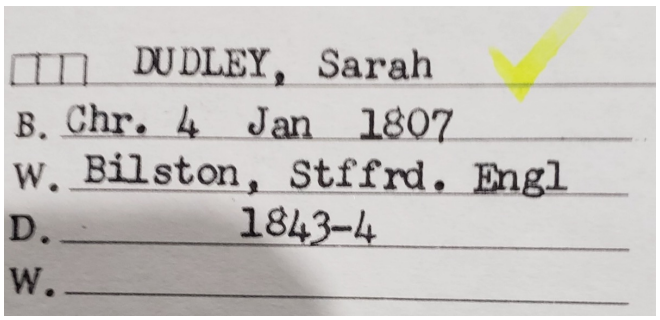
SOURCES OF INFORMATION
From the personal family records of Thomas Howard and other family members - Research down by grand-daughter Florence Tuttle Foy. Verified from Church and County records.

OTHER MARRIAGES

NECESSARY EXPLANATIONS

Husband HOWARD, Thomas - 1843
Wife LOWE, Mary
Florence Tuttle Foy
186 East 4th North
Bountiful, Utah 84010
Lehi by ~~
Lt. D. M. - Great Grandson
of Joseph Howard and Ann Shelton
FOY, Florence Tuttle
Grand-daughter Grand-daughter
TEMPLE ORDINANCE DATA

BAPTIZED (DATE)	ENDOWED (DATE)	SEALED TO PARENTS (DATE AND PLACE)
27 Nov. 1851	29 Aug. 1868	29 Aug. 1868
11 Sept. 1860	29 Aug. 1868	Sealed to Parents and Husband (Date and Place)
17 May 1876	23 Jan. 1889	21 Apr. 1897
24 June 1877	12 Dec. 1888	21 Apr. 1897
24 June 1877	8 Dec. 1898	B.I.C.
7 Sept. 1879	23 Jan. 1889	Born in Covenant
8 Sept. 1883	12 Apr. 1894	B.I.C.
23 May 1886	20 May 1903	B.I.C.


DUDLEY, Sarah
B. Chr. 4 Jan 1807
W. Bilston, Stffrd. Engl
D. 1843-4
W.

Mary Dudley Lowe

Mary Dudley Lowe was born November 30, 1837 at Wallbrook, Staffordshire, England to Richard and Sarah Lowe. She was the third child born in the family. Her mother died when she was six years old. She lived with her grandmother Dudley for a few years until her father married again.

At 14 years of age, she went to work and became a special cook with wealthy families earning very good money. Although not able to attend formal schooling, Mary learned to read and write very well.

Mary was head cook for a wealthy family who was religiously inclined. They had a minister come and read to them very often, but Mary never seemed satisfied. Mary heard of some “Mormon” meetings as they were called that were being held some six miles from her home. Mary was curious and walked there to investigate what they had to say. Mary met Joseph Howard, who was the District President in that area and invited her to stay to their evening meeting. Mary listened to the messages that said the very things that Mary had been wanting to know. After returning home, Mary could hardly wait for her next Sunday off to visit the meetings again.

As Mary became more interested in the meetings, one of the the servants told the people she was working for that she was attending “Mormon” meetings. The family Mary worked for thought a great deal of her and decided to have their minister talk to her. As Mary prayed earnestly to know what to do, she promised the Lord that she would rather live on potatoes and salt and to be with his people, rather than to live on the riches of the land without the true gospel. This she was surely put to the test in her life.

The family that Mary worked for dismissed her employment for attending the meetings with “Mormons.” They gave her a good letter of recommendation saying that she was very honest, trustworthy, agreeable and a good cook, but that she would associate with the “Mormons.” Mary looked a long time for work, finally finding a family willing to hire her for lower wages and she had to work much harder.

While Mary was attending the meetings, she became acquainted with Joseph Howard’s son Thomas. He would escort her home and they began keeping company until he left to go to Utah. Mary and Thomas agreed, that if neither one met anyone they liked better before they were united in Utah, they would get married when she arrived. Mary had a number of chances for marriage with well thought of young men from wealthy families, but none of them seemed to appeal to her as Thomas Howard did.

Mary joined The Church of Jesus Christ of Latter-day Saints in England about 1861 at Gravely Hill, and was baptized by Joseph Howard. Mary would then travel to Utah with ?Joseph and Ann Howard’s family in 1864. The family traveled with the William Hyde Company. Mary walked most of the way across the plains and was sick most of the time. While Mary was riding a few wagons ahead of Joseph Howard family, Ann became ill. Mary asked Ann saying, “Mother, how are you tonight?” Ann replied, “I’ll never see my dear boys again.” Early the next morning, Joseph Howard came for Mary to help him bury his wife. There was no casket or boards. Ann was dressed in clean underwear and a dress. She was sewed in a clean sheet and buried her in a grave which her children lined with goldenrod. They built a fire on all the graves to keep the wild animals away. Mary quickly gathered her few cooking utensils getting them in the wagon as they were starting to move. Mary looked back and saw the smoke burning up from the grave.

Mary was older than Joseph Howard’s daughters and took the responsibility of caring for the family until Joseph remarried. While they were traveling on their journey, they would mix up a little sourdough bread and let it hang under the wagon and bake it in a camp kettle at night. Sometimes it would be burnt on the outside and doughy in the middle. There was no time to cook as they journeyed each day. Two of the daughters of Joseph also died on the way.

When Mary arrived in Utah, she went to West Bountiful. She was reunited with Thomas Howard and married him on Christmas day 1864. She had two children before Thomas and her were sealed in the Endowment House, and later going to the Salt Lake Temple.

They lived in West Bountiful for the first ten years of their married life. Her furniture was mostly homemade. From some fancy lawn dresses she brought from England, she made some little window curtains, a ruffle for her bed, and clothes for her first baby.

Later they moved on a dairy ranch up near what is now the Mueller Park, which at that time was a saw mill. This was their home until their family was raised and all married. She was the mother six children, four sons and two daughters.

Mary was five feet two inches tall and weighed about one-hundred forty pounds, had dark brown curly hair and large brown eyes. Her cheeks were rosy, even in old age. She was a very cheerful girl and had quite a sense of humor. She was usually the life of a party and had a good singing voice. She was poised and was very ladylike. She would sing while she sewed and mended clothes. Flowers were her hobby, and she sent them to the sick and the well, both to friends and people she was not acquainted with. She put many a bouquet in the baskets of butter she sold. She always insisted on her family keeping the Sabbath day holy. Honesty and truth were her mottos.

Mary died August 10, 1914 at the age of 77 years. She enjoyed good health and was only bedfast one day. She had very few gray hairs when she died.

16. Great-great-grandfather L66Z-6MW

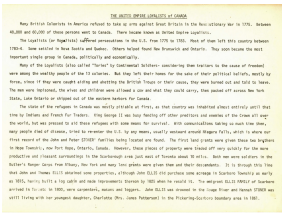
John Ellis II

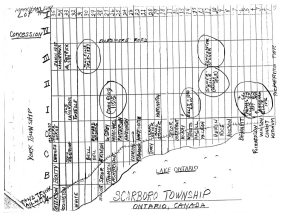
1787-1861

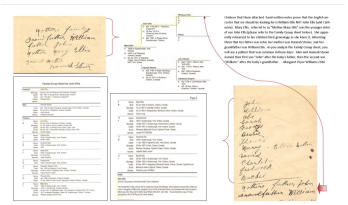


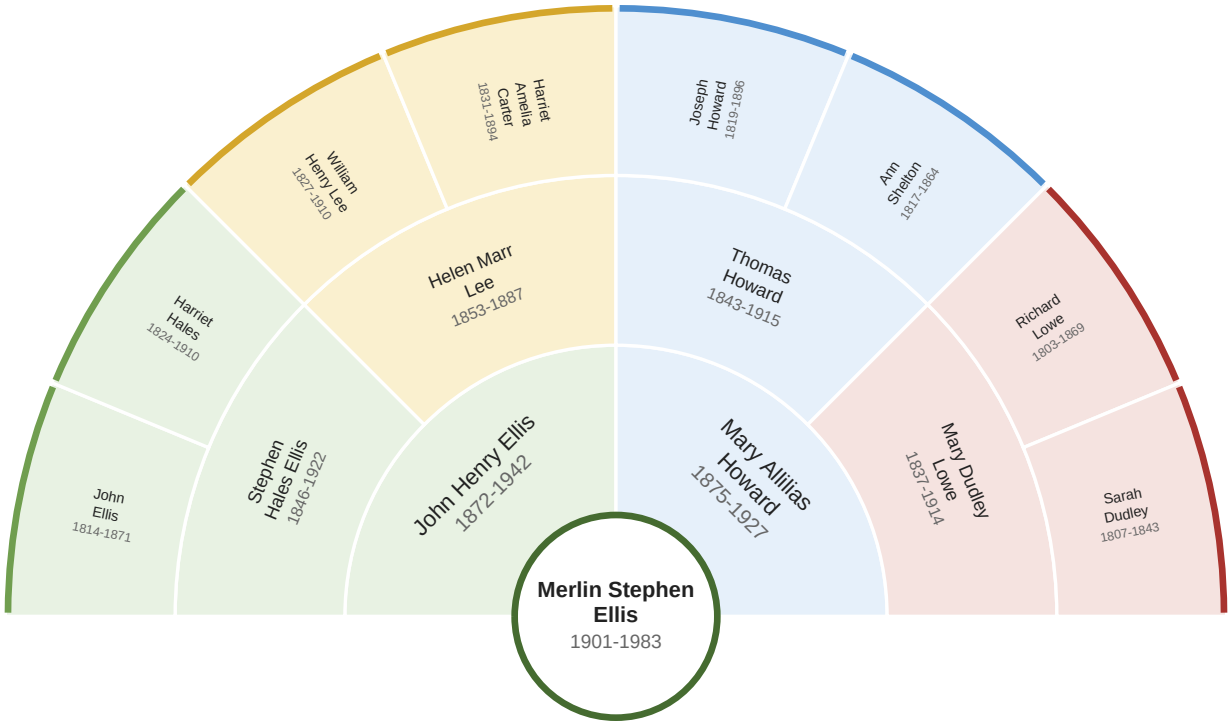
John Ellis II was born on 24 June 1787 in Kirkburton, Yorkshire, England, United Kingdom and died on 1861 in Scarborough Settlement, York, Canada West, British North America. John Ellis II was married to Hannah Stoner.

John Ellis II 1787-1861
John Ellis 1814-1871
Stephen Hales Ellis 1846-1922
John Henry Ellis 1872-1942
Merlin Stephen Ellis 1901-1983







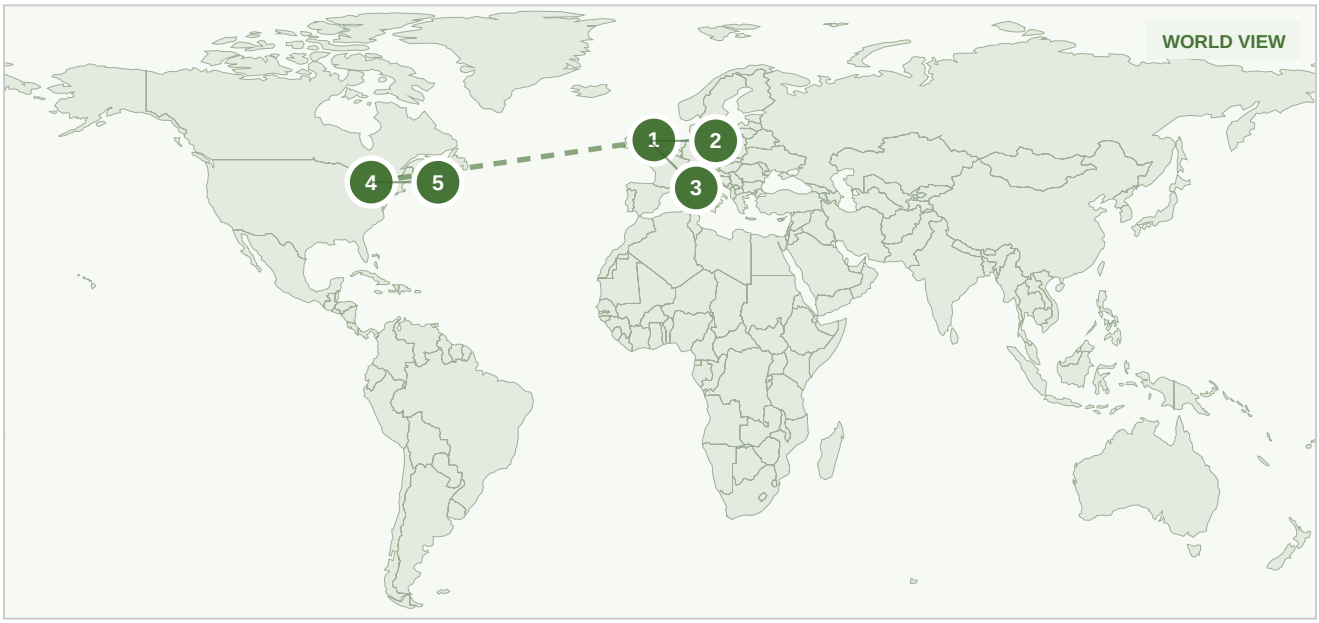


LIFE JOURNEY

John Ellis II

1787-1861

Known places and dated events recorded in FamilySearch



TIMELINE

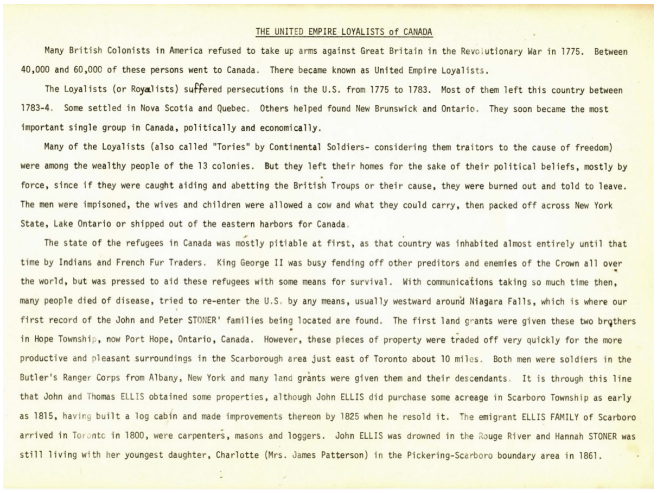
1 **24 June 1787**
Birth
Kirkburton, England, Great Britain

2 **8 July 1787**
Christening
Liverpool St Peter and St Nicholas, Lancashire, England

3 **08 Jul 1787**
Baptism
Liverpool, England, United Kingdom

4 **As early as 1815**
Residence
Scarborough, Ontario, Canada

5 **1861**
Death
Scarborough Settlement, Ontario, British North America



THE UNITED EMPIRE LOYALISTS of CANADA

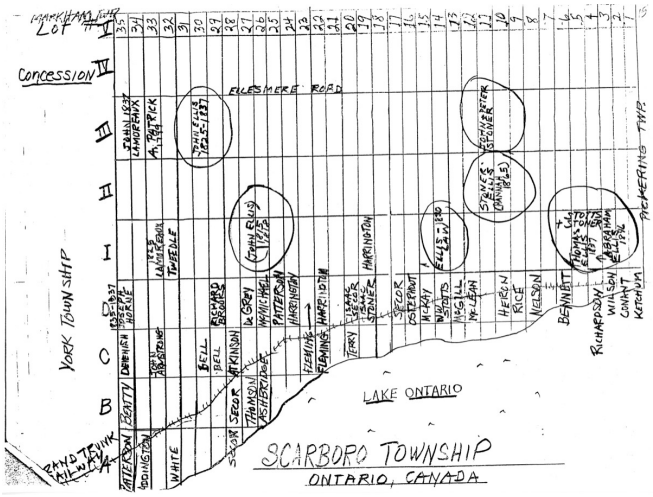
Many British Colonists in America refused to take up arms against Great Britain in the Revolutionary War in 1775. Between 40,000 and 60,000 of these persons went to Canada. There became known as United Empire Loyalists.

The Loyalists (or Royalists) suffered persecutions in the U.S. from 1775 to 1783. Most of them left this country between 1783-4. Some settled in Nova Scotia and Quebec. Others helped found New Brunswick and Ontario. They soon became the most important single group in Canada, politically and economically.

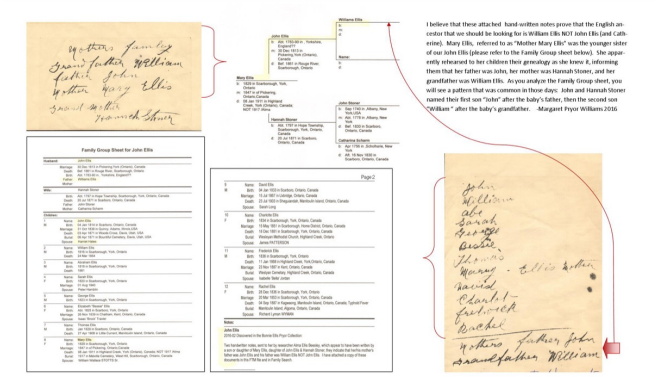
Many of the Loyalists (also called "Tories" by Continental Soldiers- considering them traitors to the cause of freedom) were among the wealthy people of the 13 colonies. But they left their homes for the sake of their political beliefs, mostly by force, since if they were caught aiding and abetting the British Troops or their cause, they were burned out and told to leave. The men were impisoned, the wives and children were allowed a cow and what they could carry, then packed off across New York State, Lake Ontario or shipped out of the eastern harbors for Canada.

The state of the refugees in Canada was mostly pitiable at first, as that country was inhabited almost entirely until that time by Indians and French Fur Traders. King George II was busy fending off other preditors and enemies of the Crown all over the world, but was pressed to aid these refugees with some means for survival. With communications taking so much time then, many people died of disease, tried to re-enter the U.S. by any means, usually westward around Niagara Falls, which is where our first record of the John and Peter STONER' families being located are found. The first land grants were given these two brothers in Hope Township, now Port Hope, Ontario, Canada. However, these pieces of property were traded off very quickly for the more productive and pleasant surroundings in the Scarborough area just east of Toronto about 10 miles. Both men were soldiers in the Butler's Ranger Corps from Albany, New York and many land grants were given them and their descendants. It is through this line that John and Thomas ELLIS obtained some properties, although John ELLIS did purchase some acreage in Scarboro Township as early as 1815, having built a log cabin and made improvements thereon by 1825 when he resold it. The emigrant ELLIS FAMILY of Scarboro arrived in Toronto in 1800, were carpenters, masons and loggers. John ELLIS was drowned in the Rouge River and Hannah STONER was still living with her youngest daughter, Charlotte (Mrs. James Patterson) in the Pickering-Scarboro boundary area in 1861.

The United Empire Loyalists of Canada



Scarboro Township - Land owned by John & Hannah Stoner Ellis, John & Peter Stoner, Abraham Ellis, Wm & Mary Ellis Stotts



I believe that these attached hand-written notes prove that the English ancestor that we should be looking for is William Ellis NOT John Ellis (and Catherine). Mary Ellis, referred to as "Mother Mary Ellis" was the younger sister of our John Ellis (please refer to the Family Group sheet below). She apparently rehearsed to her children their genealogy as she knew it, informing them that her father was John, her mother was Hannah Stoner, and her grandfather was William Ellis. As you analyze the Family Group sheet, you will see a pattern that was common in those days: John and Hannah Stoner named their first son "John" after the baby's father, then the second son "William" after the baby's grandfather. –Margaret Pryor Williams 2016

Ellis Family Tree -handwritten note by grandchild of John Ellis & Hannah Stoner

This document contains copies of two handwritten notes, the originals being sent to Bonnie Ellis Pryor by the Canadian researcher Alma Ellis Beesley; the notes appear to have been written by a son or daughter of Mary Ellis, daughter of John Ellis & Hannah Stoner; they indicate that her/his mother's father was John Ellis and his father was William Ellis NOT John Ellis, as some have indicated in the FamilySearch Family Tree.

John Ellis From England

JOHN ELLIS

John Ellis came to Scarborough, Toronto, Canada from England in 1800. He was a tall good looking Englishman. In 1810, he bought farm land and timberland to ply his trade of cooper, wheelwright, carpenter and sawyer.

John was a stanch Methodist. In later years, when his oldest son John Ellis joined the LDS faith, along with their reverend John Taylor, his name was stricken from family records and conversation.

John and Hannah were married by their parish minister sometime before 1814, when their first son was born. The marriage was not officially recorded because only marriages performed by ministers of the Church of England were authorized for legal recognition and documentation. On Dec 30, 1816 they were married again for legal purposes. (*See Hannah Stoner's history for more about legalities for land grants and also the names and birthdates of their children.

John was a successful farmer and in later years, near 1858, sold his holdings and moved closer to town. Sometime after this date, he disappeared and it is believed he drowned in the Rouge River.

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Stoner & Ellis Families - Loyalists (or Royalists)

The United Empire Loyalist of Canada Written by Ira Stearns Hatch
Contributed By KristyBNelson1 · 2 February 2014 · 0 Comments
Many British Colonists in America refused to take up arms against Great Britain in the Revolutionary War in 1775. Between 40,000-60,000 of these persons went to Canada. There they became known as United Empire Loyalists.
The Loyalists (or Royalists) suffered persecutions in the U.S. from 1775-1783. Most of them left this country between 1783-1784. .Some settled in Nova Scotia and Quebec. Others helped found New Brunswick and Ontario. They soon became the most important single group in Canada, politically and economically. Many of the Loyalists (also called "Torie" by Continental Soldiers-considering them traitors to the cause of freedom) were among wealthy people of the 13 colonies. But aiding and abetting the British Troops or their cause, they were burned out and told to leave. The men were imprisoned, the wives and children were allowed a cow and what they could carry, then packed off across New York State, Lake Ontario or shipped out of the eastern harbors for Canada.
The state of the refugees in Canada was mostly pitiable at first, as that country was inhabited almost entirely until that time by Indians and French Fur Traders. King George II was busy fending off other predators and enemies of the Crown all over the world, but was pressed to aid these refugees with means for survival. With communications taking so much time then, many people died of disease , tried to re-enter the U.S. by means usually westward around Niagara Falls, which is where our first record of the John and Peter Stoner families being located are found.
The first land grants were given these two brothers in Hope Township,now Port Hope, Ontario, Canada. However these pieces of property were traded off very quickly for the more productive and pleasant surroundings in Scarborough area just east of Toronto about 10 miles. Both men were soldiers in the butler's Ranger Corps from Albany, New York, and many land grants were given them and their descendants..
It is through this line that John and Thomas Ellis obtained some properties, although John Ellis did purchase some acreage in Scarboro Township in Toronto in 1800, were carpenters, masons, and loggers. John Ellis was drowned in the Rouge River and Hannah Stoner was still living with her youngest daughter, Charlotte (Mrs. James Patterson) in Pickering-Scarboro boundary are in 1861.

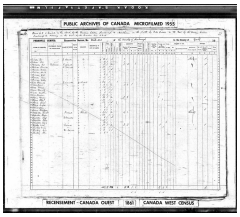
17. Great-great-grandmother LHXW-V36

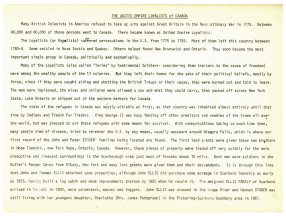
Hannah Stoner

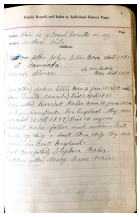
1797-1871

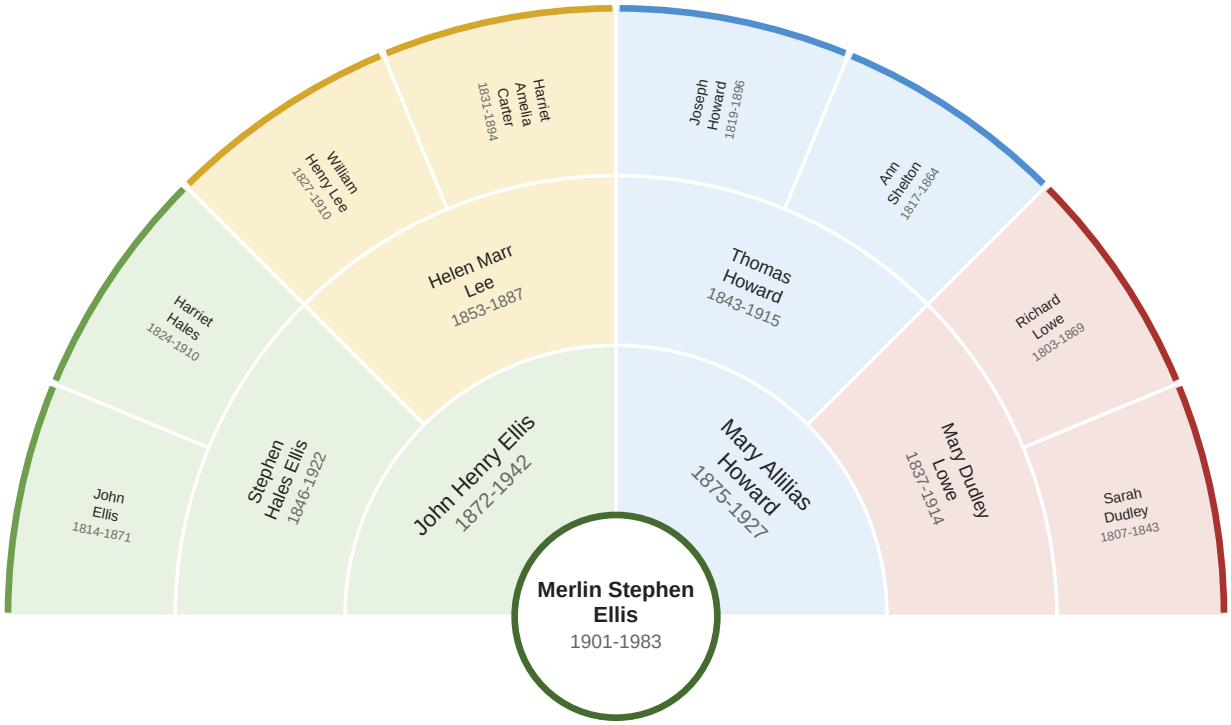
Hannah Stoner was born on 1797 in Toronto, York, Canada West, British North America and died on 3 April 1871 in Scarborough Township, York, Ontario, Canada. Hannah Stoner was married to John Ellis II.

Hannah Stoner 1797-1871
John Ellis 1814-1871
Stephen Hales Ellis 1846-1922
John Henry Ellis 1872-1942
Merlin Stephen Ellis 1901-1983







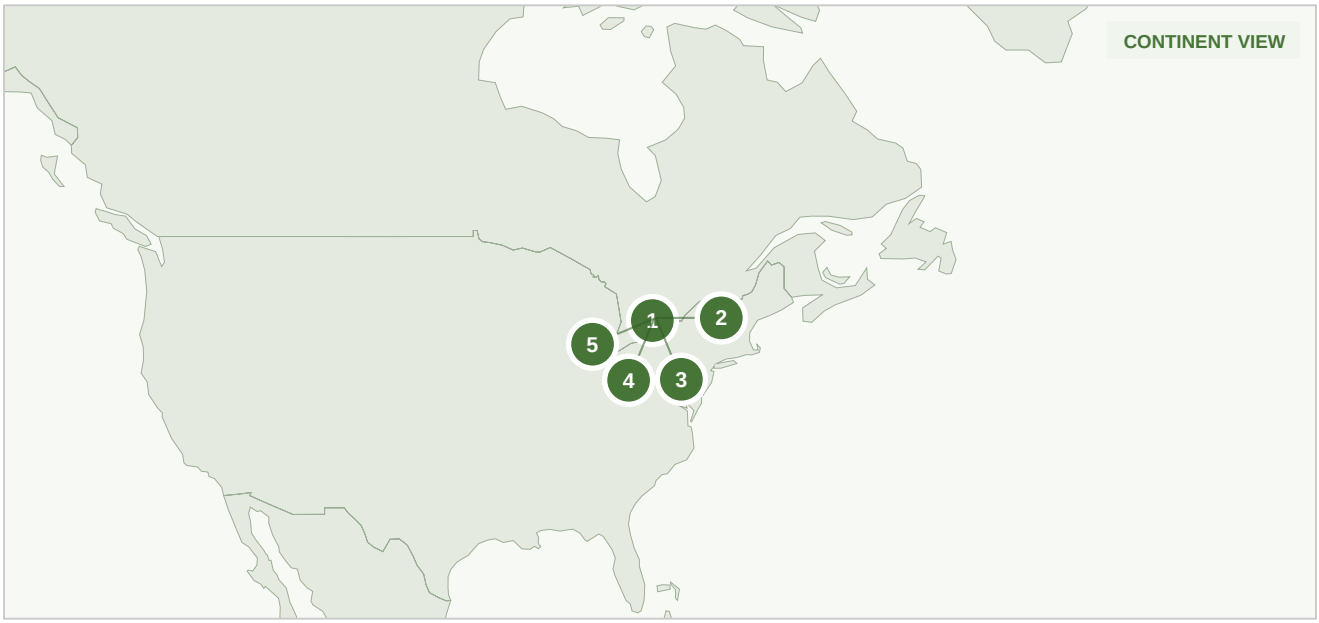


LIFE JOURNEY

Hannah Stoner

1797-1871

Known places and dated events recorded in FamilySearch



TIMELINE

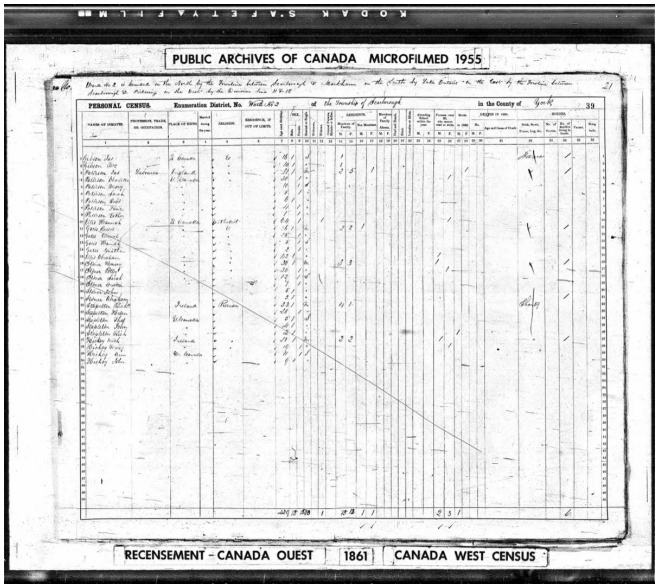
1 **1797**
Birth
Hope Township, Ontario, British North America

2 **1816**
Upper+Canada+Land+Petition+1816
Scarborough, Upper Canada, British Colonial America

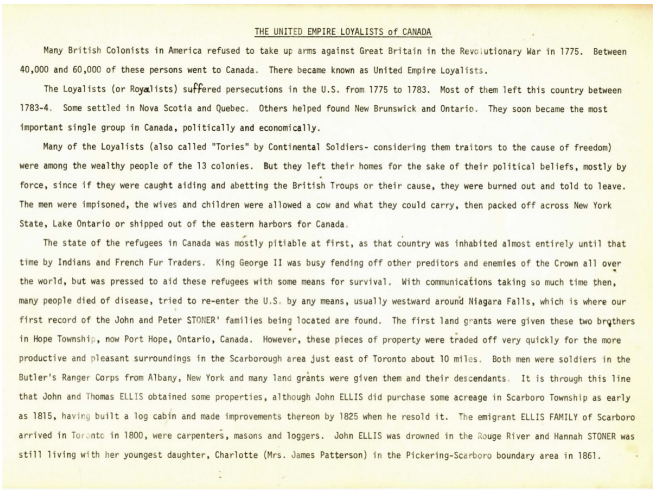
3 **1851**
Residence
Pickering, Canada West (Ontario), Canada

4 **1861**
Residence
Scarborough, Ontario, Canada

5 **3 April 1871**
Death
Scarborough, Ontario, Canada



CENSUS 1861 of Hannah Stoner Ellis in Scarborough, York, Ontario, Canada



THE UNITED EMPIRE LOYALISTS of CANADA

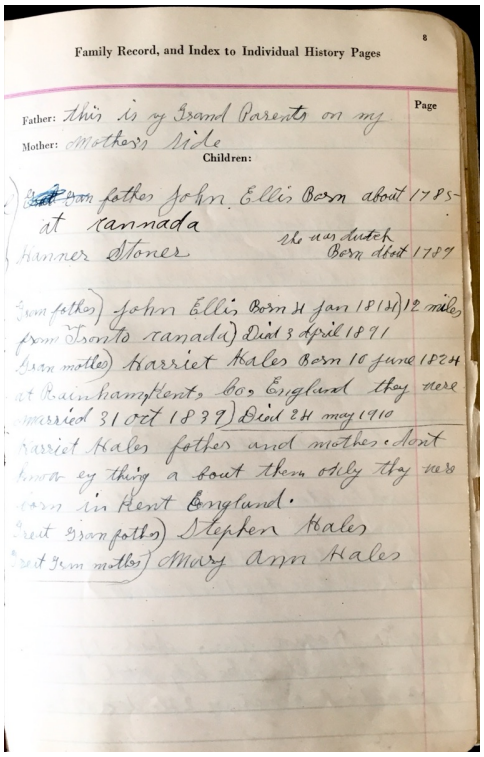
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The United Empire Loyalists of Canada



Family Record, and Index to Individual History Pages

8

Page

Father: this is my Grand Parents on my

Mother: Mothers Side

Children:

[illegible] father John Ellis Born about 1785-
at Canada

Hannes Stoner she was dutch
Born about 1787

Gran father) John Ellis Born 14 Jan 1812) 12 miles
from Toronto Canada) Died 3 April 1891
Gran mother) Harriet Hales Born 10 June 1824
at Rainhamplace, Co, England they were
married 31 Oct 1839) Died 24 may 1910
Harriet Hales father and mother dont
know ey thing a bout them only they was
born in Kent England.
Great Gran father) Stephen Hales
Great Gran mother) Mary ann Hales

Book/Journal of Ida May Hogan's - titled "L.D.S. Family Record"
Page 6

John Ellis From England

JOHN ELLIS

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John was a stanch Methodist. In later years, when his oldest son John Ellis joined the LDS faith, along with their reverend John Taylor, his name was stricken from family records and conversation.

John and Hannah were married by their parish minister sometime before 1814, when their first son was born. The marriage was not officially recorded because only marriages performed by ministers of the Church of England were authorized for legal recognition and documentation. On Dec 30, 1816 they were married again for legal purposes. (*See Hannah Stoner's history for more about legalities for land grants and also the names and birth dates of their children.

John was a successful farmer and in later years, near 1858, sold his holdings and moved closer to town. Sometime after this date, he disappeared and it is believed he drowned in the Rouge River.

Hannah Stoner Ellis

HANNAH STONER ELLIS

I was born in 1797. My father, John Stoner, had been born at Bern, N.Y. in 1767, and as a child I had enjoyed his story of the “Great War”, the war that separated the colonies from their mother country. He would begin by telling of the settling of the part of New York that became his home, Albany N.Y. He said, “In 1700 the Dutch were still in a majority in New York (formally “New Amsterdam, before the war between Holland and England in 1664). English officers sailed into the Hudson Bay and offered Governor Stuyvesant favorable terms for surrender. The Governor did not want to turn his territory over to the enemy, but because the people were “peace loving people”, they signed a “protest to war” and “New Amsterdam” became “New York”. It was named for the new owner, James, Duke of York, in England.

Soon after, thousands of Germans arrived and settled along the Hudson and Mohawk and into Pennsylvania, where they became prosperous farmer. Those who went into Pennsylvania were called “Pennsylvania Dutch”. John lived for a time in Lancaster Co., Pennsylvania, before going to Albany, New York.

The Sabbath was kept as strictly in New York as in other states. Little work was done in the homes and none out of doors. The people went to the Dutch Reform Church, a Calvinist Presbyterian group. It was this church that John Stoner was christened in Albany, New York. He later became a Wesleyan Methodist.

The Revolutionary War began on April 19, 1775, with British Red coats firing on the Massachusetts Minutemen, at Lexington Green.

In the beginning of their troubles with England, the Americans did not desire Independence. Leaders, John Adams, Thomas Jefferson, Benjamin Franklin, declared they were only striving for their rights as Englishmen. They sent Richard Penn to England with a petition for conciliations. King George III refused to receive the petition and declared the American “Rebels”, and was compelled to hire German Hessians to go fight them, as his English subjects there refused to enlist to fight the Colonists. So the Americans felt that if they must fight, it should be for their independence.

John Stoner and brother Peter, started out joining with a group of German farmers, who went out in small groups to fight the Continentals and to try to control the Indians, who constantly plagued them. They were also sent out to protect “Loyalists” as they crossed over the boundaries into Canada. These men became known as “Butlers Rangers”. John and Peter served until they were disbanded at Niagara, when the news arrived that the Peace Treaty had been signed on April 19, 1783, at Paris France. The Colonists had won!

For their loyalty to the crown, these people became despised. They lost sons and brothers, family fortunes and property. Old and dear friends and neighbors had changed into spiteful enemies, who physically mistreated some Loyalists and publicly taunted many more with such scornful sayings, as “a Tory is a thing whose head in England, it’s body in American and it’s neck out to be stretched”.

After the peace treaty, the Patriots confiscated Loyalist owned property worth millions of dollars, and vengefully hounded thousands of Americans out of their homeland. They were uprooted and banished.

Britain set about making amends to her loyal Americans for the fruitless suffering they had endured. Those who chose to go to Canada were given land grants from King George. Of course, the land was uncultivated, and the wilderness untamed. But soon small communities sprang up through Nova Scotia, New Brunswick and Ontario,

Canada.

John and Caty went to Niagara for a time, but in 1786 they moved to Ten Mile Creek, near York, and there he petitioned King George III for a land grant in Upper Canada, for a payment of the large and prosperous farm he had lost to the Rebels. He received six hundred acres of land in 1797 at what was to become known as Hope Township, York (Toronto), Canada. There I grew up with my brothers Henry, Peter, John and Abraham and my sisters Margaret and Mary. Isaac Stoner arrived in Scarborough.

In 1812 the English and the Americans again went to war and my father, John, served in the York Militia. He received a medal for service at Detroit, where they successfully repelled General Hull at Fort Detroit without firing a shot. He surrendered his army to the Militia and they went on to take all of Michigan and Fort Dearborn, now Chicago. He later participated in the battle for York (now Toronto) in 1813. It was captured and an attempt was made to capture Montreal, but again the Canadian fought them back and the Americans gave up trying to conquer Canada.

A few years after these bad years I met John Ellis who had come in 1800 with two brothers from England to Scarborough, Toronto, Canada. In 1810 he bought land to farm and timberland to ply his trade of cooper (making barrels and tubs), wheel right, carpenter and sawyer. He was a tall handsome Englishman and I fell deeply in love with him. He was a staunch Methodist also, so my parents were pleased with our marriage. We were married by a minister in our church, Parrish, but the marriage could not be officially recorded because the “official Church of England” was the only one authorized to perform marriages in Canada. So it was that after our first son John Jr. was born January 4, 1814, we obtained a “special license” and was married again by Reverend Strachan at St. James Church in Toronto by “Orders of Council”. This had to be done on December 30, 1816 as my father had petitioned for 200 acres of land from the Crown to be my inheritance for his loyalty to the King in the War. My brothers and sisters each had to be married in the Church of England to receive their grants too, but it was worth the effort!

Petition # S 153 # 10
Petition of Hannah Stoner, daughter of John Stoner, received from Petitioner’s father January 8, 1816. It does not appear that Petitioners had any land by order in Council. To his Excellency, France’s Gore Esq. Lt. Governor of Providence of Upper Canada in Council. The Petition of Hannah Stoner of township of Scarborough, spinster , humbly showeth that your petitioner is a daughter of John Stoner of Scarborough, a United Empire Loyalist, that she is upward of 21 years of age, has never received any land or order of land from the crown. Wherefore, she prays your Excellency to grant her 200 acres of land, as daughter of United Empire Loyalist, and further prays her father may be allowed to locate the land and receive the patent. Witnessed: At York by Alex Wood, 3 June 1816… Signed Hannah Stoner (her X mark) .

With our marriage now “legal” we continued with our family and added ten more children: Abraham 1817, Sarah 1818, George 1823, Elizabeth 1825, Thomas 1827, Mary 1828, David 1829, Charlotte 1832, Frederic 1825 and Rachel .

Thomas, always a religious child, began to study for the Wesleyan Methodist Ministry, which made us very happy.

But our eldest son, John Jr., chose to listen to the Mormon Elder, Parley P. Pratt, against our explicit orders, and was baptized a member of that church. There were many others of our Methodist membership who were also baptized. We could hardly believe our own Reverend John Taylor had joined and then became the leader of the “Mormons” in Toronto. Perhaps that was one reason why we were so bitter against them. So when our son, John, left our home in 1837 to go to Kirtland, Ohio to be with his prophet, Joseph Smith, and the

membership of the church, we knew that we would never see him again and his name was dropped from our family records and conversation.

But a mother's heart cannot blot out the memories of her child. I thought often of him and wondered how he had fared, when we heard of all the persecution the Mormons went through in Ohio, Missouri and then Illinois. I prayed that he would be safe through it all and made it to Salt Lake, where we heard the "Saints" had all gathered to worship their strange religion as they wished.

In the meantime life went on for us in Scarborough. The children married and had their families. We welcomed and enjoyed them all. In 1858 John sold much of the farm and timberland that we had acquired in Hope, and we moved into Scarborough Township. Sometime after my husband, John, disappeared. It's believed he drowned in the Rouge River.

Now I am alone, and yet not alone, physically. I am living with my daughter Charlotte and her husband James Patterson and family. I suppose at age 64, they feel I should be taken care of. And I am tired. I had gone through much in those years. Leaving the "States" in disgrace, but growing up in Canada where we were welcomed as heroes. My father fought willingly and lost all he had because of his decision to become a Loyalist. Most Loyalists were humble ordinary people, trades people. They were Americans, but more conservative, more cautious of change. As for my father he had given allegiance to the King of England when he entered the Colonies and was welcomed in both Pennsylvania and New York for the contribution he could make as a loyal subject. But then when they continued their allegiance and loyalty to the King, they were vilified and robbed of all they had worked so hard for. So there were families split, brothers who fought against brothers, even fathers against sons and neighbors against neighbors. Each had a choice of integrity…. of loyalty to their choice.

I have always been proud of my father and mother, John and "Caty" Stoner for their choice to become Canadians and give us the privilege to carry on with our loyalty to the Crown of Great Britain.

I am grateful too, for my dear husband, John Ellis, and the happiness and hard work that we shared. I love my children and grand children. I love and have always missed my son, John Jr. He inherited his grandfather Stoners integrity to stand up and follow through on his convictions for what was right regardless as to what others believed. I can't love him less for his loyalty than I loved my parents for theirs. Someday, perhaps, I will know more about the Mormon doctrine that touched his heart and the hearts of so many other fine people of the world.

{{{(This appears to be written by Hannah Stoner Ellis and probably was. I (Charles Nelson) received two copies from Bonnie Ellis Pryor in Sept 2002 from which this transcription was made. Bonnie Ellis Pryor is the daughter of Merlin Stephen Ellis; who is the son of John Henry Ellis; who is the son of Stephen Hales Ellis; who is the son of John Ellis; who is the son of Hannah Stoner and John Ellis.)))))}

1789 Confiscation Act by US Congress

Bonnie Ellis Pryor has added in the word Fort making this Fort Niagara.

Hannah was officially a spinster because the Crown did not recognize her marriage. Hannah and John Ellis were married.

If Hannah was illiterate, how did she write this. Perhaps it was dictated?

Rachel Ellis, born 28 Dec 1835; married Richard Lyman Wyman and was the mother of Laura Wyman; who married Frederick William Foreshew and was the mother of Helen Foreshew; who married Frederick Croswell and was the mother of Walter Croswell; who married Alice Ingeborg Haub and was the mother of Sharon Loraine Croswell

John Ellis Jr. - 1814-1871, Eldest son of John Ellis and Hannah Stoner Ellis

John Ellis, the first child of John Ellis and Hannah Stone, was born in Scarborough, York, Ontario, Canada on Jan 4, 1814. Very little is known about his parents or his boyhood days, but we know that this area of Canada had only recently opened to settlers. Many of these settlers came directly from England, but many others were United Empire Loyalist who fled into Canada from the United States rather than fight against England at the time of the Revolutionary War. This new country was covered with great forest of maple, beech, elm, ash, oak, birch, spruce and cedar trees. There were also many lakes and streams which supplied these pioneers with fish, some of which they salted for winter use. They may have caught fresh fish through the ice during the cold winter months when the streams were frozen. It is likely that these frozen streams and lakes also provided the settlers with winter sport in the form of skating.

As was the case in all pioneer communities, the young boys assumed the responsibilities of men. They became carpenters, masons, harness makers, shoe makers, blacksmiths, and millers, as the occasion demanded. John Ellis undoubtedly had experience in all these trades during his boyhood. A history of Scarborough states that early meetings were held whenever a congregation could be gathered in a barn, a wagon, shop or school house. The circumstances under which John Ellis first heard the Gospel are unknown, but he did hear it and became a member of the church in 1836, when he was about 22 years old. After he joined the church, he was not welcome in his father’s home. Our records show his baptism in 1838.

The story passed down through the family is that he left Canada during the winter, taking with him only his skates. He probably skated on the frozen streams, skirting the edges of lake Ontario and lake Erie, and finally arriving at Kirtland, Ohio where he joined the body of Saints. Our family stories say he worked in a large burner as a cooper or barrel maker. Barrel making may not seem too important to us in this day, but in the pioneer days there were no cardboard boxes or plastic bags, and most everything had to be packed or stored in barrels.

John Ellis was with the Saints at the time of their expulsion from Kirkland and moved to Far West in 1838. From there he went to Quincy, where the Saints were given refuge. It was in Quincy, Adams County, Illinois that he met and subsequently married Harriet Hales on Oct 31, 1839. Harriet was the daughter of Stephen and Mary Ann Hales. (They were first cousins.) This young couple consisted of blue-eyed Harriet, who was of medium height and had dark brown hair, and John, who was a large man at six feet with very dark hair and blue eyes. They lived in Quincy, Illinois for a time. In the minutes of the Quincy Branch the members of the church were recorded June 21, 1840. Among the names listed were John Ellis and Harriet Ellis, also listed were Stephen and Mary Ann Hales (Harriet’s parents) and three of her brothers: Charles Henry and wife Julie Ann, Stephens Hales Jr. and George Hales. On Dec 30, 1840, while in Quincy, the first Ellis child was born - a little girl named Mary Ann. Some time after this, possibly in the Spring of 1841, the John Ellis and Stephen Hales Sr. families moved to Nauvoo, Illinois. John and Harriet’s second daughter, Hannah Isabella, is recorded as being born there December of 1843.

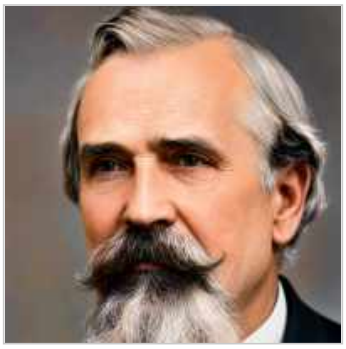
The first son born to John and Harriet was born at Fort Madison, Iowa about three miles from Nauvoo, Illinois. It was a mystery to the family why John and Harriet were in Fort Madison until further research and information gathered from Brother Pettit’s journals were obtained. The land near Fort Madison had dips and swells in the topography. In the low place, a sort of scrub oak grew in abundance. While Brother Pettit was serving on a mission, he visited Nauvoo and the surrounding area. While he was there he saw slats which he was told had

been cut from this scrub oak. These were wet and curved to form the rounded boards for making barrels, buckets, and wash tubs. It is possible that while John was pursuing his trade as a carpenter and cooper, moved there where he could obtain materials for his trade. John Henry Ellis, a second son of John and Harriet, was born at Appanoose, Illinois on March 18, 1849. Now John and his wife had four children to provide and protect against those perilous times.

18. Great-great-grandfather LKVB-S7Y

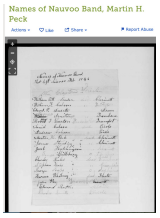
Stephen Hales III

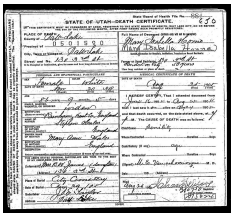
1791-1846



Stephen Hales III was born on 10 September 1791 in Stockbury, Kent, England and died on 5 October 1846 in Fort Madison, Lee, Iowa, United States. Stephen Hales III was married to Mary Ann Hales.

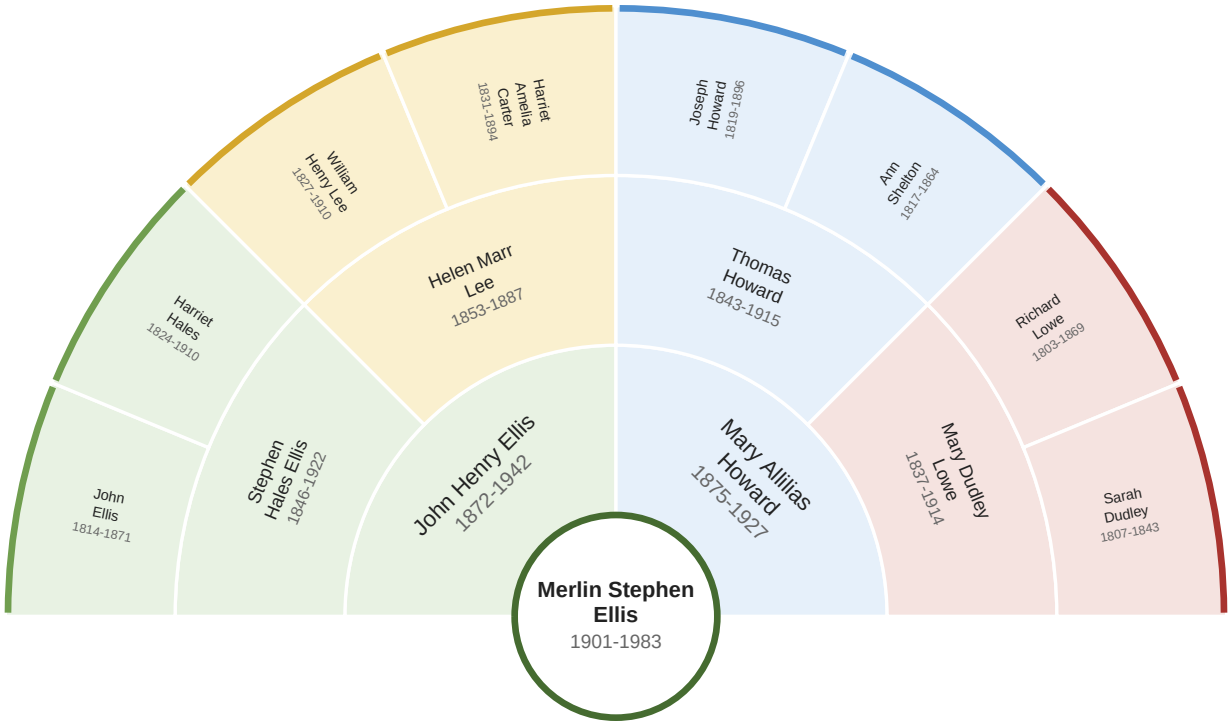
Stephen Hales III 1791-1846
Harriet Hales 1824-1910
Stephen Hales Ellis 1846-1922
John Henry Ellis 1872-1942
Merlin Stephen Ellis 1901-1983









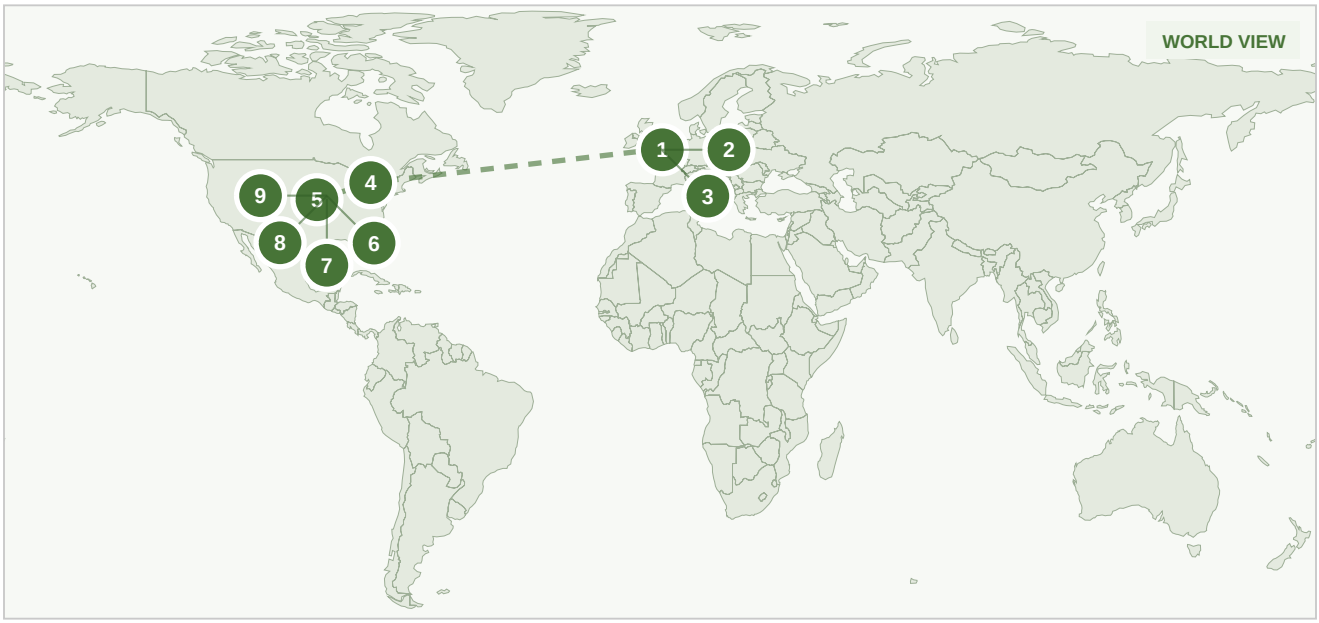


LIFE JOURNEY

Stephen Hales III

1791-1846

Known places and dated events recorded in FamilySearch



TIMELINE

1 **10 September 1791**
Birth
Stockbury, Kent, England

2 **23 October 1791**
Christening
Stockbury, Kent, England

3 **1829**
Occupation
Rainham, England, United Kingdom

4 **16 June 1832**
Immigration
Toronto, Ontario, Canada

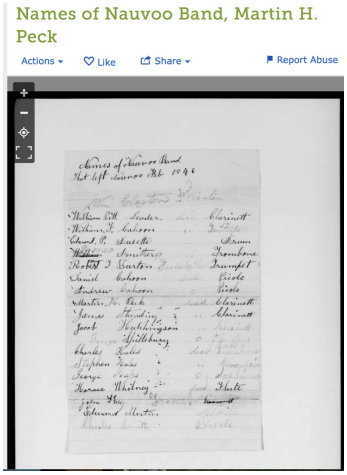
5 **1836**
Immigration
Far West, Missouri, United States

6 **from 1839 to 1846**
Residence
Nauvoo, Illinois, United States

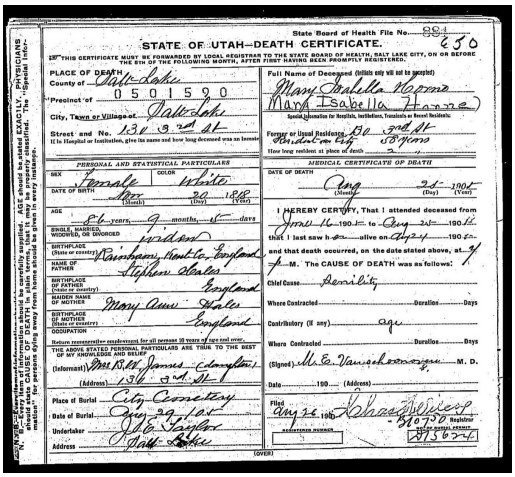
7 **1840**
Residence
Quincy, Illinois, United States

8 **5 October 1846**
Death
Fort Madison, Iowa, United States

9 **7 October 1846**
Burial
Fort Madison, Iowa Territory, United States



Names of those in the Nauvoo Band that left Nauvoo Feb. 1846



Death certificate, Mary Isabella Hales Horne, 1905



Charles, Richard Isabella and Harriet Hales

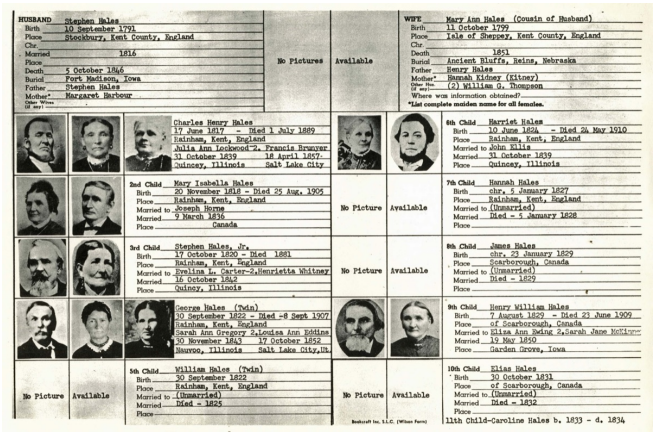


Stephen Hales Jr

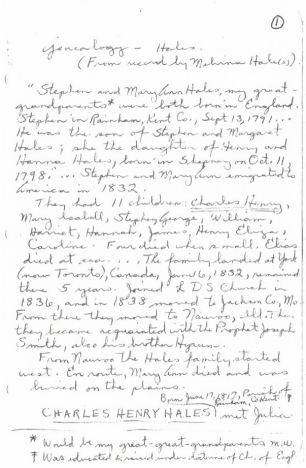


Steven Hales Home in Nauvoo, Ill

Steven Hales home in Nauvoo



Stephen Hales and Mary Ann Hales Family Group Sheet



Genealogy – Hales.
(From record by Melvina Hales)

"Stephen and MaryAnn Hales, my great-grandparents* were both born in England. Stephen in Rainham, Kent Co., Sept 13, 1791. He was the son of Stephen and Margaret Hales; she the daughter of Henry and Joanna Hailey, born in Sittingbourn Oct 11, 1798. ... Stephen and MaryAnn emigrated to America in 1832.

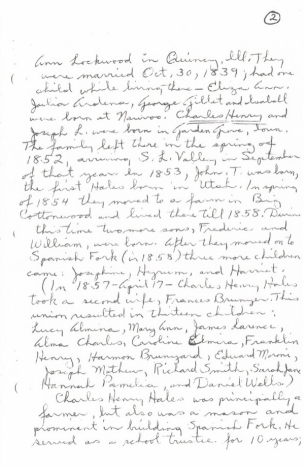
They had 11 children: Charles Henry, Mary Isabell, Stephen George, William, Harriet, Hannah, James, Henry Eliza, Caroline. Four died when a small. Elias died at sea. . . The family landed at York (now Toronto), Canada, June 16, 1832, remained there 5 years. Joined L D S Church in 1836, and in 1838 moved to Jackson Co, Mo. From there they moved to Nauvoo, Ill., & there they became acquainted with the Prophet Joseph Smith, also his brother Hyrum.

From Nauvoo the Hales family started west. En route, Mary Ann died and was buried on the plains.

Born June 17, 1817, Parents of Rainham, Kent †

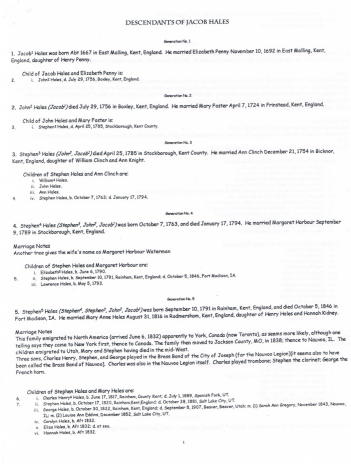
CHARLES HENRY HALES† met Julia

* Would be my great-great-grandparents M.W.
† Was educated & raised under patronage of Ch. of Eng.



Ann Lockwood in Quincy, Ill., They were married Oct. 30, 1839 & had one child while living there – Elwyn Ann. Julia Andrews, George Gillet and Isabell were born at Nauvoo. Charles Henry and Joseph L were born in Garden Grove, Iowa. The family left there in the spring of 1852, arriving S. L. Valley on September of that year. In 1853, John T. was born, the first Hales born in Utah. In spring of 1854 they moved to a farm in Bair Cottonwood and lived there till 1858. During this time two more sons, Frederick and William, were born. After they moved to Spanish Fork (in 1858) three more children came: Josephine, Hyrum, and Harriet. (On 1857 April 17 – Charles Henry Hales took a second wife Frances Brunger. This union resulted in thirteen children: Lucy Almina, Mary Ann, James Laurence, Alma Charles, Caroline Elmira, Franklin Henry, Hannah Brungard, Edward Morris, Joseph Milton, Richard Smith, Sarah Jane Romania Pamelia, and Daniel Wells.)

Charles Henry Hales was principally a farmer, but also was a mason and prominent in building Spanish Fork. He served as a school trustee for 10 years;



DESCENDANTS OF JACOB HALES

Generation No. 1

1. Jacob[1] Hales was born Abt 1667 in East Malling, Kent, England. He married Elizabeth Penny November 10, 1692 in East Malling, Kent, England, daughter of Henry Penny.

Child of Jacob Hales and Elizabeth Penny is:
2. i. John[2] Hales, d. July 29, 1756, Booley, Kent, England.

Generation No. 2

2. John[2] Hales (Jacob[1]) died July 29, 1756 in Booley, Kent, England. He married Mary Foster April 7, 1724 in Frinsted, Kent, England.

Child of John Hales and Mary Foster is:
3. i. Stephen[3] Hales, d. April 25, 1785, Stockbourgh, Kent County.

Generation No. 3

3. Stephen[3] Hales (John[2], Jacob[1]) died April 25, 1785 in Stockbourgh, Kent County. He married Ann Clinch December 21, 1754 in Bickinor, Kent, England, daughter of William Clinch and Ann Knight.

Children of Stephen Hales and Ann Clinch are:
4. i. William[4] Hales.
ii. John Hales.
iii. Ann Hales.
iv. Stephen Hales, b. October 7, 1763; d. January 17, 1794.

Generation No. 4

4. Stephen[4] Hales (Stephen[3], John[2], Jacob[1]) was born October 7, 1763, and died January 17, 1794. He married Margaret Harbour September 9, 1789 in Stockbourgh, Kent, England.

Marriage Notes
Another Tree gives the wife's name as Margaret Harbour Waterman

Children of Stephen Hales and Margaret Harbour are:
i. Elizabeth[5] Hales, b. June 6, 1790.
5. ii. Stephen Hales, b. September 10, 1791, Rainham, Kent, England; d. October 9, 1846, Fort Madison, IA.
iii. Lawrence Hales, b. May 5, 1793.

Generation No. 5

5. Stephen[5] Hales (Stephen[4], Stephen[3], John[2], Jacob[1]) was born September 10, 1791 in Rainham, Kent, England, and died October 9, 1846 in Fort Madison, IA. He married Mary Anne Hales August 31, 1816 in Rudersham, Kent, England, daughter of Henry Hales and Hannah Kidney.

Marriage Notes
This family emigrated to North America (arrived June 6, 1832) apparently to York, Canada (now Toronto), as seems more likely, although one family emigrated to New York first. Hence to Canada. The family then moved to Jackson County, MO, in 1838; thence to Nauvoo, IL. The telling story they came to New York first. Hence to Canada. The family then moved to Jackson County, MO, in 1838; thence to Nauvoo, IL. The children emigrated to Utah. Mary and Stephen having died in the mid-West.
Three sons, Charles Henry, Stephen, and George played in the Brass Band of the City of Zoseph (for the Nauvoo Legion)(it seems also to have been called the Brass Band of Nauvoo). Charles was also in the Nauvoo Legion itself. Charles played trombone; Stephen the clarinet; George the French horn.

Children of Stephen Hales and Mary Hales are:
6. i. Charles Henry[6] Hales, b. June 17, 1817, Rainham, County Kent; d. July 1, 1889, Spanish Fork, UT.
7. ii. Stephen Hales, b. October 17, 1820, Rainham,Kent,England; d. October 28, 1880, Salt Lake City, UT.
iii. George Hales, b. October 30, 1822, Rainham, Kent, England; d. September 8, 1907, Beaver, Beaver, Utah; m. (1) Sarah Ann Gregory, November 1843, Nauvoo, IL; m. (2) Louisa Ann Eskine, December 1852, Salt Lake City, UT.
iv. Caroline Hales, b. 1823; d. 1824.
v. Elias Hales, b. AFt 1822; d. at sea.
vi. Hannah Hales, b. AFt 1832.

vii. Henry William Hales, b. AFt 1832; m. Elisa Ann Ewing, May 19, 1850, Garden Grove, IA.
viii. James Hales, b. AFt 1832.
ix. Mary Isabell Hales, b. AFt 1832.

Generation No. 6

6. Charles Henry[6] Hales (Stephen[5], Stephen[4], Stephen[3], John[2], Jacob[1]) was born June 17, 1817 in Rainham, County Kent, and died July 1, 1889 in Spanish Fork, UT. He married (1) Julia Ann Lockwood October 30, 1839 in Quincy, IL. He married (2) Frances Brunyer April 17, 1857.

Notes
Harriet Hales, the youngest child of Julia Lockwood and this Charles Henry Hales, wrote the piece on this Charles Henry Hales (her father) in the DUP book we have. While she does not list Frances Brunyer's children, we get their names from MaryHale. Harriet Hales also noted that the 20 children of this Charles Henry Hales grew to adulthood. Harriet's brother Charles Henry Hales, Jr. (a son of this Charles Henry Hales) was the father of Julia Thompson Hale(s), the father of Ethel Corinne Hale.
Lastly, note: Frances Brunyer's name is spelled Francis, in one source.

Marriage Notes
One source says the marriage was October 31, 1839.
They family moved to Nauvoo from Quincy, IL; thence to Salt Lake City in 1852; thence to Big Cottonwood, 1854; and finally, Spanish Fork, 1858.
The son John T. (Taylor?) Hales was the first Hales born in UT.

Children of Charles Hales and Julia Lockwood are:
i. Elwa Ann[7] Hales, b. 1839-1844, Quincy, IL.
ii. Julia Andrews Hales, b. 1839-1844, Nauvoo, IL.
iii. George Biller Hales, b. 1839-1844, Nauvoo, IL.
iv. Joseph Lockwood Hales, b. 1839-1844, Nauvoo, IL.
8. v. Charles Henry Hales, Jr., b. September 27, 1840, Garden Grove, IA; d. April 7, 1907, Junction, UT.
vi. Joseph L. Hales, b. 1840-1852, Garden Grove, IA.
vii. John T. (Taylor?) Hales, b. February 1853, Salt Lake City, UT.
9. viii. Frederick Hales, b. 1854-1855, Big Cottonwood Canyon, UT.
ix. William Hales, b. 1854-1855, Big Cottonwood Canyon, UT.
x. Josephine Hales, b. 1857-1858, Spanish Fork, UT.
xi. Hyrum Hales, b. AFt 1858, Spanish Fork, UT.
10. xii. Harriet Hales, b. AFt 1858, Spanish Fork, UT.

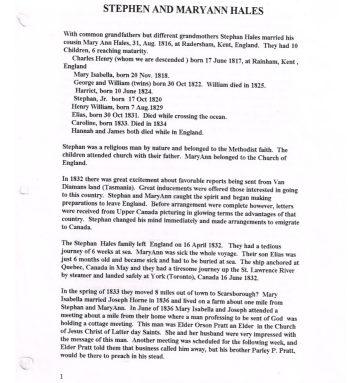
Children of Charles Hales and Frances Brunyer are:
xiii. Lucy Almina[7] Hales.
xiv. Mary Ann Hales.
xv. James Laurence Hales.
xvi. Alma Charles Hales.
xvii. Caroline Elmira Hales.
xviii. Franklin Henry Hales.
xix. Hannah Brunyer Hales.
xx. Edward Morris Hales.
xxi. Joseph Milton Hales.
xxii. Richard Smith Hales.
xxiii. Sarah Jane Hales.
xxiv. Hannah Pamelia Hales.
xxv. Daniel Wells Hales.

7. Stephen[6] Hales (Stephen[5], Stephen[4], Stephen[3], John[2], Jacob[1]) was born October 17, 1820 in Rainham,Kent,England, and died October 28, 1880 in Salt Lake City, UT. He married (1) Eveline Lydia Carter in Quincy, IL, daughter of Simon Carter and Lydia Kenyon. He married (2) Henrietta Keyh.

Children of Stephen Hales and Eveline Carter are:
i. Mary Zedella[7] Hales, b. October 29, 1843, Nauvoo, IL; d. February 14, 1844, Nauvoo, IL.
ii. Joseph Hales, b. March 29, 1845.
iii. Henry Hales, b. January 24, 1850; d. June 15, 1899.
iv. Evaline Hales, b. August 25, 1852.
v. Orlando Hales, b. August 25, 1857.
vi. Alma Hales, b. September 12, 1858.
vii. Mary Ann Hales, b. April 22, 1861.

Generation No. 7

8. Charles Henry[7] Hales, Jr. (Charles Henry[6], Stephen[5], Stephen[4], Stephen[3], John[2], Jacob[1]) was born September 27, 1840 in Garden Grove, IA.



STEPHEN AND MARYANN HALES

With common grandfathers but different grandmothers Stephan Hales married his cousin Mary Ann Hales, 31, Aug. 1816, at Radersham, Kent, England. They had 10 Children, 6 reaching maiturity.

Charles Henry (whom we are descended) born 17 June 1817, at Rainham, Kent , England
Mary Isabella, born 28 Nov. 1818.
George and William (twins) born 30 Oct 1822. William died in 1825.
Harriet, born 19 June 1824.
Stephan, Jr born 17 Oct 1820
Henry William, born 7 July 1829
Elias, born 30 Oct 1831. Died while crossing the ocean.
Caroline, born 1833. Died in 1834
Hannah and James both died while in England.

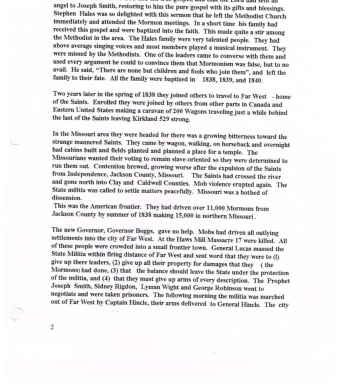
Stephan was a religious man by nature and belonged to the Methodist faith. The children attended church with their father. MaryAnn belonged to the Church of England.

In 1832 there was great excitement about favorable reports being sent from Van Diamans land (Tasmania). Great inducements were offered those interested in going to this country. Stephan and MaryAnn caught the spirit and began making preparations to leave England. Before arrangement were complete however, letters were received from Upper Canada picturing in glowing terms the advantages of that country. Stephan changed his mind immediately and made arrangements to emigrate to Canada.

The Stephan Hales family left England on 16 April 1832. They had a tedious journey of 6 weeks at sea. MaryAnn was sick the whole voyage. Their son Elias was just 6 months old and became sick and had to be buried at sea. The ship anchored at Quebec, Canada in May and they had a tiresome journey up the St. Lawrence River by steamer and landed safely at York (Toronto), Canada 16 June 1832.

In the spring of 1833 they moved 8 miles out of town to Scarsborough? Mary Isabella married Joseph Horne in 1836 and lived on a farm about one mile from Stephan and MaryAnn. In June of 1836 Mary Isabella and Joseph attended a meeting about a mile from their home where a man professing to be sent of God was holding a cottage meeting. This man was Elder Orson Pratt an Elder in the Church of Jesus Christ of Latter day Saints. She and her husband were very impressed with the message of this man. Another meeting was scheduled for the following week, and Elder Pratt told them that business called him away, but his brother Parley P. Pratt, would be there to preach in his stead.

1



Isabella took her father Stephen Hales and his entire family to hear this preacher at this Mormon meeting. Elder Pratt told them that God was an unchangeable being, the same yesterday, today, and forever - and taught them the gospel in its purity; then showed from the Bible that the gospel was the same in all ages of the world; but man had wandered from God and the true gospel, and that the Lord had sent an angel to Joseph Smith, restoring to him the pure gospel with its gifts and blessings. Stephen Hales was so delighted with this sermon that he left the Methodist Church immediately and attended the Mormon meetings. In a short time his family had received this gospel and were baptized into the faith. This made quite a stir among the Methodist in the area. The Hales family were very talented people. They had above average singing voices and most members played a musical instrument. They were missed by the Methodists. One of the leaders came to converse with them and used every argument he could to convince them that Mormonism was false, but to no avail. He said, "There are none but children and fools who join them", and left the family to their fate. All the family were baptized in 1838, 1839, and 1840.

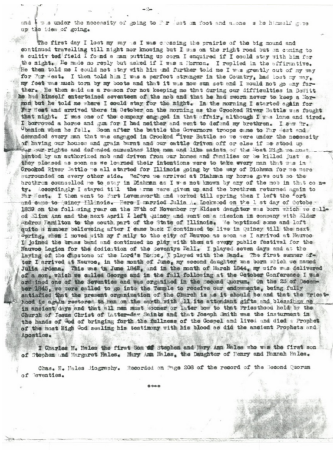
Two years later in the spring of 1838 they joined others to travel to Far West , home of the Saints. Enrolled they were joined by others from other parts in Canada and Eastern United States making a caravan of 200 Wagons traveling just a while behind the last of the Saints leaving Kirkland 529 strong.

In the Missouri area they were headed for there was a growing bitterness toward the strange mannered Saints. They came by wagon, walking, on horseback and overnight had cabins built and fields planted and planned a place for a temple. The Missourians wanted their voting to remain slave-oriented so they were determined to run them out. Contention brewed, growing worse after the expulsion of the Saints from Independence, Jackson County, Missouri. The Saints had crossed the river and gone north into Clay and Caldwell Counties. Mob violence erupted again. The State militia was called to settle matters peacefully. Missouri was a hotbed of dissension.

This was the American frontier. They had driven over 11,000 Mormons from Jackson County by summer of 1838 making 15,000 in northern Missouri.

The new Governor, Governor Boggs, gave no help. Mobs had driven all outlying settlements into the city of Far West. At the Haws Mill Massacre 17 were killed. All of these people were crowded into a small frontier town. General Lucas massed the State Militia within firing distance of Far West and sent word that they were to (1) give up there leaders, (2) give up all their property for damages that they (the Mormons) had done, (3) that the balance should leave the State under the protection of the militia, and (4) that they must give up arms of every description. The Prophet Joseph Smith, Sidney Rigdon, Lyman Wight and George Robinson went to negotiate and were taken prisoners. The following morning the militia was marched out of Far West by Captain Hincle, their arms delivered to General Hincle. The city

2



[illegible] is under the necessity of going to [illegible] work on Monday and [illegible] he himself gave up the idea of going.

The first day I left my wife I was crossing the prairie of the big mound and continued travelling till night not knowing but I was on the right road as I was going to a valley and field I found a man putting up corn I enquired if I could stay with him for the night. He made no reply but smiled as if I was a lunatic. I replied in the affirmative. He then told me I could not stay with him and further told me I was greatly out of my way for [illegible]. I then told him I was a perfect stranger in the country, had left my wife who was much sorry to my leave and that it was more than I could bear up my further. He then told me a reason for not keeping me that during our difficulties in Zion he had himself entertained seventeen of the mob and that he had sworn never to keep a Mormon but he told me there I could stay for the night. In the morning I started again for Far West and arrived there in October on the morning as the Spooked River Battle was fought that night. I was one of the company and [illegible] although I was a lone and tired. I borrowed a horse and [illegible] had neither and went to defend my brethren. I [illegible] them when he fell. [illegible] from other the battle the Governors troops came to Far West and demanded every man that was engaged in Crooked River Battle so we were under the necessity of leaving our houses and [illegible] and our cattle driven off or else if we stood up [illegible] and defended ourselves like men and like saints of the most High we could [illegible] by an authorized mob and driven from our homes and [illegible] we fallied just a few [illegible] as soon as we learned their intentions were to kill every man that was in the [illegible] we fled to the north and [illegible] we were surrounded on every other side. [illegible] we arrived at Shoalms or home [illegible] on the southern boundaries we to stop in Zion as I was not known by any of the mob in this country, especially I stayed till the [illegible] were given up and the brethren returned again to their [illegible]. I then went to Fort Leavenworth and [illegible] till spring then I left the Fort and came to Pike [illegible]. Here I married Julia [illegible] on the 1st day of October 1839 on the full rising year on the 27th of November my Eldest daughter was born which is called Elwa Ann and the next April I left Quincy and went on a [illegible] to accompany with Elder [illegible] to the south part of the State of Illinois. [illegible] baptized some and left [illegible] summer laboring after I came back I continued to live in Quincy till the next spring, when I moved with my family to the city of Nauvoo as soon as I arrived at Nauvoo I joined the Nauvoo band and continued to play with them at every public festival for the Nauvoo Legion for the duration of the Legions Fall. I played seven days and at the laying of the foundations of the Lord's Temple, I played with the Band. The first summer after I arrived at Nauvoo, in the month of June, my second daughter was born which we named Julia Adriana. This was in June 1840, and in the month of March 1841 my wife was delivered of a son, which we called George and he was still following at the time of my decease. I was [illegible] in the Nauvoo Legion and was [illegible] to go into the Temple to receive our endowments, being fully satisfied that the present organization of the Church is as it should be and that the priesthood by which authority we [illegible] the ordinances of the Gospel is the authorized power of the most High God resulting his testimony with his blood as did the ancient Prophets and Apostles.

I Charles H. Hales the first son of Stephen and Mary ann Hales who was the first son of Stephen and Margaret Hales. Mary ann Hales, the daughter of Henry and Hannah Hales.

Chas. H. Hales Engraved. Recorded on Page 336 of the record of the Second Quorum of Seventies.

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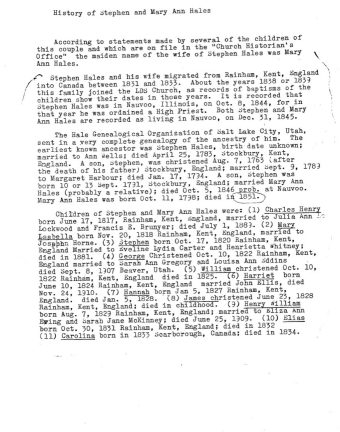


Stephen & Mary Ann Hales Home in Nauvoo Ill. Steve Sir. Charles Henry, Steve Jr., George Hales and Mr. Horne built this Home. The stone Headers over the windows are from the Nauvoo Temple they worked on. The home is still standing. I beleive Joseph and Mary Isabella Hales Horne lived here also.

England, Select Marriages, 1538–1973 about Stephen Hales

Name:	**Stephen Hales**
Gender:	Male
Marriage Date:	31 Aug 1816
Marriage Place:	Rodmersham, Kent, England
Spouse:	Mary Ann Hales
FHL Film Number:	1473708
Reference ID:	item 1 p4

marriage record



History of Stephen and Mary Ann Hales

History of Stephen and Mary Ann Hales

According to statements made by several of the children of this couple and which are on file in the "Church Historian's Office" the maiden name of the wife of Stephen Hales was Mary Ann Hales.

Stephen Hales and his wife migrated from Rainham, Kent, England into Canada between 1831 and 1833. About the years 1838 or 1839 this family joined the LDS Church, as records of baptisms of the children show their dates in those years. It is recorded that Stephen Hales was in Nauvoo, Illinois, on Oct. 6, 1844, for in that year he was ordained a High Priest. Both Stephen and Mary Ann Hales are recorded as living in Nauvoo, on Dec. 31, 1845.

The Hale Genealogical Organization of Salt Lake City, Utah, sent in a very complete genealogy of the ancestry of him. The earliest known ancestor was Stephen Hales, birth date unknown; married to Ann Wells; died April 25, 1785, Stockbury, Kent, England. A son, Stephen, was christened Aug. 7, 1763 (after the death of his father) Stockbury, England; married Sept. 9, 1783 to Margaret Harbour; died Jan. 17, 1794. A son, Stephen was born 10 or 15 Sept. 1731, Stockbury, England; married Mary Ann Hales (probably a relative); died Oct. 5, 1846 prob. at Nauvoo. Mary Ann Hales was born Oct. 11, 1738; died in 1851.

Children of Stephen and Mary Ann Hales were: (1) Charles Henry born June 17, 1817, Rainham, Kent, England, married to Julia Ann Lockwood and Francis S. Brunyer; died July 1, 1883. (2) Mary Isabella born Nov. 20, 1818 Rainham, Kent, England, married to Joseph Horne. (3) Stephen born Oct. 17, 1820 Rainham, Kent, England Married to Avelina Lytia Carter and Henrietta Whitney; died in 1881. (4) George Christened Oct. 10, 1822 Rainham, Kent, England married to Sarah Ann Gregory and Louisa Ann Adkins died Sept. 8, 1907 Beaver, Utah. (5) William christened Oct. 10, 1822 Rainham, Kent, England died in 1825. (6) Harriet born June 10, 1824 Rainham, Kent, England, married John Ellis, died Nov. 24, 1910. (7) Hannah born Jan 5, 1827 Rainham, Kent, England. died Jan. 5, 1828. (8) James christened June 25, 1828 Rainham, Kent, England; died in childhood. (9) Henry William born Aug. 7, 1829 Rainham, Kent, England; married to Eliza Ann Ewing and Sarah Jane McKinney; died June 25, 1909. (10) Silas born Oct. 30, 1831 Rainham, Kent, England; died in 1832 (11) Carolina born in 1833 Scarborough, Canada; died in 1834.



Stockbury, Kent, England



Stockbury Church, Kent, England



Stockbury Church, Kent, England. Descendant Kerry Petersen in photo.



Stockbury Church, Kent, England



Stockbury Church, Kent, England



Stockbury Church, Kent, England



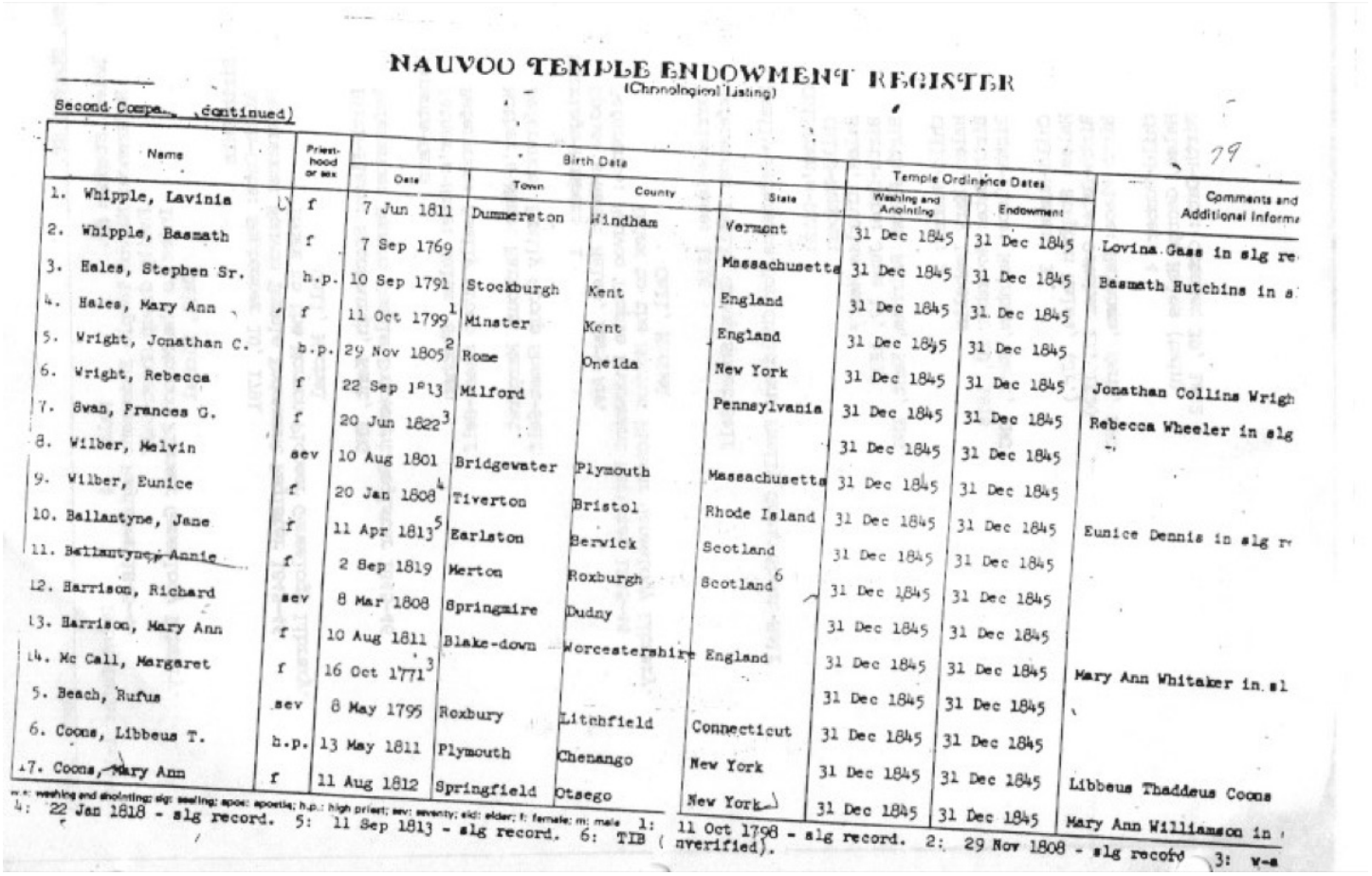
Stockbury Church, Kent, England



Stockbury Church, Kent, England. Descendant Kerry Petersen in photo.



Burial:
Fort Madison City Cemetery
Fort Madison
Lee County
Iowa, USA



NAUVOO TEMPLE ENDOWMENT REGISTER

(Chronological Listing)

Second Compe... (continued)

79

	Name	Priesthood or sex	Birth Date: Date	Town	County	State	Temple Ordinance Dates: Washing and Anointing	Endowment	Comments and Additional Informa
1.	Whipple, Lavinia	f	7 Jun 1811	Dummerston	Windham	Vermont	31 Dec 1845	31 Dec 1845	Lovina Gaas in slg re
2.	Whipple, Basmath	f	7 Sep 1769			Massachusetts	31 Dec 1845	31 Dec 1845	Basmath Hutchins in s
3.	Hales, Stephen Sr.	h.p.	10 Sep 1791	Stockburgh	Kent	England	31 Dec 1845	31 Dec 1845	
4.	Hales, Mary Ann	f	11 Oct 1799[1]	Minster	Kent	England	31 Dec 1845	31 Dec 1845	
5.	Wright, Jonathan C.	h.p.	29 Nov 1805[2]	Rome	Oneida	New York	31 Dec 1845	31 Dec 1845	Jonathan Collins Wrigh
6.	Wright, Rebecca	f	22 Sep 1813	Milford		Pennsylvania	31 Dec 1845	31 Dec 1845	Rebecca Wheeler in slg
7.	Swan, Frances G.	f	20 Jun 1822[3]				31 Dec 1845	31 Dec 1845	
8.	Wilber, Melvin	sev	10 Aug 1801	Bridgewater	Plymouth	Massachusetts	31 Dec 1845	31 Dec 1845	
9.	Wilber, Eunice	f	20 Jan 1808[4]	Tiverton	Bristol	Rhode Island	31 Dec 1845	31 Dec 1845	Eunice Dennis in slg re
10.	Ballantyne, Jane	f	11 Apr 1813[5]	Earlston	Berwick	Scotland	31 Dec 1845	31 Dec 1845	
11.	Ballantyne, Annie	f	2 Sep 1819	Merton	Roxburgh	Scotland[6]	31 Dec 1845	31 Dec 1845	
12.	Harrison, Richard	sev	8 Mar 1808	Springmire	Dudny		31 Dec 1845	31 Dec 1845	
13.	Harrison, Mary Ann	f	10 Aug 1811	Blake-down	Worcestershire	England	31 Dec 1845	31 Dec 1845	Mary Ann Whitaker in sl
14.	Mc Call, Margaret	f	16 Oct 1771[3]				31 Dec 1845	31 Dec 1845	
15.	Beach, Rufus	sev	8 May 1795	Roxbury	Litchfield	Connecticut	31 Dec 1845	31 Dec 1845	
16.	Coons, Libbeus T.	h.p.	13 May 1811	Plymouth	Chenango	New York	31 Dec 1845	31 Dec 1845	Libbeus Thaddeus Coons
17.	Coons, Mary Ann	f	11 Aug 1812	Springfield	Otsego	New York	31 Dec 1845	31 Dec 1845	Mary Ann Williamson in

w-a: washing and anointing; slg: sealing; apos: apostle; h.p.: high priest; sev: seventy; eld: elder; f: female; m: male 1: 11 Oct 1798 - slg record. 2: 29 Nov 1808 - slg record 3: w-a
4: 22 Jan 1818 - slg record. 5: 11 Sep 1813 - slg record. 6: TIB (nverified).

Stephen Hales Sr.

Born - 10 January 1791 in Stockbury, Kent, England
Married - 31 August 1816 in Rodmersham, Kent, England
Died - 5 October 1846 at Fort Madison, Iowa
In 1791 in Stockbury, Kent County, England, Stephen Hales was born. His wife, Mary Ann Hales, was also born in Kent County, England in 1799. They were the parents of 11 children. Of these 11 children, five died in infancy or childhood: they were William, Hanna, James, Elias, and Caroline. But we are descendants of the oldest of the other six children who are Charles Henry, Mary Isabella, Stephen, George, Harriet, and Henry William.

Mary Isabella describes Stephen and Mary Ann as “honest, industrious people, [who taught their children at a very young age] to pray, to be honest and truthful, to be kind [to their] associates and to do good to all around [them].”(Journal of Mary Isabella Hales, as recorded in Windows, by Kenneth Glyn Hales, pg 28) They were religious people. They feared God and tried to do their best. This undoubtedly prepared them for what was to come.

Charles Henry states that his father was a boot and shoemaker by trade. Stephen was also a professor of religion and was of the Methodist faith while in England. He was later called a Wesleyan minister sometime after they came to Canada in 1832. He taught in that religion until such time as Parley P. Pratt came preaching the everlasting gospel.

The family emigrated to Canada sometime in April or May of 1832. Since Mary Ann was sick most of the trip, Mary Isabella was in charge of caring for the youngest child, Elias. He did not survive the trip and was buried at sea. According to Mary Isabella, the ship docked in Quebec in May 1832. The family then settled in Scarborough, approximately ten miles northeast of Toronto on the shore of Lake Ontario.

Stephen was baptized on October 22, 1836. “The Hales family were very talented people. They had above average singing voices and most members played a musical instrument. They were missed by the Methodists.” (Ora May Sorensen Wilson)

In March, 1838 the Hales family left Canada to join the Saints at Far West, Missouri. They endured mobs and uprisings and eventually were driven from the state and settled in Quincy, Illinois in early 1839. They helped form a branch of the church in Quincy. In 1841, they moved to Nauvoo.

On April 5, 1844, Stephen Hales, Sr. Was listed as a member of the Nauvoo Masonic Lodge.

On December 31, 1845, Stephen, a High Priest and Mary Ann were washed, anointed and endowed in the Nauvoo Temple. (Nauvoo Temple Endowment Register, Pg 79) On February 4, 1846 they were sealed to each other in the Nauvoo Temple. (Nauvoo Temple Register, 25163 Pt. 4, page 535)

In August, 1846, Stephen and Mary Ann moved across the river from Nauvoo to Fort Madison. On October 5, 1846, Stephen went out to look for oxen that had strayed and drank some poisoned water and died. He was buried in City Cemetery, Fort Madison. In one account, it is stated that those trying to drive the Saints out of the area were the ones who poisoned the water source.

Stephen Hales and Henry Hales Half Brothers

It is evident that Stephen Hales, the father of Stephen Hales, and Henry Hales, the father of Mary Ann Hales, were half brothers. (Veta May Atkinson Brown, citing data received from Parish Minister of Stockbury, Kent England)
Stephen Hales (1727) and Ann Clinch (1730) parents of Stephen Hales (1763)
Stephen Hales (1727) and Sarah Wells (1745) parents of Henry Hales (1772)
Stephen Hales (1763) and Margaret Harbour parents of Stephen Hales (1791)
Henry Hales (1772) and Hannah Kitney (1774) parents of Mary Ann Hales (1799)
Stephen Hales (1791) married (cousin Mary) Ann Hales (1799) on 31 Aug 1816

The Hales Are Converted To Mormonism

STEPHEN HALES JR III

Stephen Hales II, born in 1763 in Stockburg, Kent, England and Margaret Nichols Harbour, a widow, were married on September 9, 1789, at Stockburg, Kent, England. Stephen Hales III was born September 13, 1791 in the same location. He was the grandson of Stephen Hales I, born 1727, of Boxley, Kent, England and Ann Church born 1730, in Stockburg.

Stephen was the second of three children. His older sister Elizabeth, was christened June 6, 1790 and his younger brother Lawrence, on May 5, 1793. Stephen was christened on Oct 23, 1791. His father died when he was four. There is no record of a step father.

On August 31, 1816, he married Mary Ann Hales, his first cousin (their fathers were half -brothers). To this union were born eleven children with six living to maturity. (*See Mary Ann Hales for names and dates).

Life was hard in England, the industrial revolution was taking over and machinery replaced many workers. The family was forced to move about the vicinity with the effect that the children were born in four different locations in Kent, England. Stephen was a boot and shoemaker by trade.

A daughter stated that Stephen and Mary Ann were honest and industrious people who taught their children the same values of integrity and to be kind and do good work. A son states that they had been trained to observe the Sabbath very strictly and to be upright in all their dealings.

Stephen was a religious man by nature and his children described him as a professor of religion for he studied diligently to find the gospel as practiced in the early church. He was faithful in the performance of his religious duties and he and his children attended the Methodist Church, although he never became a very enthusiastic Methodist! Mary Ann belonged to the Church of England and her children were also educated in that persuasion.

In the year 1832, there was great excitement in the area. There were favorable reports of inducements being held out to those interested in settling Van Dieman’s Land now known as Tasmania. Stephen and Mary Ann thought this might be a way to provide a better livelihood for their family and began to make preparations for moving there. However, before arrangements could be completed, they received word, in glowing terms, of the advantages of Upper Canada. Stephen changed his mind immediately and arrangements were made to emigrate to Canada instead.

On April 16, the family, consisting of parents and five sons and two daughters, boarded a sailing vessel bound for the New World. Theirs was a tedious journey of six weeks across the ocean with mother Mary Ann, sick the entire voyage. Their son Elias, died and was consigned to a watery grave. They anchored in Quebec in May and after passage up the St. Lawrence River by steamer, landed at the town of York, later called Toronto on June 16, 1832. To their dismay, cholera raged in the vicinity but the Lord preserved the family and they remained in good health. In the spring of 1833, they moved about 9 miles northeast of town to a place called Scarborough.

Early in 1834, the entire family attended a Methodist camp meeting in the neighborhood. They were active in the Methodist faith but were also searching for something more in line with the early church as taught in the Bible. Stephen had met John Taylor and they, along with others who were seeking for more truth and knowledge, spent time studying the scriptures together. The relationship the Hales formed with the Taylors lasted a lifetime.

In June of 1836, their newly married daughter, Isabelle and her husband, Joseph Horne attended a meeting near their home where a man professing to be sent of God was holding a cottage meeting. Orson Pratt was an Elder in the Church of Jesus Christ of Latter Day Saints and when the couple heard his message, they were very much impressed. Another meeting was scheduled for the following week. However, Elder Pratt told them he was being called away on business but that his brother, Parley P, Pratt, would be at the next meeting to give them more light and knowledge concerning the true gospel. Isabelle invited her entire family to attend with her,

At first, Stephen was determined to prove the preacher's doctrine false, and swore that he would 'soon knock that into a cocked hat' but when he heard Elder Pratt preach the gospel as taught by the Mormons, he was so delighted with the message, stating that it more closely followed what the Bible taught, that he left the Methodist church immediately and was baptized in 1836. He knew that he had at last found the truth!

Within a few years, the entire family was converted to the church and all were baptized. This caused quite a stir among the Methodists in the area. The Hales family were very talented people. They had the ability to sing well and most played a musical instrument. A journal entry of Charles Henry tells that he played the trombone, Stephen IV played the clarinet and George, the French horn. Their talents would be missed. One minister came to visit and when he had no success in convincing the family that Mormonism was false, declared "There are none but children and fools who join with them!" He then consigned them to their fate.

In the summer of 1837, the prophet Joseph Smith as well as Sidney Rigdon and Thomas B. Marsh, who were his counselors, traveled to Canada and the Hales family had the great pleasure of being introduced to and entertaining them.

Two years later, in March of 1838, they left Canada with a small band of saints bound for Missouri. The roads were very bad and travel was slow and tedious. The women drove the wagons and the men walked to lighten the load. They stopped in Huntington, Missouri for several months before moving on to Far West, Missouri, which at the time, was Zion, home of the Latter Day Saints.

However, much resentment and bitterness was building up among non-mormons. The Mormons were against slavery in a pro-slavery state. Also, many were foreigners with different habits and practices. These people were very in-dustrious and almost at once had erected log homes, built fences, planted crops and were planning to build a temple. New groups driven from Kirtland, Ohio, and other Missouri towns were arriving in a steady stream. It seemed the Mormons were taking over! This caused jealousy and hate among the citizens and they were deter-mined to run the Mormons out of their state. The saints began to suffer great adversity. They suffered threats and great persecution at the hands of the Missourians. They lost their homes and property, their crops were destroyed and their leaders were jailed. Several battles were fought and seventeen Saints were massacred at Haun's Mill. The governments of both Missouri and the United States refused to offer protection or assistance and the Saints were forced to leave, many fleeing with little but what they could carry.

The newly converted Hales family arrived on the scene at this time in the history of the Church and experienced their full share of these unsettling events. Several of the sons fought at the Battle of Crooked River. Their situation was frought with danger and they barely escaped. David Patton, one of the Church leaders was mortally wounded in that battle.

The Hales held onto their faith and moved again. This time to Quincy, Illinois, and then, sometime later to Nauvoo, where the Saints built their beautiful city. They were there until 1846, when they were once again forced by mobs into an exodus to the Rocky Mountains, which Joseph Smith had prophesied would be the place where the Saints would make their final home.

Stephen died at Fort Madison, Iowa, 1846, when he drank from a poisoned well while he and his sons were helping with rounding up cattle that had been scattered by the mobs. He brought a large family half way across the world and found the truth he had been searching for all his life. His family remained faithful and today, one of his posterity is an apostle, Elder Robert D. Hales.

Charles Henry Hales

Charles Henry Hales, born June 17, 1817 to Stephen and Mary Ann Hales.
[The oldest child of Stephen and Mary Ann Hales, Charles Henry Hales wrote his biography which is recorded on page 208 of the record of the Second Quorum of Seventies as follows:]
I, Charles H. Hales, was born in the parish of Rainham, county of Kent, England on the seventeenth of June 1817. I was educated and raised under the doctrines of the Church of England. I was baptized in infancy and had godfathers and godmothers to stand responsible for my conduct until I arrived at the age of fourteen. At this age they were no longer held responsible since those being confirmed took the responsibility upon themselves. I did not receive this ordinance myself, since I was not quite old enough to when the bishop visited our parish for confirmation it was established by law that the bishop should visit each parish twice in seven years. At this time all those who had arrived at the age of fourteen were confirmed while the remainder waited for the next term. I was one that had to wait on account of my age, but before the next term my father with his family emigrated to upper Canada in North America. This was in the year 1832.
My father was a boot and shoe maker by trade and he taught me the same business until I was fifteen years of age. I was somewhat adverse to this trade, and when we came to Canada I was permitted to follow any occupation I chose. Accordingly I chose to follow farming which I did until after the time I embraced the everlasting gospel. My father was a professor of religion. He was called a Wesleyan Methodist when we came to Canada, and continued the same faith until Elder Parley P. Pratt came into the providence of Upper Canada and proclaimed the everlasting gospel. I had never embraced any of the systems of the present age, but had been greatly addicted to the reading of the old and new testament. I was subject to many serious reflections and wonderings as to why we had not apostles and prophets on the earth at the present age as was true in former ages. Since I was destitute of the priesthood I could not understand the scriptures. I always endeavored to be honest in my dealings with my fellow men. I had been trained to observe the sabbath very strictly and to be upright and honest in all things; principles which I always endeavored to inculcate and practice according to the knowledge we had of right and wrong.
I embraced the everlasting gospel in the month of June 1836. I was baptized by Parley P. Pratt and confirmed by Elders Orson Hyde and Parley P. Pratt in the fall of the same year. After embracing the truth I went on a visit to Kirtland, Ohio where the church as a body was located. Here I first became acquainted with Joseph Smith the Prophet and Seer of this last dispensation. I also became acquainted with his father, Joseph Smith, Sr., the Patriarch of the Church for I received my patriarchal blessing. I stayed in Kirtland till spring, and then returned to Canada. I was well pleased with my visit, and had heard many good instructions in the house of the Lord.
The same year I left Kirtland, I was ordained a priest in the Aaronic priesthood at conference held in Scarborough Township in December 1837. I was then sent out to preach with Brother Eli Maginn who had been ordained a priest at the same conference. We continued to preach until spring at which time the word of the Lord through his servant Joseph was for the saints to sell their farms and move to the state of Missouri. Accordingly, we gathered a small company together, and after selling our farms, started our journey on the twentieth of March in 1838.
We had a very tiresome journey since we started just as the roads were breaking up in the spring. We arrived in the state of Missouri in the early part of June, coming to a place called Huntsville. We stayed a short time, since we found quite a big branch of the church there. Some of our company concluded to buy and settle there which they did. I stayed with my father, and went to work for a few months here. I first became acquainted with Julia Ann Lockwood at this place. She was the daughter of Joseph and Annis Lockwood, and was a member of the Church of Jesus Christ of Latter-day Saints.
Sometime in the month of September, I started for Far West, but on coming to DeWitt I was requested to stay by George M. Hinkle, who was president of the Branch. I was asked to assist them in defending the place as

they were threatened with the mob. I did so, although the first time the mob came to make an attack on us we were but 23 in number while they numbered from 150 to 175. I stayed in DeWitt until the brethren were counseled to leave. Joseph Smith, Hyrum-his brother, and many other brethren came to assist us from Far West. I did not leave DeWitt quite as soon as the rest of the brethren as I stayed behind to assist one of my Canadian brethren, who was not quite ready when the rest were. We, however, calculated to overtake them soon, but one of his horses gave out, and he was compelled to stay. I was then under the necessity of going to Far West on foot, and alone, since he, himself, gave up the idea of going.

The first day I lost my way as I crossed the prairie of the Big Mound. I continued traveling till night, not knowing but that I was on the right road. On coming to a cultivated field I found a man putting up corn. I inquired if I could stay with him for the night. He made no reply, but asked me if I was a Mormon. I replied in the affirmative. He then told me that I could not stay with him, and further told me that I was greatly out of my way for Far West. I then told him that I was a perfect stranger in the county, that I had lost my way, that my feet were much torn by my boots, and that it was now sunset, and I could not go any further. He then said, as a reason for not keeping me, that during our difficulties in DeWitt, he had himself entertained seventeen of the mob, and that he had sworn never to keep a Mormon. He did, however, tell me where I could stay for the night.

In the morning I started again for Far West, and arrived there in October. I arrived just a few hours before the Crooked River Battle. I was one of the company engaged in that affair, although I was lame and tired. I borrowed a horse and a gun, (for I had neither) and went to defend my brethren. I saw Brother [Patrick] O'Banion when he fell. Soon after the battle the governor's troops came to Far West, and demanded every man that was engaged in the Crooked River Battle. At this time, we were under the necessity of having our houses and grain burnt and our cattle driven off, or else if we stood up for our rights and defended ourselves like men and saints of the Most High we must be hunted by an authorized mob and be driven from our homes and families, or be killed, just as they pleased.

As soon as we learned their intentions were to take every man that was in the Crooked River Battle we all started for Illinois, going by the way of Diahman, [Adam-ondi-Ahman] since we were surrounded on every other side. Before we arrived at Diahman my horse gave out, so the brethren counseled me to stay in Diahman as I was not known by any of the mob in that county. Accordingly I stayed till the arms were given up and the brethren returned again to Far West.

I then went to Fort Leavenworth and worked until spring. Then I left the fort and came to Quincy, Illinois. Here I married Julia Ann Lockwood on the last day of October 1839. On the following year on the twenty-seventh of November, my eldest daughter was born which we called Eliza Ann.

The next April I left Quincy and went on a mission in company with Elder Andrew Hamilton to the southern part of the state of Illinois. We baptized some and left quite a number believing. After I came back I continued to live in Quincy till next spring when I moved with my family to the city of Nauvoo.

As soon as I arrived in Nauvoo I joined the brass band and continued to play with them at every public festival. We played for the Nauvoo Legion, for the dedication of the Seventies Hall, and for the laying of the capstone of the Lord's House. The first summer after I arrived at Nauvoo, in the month of June, my second daughter was born which we named Julia Ardena. This was June 1842 and in the month of March 1844 my wife delivered of a son which we called George.

In the fall following, at the October conference, I was ordained one of the Seventies and was organized in the Second Quorum. On the twenty-third of December 1845 we were called to go into the temple to receive our endowments. We were fully satisfied that the present organization of the church is as it should be, and that the priesthood is again restored to man on the earth with all its attendant gifts and blessings as in ancient days, that all men must sooner or later bow to that priesthood, held by the church of Jesus Christ of Latter-day Saints. We knew that Joseph Smith was the instrument in the hands of God in bringing forth the fullness of the gospel and that he lived and died a prophet of the Most High God, sealing his testimony with his blood as did the ancient prophets and apostles.

(After crossing the plains with the saints, Charles Henry Hales made his home in Spanish Fork, Utah where he became a prominent builder and farmer. He married a second wife, Frances E. Brunyer, on October 31, 1856 at Salt Lake City. He was the father of twenty-five children by his two wives and is the ancestor of the Spanish Fork branch of the Utah Hales family. Charles Henry Hales and his two wives are buried in the Spanish Fork, Utah cemetery.]
Stephen Hales, born 10 Sep 1791 to Stephen Hales and Margaret Waterman Harbour. In 1816 he married Mary Ann Hales (1799-1851) and they became the parents of eleven children. In about 1832 the family immigrated to Ontario, Canada. There in 1836 the Hales family joined the LDS Church and eventually settled in Nauvoo, Illinois where Stephen died. Mary Ann and her children, most of whom were married by then, left for Utah. Mary Ann died in Council Bluffs in 1851. Descendants settled in Utah and presently live throughout the intermountain west.

!One Day on his journey across the plains the oxen strayed away,and Stephen went in search of them. He became fatigued andreaching a spring of water, drank from it. It was later learnedthat the water was poisoned, and it caused his death.Stephen Hales, Sr., was listed as a member of the Nauvoo Masonic Lodge. His sons Charles Henry, George and Stephen, Jr. had been accepted as members March 7. Compiler Mervin B. Hogan notes that it was difficult to distinguish between the activities of the two Stephens in the Lodge. The father was an affiliate of the Lodge and an operative stone mason who worked as such on the Nauvoo Temple. The son was an accomplished operative mason who also worked on the Nauvoo Temple. Charles Henry's occupation is shown as Bricklayer. The rest of the family are listed as Stonecutters. (James Kimball, Church History Dept.)
1844-4-7 I was sitting [at the General Conference of the Church] behind the Prophet Joseph Smith so that I nearly touched his clothes. I had not been long in the church and was somewhat superstitious and took particular notice of his manner of dress and action. I remember that he was not a proud man. I also remember while one was preaching the Prophet spoke to the Elders that were speaking to stop for a minute. Joseph the Prophet arose from his seat and said in a loud voice owing to the large congregation that was assembled saying he wished that some of those young men on the outside of the congregation who were talking loud to the young ladies would not do so but wait and go to their homes and speak to them by the consent of their parents. Joseph later left his seat and went to the source. (Goudy E. Hogan)
Often Joseph when councilling his people would say: “Its Joseph speaking now;” again “Thus saith the Lord,” as he would give the word of God. (Mrs. Joseph Horne, Migration and Settlement of the Latter Day Saints)
Such was Joseph the great Prophet of the last days as he often joined us on the temple grounds, when we were sure of a rare treat if we could get him to talk to us. Someone present being in a hurry to hear him would say, "Brother Joseph talk to us." He would say, "What do you want me to talke about, start something." Soon a conversation would bring out some question for Joseph to answer, and then I could lean back and listen. Ah what pleasure this gave me; he would unravel the

scriptures and explain doctrine as no other man
could. What had been mystery he made so plain it
was no longer mystery. (Wandle Mace)
1844-5 The situation in Nauvoo discouraging to make a living. I was at loss what course
to pursue. To leave the city and hunt for work was against my feelings. I considered with
Brother Harper how the situation looked to me. He told me he thought I might get work at the
temple, that the committee were anxious to push the work along as fast as possible, and that he
had a few tools he could lend me, that I could get along at the present and he being a stone cutter. In October
1851 I was again called to accompany Governor Brigham Young and
party of Territorial officials to make a location of a Capital of the Territory. They decided on the site on Chalk
Creek and the capital to be named Fillmore and the County to be named Millard, in
honor of the President of the United States who made the official appointments...We made a
treaty with the new Pahvant Chief Kanosh while at Fillmore.

Stephen and Mary Ann Hales

Stephen Hales was born on the 10th of September 1791 and christened 23 October 1791 at Stockbury, Kent, England. He was the son of Stephen Hales and Margaret Waterman. He got married on the 31st of August 1816 to his first cousin, Mary Ann Hales at Rodmersham, Kent, England. She was born 11 October 1799 at Minster, Isle of Sheppey, Kent, England. She was the daughter of Henry Hales and Hannah Kitney or Kidney. Eleven children were born to them, but five died while they were still young.
From Ora May Sorensen Wilson, 3rd great-grandchild we read: "Stephen Hales was a religious man by nature, and belonged to the Methodist faith; however, his wife Mary Ann, attended the Church of England. The children, according to his daughter, attended the Methodist Church with their father who was faithful in the performance of his religious duties, although he never became a very enthusiastic Methodist. In the year 1832, there was great excitement in the town where this family lived. There were favorable reports being sent from Van Dieman's Land (Tasmania), and great inducements were held out to those interested in going to this country. Stephen and Mary Ann caught the spirit of going, and began to make preparations for leaving England. Before arrangements had been completed for them to go, however, letters were received from Upper Canada, picturing, in glowing terms, the advantages of that country. Stephen Hales changed his mind immediately and made arrangements to emigrate to the town of York, afterwards called Toronto, Canada. Accordingly, on the 16th day of April, 1832, this family, consisting of parents, five sons and two daughters, bade adieu to England. They had a tedious voyage of six weeks across the ocean, and the mother, Mary Ann, was sick during the entire voyage. During the passage across, there were three deaths on board, one of the three being a son, Elias, whom they consigned to a watery grave. The ship anchored at Quebec in May, and after a tedious passage up the St. Lawrence River by steamer, they landed safely at the town of York, 16 June, 1832, thankful that they were at the journey's end. They were in a strange land and to their dismay found that the cholera was raging fearfully in that region; but through all of those trying scenes the Lord preserved this family in good health..."
In his personal record OJ Sanders shared the following about Stephen and Mary Ann Hales: The wonderful message of the gospel first came to them and received a hearty welcome in the hearts and souls of the Hales family. It was given by Orson Pratt to Mary Isabella. Orson was then called away on business but told the people that his brother Parley would be at the next meeting to further explain the message of the new gospel. All of the family of Stephen and Mary Ann Hales were there and were greatly impressed and happy with the message of Mr. Pratt. They left their respective churches and attended the Mormon meetings altogether. They joined the church in the year 1836 and in 1838 they moved with Saints to Jackson Co., Missouri.
Another great granddaughter, Sylvia Barlow, records this: “In the spring of 1838 they started by team to join the body of the saints at Far West, Missouri, arriving in the fall of the same year. While at Far West they endured the persecutions by the mobs with the rest of the Saints. It was here they met the prophet, Joseph Smith. After their expulsion from Missouri they moved to Quincy, Illinois. In 1842 they moved to Nauvoo.”
Stephen Hales lots in Nauvoo included:
A. Block 28, lot 1 W/2 (part) in Wells Subdivision in center of block between Wilcox/Green and Warsaw on the south side of Mulholland (4 blocks from Temple).
B. Block 6, Lot 39, S/2 1/2 acre in Kimball 1st Subdivision between Brigham and Winchester on south side of Sidney.

Here they aided in converting the swamps into then the largest and most beautiful city in the state of Illinois. They also endured with the saints the sorrows and troubles incident to the martyrdom of the Prophet Joseph Smith and his brother Hyrum. They lived in Nauvoo until the expulsion of the Saints by the mob. One day the oxen strayed away, and Stephen went in search of them. He became fatigued and reaching a spring of water, drank from it. It was later learned that the water was poisoned, and it caused his death. Stephen Hales died on

the 5th of October 1846 at Nauvoo, Hancock, Illinois and was buried on the 7th of October 1846 in the Fort Madison, Iowa, City Cemetery, just across the river from Nauvoo.
OJ Sanders adds: “The Exodus from Nauvoo found the Hales family ready and willing to move on to the unknown west to face the desert, Indians, and privations and exposure rather than to forsake the religion that they knew to be true. While crossing the plains, the family was called upon to endure the greatest sorrow that could come to a family, that of parting with their wife and mother, who became very ill and died on the 9th of August 1851 while crossing the Cobble Hills, Reins, Nebraska. Mary Ann was buried on the plains on the 10th of August 1851 at the Ancient Bluffs, Reins, Nebraska.”

Children:
M- Charles Henry HALES; born 17 JUN 1817 at Rainham, Kent, England; married (1) 31 OCT 1839 Julia Ann LOCKWOOD, (2) 31 OCT 1856 Frances Elizabeth BRUNYER; died 1 JUL 1889.
F- Mary Isabella HALES; born 20 NOV 1818 at Rainham, Kent, England; married 9 MAY 1836 Joseph HORNE; died 25 AUG 1905.
M- Stephen HALES; born 17 OCT 1820 at Rainham, Kent, England; married (1) 31 JAN 1846 Eveline Lydia CARTER, (2) 23 DEC 1851 Henrietta KEYES; died 28 OCT 1881.
M- George HALES; born 30 OCT 1822 at Rainham, Kent, England; married (1) 30 NOV 1843 Sarah Ann GREGORY, (2) 17 OCT 1852 Louisa Ann EDDINS; died 8 SEP 1907.
M- William HALES; born 30 OCT 1822 at Rainham, Kent, England; died in 1825.
F- Harriet HALES; born 10 JUN 1824 at Rainham, Kent, England; married 31 OCT 1853 John ELLIS; died 24 MAY 1910.
F- Hannah HALES; christened 5 JUN 1827 of Rainham, Kent, England; died 5 JAN 1828.
M- James HALES; born 23 JUN 1828 and christened 17 AUG 1828 at Rainham, Kent, England; died in 1829.
M- Henry William HALES; born 7 AUG 1829 at Rainham, Kent, England; married (1) 19 MAY 1850 Eliza Ann EWING, (2) 11 JAN 1857 Sarah Jane McKINNEY; died 25 JUN 1909.
M- Elias HALES; born 30 OCT 1831 in England; died enroute to Canada in 1832.
F- Caroline HALES; born 1833 at Scarborough, Ontario, Canada; died 1834.

Stephan and Mary Ann Hales Hales

History of Stephan and Mary Ann Hales and Family
Read by Wallace M. Hales at the Hales Reunion July 12, 1923

Stephan Hales and Mary Ann Hales, my great grandparents, and grand parents to many here today were both born in England; Stephan in Rainham, Kent Co. Sept. 13, 1791. Mary Ann in Shapney on Oct. 11, 1798. This couple migrated to America in the year 1832.

Eleven children were born to them. Their names being: Charles H., Mary Esabella, Stephan, William, Elias and Caroline, George, Harriet, Hannah, James, Henry William. Seven grew to maturity, the other four, William, Hannah, Elias and Caroline died when small. Elias died in a ship while enroute to America and was sorrowfully concealed in a watery grave.

They landed in York, Canada. Now Toronto, Canada, June 16, 1832. Here they resided until 1837. It was June 1, 1836 so far as we are able to learn that the wonderful message of the gospel first fell on the ear and received a hearty welcome in the heart and soul of any Hales.

It was given first by Orson Pratt to Mrs. Mary Isabella Hales Horn. Orson Pratt was then called away on business, but told the people that his brother Parley would be at the next weekly meeting to further explain the message. At this meeting all the family of Stephan and Mary Ann Hales were present and they were impressed and happy with the message of Mr. Pratt that they left their respective churches and attended the Mormon meetings altogether. It was just a short time thereafter that the whole family joined the church. Thanks to our God that they had heart and courage to accept the great truths which have been handed down to the generations now living. The year they joined the Church was 1836, and in 1838 they moved with the Saints to Jackson Co. Missouri. They were driven from Missouri and from there they went with the rest of the Mormon exiles to Navuoo, Illinois.

Here in Navuoo they aided in converting the deadly swap into the largest and most beautiful city in the great state of Illinois. They also endured with the rest of the Saints the sorrow and trouble incident to the martyrdom of the Prophet Joseph Smith and his brother Hyrum.

The exodus from Navuoo found the Hales family ready and willing to move on to the unknown west and to face the desert, Indians, privations and exposure, rather than to forsake the religion that they knew to be true. While crossing the plains the family was called upon to endure the greatest sorrow that could come to a family, that of parting with their father and mother. In some manner our great grandparents became ill, died and were buried on the plains.

The family landed in Salt Lake City in September, 1852. John T. Hales our chairman, here, was born there on the 13th of the next February, 1853. He was the first Hales, at least of Charles Henry Hales' family to be born in Utah.

Charles Henry Hales married two wives, Julia Ann Lockwood and Frances Brunyer. There were twelve children born of the first marriage and thirteen born of the second marriage.

Mary Isabella married Joseph Horne, they lived for a short time at or near Toronto, Canada on a farm owned by her husband. Some very interesting events of her life are given in the book, "Women of Mormondom".

History of Stephen Hales (III) (1791 - 1846)

by Garry Bryant

Stephen Hales (III)
Cobbler, Stonecutter
(1791 - 1846)

Son of Stephen Hales and Margaret Waterman, born 10 September 1791, Stockbury, County Kent, England, and christened 23 October 1791, Stockbury, County Kent, England.
Married on 31 August 1816, to a first cousin Mary Ann Hales, at Rodmersham, County Kent, England. She was born 11 October 1799, Minster, Isle of Sheppey, County Kent, England. Daughter of John Hales and
In 1832 the Hales family was considering going to Tazmania, but a glowing letter about the area of Toronto, Canada, changed their mind and they emigrated to Canada and arrived at Toronto on 16 June 1832. Sadly, their son Elias died on the voyage and was buried at sea. Stephen and family settled at Scarbrough near Toronto in Ontario, where their last child was born and died in her infancy.
The Hales family were of a religious nature. Stephen attended the Methodist church as did his children. Mary Ann attended the Church of England.
At Scarbrough they resided there until 1837. The wonderful message of the restoration of the Gospel first came to them and received a hearty welcome in the hearts and souls of the Hales family. It was given by Orson Pratt to Mary Isabella. Orson was then called away on business but told the people that his brother Parley would be at the next meeting to further explain the message of the new gospel. All of the family of Stephen and Mary Ann Hales were there and were greatly impressed and happy with the message of Mr. Pratt. When they were first invited to attend a Mormon meeting the father agreed to go to the service but he said he would soon knock that into a cocked hat. However, before the service was over he knew that he had found the truth. Soon after this the whole family was baptized. They left their respective churches and attended the Mormon meetings altogether. They joined the church in the year 1836 and in the spring of 1838 they hitched up the wagons and traveled south with many Saints to Jackson County, Missouri, arriving just in time for the great persecutions that members of the Church received in Missouri.

Crooked River Battle

Several of Stephen's sons were part of the Mormon Militia and fought at the Battle of Crooked River. Stephen, Jr., joined the Far West Militia, commanded by Capt. David W. Patten, sent to dispure the marauders that had captured three members of the church in October 1838. Another son, Charles Henry, wrote "I borrowed a horse and a gun, (for I had neither) and went to defend my bretheren, I saw brother Obanion when he fell. Soon after the Battle the Governors troops came to Far West, and demanded every man that was engaged in the Crooked River Battle." (For a more indepth version see Stephen, Jr.'s history)
Two days later on 27 October 1838, Governor L. W. Boggs issued an exterminating order - "The Mormons must be treated as enemies and must be exterminated or driven from the state."
Missouri General Clark arrived in Far West on 5 November 1838, with 1600 troops and another 500 were stationed eight miles away. Soldiers continued to hust men down like beasts, ravish women, and killed one Saint near the city. No one was permitted to leave the city, and the Saints lived on parched corn.
Two days later General Clark ordered the Mormon Militia troops to form a line. Fifty-six names were written down and made prisoners to awaith their trial. For some odd circumstance none of the Hales boys names were on the list. Charles Henry Hales tells of why his name was missing, "At this time, we were under the necessity of having our houses and grain burnt and out cattle driven off, or else if we stood up for our rights and defended ourselves like men and saints of the Most High we must be hunted by an authorized mob and be driven from

out hoes and families, or be killed, just as they pleased. As soon as we learned their intentions were to take every man that was in the Crooked River Battle we all started for Illinois, going by way of Diahman, since we were surrounded on every other side. Before we arrived at Diaman my horse gave out, so the bretheren counselled me to stay in Diaman and I was not known by any of the mob in theat county. Accordingly I stayed till the arms were given up and the bretheren returned again to Far West. I then went to Fort Leavensworth (Kansas) and worked until spring."

Leaving Missouri

In leaving Missouri many of the Church members left with only the cloths on their back, trecked across Missouri in the freezing cold, starving.
Stephen's daughter,Mary Isabella Horne, later told of the family's experience in leaving Missoui, "At first the people threatenend to mob us, but upon becoming acquainted with us, finding us peaceable and industrious urged us to settle among them. They said if they had known we were intelligent people they should not have disturbed us. … While [we] were there, the Prophet and his brethren were removed from Richmond to Clay Co. and passed one night at Plattsburgh. The citizens flocked to see them, seemed astonished to see such fine looking intelligent men, and so joyful."
The refugees arrived at the river town of
Quincy, Illinois, where they were given refuge. Stephen returned to Missouri to help others in their escape.
For three years the Hales family resided in Quincy, where they were members of the LDS Branch. At Quincy son George was baptized into the LDS Church by Elder Orson Hyde on 19 April 1840.
A list of Quincy recorded on 21 June 1840, lists:

Quincy Branch membership roll

Charles H. Hales, Priest
Julia Ann Hales
John Ellis
Harriett (Hales) Ellis
Stephen Hales Seignor, Teacher
Mary Ann Hales
Stephen Hales, Jun
George Hales
William Thompson, Teacher
Elizabeth (Hales) Thompson
Phoebe Ann Thompson
Joseph Horn, Deacon
Mary Izabella (Hales) Horn

Five months later Stephen was baptized by proxy for his mother Margaret Hales, and Mary Ann for her mother Hanah Hales on 9 December 1840.
To the city of Nauvoo (formerly Commerce) the Hales' came in 1841, Stephan, Mary Ann, and Stephen Jr., and aided in converting the swamps into then the largest and most beautiful city in the state of Illinois.
Stephen owned two pieces of property in 1843, 1) Blk. 28, lot 1 W/2 (part) in Wells Subdivision in center of block between Wilcox/Green and Warsaw on the south side of Mulholland (4 blocks from Temple), and 2) Blk. 6, Lot 39, S/2 1/2 acre in Kimball 1st Subdivision between Brigham and Winchester on south side of Sidney.
On 19 January 1841, the Prophet Joseph Smith received a revelation in which the Lord commanded the Saints to build a house unto him.

The main stonecutters for the Nauvoo Temple were named by Willima Clayton: Alvin Winegar, James Standing, Harvey Stanley, Daniel L. Cahoon, Andrew Cahoon, Stephen Hales, Jr., Wm. Jones, John Keown, rufus Allen, Samuel Hodge, Burr Anderson, and George Ritchey. Stephen Hale, Jr. was also selected to help replace the wood font with a stone font.
A few weeks after the temple building revelation a Bishop's Court was held on 22 January 1841, at Bishop Crouse's house. Present were the Bishop, his two councelors, two teaches and one priest for the purpose of "tring Stephen Hails teacher for imoral conduct suctch as Drunkness and profane swaring." The court found Hales guilty and cut him off from the Church.
A couple weeks later on 7 February 1841, at another Bishop's Court, son Charles Hailes for ill tretement to his wife and mother and for Leving the Church of Jesus Christ of Latter day Saints and speking degrogatory of the same. . . for slandering the Church of Jesus Christ of Latter day saints. Charles appeared before the court, confessed, and then stood before the Church and confessed his sins.
Stephen and Mary signed the "Scroll Petition" dated 28 November 1843, at Nauvoo, Illinois, which contained petition over a couple thousand signatures of the displaced members of the church, who had lost property in Missouri. The petition was addressed to the U.S. Congress.
On the 5th of April 1844, the Masonic Temple of Nauvoo was dedicated. A parade formed at the house of Henry Miller (see Miller in CCC, V.II) accompanied by the Nauvoo Brass Band to the hall. The event was attended by about 550 dignitaries from around the world. On the list dated 7 March 1844, of the Nauvoo Masonic Lodge are members of the Hales family: Stephen, Sr., Charles Henry, George, and Stephen, Jr. Occupations listed for the Hales are:

Nauvoo Masonic Lodge

Stephen Hales, Sr., Operative Stonecutter.
Stephen Hales, Jr., Accomplished Operative mason.
Charles H. Hales, bricklayer.

Road to Carthage

Again the hugily head of mob persucution began around Nauvoo. Fearing a war between Momons and non-Mormons Illinois Governor Thomas Ford ordered that the Nauvoo Legion surrender its arms. Being the Lt.-Geneeral of the Legion, and its top commander, Joseph Smith complied to the order. Visiting his family twice, Joseph remarked to seeral indiviuals that he expected to be murdered. . . The company (about fifteen) then started again for Cathage, and when opposite the Masonic Hall, Joseph said, "Boys, if I don't come back, take care of yourselves; I am going like a lamb to the slaughter."
Stephen's son, Henry William, was almost fifteen when he saw the Prophet Joseph being taken to the Carthage, Illinois jail. Henry heard Joseph's famous quote, "I am going like a lamb to the slaughter, but I am as calm as a summer morning. I have a conscience void of offence to God and all men, and it will yet be said I was murdered in cold blood."
On 27 June 1844, the Prophet Joseph Smith, Jr., and his brother Hyrum Smith, were assassinated at the Carthage Jail. Survinig the ordeal were John Taylor and Willard Richards.
Four months later on 8 October 1844, Stephen was ordained a High Priest at Nauvoo, and his son Charles Henry, was ordained a Seventy in the Second Quorum.
Even though the Prophet Joseph was gone, work to complete the Nauvoo Temple continued. During the Christmas season of 1845 the Hales families of George, Charles, and Stephen, Jr., and their wives, all received their endowments in the temple, and on 4 February 1846, were sealed to each other for time and all eternity.

Exodus from Nauvoo

In the spring of 1846, sons Stephen and George and their families left Nauvoo and settled 145 miles west at Garden Grove, where they lived for several years.
Stephen Hales, Sr., and John Ellis recorded the sale of their property in the Kimball Addition of Nauvoo to Joseph Horne, Sr., for $250. Later that day Stephen and his son Henry, went to Ft. Madison in Iowa, just across the river from Nauvoo, where both were taken very ill on 22 August 1846.
By mid August of 1846, mobsters in Hancock County, Illinois, had concluded to drive the few remaining "Mormon" families out of Nauvoo.
Mobocracy was at an all time high by mid September. Many of the sick Saints lived in eastern Nauvoo were chased out of their homes by firing canon balls hitting their property and armed mobs roaming the streets. They removed with only their clothing to west Nauvoo.
Brigham Young had a strong supporter in Stephen Hales, Sr., who firmly believed in his leadership of the Saints.He joined the party responsible to getting the remaining Saints out of Nauvoo along with the livestock. This party met several scirmishes with the opposition and Stephen's health was greatly affected and never returned. While searching for oxen that had strayed away, he became fatigued and reaching a spring of water, drank from it. It was later learned that the water was poisoned, and it caused his death on 5 October 1846, and two days later on 7 October 1846, he was buried at Ft. Madison, Iowa.
On 17 June 1847, Mary Isebelle (Hales) Horne left Winter Quarters with her husband, Joseph, who was captain of the first Fifty wagons commanded by Edward Hunter.

Mary Ann remarried

Later Mary Ann remarried in June 1850, to Scotsman William G. Thompson, a widower with children. They joined the company of Saints from Garden Grove that left for Kanesville on 17 May 1851, Her sons and their families being part of the company. At Kanesville they reorganized into a company led by Capt. Harry Walton, a non-Mormon who had returned from California who returned to get his family.
The company of wagons stopped near an ancient bluff in Reins County, Nebraska, where Mary Ann (Hales) Thompson who had been ill for several weeks was buried at 11:00 o'clock in the morning of 9 August 1851. . A board was placed at the head of her grave with the usual inscription. Neatly lettered by her son Stephen. Company member George Crooks recalls, "Crossed cobble hills, Mrs. Thomson departed this life a few minutes before she said she felt bad and wished the wagon would stop on driving 100 years further to the Company ground she died. He death was lovely as the mildest sunset of a summer evening when the sun goes down tranquilly without a cloud." Another member writes, ". . .while crossing them Mrs. Thompson expired, ...She seemed to be comfortable for an invalid all day, the hills were very sandy and hard for the teams, . . . the girl that was with her got out of the wagon to walk a piece, and when she got into the wagon again, behold she had breathed her last." At noon the company again rumbled on down the trail.
Stephen and Mary Ann (Hales) Hales had eleven children.

CHILDREN
1. Charles Henry Hales, Sr., - Born 17 June 1817, Rainham, County Kent, England. Far West Militia 1838. Mission to sourthern Illinois 1842. Nauvoo Band 1841-1845. Married to Julia Lockwood, 2nd 31 October 1856, Frances Elmira Brunyer. He died 1 July 1889, Spanish Fork, Utah County, Utah.
2. Mary Isabella Hales - Born 20 November 1818, Rainham, County Kent, England.

Attended King Follett funeral. She died 27 August 1905, Salt Lake City, Salt Lake, Utah (See side story from Ensign Aug. 1982.)

3. Stephen Hales, IV - Born 7/15 October 1820, Rainham, County Kent, England. Married 1st Lydia Carter, 2nd Henrietta Keyes Whitney. Far West Militia 1838. Stonecutter. Seventy. He died 28 October 1881, Salt Lake City, Salt Lake, Utah.

4. George Hales - (Twin) Born 30 October 1822, Rainham, County Kent, England. 1843 worked in office of Times and Seasons, and printed first issue of Nauvoo Neighbor, and the Deseret Evening News. Stonecutter for Nauvoo Temple. Married to Sarah Ann Gregory (10 children), 17 October 1852, Louisa Ann Eddins. He died 8 September 1907, Beaver, Beaver, Utah

5. William Hales - (Twin) Born 30 October 1822, Rainham, County Kent, England, died 1825, of Rainham, Kent, England

6. Harriet Louise Hales - Born 10 June 1824, Rainham, County Kent, England. Married John Ellis. She died died 24 May 1910, Woods Cross, Davis, Utah

7. Hannah Hales - Born 5 June 1827, Rainham, County Kent, England, died 5 January 1828, of Rainham, County Kent, England

8. James Hales - Born 23 June 1828, Rainham, County Kent, England, died 25 June 1829, of Rainham, County Kent, England

9. Henry William Hales - Born 7 August 1829, Rainham, County Kent, England. Married 19 May 1850, Eliza Ewing (9 children), 2nd 11 January 1857, Sarah Jane McKinney (15 children). He died 25 June 1909, Woods Cross, Davis County, Utah, buried Deseret, Millard County, Utah.

10. Elias Hales - Born 30 October 1831, Rainham, County Kent, England, died May 1832, buried at sea in the Atlantic Ocean.

11. Caroline Hales - Born 1833, Scarborough, Toronto, Ontario, Canada, died 1834, of Scarborough, Toronto, Ontario, Canada.

History of Stephen Hales (II) (1763 – 1794)

by Garry Bryant

Stephen Hales (II)
(1763 – 1794)

Christened 7 August 1763, Stockbury, County Kent, England. He was buried on 17 January 1794, Stockbury, County Kent, England.
Married 9 September 1789, to Margaret Waterman, at Stockbury, County Kent, England. Christened on 1 November 1761, East Peckham, County Kent, England, she was buried 13 Dec-ember 1817, Stockbury, County Kent, England.
Stephen and Margaret (Waterman) had three children.

CHILDREN

1. Elizabeth Hales - Christened 6 June 1790, Stockbury, County Kent, England.
2. Stephen Hales, III - Born 10 September 1791, Stockbury, County Kent, England, died 5 October 1846, Fort Madison, Lee County, Iowa.
3. Lawrence Hale - Christened 5 May 1793, Stockbury, County Kent, England, died 15 April 1867, East Peckham, County Kent, England.

George Hales - Life Sketch

History of George Hales

(Rhoda Alice Hales, daughter, and Irene Tolton Hammand, granddaughter, provided a ketch containing much of the following material. Another granddaughter, Vera Hales Quilter, also supplied information. The sketches have been combined and added information from other cited source.)

The fourth and fifth children of Stephen and Mary Ann Hales were twins. George and William were born at Rainham, Kent, England on October 20, 1822. William lived only a few years and died in 1825.

In the spring of 1832 when George was in his tenth year, his parents and family emigrated to Canada, settling in Scarborough. Scarborough was located approximately ten miles northeast of Toronto on the shore of Lake Ontario. In later years George told of gathering cranberries in the marshes of Canada with others of his family. While in Canada in 1836 his parents joined the Church of Jesus Christ of Latter-day Saints along with some of their children.

In March of 1838 while in his sixteenth year the Hales family left Canada to join the saints at Far West, Missouri. The following spring they were driven from the state, along with the rest of the saints, by mob violence. The Hales family moved to Quincy, Illinois.

In the autumn of 1839 George began to learn the printing trade as an apprentice in the office of the Quincy Whig. He worked there three years with board and clothes his only remuneration.
While in Quincy, George was baptized into the Church on April 19, 1840 by elder Orson Hyde.

In January 1843 he went from Quincy to Nauvoo and worked for several months in the Times and Seasons office. He left this job to cut stone for the Nauvoo Temple. On the thirtieth of November of that same year he returned to Quincy, Illinois and married Sarah Ann Gregory. The following spring he went with her to visit her family in Cincinnati, Ohio where they remained about a year and where their first child was born. On his return to Nauvoo he worked again in the Times and Seasons office, and while there printed the first copy of the Nauvoo Neighbor.

George Hales continued to work on the Temple at Nauvoo and he and his wife received their endowments there on December 23, 1845. There are some who claim that this temple was never completed, but George and Sarah Ann as well as others in this book provide testimony to the fact that ordinance work was done there prior to the time the saints left Nauvoo.

When the saints were driven from Nauvoo early in 1846, George was with the first company to leave for the west, and tells of crossing the Mississippi in his wagon on the ice. On March 26, 1846 he was made clerk of the fourth fifty in William Clayton’s company when it was organized into fifties.

George and Sarah Ann went as far as Garden Grove, Iowa, where they remained until 1850. In July 1846, while in Garden Grove, George and his two brothers, Charles Henry and Stephen, were sent to Council Bluffs by President Young to go as musicians with the Mormon Battalion. They left their families to look after themselves as best they could, took a change of clothes, and started alone and on foot to travel the 150 miles to join the Battalion. Arriving there, they learned that Captain Allen was not entitled to a brass band. After waiting a few days under order of President Young to see if they were needed to fill a company, they were released to rejoin the main company of saints. In the spring of 1848, he was sent to St. Louis with John Henderson on a mission (from Garden Grove) to secure aid for the saints.

By early 1850 George and Sarah Ann and their three daughters were ready to leave Kanesville (Council Bluffs), Iowa to make the long trek to Utah. Aunt Vera remembers that they were in the Edward Hunter company consisting of 261 pioneers in 67 wagons. This company left on July 4th and arrived in Salt Lake City on October 13, 1850.

Upon his arrival he was engaged to work in the office of the Desert Evening News where he struck off the first edition. At the time of his death the Desert News paid the following tribute in its issue of September 21, 1907.

“George Hales, who printed the first copies of the Desert News, is the last connected with the paper’s founding to pass to other fields of labor. When this paper first came from the printing press, it was the strong right arm of George Hales that operated the little iron plant brought across the plains in pioneer wagons. Mr. Hales and the “News,” were inseparable during the first decade of its existence, and one of the things to be regretted is that he did not leave a volume of memories reciting his experiences as a pressman and printer, first in Nauvoo, then in Salt Lake on the “News,” then in Fillmore, again on the “News,” when it was a question each day whether another issue would be printed before the Federal Army might arrive to put a stop to it; Once more in Salt Lake after the “News” was established in the Old Council House. Associated with Mr. Hales was Harce K. Whitney who set the type, and Brigham H. Young who superintended the press work.”

In the spring of 1852 George was made foreman of the office, a position he filled for about a year.

On the 17th of October in 1852, George married a second wife, Louisa Ann Eddins. They were married by Dr. Willard Richards. She was born on May 10, 1834 at Cradley, Hereford, England and was the daughter of George and Ann Smith Eddins.

In 1855 while the state capitol was at Fillmore, George went south with the legislature to do the official printing for the session. Later in 1858 when Johnson’s army was approaching, the “News” plant was divided and apart of it set up in Fillmore and part left in Salt Lake, with the issues alternating from the two towns. George Hales was with the Fillmore plant, with George Q. Cannon, editor. In the fall he returned to Salt Lake and spent that winter as foreman in the Valley Tan office, a gentile paper, and remained over a year until the paper was discontinued.

Called to help settle the southern part of the state, he left Salt Lake in the spring of 1861 and moved to Spanish Fork where he remained until the fall of 1862. That autumn he moved to Beaver where he spent the remainder of his life except for one year, 1869-1870, when at the request of Angus M. Cannon, he returned to work in the Deseret News office. His years at Beaver were spent in farming, shoemaking and printing. He was connected with several early southern Utah publications: Beaver Enterprise, Beaver Utonian, and Richfield Advocate. He was a member of the Beaver Brass Band, and of the ward choir.

The two families of George Hales lived next door to each other on one acre lots in Beaver. Sarah Ann had a house on the south and Louisa Ann had a house on the north. The close proximity of the two families set the stage for some interesting situations. Aunt Vera tells this story, “On one occasion grandpa engaged a man to come and build a cellar for Louisa. The gentleman went to Grandma Sarah Ann and said, ‘Where do you want your cellar built, Mrs. Hales?’ Grandma said she hadn’t ordered a cellar, but the man insisted. Of course grandma gladly told him where she wanted it. The truth soon came out, and grandpa hired the man to make Louisa cellar, as there wasn’t’ too much he could do about grandma.”

In 1882 the Edmunds-Tucker Act was passed into law by congress after a short but heated debate. This law was a tool whereby marshals, judges and many others associated with politics, especially where related to Utah, were used in an attempt to crush the Mormon movement. The law is yet the subject of much controversy,

but it is almost unanimously agreed that the act was aimed expressly at Mormonism.

The Edmunds-Tucker Act carried penalties for two types of offenses. If a man were already married to more than one wife with whom he then lived, his offense was designated as “'unlawful cohabitation.” If a man already had one wife after this law was passed, and then married another wife, the offense was designated as “polygamy.”

On a cool evening in March 1885, George Hales knocked at the door of Thomas Schofield. Answering the knock, Thomas discovered several of his friends, armed and anxious. George addressed Thomas in behalf of the others, “Thomas, we have just learned that a deputy marshal and several of his men are on the way to Beaver to arrest us. They have warrants for you, myself, Brother Robinson, Brother Sudweeks, and even poor old Brother Farrer. We don’t know how you stand on it, Thomas, but we don’t aim to give up on our families and we don’t aim to be taken in, either.” The law meant that they would have to renounce one of their families and this they were not willing to do.

That summer and winter the men of Beaver hid themselves in places frequented by outlaws in their attempt to keep their families intact. They wondered at times if it was worth it; they were as much away from their families as if they had surrendered. George Hales wrote Thomas Schofield, who was in hiding at Robber’s Roost, “I for one am going home.” With that message the men began returning to Beaver.

In May 1886 the deputy U.S. Marshal and his assistants visited Beaver again. George Hales was arrested and swore to the judge to whom he was taken that if the court would release him until he could get his affairs in order, he would appear before the next term, ready to plead guilty. This pleased the judge and he was temporarily released.

The following three months were rather uneventful. An unknown correspondent (believed to have been George Hales writing under the name of Moonshee) kept the readers of the Deseret Evening News at Salt Lake City posted on events at Beaver in connection with the activities of the lawmen in that region.

George Hales pleaded guilty on September 22, 1886 and sentence was passed on September 25th in the Second District Court at Beaver. He was in his sixty-fourth year and was sentenced to four months and $300.00

The judge courteously asked the brethren if they intended to keep the law in the future, but they respectfully declined to make any promises.

An introduction to prison life as George just have experienced it, is found in the journal of James Henry Moyle, who served his time beginning March 1, 1886, just six months ahead of George.

“Upon my arrival at the penitentiary I was taken inside the warden’s office, searched, and everything taken from me. My name was then registered, with my height, weight, and general description. The bolts were then drawn, the gates opened, and the guard turned me to the eager gaze of all the prisoners, from whom went up a, “Hurrah! Fresh fish!” It is invariably the greeting given to all newcomers. I was then met by several of the brethren who heartily shook hands with me and asked the regular question, “What’s your sentence?” To which I replied, “Three by six,” meaning three hundred dollars and six months. In a short time the guard came and conducted me to my quarters.

I was measured for a brand new suit of clothes, of nice black and white cloths! My beard which I have worn for twenty years, was shaved off! A part of my family came to see me. Little Louisa did not like my looks, poor little thing, and it was a long time before she would kiss me, but she became reconciled at last.

I am a prisoner here because I am honorable toward my wives and children, whom God has been pleased to

give me and who are dearer to me than all else, and for whom I am willing, with the help of God, to suffer imprisonment as long as He shall consider it necessary. Men in all ages have had to suffer for principles, and I am no better than they."

Henry Dingwoodey, imprisoned about the same time that George entered the penitentiary, also kept a detailed journal of his incarceration as follows:

"The penitentiary is a n adobe construction. It consists of an enclosure surrounded by a wall some twenty fee t high, on the top of which, at two corners, diagonally opposite each other, are sentry boxes, in which are stationed the guard on duty, who can march on top of the wall and view the whole interior of the yard. The dungeon gates are of iron, to protect the entrance. Inside the yard are the prisoner's quarters, comprising three rooms built of framework, twenty by twenty feet, on the inside of which, in each room, is a row of bunks three tiers high. An admirable contrivance, they accommodate fifty men.

The rooms are slightly partitioned off. When all the men are in the room, it is crowded. The "sweat box" had room enough for only one man at a time, and has no opening except the door. Here the unruly are confined. All prisoners are compelled to bathe once a week.

You get up at six o'clock. The guard gives you a signal by rapping on the iron gates. At half-past six he unlocks the doors of the various bunk room, and all the prisoners wash. At eight o'clock the bell rings, at which time they fall into line and are marched to breakfast, each man in his place. He then sits down to the sumptuous fare of a piece of bread, sometimes embellished with a small piece of boiled meat, and a cup of coffee. A great many have to eat with their fingers, having no knives of forks. At twelve o'clock noon dinner is served n the same form, and at six, supper. This last consists of a tin cup of tea and a piece of dry bread. After supper the bell rings for all to fall into line, on which the guard comes and counts them, after which he marches them back to their bunk rooms, to the sweet music of the clanking of iron doors, bolts and bars. Thus we are secured for the night.

While George Hales was imprisoned in the penitentiary, he was joined by Wilford Woodruff, an Apostle of the Mormon Church and later President and Prophet.

"Free again. May 30, 1887 Brother George Hales, James Farrer, Wm. Robinson, Thomas Schofield of Beaver, and Richard H. Sudweeks of Junction were released today," according to the report in the Deseret News. Once again George traveled to Beaver to rejoin his family.

Eventually the children of George and Sarah Ann Hales sought companions. Harriet married William Fortheringham and moved to Syracuse, Davis County. George married Caroline Peterson and moved to Huntington. Clara married Thomas Schofield and also moved to Syracuse.

George's oldest son, George who was always mindful of his mother, visited her as often as he could in Beaver. On one of these visits she seemed so alone that he persuaded her to sell her home and move to Huntington with him where he and his family could take better care of her. She did go with him and took along an Indian girl name "Lizzie" Crow (Diane Elizabeth Crow), whom she had raised.

George Hales attended church on September 8, 1907 at Beaver and died later that evening. He is buried in the Beaver cemetery.

*History found in the records of Glen Thomas Schofield – typed and submitted by Andrea Schofield Felix.

Joseph Horne

JOSEPH HORNE 1812 - 1897

Joseph Horne, son of Joseph Horne and Maria Maidens was born 17 January 1812 in London, England.

JOSEPH HORNE'S PERSONAL JOURNAL: (on file at the Historian's Office,
Church of Jesus Christ of Latter-day Saints)

I was born in London, England, January 17, 1812. My parents were Joseph and Maria Horne. I believe they were born in the town of Lincolnshire, Burrough, England. My father was born in the year 1788 and my mother was born in 1789. Her maiden name was Maria Maidens. My parents moved from London to the town of Boston in Lincolnshire in the year 1813 in which place they resided until the year 1818 when they emigrated to Toronto, Upper Canada. I then had two sisters, Maria and Maryann, the former was born in London in the year 1810. The latter was born in Boston in 1815.

My father followed his occupation as a shoemaker for about one year. After that, in the town of York, afterwards called Toronto, he kept a hotel until the year 1822 when he moved to a farm that he had purchased about nine miles north-east from the city. I then commenced to learn the occupation of a farmer and assisted my father in opening and making a farm in a timbered country and as my father was a shoemaker he partially learned me the trade. I afterwards learned to use carpenter and mason tools as this was a new country at that time. I had not an opportunity of getting much of an education. I spent a few months at school at several times during the winter seasons.

In the spring of 1834 I became acquainted with my wife, Mary Isabella. She was the daughter of Stephen and Mary Ann Hales, who, with their family consisting of three sons and two daughters, emigrated from Kent, England, to the city of Toronto in the year 1833 and moved into the neighborhood where I lived in the year 1834. I was married May 9, 1836. My wife Mary Isabella was born in the town of Rainham, County of Kent, England, November 20, 1818. Previous to our marriage neither of us had ever belonged to any religious denomination, although our parents and some other members of the family had been members of the Methodist church for several years and we had been regular attendants of this and other churches from our infancy.

In a few weeks after our marriage we heard that a Mormon preacher was going to preach in the neighborhood. We attended the meeting and heard a discourse from Elder Orson Pratt upon the first principles of the gospel of Christ, after which he bore testimony that an angel had revealed this and the Book of Mormon to Joseph Smith, Jr. He gave us an abundance of scriptural evidence and the spirit of the Lord bore testimony to us that it was true. We also had the privilege of hearing from Parley P. Pratt, Orson Hyde and other elders of the Church of Jesus Christ of Latter-day Saints on the same subject. We believed the gospel as taught unto us by them and were baptized for the remission of our sins by Elder Orson Hyde in the month of July, 1836. I was ordained a deacon.

I made a short visit to Kirtland, Ohio, the same summer where I was introduced to the Prophet Joseph Smith, Jr. and also many of the First Elders of the Church. I received a Patriarchal Blessing from Joseph Smith, Sr., the father of the Prophet, in the house of the Lord in Kirtland, Ohio. After tarrying a few days until the Sabbath, I heard Elder Rigdon and Hyrum Smith preach. On my return home, I fell in company with Dr. Avend, a high priest, who said he was going to visit the various branches of the Church in Canada, by authority of the Prophet. I did not like the appearance of the man very well. He learned, by conversing with me, that the Branch in our settlement held their meetings at my house, so when we landed in Toronto, he, having a horse and

carriage, offered to accompany me home, to which I agreed. He told me what great things he was going to do among the Saints in Canada. He commenced usurping authority by calling the Saints together in a conference capacity, without consulting Elder John Taylor who was at that time the presiding Elder of the Saints in that part of the country. At that conference, I became acquainted with Almond W. Babbit. He preached a discourse in the fore-noon on the subject of the resurrection which I thought was the best sermon I had ever heard. He afterwards labored several months in that part of the country. His wife, also, came over from Kirtland, and stayed at my house several weeks. She was a good woman.

A few weeks after the conference, the Prophet Joseph, Pres. Rigdon, and Elders Thomas B. Marsh and John P. Green came from Kirtland to visit the various branches of the Church in that part of the country, where he ascertained the course pursued by Dr. Avend. He said it was wrong and chastised him very severely. He appointed conferences in several places, all of which my wife and I attended. We were greatly blessed in hearing the instructions which he and the Elders gave to the people on various subjects. They tarried at my house several days during which time we received much good instruction from the prophet in the family circle. After their visit of about two weeks, they returned to Kirtland.

During the Prophet's visit I became acquainted with Elder William Law as I accompanied the prophet to the branch of the Church where he resided. He was at that time thought to be a very good man but after years turned out to be a very wicked man as the history of this Church does plainly show.

On the 29th of January, 1837, my wife presented me a pair of twins - children which we named Robert and Mary Ann. The former died about 12 hours after his birth. The latter lived and grew a fine little girl. I had at this time five sisters and one brother living. The names of the first two I have given. The others were Eliza, Rebecca, Elizabeth, and Richard Maidens Horne. My oldest sister Maria was married to Henry Devenish in Canada in 1832. She and her husband embraced the gospel in 1836, moved with the Saints up to Missouri in 1838. She died in Lima, Illinois in 1840. My sister Mary Ann was married to Henry Humphrey in 1831. In 1836 they also embraced th gospel and became members of the Church of Jesus Christ of Latter-day Saints and moved to Missouri in 1836, was driven out with the Saints to Illinois where she died and was buried at the same place as her sister Maria. She left three daughters and one son living.

Mother, also, became a member of the Church in 1836. As my father was favorable to the doctrines taught by the Latter-day Saints, he moved with his family to Missouri and was driven out with the Saints. He then settled near Lima, Illinois, where he embraced the gospel and was baptized into the Church, at which place my brother Richard died in 1839. My mother died at the same place in 1846 and was interred near her two daughters and son. My sister, Elizabeth, died in the town of Quincy, Illinois, in 1847, a member of the Church. My sister Eliza was married to Henry Devenish in 1841. They moved to Utah Territory in 1852. My sister Rebecca was married to Daniel Nullery (?) in 1845 and moved to California in 1855.

I, with my family, left the city of Toronto with a small company of Saints on the 20th of March, 1838, to go to Missouri. We traveled around the head of Lake Ontario to the Falls of Niagara, thence to Buffalo, and through the town of Kirtland, Ohio.

After tarrying about a week viewing the temple and visiting with the Saints that were there, although the Prophet and a great many Saints had started for Missouri previous to this time, we pursued our journey through the town of Columbus, Ohio, to the state of Indiana. We passed through several towns and villages until we arrived in the state of Missouri, thence through the town of Huntsville in Sharon County. We camped at side of road for several days at which place my son Henry James was born. My wife received her first Patriarchal Blessing from father Joseph Smith here. July 22, 1838, was Henry James' birthdate.

As soon as my wife was able to travel, we pursued our journey. She caught a severe cold which threw her into the chills and fever which continued for several months. We traveled into the town of Richmond on the Missouri River, thence to Far West where we arrived on the 26th of August.

While tarrying in Sharon County the brethren that were living there requested me to make my home at that place, but not knowing whether it would be right or not, I rode on horseback to Far West, a distance of 100 miles, to get counsel from the Prophet on the subject. He was glad to see me and counseled me to return and bring my family and the company that was with me to Far West.

On our arrival I rented a house of Brother Fisher. It was a new house but the floor was not laid. I put the boards down loose and we moved in immediately, my wife being very sick at the time. After a few days, I got a city lot of Bp. Partridge and purchased forty acres of timber land of Burr Biggs about four miles west of the city. I commenced cutting some logs and hauling and hewing logs for a house.

About this time the mobs began to gather together in various places and commenced their hostilities, so much so that we were obliged to shoulder our guns and stand guard night and day. It continued to get worse and worse till finally Governor Boggs issued his extermination order and the Prophet Joseph and many others were take prisoner and were obliged to lay down our arms, which I did with the rest of my brethren, when formed into a hollow square and surrounded by the mob who were then organized into the Militia of the State. I obeyed this order because it was Joseph's counsel for us to do so, although I felt at the time as though I would rather have fought them.

After this we were marched up to the Public Square and made to sign away our rights and titles to all the land that we owned in the state to defray the expenses of the war, although we had purchased it from the United States land office. We then had the privilege of securing the crops that were left but the mob had destroyed most of it, and also our hay that we had hauled into the city, and shot down our chickens and sheep and hogs for sport.

A short time after this I moved to a little town called Plattsburg, about 20 miles west of Far West to spend the winter. I worked at shoemaking business, most of the time. I was confined to my house with inflamation in my eyes for a short time. My wife, also, had a very severe spell of sickness, chills, and fever.

Early in the spring I left this place and journeyed through Missouri until we arrived at the town of Quincy, Illinois. This was the place most of the Saints had come to. Many of them were residing there at that time. I commenced working at the mason business and finding that teaming was a very good business I got up my teams and followed teaming for nearly three years.

During this time my wife had another son whom we named William Joseph. He was born in July 1840 and died. My daughter Mary Ann also died in 1840. They were both interred in the graveyard east of city about one and one-half miles. My wife was much afflicted with the chills and fever at times while residing here. I enjoyed very good health most of the time.

I used to attend conference at Nauvoo with my family as this was at the time the gathering place for the Saints. I was ordained to the office of Priest while here at the organization of the Branch of the Church in this place. In March 1842, I removed to Nauvoo and commenced building me a house about one-half mile east of the temple. After building, I went into the mercantile business.

A short time after I moved here I was ordained into the Fourth Quorum of Seventies and afterward was ordained one of the Presidents of the 28th Quorum. My son Joseph Smith was born in this place, May 14, 1842, and also my son Richard Stephen who was born July 9, 1844.

My wife received a Patriarchal Blessing from Hyrum Smith here previous to his death in 1844, at his residence.

I was attached to the Nauvoo Legion, was in the cavalry, and held the office of Quartermaster of that regiment.

I continued in the Mercantile business until February 1846 when I closed up my business and left Nauvoo with my family with the first company of Saints who started for the mountains, among whom were the First Presidency and several of the Twelve and many others.

I was organized into Elder John Taylor's company. After traveling several weeks over the worst roads, most severe and stormy weather that I ever saw, we arrived at a grove of timber that we called Garden Grove. Here we stopped long enough to open a farm, make fences, and prepare a place for some that had weak teams and also for many of those that were still in Nauvoo to tarry for a season and raise a crop.

We then traveled on to another place that we called Mt. Pisgah. Elizabeth Ann was born here June 3, 1846. Her birthplace was a wagon. We made some improvements, put in some crops and having accomplished this to the satisfaction of the President, we proceeded to Council Bluffs on the Missouri River. Soon after our arrival here it was thought to be too late in the season to cross the Rocky Mountains in safety this year, so we commenced looking for a suitable place to winter in. I went in company with the Presidency, the Twelve, and some others up the Missouri River several miles to find a place.

After finding the place that was afterwards called Winter Quarters, we were organized into companies and foremen were placed over each company to cut hay, herd cattle, and prepare for winter. I was chosen foreman of Brother Taylor's company. A little previous to this, Brother Taylor was sent with Brother Parley P. Pratt and Orson Hyde on a mission to England. He left his family and affairs in my care during his absence. We were at that time camped in a grove called Antlers Park. After we got through with our haying we moved down to Winter quarters and commenced building houses. Many of us went up the Missouri River and rafted down logs for houses. Others dug holes in the ground to shelter themselves from the storms of winter.

While here the people suffered much with scurvy. My wife and children were very sick, nigh unto death and it was all that I could do to keep around myself. Hundreds of the Saints died in this place.

In the spring, President Brigham Young, H.C. Kimball, Willard Richards, and those of the Twelve that were here started to cross the Rocky Mountains with teams and seeds, tools, etc. They were called the pioneer company.

The people were organized previous to their leaving, into companies of one hundreds and fifties. I was appointed Captain of Fifty. About the time that the pioneers started, Brother Taylor and Brother P.P. Pratt returned from their missions and commenced to get ready to cross the mountains this season. I went to the settlements in Missouri and purchased provisions for myself and also for Brother Taylor. He organized a company of fifty and they appointed me their captain. Bp. Hunter had been appointed captain of 100, so we were placed in his company of one hundred wagons and started on our journey the 12th of June.

The entire camp of the Saints to cross the mountains this season were about 600 wagons with 13 months provisions and grain, tools, etc. I did not find the journey across the plains as bad as had been represented. We traveled in full companies a part of the way and then in fifties for it was more convenient.

My company arrived in the valley of Great Salt Lake the fifth and sixth of October. Soon after we were located with our wagons on the ground that was laid out for the Fort and commenced making preparations to building some houses. I went into the canyon and got logs and build two rooms. I sowed about four acres of fall wheat and we had a very favorable winter. I lost one ax and a cow a few days after we came into the valley and the Indians took two of my oxen in the winter. I brought Brother Robert Holmes and his wife from the states. They

lived with us until after harvest in 1848.

I turned my attention to farming and cultivated about 22 acres of land. My wheat crop was vey light but I raised a tolerable good crop of corn, oats, beans. My family enjoyed very good health most of the time since we left the Missouri River, although exposed to storms and cold weather previous to and while building our houses. My daughter Leonora Taylor was born on the 16th of January 1849. My wife was very ill for several weeks before and after her birth.

In the spring of 1849, the land that I had cultivated the year previous was part of the city's and was needed to build upon and the other came in the survey of the Church farm so I had to break up new land again. I got 15 acres west and northwest of the Church farm and cultivated and raised a very good crop of wheat and corn. In the month of March I moved my log rooms out of the Fort onto my city lot, two blocks southwest of the temple block.

In the month of August I was appointed one of a company to go with Walker and his band of Indians to explore the valley of Sanpete and went in company with O. Huntington, Wm. W. Phelps, and Brother Willis. We found it to be a very good place for a settlement - distance 123 miles from Salt Lake City. There was a company sent to make a settlement there. It was afterwards called Manti City.

In the month of November I was called to go with Brother Parley P. Pratt on an exploring expedition south. There was a company of about fifty men and 12 teams and several horses started in the month of December. We traveled through Utah and Sanpete valleys, through frost and snow, until we reached the Sevier River, thence up the river about 60 miles and crossed over the mountain into Little Salt Lake Valley. We crossed Red Creek, thence to Parowan Creek. Here we halted as our teams were weary, we returned to camp to the Iron Mountain. Brother Pratt concluded that this was a good place for a settlement, so he called on the brethren that had horses to prepare to pack and go to the Rio Virgin to explore a distance of about 75 miles. As I had an ox team and no horse I did not go but stopped at the camp and explored the canyon and mountains near, where we found plenty of good fine timber and also an abundance of Cedar for firewood. Brother Pratt and the company were gone about one week. When they returned, he thought that our present fitout of teams, provisions, etc. would not justify going any further this season, so we started back toward the city.....

gr. grand-daughter, Eva Durrant Wilson, continues Joseph Horne's history:
HISTORY OF JOSEPH HORNE
Written by Eva Durrant Wilson, gr. grand-daughter

Joseph Horne and a companion were appointed to survey the Jordan River and were the First to navigate it from its source to its mouth in a rowboat. From 1854 to 1858 he superintended tithing labor, team work, etc. on the Temple Block at Salt Lake City, and during the latter year was called by Pres. Young to take charge of a company of men and go to the Rio Virgin, there to make and work a cotton farm. This occupied two years.

Joseph Horne was a personal friend of President John Taylor, took care of all his business and family affairs while President Taylor was on a mission to France. Going frequently to the Taylor home he became acquainted with Mary Park Shepherd, daughter of Richard and Ann Henderson Shepherd, whom he married November 30, 1856. She with her parents had migrated here from England two years previously.
In 1861 - 1862 he had charge of a company of men and teams and went back to the Missouri River for Emigrants, and on these various trips brought twelve hundred persons to the valley. He also received and superintended the transportation across the plains of Sugar Machinery, which President Taylor had sent from France. Many times a day they were compelled to reload their heavy wagons, for in crossing streams, etc. they would tip over and the heavy boilers had to be put in place again.

While Salt Lake City was yet in its infancy he {held many positions}: City Council, Justice of the Peace, City Poundkeeper, City Watermaster, and School Trustee.

In 1852 he became Counselor to Bishop Hoagland of the Fourteenth Ward and held that position until the Spring of 1861. On June 4, 1873 he was made a member of the High Council of the Salt Lake Stake of Zion and acted in that capacity until March 18, 1890. On that day he was Ordained a Patriarch under the hands of Presidents Wilford Woodruff, George Q. Cannon, and Joseph F. Smith.

Joseph Horne was powerful and stalwart. He had great enduring qualities and a wonderful power to adapt means to an end, and could always find a way out of the most trying difficulties, which qualities were characteristics of early Pioneers. He was recognized by, and intimate with all the leaders of the Church and his early life was spent in filling the special commissions of President Brigham Young. He served in the Indian War of 1853 as recorded in the United States war record for Utah, and also served in the State Militia under General Robert T. Burton.

When a young man he had great physical strength and was powerful in manipulating a scythe and cradel, over which ability he was very proud, for there were few his equal.

He was a great lover of home, in which he took a great pride and was an ample provider and always hospitable, taking pleasure in entertaining those with whom he associated, and enjoyed family gatherings. He had many true friends who all spoke well of him no matter where they met.

Brother Hamilton Park said of him, "There never was a man next to President Brigham Young whom I had more respect for than Brother Joseph Horne." Brother J.R. Murdock said "I never knew a man I loved more than Joseph Horne." Brother George Q. Cannon, who traveled in his fifty, said, "I thought Joseph Horne the most remarkable man I had ever known, he was so intensely practical, and have never changed my mind."

Joseph Horne notes in his journal that he had done work for the living and the Dead in all the Temples that have been reared by the Latter-day Saints.....

He died at his and Mary Isabella’s home 27 April 1897, 85 years of age. The funeral services were held in the Assembly Hall on Temple Square.

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Biography of Joseph Horne, Jr.
This is a detailed account of Joseph Horne, Jr. and his Wife Mary Isabella Hales Horne and Mary Park Shepherd Horne.

Joseph Horne, Jr.
In the year of 1812, on the17th day of January, Joseph Horne, Jr., was born in London, England of goodly parents. His father was Joseph Horne, his mother, Maria Maidens.
These were troublesome times. England underwent a transition from an agricultural economy to an industrial one. The skilled man, self employed, who had hitherto worked in his home, was steadily displaced. Machinery, the rise of population and extensive changes all presented a formidable problem.
Joseph’s father was a shoe-maker by trade. The motive was there to move away from the congested, condition where there seemed to be no hope of successfully continuing his trade in his own homeland, and migrate to Canada, there to begin life over again in this new country of opportunity was there.
In 1818, while Joseph, Jr., was a boy of six years, his father migrated with his family to York, which later

became Toronto, Canada. By this time there were three children in their family, Maria, Joseph, and a younger sister, Mary Ann. There Joseph Horne, Sr., kept a hotel until 1822 when he purchased a forest farm in Scarsborough, a small place near York.
Here the new life gave them greater opportunity, a new freedom with room to expand and enjoy living to a greater degree than they had known.
Joseph grew to maturity learning the life of a farmer and enjoyed it immensely. He soon became expert with an ax, a plow, and a sickle. There was forest land to be cleared; plowing to be done, and weeds to contend with, all of which a strong young boy was fitted to accomplish. He also helped his father in his shoe-making business, learned the carpenter trade, and was well trained to apply himself to whatever was at hand to be done.
His daughter-in-law said of Joseph: “He could beat his peers in cutting, cradling and handling wheat and hay, with the hand cythe, which was greatly to his credit.
She also wrote: “Once he told me that while a youth he fell ill though not confined to his bed, and felt discouraged and disheartened. As he sat in the woods alone one day in this condition, a voice came to him, saying, “Be comforted, Joseph, for you will live to be a preacher.” This astonished and heartened the lad. He was soon himself again and became a stalwart man. His honesty, stability, and integrity won him respect wherever he went.”
One day in the spring of 1834, while he was living in the township of Scarborough, Canada, Joseph Jr., awakened to a very interesting day. He did not know, of course, that before the day ended he would meet a daughter of one of their new neighbors who was to become his wife and dear companion throughout his life.

Sixteen years prior to this day, in the town of Rainham, County of Kent, England, on the 20th day of November, 1818, was born one Mary Isabella Hales, daughter of Stephen and Mary Ann Hales.
In 1833 the Stephen Hales family emigrated from England to York, Canada. The settled in York for a year then moved into the neighborhood of Scarsborough where the the Joseph Horne family lived.
There were other members of the Horne family, of course, but judging from what happened later, the pretty, soft-spoken, yet dignified daughter of Stephen Hales, named Mary Isabella, did not record anything about any of the other family members at that time, except Joseph, whom she met and with whom she fell in love.
Joseph must have blessed the day this meeting occurred for he proceeded to secure Isabella for himself and for the generations that followed.
They were married on May 9, 1836, Joseph being twenty-four years of age, Isabella 17years old.
Besides being lovable, refined, cultured and intellignt, Isabella had a robust character to match Joseph’s own. The trials, the frightening experiences she went through and overcame, as well as the sacrifice of all worldly goods, the heart-aches she had, seemed only to increase her love and respect for the husband she had chosen. These experiences made the sterling qualities she possessed develop into greater proportions than most of us are required to even know we possess.
Isabella was a jewel and Joseph knew it and respected and loved her tenderly to the end of his days. He cared for her, too, as few pioneer women were cared for. She had cupboards if there were materials available with which to make them. Joseph made chairs, tables, or a chest of drawers with equal skill. He supplied many comforts through their days of privation and trial endured later, that took time, ingenuity, manly strength, wisdom, and patient application of his abilities to provide.
They were a happy couple there in that new Canadian country, though not as happy as they became when, as has been recorded, within two months after their marriage, a missionary of the Church of Jesus Christ of Latter-day Saints, Parley P. Pratt, came to preach the Gospel in their neighborhood. The Church had been organized just six years previously, on April 6, 1830, in Fayette, Seneca County, New York.
Although England had provided a strong Catholic element in that part of Canada, neither Joseph nor Isabella had joined any church. Several members of their families had become Methodists, however. They decided to attend this meeting of the L.D.S. Church and listened with eagerness to Elder Pratt’s sermon. The spirit of the

Lord bore witness to them that what he taught was true, and they were both baptized into the Church by Elder Orson Hyde in July of that same year, 1836.
Shortly thereafter Joseph made a visit to Kirtland, Ohio, in the United States, which was the center of the Church at that time, and met the Prophet Joseph Smith, founder of the church, and received a patriarchal blessing from the Prophet's father, Joseph Smith, Sr., who was the patriarch of the Church.
Elder John Taylor was the presiding Elder in Scarborough, Canada, at this time. When Joseph returned home after his visit to Kirtland, Ohio, he recorded the following in his diary: "Shortly after my return home, the Prophet Joseph Smith and Sidney Rigdon came from Kirtland and visited the various branches of the Church in our locality. They made appointments for conferences in various places. While here they stayed at our home. I had a fine span of horses which I hitched to the surrey and drove the Prophet and Sidney Rigdon to the places where the conferences convened. My wife also accompanied us." Elder John Taylor and his wife also went with the group."
"In the Evenings", Joseph continues, "after returning home and the evening meal was over, we all gathered around the Prophet and listened with great interest while he told us of his visions, and all the many things the Lord had revealed to him. We rejoiced exceedingly as we listened to his inspiring words and partook of the spirit that accompanied them."

These important things had such a far-reaching effect upon the lives of Joseph and Isabella, that it seems well to include some details concerning them in this history.
Ever since the Prophet Joseph Smith had told his story in 1820, affirming that he had seen a vision in which God, the Father, and His Son, Jesus Christ, had appeared to him and given him instructions to organize the Church of Jesus Christ upon the earth, people in their vicinity had made life most difficult for Joseph Smith and his family. They derided him, embarrassed him at every opportunity, and tried to make him deny what he had seen. They scoffed at the idea that revelations from heaven were to be had by anyone, and threatened him and his family with persecutions of all kinds.
Joseph Smith was very young at this time, only in his fifteenth year, so he had been very naive in telling the ministers enthusiastically about his vision. He thought they would be the first to rejoice that truth had again been received from Heaven, and that the Lord had spoken once more to his children on the earth. Instead, quite the opposite was the case. The people, especially the clergy, were vicious in their criticism, and led in persecuting the Prophet and his family.
Thereafter, regardless of persecution, threats upon his life, or loss of employment by him and his family, Joseph Smith held firmly to the story of this vision and the consequent events which transpired. Recorded in the writings of Joseph Smith: "It caused me serious reflection and often has since, how very strange it was that an obscure boy of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, and in a manner to create in them a spirit of the most bitter persecution and reviling. But strange or not, so it was, and it was often the cause of great sorrow to myself.
"However, it was nevertheless a fact that I had beheld a vision,—I had actually seen a light, and in the midst of the light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me and reviling me and speaking all manner of evil against me falsely for so saying, I was led to say in my heart, – 'Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen?' For I had seen a vision; I knew it and I knew that God knew it, and I could not deny it."
Such was the testimony of Joseph Smith, the Prophet.
On January 29, 1837, twin babies, a boy and a girl, were born to Joseph and Isabella. This was a time of

rejoicing for them, but the boy died when twelve days old. It was a difficult experience to lose a first child, but the parents were comforted in having their little girl, until she, too, succumbed to illness and died July, 10, 1837. The boy had been named Robert, the girl, Mary Ann.
After this great sorrow came to Joseph and Isabella, the Prophet's testimony that had been given to them while he was in their home, together with the spirit of truth which pervaded his every utterance, made Joseph and Isabella long to join the Saints whose belief was firm as their own. They left their home in Scarborough on March 20, 1838, and moved to the United States.
The family of Mary Isabella Hales Horne, who were neighbors of the Joseph Horne, Sr., family in Canada, had also heard at the same time that their daughter and her husband, Joseph Horne had. They also believed the truth of the message when Elder Parley P. Pratt explained it to them and joined the Church at the same time as Isabella and Joseph. They left their respective Churches and attended the L.D.S. Church thereafter. This was in 1836 and in 1838 they also moved with the Saints to Jackson County, Missouri.

When Joseph and Isabella arrived in Kirtland, Ohio, they visited with the Saints for a week. While there, Isabella received a patriarchal blessing from Joseph Smith, Sr., father of the Prophet. They were invited to make their home in Kirtland but Joseph wished to obtain the Prophet's advice in the matter, so he rode one hundred miles on horse-back to Far West, Missouri, to confer with him about the best place for them to settle. The Prophet advised Joseph to bring his family to locate in Far West. This he did.
In the late spring of 1838 mobs gathered in Far West and commenced hostilities. The Brethren were compelled to shoulder their guns and stand guard day and night to protect their homes and families. Joseph was a member of the Nauvoo Legion, a group of Church brethren who were called to protect the people. Finally Governor Boggs of Missouri, issued his exterminating order for the militia to – "Hasten your operation.— The Mormons must be treated as enemies and must be exterminated or driven from the state, if necessary, for the public good."
Governor Boggs sent 1.000 armed men under the command of Major General Wallock and General Doniphan, to carry out his orders. The Prophet Joseph Smith and other brethren were take prisoners and the other brethren were made to lay down their arms after being forced into a hollow square and surrounded by the mob who were then organized into the militia of the State.
Joseph Horne records in his diary: "It was Joseph's counsel that we lay down our arms, which we did, although we would have preferred to fight the mob. After this we were marched into the Public Square and forced to sign away our rights and titles to all the land we owned in the State, although we had purchased it from the United States Land Office. This was to defray the expenses of the war, they said. The mob destroyed most of our crops, shot down our chickens, sheep, and hogs, just for sport."
It is, perhaps, needless to say that the women of the Church suffered great anxiety, suspense and hardship during this time, and none bore her afflictions with more heroic courage and fortitude than did Isabella, wife of Joseph Horne. She spent a good deal of time encouraging other sisters about her, and sustaining them by her faith. She was a woman of stalwart character and firm determination, and she had a testimony of the truth of the Gospel that admitted of no wavering.
In the early summer of 1838, Joseph Horne and family moved from Far West to Quincy, Illinois. There on July 22nd, another son, Henry James, was born to them. They rejoiced exceedingly over this blessing, after having lost their twin babies in Canada, their firstborn children.
In 1840 while they were still suffering persecutions in Quincy, Illinois, another son was born to Joseph and Isabella, but he only survived a short time. He was named William Joseph.
During these severe persecutions of the Saints, the Prophet Joseph Smith laid before Governor Carlin of Illinois, an account of their trials as a Church. While on his way home, officers of the law arrested him. About noon the next day he came to the home of Joseph and Isabella. When he entered he said, "Sister Horne, the Spirit always draws me to your home."

“Brother Joseph,” she answered, “you are always welcome, but how is it you are here? I thought you were almost home by now.”
“Haven’t you heard that I have been in court all morning?” He asked. She replied that she had not. He explained, “I told the officers that I would be forthcoming at any hour in the morning they might name if they would let me go, so here I am. What am I going to do? They refuse to let me have my trial in Nauvoo, but are going to take me to Walla Walla. I thought I would be home by now so that my wife could look after my clothing, as it needs some attention.”
Isabella answered, “I will wash your clothing.”
“Indeed, Sister Horne, you do not look able to do it.”
As she insisted, he finally consented. She prepared his clothing that afternoon so he was ready for his trial the next morning. He was acquitted and returned to his home.

Joseph and Isabella Horne moved to Nauvoo, Illinois, in March, 1842. Joseph engaged in the mercantile business, and built a home one-half mile east of the Nauvoo Temple. At a later date he and Isabella had their endowments in that Temple –Isabella on July 23, 1846, and Joseph, July 24, 1846, and were sealed together that day.
Here in Nauvoo, Illinois, on May 14, 1842, another son was born to them. They named him Joseph Smith Horne.
The Saints who were in Nauvoo saw and suffered untold misery. They had all worked unitedly and untiringly to complete the beautiful Nauvoo Temple there, depriving themselves of actual necessities in order to contribute to its completion. After this was finally accomplished they were able to use it for their sacred purposes for only a short time.
The persecution of the mobs, the terror of anticipating what might happen next, the weary nights with no sleep as the men guarded their loved ones and their property – so much of it confiscated lawlessly by evil men – and with threats of violence forever ringing in their ears, were suffered for months. Their losses were tremendous. Women with gentle upbringing suffered greatly, as also all of them did. Had it not been for their solid foundation in gospel principles, their hope and faith that they would be able to have “freedom to worship as they chose,” their courage might have broken down, but with love and devotion to their husbands their character and courage was remarkable. They were able to endure what they must. The Prophet Joseph Smith had said, “Lay down your arms, brethren, and they prayed themselves out of many a situation that could have meant disaster.
Church History further states: “It may not be amiss to say that the continued abuses, persecutions, murders, and robberies practiced upon us by a horde of land pirates with impunity in a Christian republic, and a land of liberty, have brought us to the solemn conclusion that our exit from the United States is the only alternative by which we can enjoy our share of the elements which our Heavenly Father created free for all.”
Joseph and Isabella Horne suffered these persecutions in Nauvoo along with the great body of the Church. Their home which Joseph had painstakingly built for their comfort so near the beloved Nauvoo Temple, suffered the fate of the vengeance of the mobs.
While they were still in Nauvoo another son was born to them on July 9, 1844. They named him Richard Stephen.
The persecutions of the Saints in Illinois persisted stronger than ever. Finally, through the violence of a mob in Carthage, Illinois, the Prophet and his faithful brother, Hyrum, were martyred, June 27, 1844, in Carthage jail. Elder John Taylor who was a personal friend of Joseph Horne from their early days in Canada, was with them in the jail at this time and was, himself, wounded by bullets from the mob. He wrote of the effect these deaths had upon him. “It seemed that there was a void of vacumn in the great field of human existence and a dark, gloomy chasm in the kingdom. We were alone! How cold, barren and desolate!”
Isabella Horne wrote in her diary: “I testify that Joseph Smith was the greatest prophet that lived on the earth, the Savior only, excepted. I feel greatly honored when I realize that I have had the privilege of personally

entertaining him in my home, and of ministering to his temporal needs. I heard him relate his visions. While he did so his face lighted up and such a wonderful power accompanied his testimony that none could doubt the truth of his words. I know that the principles he taught were true."
Parley P. Pratt said: "The Prophet Joseph Smith was, in person, tall and well built, strong and active. His countenance was ever mild, affable, beaming with intelligence, and there was something unusual in the penetrating glance of his eye. He interested and edified, and amused his audience; and none listened to him that were ever weary with his discourse. I have even known him to retain a congregation of willing and anxious listeners for many hours together in the midst of cold or sunshine, rain, or wind, while they were laughing one moment and weeping the next." And further; His work will live to endless ages, and unnumbered millions yet unborn will mention his name with honor." "He was a noble instrument in the hands of God, who, during his short and youthful career, laid the foundation of that kingdom spoken of by Daniel, the Prophet, which should break to pieces all other kingdoms, and stand forever." Elder Pratt said.
Such, to his intimate associates, was the Prophet Joseph Smith, through whom God gave to the world a perfect plan of life and salvation around which Joseph and Isabella, as well as thousands then and since that time, have built their lives, dedicated to obeying God's word and keeping his commandments.

The cruel martyrdom of their Prophet and his devoted brother, Hyrum, did not, however, stop the progress of the Church as those who perpetrated this atrocity assumed it would.
At the time of the death of the Prophet Joseph Smith, the people of the Church were too disorganized and upset in trying to contend with the persecutions which still beset them, to become organized immediately. The mobs would stop at nothing. They burned their houses of stored hay and grain. Many persons were thrown out of their homes or killed.
Brigham Young, of the Council of the Twelve Apostles, succeeded the Prophet Joseph Smith as leader of the Church of Jesus Christ of Latter-day Saints.

In February, 1846, Joseph Horne closed his successful mercantile business in Nauvoo, Illinois. With his family he migrated toward the west in the first company of Saints among whom was the First Presidency of the Church, also several of the twelve apostles.
At Mt. Pisgah, Iowa, on June 3, 1846, a daughter was born to Joseph and Isabella, in their wagon while they traveled. Where were the white-robed doctors, the nurses, the sanitary conditions we now have for such an event? These pioneers used faith for all their emergencies. Faith, and their own best judgement and inspiration. They named their little girl Elizabeth Ann.
The trials of muddy roads which made the wagon wheels slip and slide, even mire in the ruts already made, rains, and continual jolting in crowded wagons, some of which had to be repaired on the way, were incidents on this journey. It was long and tedious but finally they halted near Council Bluffs, on the bank of the Missouri River. Joseph went from here with the First Presidency to select a place up the Missouri River that would be the best suited to make a camp for the winter. They called the place they selected, "Winter Quarters" The winter of 1846-1847 was one of tremendous suffering and great sickness among the people there.
By the time early spring came the long anticipated journey across the plains to the West did not look too formidable. After the persecutions they had experienced, the prospect of peace and security in the valleys of the mountains seemed like a heaven within their grasp. They could build a commonwealth where land could be theirs without question: where religious worship would not stir up strife. It was a challenging motive and the people banded together, willing to suffer the hardships and sacrifice of the long, ardurous journey, the hard, difficult work, and the deprivation which they knew lay ahead in order to attain their hoped-for homes and freedom.
There were nearly four thousand people in Winter Quarters in 1846. It was there Brigham Young was appointed as President of the Twelve Apostles. The mantle of his calling, by right of the priesthood organization, fell upon

capable shoulders.
Directed by President Brigham Young the systematic movement of the thousands of Church members from Illinois and Missouri, through the great Western desert and into the sheltering privacy of the Rocky Mountains, was well under way by April 9, 1847.
It was a tremendous project, one such as few people have ever undertaken in their effort to live in freedom and safety; away from oppression and cruelty.
Brigham Young led the first company of wagons. The Second company left two months later and was under the leadership of John Taylor; Joseph Horne as Captain of the first fifty. The Captains of these groups were chosen from among the stalwart Elders of the Church, worthy men capable of assuming this great responsibility. The Captains of each fifty wagons had to make a thorough check every evening and all persons under their supervision had to be accounted for and their needs reported, as they traveled across the great plains. Under this plan the Saints felt confidence and support and were as well cared for as conditions permitted.
They left early in June, 1847. There were 1553 souls in the company; 2213 oxen, 124 horses, 587 cows, 358 sheep, 716 chickens, and some pigs.

In preparation for this journey, Joseph and Isabella had to take provisions for eight people. The food they took with them must last for eighteen months, or until their crops of the following year were harvested.

In an article, “The First Year in the Valley,” written by M. Isabella Horne, wife of Joseph, and published in the book “Faith Promoting Stories,” by Elder Preston Nibley, assistant Church Historian, we get a first hand account of some of the experiences of the pioneers in their travels from Winter Quarters to their arrival and homemaking in the Great Salt Lake Valley.

“When we left Winter Quarters in June, 1847, and commenced our journey to the Rocky Mountains, our family consisted of Mr. Horne, myself, and four children, one of whom was born at Mt. Pisgah, Iowa, after we left our home in Nauvoo. –We had three wagons with two yoke of oxen to each, which contained farm implements, seed grain, cooking utensils, a few necessary dishes, etc., clothing and provisions that must last eight people for at least eighteen months. We also brought a small cooking stove, a very rare article in the pioneer camps, and a small rocking chair. This was all the household furniture it was possible to bring.”
Isabella was a woman of great faith and courage. She knew the Lord would stand by them and she later wrote of his protective care.
Finally all was ready for the journey. Isabella writes, “My husband being Captain of the first fifty had to ride ahead of the train to locate stopping places where there was feed and water for the cattle. On such occasions my son, nine years old, drove my team with two yoke of oxen much of the way across the Plains.”
Joseph gave to those under his supervision, an assurance of confidence and safety, with as much comfort as conditions permitted.
Isabell continues: “While our company was traveling along the Platte River, a large band of Indians were camped on the opposite side. Many of them swam across the river to meet us. President John Taylor invited Mr. Horne and me to go with him and his wife to meet them. They wanted to trade buffalo robes for corn and provisions. While trading, one of the Indians took a
fancy to my baby girl and wanted me to trade her for a pony. When I refused, he brought another pony, and still another, until finally he went to get a fourth one and seemed so determined to have her that I was afraid he would steal her from my arms. Just at this time the rest of the company came up.
“While the brethren were trading with the Indian men, the squaws and children were going among our wagons, stealing cooking utensils or anything else they could get hold of, so that when we camped for the night we found that many useful articles were messing.
“At another time, while we were camping near the Platte River hundreds of buffalo crossed the river and headed directly toward the camp. The noise of the animals splashing through the water, bellowing as they

came, was terrible and caused considerable anxiety. But before reaching us they changed their course, leaving us unharmed.
“On another occasion when we were in the Black Hills, a large band of Indians placed themselves directly in our path and would not allow us to pass; they demanded corn, sugar and coffee. Some of the brethren went through the camp and collected as much as possible from our meager supply, which the Indians accepted and made no further trouble.
“When our company arrived at what was then called the Sweetwater, which was east of Green River, we met President Young and a majority of the pioneers returning to Winter Quarters for their families. Bro. John Taylor, and Bishop Hunter, who were in charge of our company, suggested that a feast be3 made in honor of the pioneers. A fat steer was bought from Bishop Hunter; dishes were unpacked and the sisters did their best possible to prepare a dinner worthy of the occasion. This was performed under difficulties as it was snowing heavily, although only September, which made camp cooking quite a task. The storm passed before dinner and the brethren cleared away the brush and improvised a rude table, and I assure you we had a feast indeed, spiritual as well as temporal. The food remaining was given to the pioneers to help them on their journey.”
These shared experiences must have made the people who participated in them feel very close. The groups going west were nearing their destination; those going eastward eager to be with their families again; to be assured that all was well with them.

Quoting again from the description given by M. Isabella Horne:
“We arrived in Salt Lake Valley in the evening of October 6, 1847, after a journey of four months. From the mouth of emigration Canyon we traveled in the dark, having no guide but the flickering light of the camp fires on Pioneer Square. Our tent was soon pitched and we thanked our Heavenly Father for preserving us on our long and arduous journey, and that we had arrived at a place of rest.”
Isabella wrote about the Pioneer Fort.
“We lived in a tent until logs could be obtained from the canyon for a house. It must be remembered that at that early day there were no saw mills; the saw pits were the only means of obtaining lumber. These were made by digging a trench ten feet long and five feet deep, above which tressels were built. The log to be sawed was laid on these tressels. One man stood on the top of the log, another in the pit, and they pulled the saw up and down. You can readily imagine that with this slow process it was a long time before we could have board floors in our houses. When we moved into our little two-roomed house, there were neither floors nor doors. We had no furniture so we had to manufacture some the best we could.
“Our bedstead was made in one corner of the room by boring holes in the logs of the house about six feet from the corner on one side, four feet on the other and two feet from the floor, into which the ends of poles were inserted, the other ends being fastened to a post set in the ground. Wooden pegs were driven in these poles and the logs of the house at regular intervals, on which strips of rawhide were stretched, crossing from side to side and head to foot. This formed quite a comfortable spring mattress upon which the bedding was placed.
“Our cupboard was made by placing a large packing box on its side upon some brackets made by fastening short poles in the wall. Shelves were put in, and these as well as other packing boxes which were brought into use as toilet table, etc., were draped with calico curtains. Tables and stools were formed from poles and boxes. These, with the little wooden rocker and cook stove completed our house furnishings.
“Our candle for light was a little grease in a saucer with a twisted rag in it. I put some lamp -black and yellow ochre into a little skim milk I obtained from a neighbor, and stained our door and window frames, using a rag for a brush, which made them look more home-like and saved considerable scrubbing.
“We had succeeded in arranging things quite comfortably when a cloud burst up City Creek Canyon and the water came rushing down covering our floor an inch or two deep. Our provisions were our first care. They must be kept dry, and used sparingly. Our rations were weighed out for a week, so much and no more.
“Segoes and wild parsnips were gathered and used as food. We did not have milk; members of the company

had lost some of their oxen while crossing the plains, and our cows had been used in their place. Graham gruel without milk or sugar was used for breakfast and supper." Isabella had four small children. We might wonder hew she, and the other mothers managed to feed their families with no milk to be had, and such a poor diet. They must have thrived on fresh, clean air, and streams of clear running water, undiluted by chlorine or other preservatives.

"The weather continued fine until March, 1848, when a storm came on and we had rain, snow and sleet continually for ten days. Our house being covered only with poles, grass and earth, it continued to rain in the house after it was fine outside. Wagon covers were fastened nearly to the roof over the head of the bed, sloping to the foot to shed the water and keep the bed dry. A large piece of table oil cloth was tacked up over the table while we ate our meals, and it was no uncommon thing to see a woman holding an umbrella over her while attending to her household duties.

"The Fort presented quite a ludicrous appearance when the weather cleared up. In whatever direction one looked, bedding and clothing of all descriptions were hanging out to dry.

"One of the greatest sources of trouble and inconvenience were the mice. The ground was full of them. They ran over us in our beds, ate into our boxes, and destroyed much valuable clothing. Various kinds of mousetraps were devised but relief was obtained only after securing a kitten from the only family of cats in the camp.

"Early in the spring a man came into the valley from California with some pack animals and brought some potatoes. Mr. Horne paid him fifty cents for four potatoes about as large as a hen's egg, from which he raised over a bushel of fine potatoes. But we could not eat them. They must be saved for seed. During that year quite a variety of good vegetables were raised. The melons, pumpkin and squash were very sweet. I made cornstock molasses in my wash boiler, also melon preserves and pumpkin sauce by boiling the juice of the melons to syrup and thickening with swuash and pumpkin.

"We had beets, turnips, carrots and onions in the garden, and, as we had been without vegetables for nearly three years, I thought I had never eaten anything so good.

"Our sugar was all gone, but about this time a man brought some in from California. I had waited with others for an hour and a half to get into the house where it was, and then could only have one pound of brown sugar, for which I paid one dollar.

"Now came the trial of our faith. We were using our last sack of flour with the prospect of a fairly good harvest, when great black crickets covered the grain and it appeared as though all would be destroyed. We were seven hundred miles from the western coast and one thousand miles from the source of supplies in the east, and the prospect was disheartening.

"Men, women and children turned out to fight the crickets. But nothing we could do seemed to stay their progress. I can truly say that during these critical times my faith that our Heavenly Father would send deliverance never wavered. In their extremity the Saints united in calling upon the Lord in mighty faith, and He came to the rescue by sending large flocks of seagulls to devour the crickets and save us from starvation. It was one of the greatest miracles of this dispensation.

"When the grain was harvested our troubles were not yet over. There were no threshing machines nor grist mills, and various methods were adopted to get the grain threshed and cleaned. Some used flails, made after the old English patterns, others would place wagon covers on the ground, put the grain upon them and have the horses and oxen tread it. The winnowing and cleaning was done by placing the wagon covers on the ground on a windy day, and pouring the grain down upon them by bucketfull from quite an elevation. As it fell the wind blew out the chaff and the grain would be comparatively clean. There was a handmill for grinding the wheat, but, of course, it was not ground very fine. Sister Lenora Taylor, wife of John Taylor, had a piece of bolting cloth about a foot and a half or two feet square, which she tacked on to a rough frame made by one of the brethren, and that answered the purpose of a sieve which went the rounds of the Fort when people were anxious to have a little fine flour for some special purpose.

"One of our greatest difficulties was to find material from which to make soap, as the cattle were so very poor.

After the harvesting was over Brother Taylor proposed that we hold a grand harvest feast of thanksgiving and praise to God for His protection and blessings over us in these valleys. A committee on arrangements was appointed. Our brethren built a large bowery which was decorated with sheaves of wheat, oats, and barley, bundles of corn and green branches.
“Tables were set the full length of the bowery. They were decorated with bunches of all kinds of vegetables that had been raised, also a few flowers, and made a nice appearance.
Pioneers and Prominent Men of Utah
US/Can 979.2 D3e p. 942

Settled near Toronto, Canada, 1818.
Family resided Farr West, Missouri; Nauvoo, Illinois.
Was in the troubles in Missouri and Nauvoo, Illinois. Left Nauvoo February, 1846.
Came to Utah Oct. 5, 1847, captain of fifty in Edward Hunter company.
Aided in exploring San Pete, Sevier, Piute and Iron counties; built the first log cabin in Parowan. School trustee; bishop's counselor; Sunday school superintendent; high priest; high counselor; patriarch. Justice of peace; city councilman and city watermaster. Captain of immigrant trains in 1862 and 1863. Superintended labor on temple block 1854-1858. Went in charge of a company of men to make cotton farms on Rio Virgin River.
Family resided Salt Lake City, Utah.
Died April 27, 1897.

Mormon Pioneer Companies 1847- 1868
US/Can 289.3016 B29lm p. 13
1847 Edward Hunter/Joseph Horne/John Taylor - Company 3

Was Temple Worker in Nauvoo Temple
(Nauvoo Temple record 183371).

Stephen HALES (1791-1846) compiled by Charles Sanford Woodward, a great grandson

Stephen Hales and Mary Ann Hales, my great grandparents were both born in England. Stephen in Rainham, Kent County, September 13, 1791. Mary Ann in Shepney on October 11, 1798. This couple emigrated to America in the year 1832. Eleven children were born to them. The children's names are: Charles Henry (my grandfather), Mary, Isabell, Stephen, George, William, Harriet, Hannah, James, Henry, William, Eliza and Caroline. Seven grew to maturity. Four died when small. Eliza died on a ship enroute to America, and was sorrowfully concealed in a watery grave. They landed in York, Canada, now Toronto, Canada on June 16, 1832. Here they resided until 1837.

The wonderful message of the Gospel first came to them and was received by a hearty welcome in the hearts and souls of the Hales family. It was given by Orson Pratt to Mary and Isabell. Orson Pratt was then called away on business but told the people that Parley, would be at the next weekly meeting to further explain the message of the new Gospel. All of the Hales family of Stephen and Mary Ann Hales were there and were greatly impressed and happy with the message of Mr. Pratt, and they left their respective churches and attended the Mormon meetings altogether.

They joined the Church in the year 1836 and in 1838 they moved with the Saints to Jackson County, Missouri. They were driven from Missouri to Nauvoo, Illinois. Here they aided in converting the deadly swamps into then the largest and most beautiful city in the State of Illinois. They also endured with the Saints, the sorrows and trouble incident to the martyrdom of the Prophet Joseph Smith and his brother Hyrum. The exodus from Nauvoo, found the Hales family ready and willing to move to the unknown west, to face the desert, Indians, privations and exposure, rather than to forsake the religion they knew to be true. While crossing the plains, the family was called upon to endure the greatest sorrow that could come to a family, that of parting with their wife and mother, who became very ill and died. She was buried on the plains.

CHARLES HENRY HALES, the eldest son of Stephen and Mary Ann, our grandfather, met Julia Ann Lockwood in Quincy, Illinois, and married her on October 30, 1839. One child was born at this place. Julia Ann, George, Gillit and Isabell were born in Nauvoo. Charles Henry and Joseph L. were born in Garden Grove, Iowa. They left Garden Grove in the spring of 1852 and arrived in Salt Lake in September 1852. John T. was born February 1853, being their first child born in Utah. They lived in Salt Lake the winter of 1853, then moved on a farm in Big Cottonwood in the spring of 1854. Here two children were born, Frederick and William. They lived in Cottonwood until the year 1858, when they moved to Spanish Fork, there three more children were born, Josephine, Hyrum and Harriet.

Grandfather Hales married a second wife April 17, 1857, GRANDMOTHER FRANCES BRUNYER. Of this union, thirteen children were born, eight boys and five girls. Their names are, Lucy Amelia, Mary Ann, James Larence, Alma Charles, CAROLYNE ELMIRA, Franklin Henry, Harmon Brunyer, Edward Moroni, Joseph Mathew, Richard Smith, Sarah Jane, Hannah Pamalia and Daniel Wells. Farming was grandfather's principal occupation. He was also a mason by trade. He was very prominent in the building of Spanish Fork. He was a school trustee for ten years. He was a director of the Spanish Fork Co-op. Board for a number of years. He contracted and bui8lt the City Hall in the fall of 1876. He also took an active part in church affairs, and was a staunch observer of the Word of Wisdom, and was strongly attached toe the leaders of the Church, exemplary before his family. He was a member of the Spanish Fork Choir for 20 years, and as they had no music, Grandfather played the

Flute to accompany the singing. He was always ready to help for the betterment of the community. He lived and died a faithful Latter Day Saint. He died on the 1st of July at the age of 72 years and was buried on the 3rd of July 1889 in the Spanish Fork City Cemetery. He was the father of 25 children, 24 survived

him, and 47 grandchildren and 19 great grandchildren. He lived for the purpose, which was the advancement of

the truth, but sacred and sectular. He was missed greatly because of his usefulness and kindness. His memory will always be cherished by those who knew him for his unfaltering faith both in times of trial and prosperity.

Battle of Crooked River

Selections from Windows: A Mormon Family

Skyline Printing, 1985

Selections from the autobiographies of Mary Isabella Hales, Charles Henry Hales, Stephen Hales and from the biography of Harriet Hales in Kenneth Glyn Hales, comp. and ed., Windows: A Mormon Family

AUTOBIOGRAPHY OF CHARLES HENRY HALES

[The oldest child of Stephen and Mary Ann Hales, Charles Henry Hales wrote his biography which is recorded on page 208 of the record of the Second Quorum of Seventies as follows:]

I, Charles H. Hales, was born in the parish of Rainham, county of Kent, England on the seventeenth of June 1817. I was educated and raised under the doctrines of the Church of England. I was baptized in infancy and had godfathers and godmothers to stand responsible for my conduct until I arrived at the age of fourteen. At this age they were no longer held responsible since those being confirmed took the responsibility upon themselves. I did not receive this ordinance myself, since I was not quite old enough to when the bishop visited our parish for confirmation it was established by law that the bishop should visit each parish twice in seven years. At this time all those who had arrived at the age of fourteen were confirmed while the remainder waited for the next term. I was one that had to wait on account of my age, but before the next term my father with his family emigrated to upper Canada in North America. This was in the year 1832.

My father was a boot and shoe maker by trade and he taught me the same business until I was fifteen years of age. I was somewhat adverse to this trade, and when we came to Canada I was permitted to follow any occupation I chose. Accordingly I chose to follow farming which I did until after the time I embraced the everlasting gospel. My father was a professor of religion. He was called a Wesleyan Methodist when we came to Canada, and continued the same faith until Elder Parley P. Pratt came into the providence of Upper Canada and proclaimed the everlasting gospel. I had never embraced any of the systems of the present age, but had been greatly addicted to the reading of the old and new testament. I was subject to many serious reflections and wonderings as to why we had not apostles and prophets on the earth at the present age as was true in former ages. Since I was destitute of the priesthood I could not understand the scriptures. I always endeavored to be honest in my dealings with my fellow men. I had been trained to observe the sabbath very strictly and to be upright and honest in all things; principles which I always endeavored to inculcate and practice according to the knowledge we had of right and wrong.

I embraced the everlasting gospel in the month of June 1836. I was baptized by Parley P. Pratt and confirmed by Elders Orson Hyde and Parley P. Pratt in the fall of the same year. After embracing the truth I went on a visit to Kirtland, Ohio where the church as a body was located. Here I first became acquainted with Joseph Smith the Prophet and Seer of this last dispensation. I also became acquainted with his father, Joseph Smith, Sr., the Patriarch of the Church for I received my patriarchal blessing. I stayed in Kirtland till spring, and then returned to Canada. I was well pleased with my visit, and had heard many good instructions in the house of the Lord. The same year I left Kirtland, I was ordained a priest in the Aaronic priesthood at conference held in Scarborough Township in December 1837. I was then sent out to preach with Brother Eli Maginn who had been ordained a priest at the same conference. We continued to preach until spring at which time the word of the Lord through his servant Joseph was for the saints to sell their farms and move to the state of Missouri. Accordingly, we gathered a small company together, and after selling our farms, started our journey on the twentieth of March in 1838.

We had a very tiresome journey since we started just as the roads were breaking up in the spring. We arrived in the state of Missouri in the early part of June, coming to a place called Huntsville. We stayed a short time, since we found quite a big branch of the church there. Some of our company concluded to buy and settle there which they did. I stayed with my father, and went to work for a few months here. I first became acquainted with Julia Ann Lockwood at this place. She was the daughter of Joseph and Annis Lockwood, and was a member of the Church of Jesus Christ of Latter-day Saints.

Sometime in the month of September, I started for Far West, but on coming to DeWitt I was requested to stay by George M. Hinkle, who was president of the Branch. I was asked to assist them in defending the place as they were threatened with the mob. I did so, although the first time the mob came to make an attack on us we were but 23 in number while they numbered from 150 to 175. I stayed in DeWitt until the brethren were counseled to leave. Joseph Smith, Hyrum-his brother, and many other brethren came to assist us from Far West. I did not leave DeWitt quite as soon as the rest of the brethren as I stayed behind to assist one of my Canadian brethren, who was not quite ready when the rest were. We, however, calculated to overtake them soon, but one of his horses gave out, and he was compelled to stay. I was then under the necessity of going to Far West on foot, and alone, since he, himself, gave up the idea of going.

The first day I lost my way as I crossed the prairie of the Big Mound. I continued traveling till night, not knowing but that I was on the right road. On coming to a cultivated field I found a man putting up corn. I inquired if I could stay with him for the night. He made no reply, but asked me if I was a Mormon. I replied in the affirmative. He then told me that I could not stay with him, and further told me that I was greatly out of my way for Far West. I then told him that I was a perfect stranger in the county, that I had lost my way, that my feet were much torn by my boots, and that it was now sunset, and I could not go any further. He then said, as a reason for not keeping me, that during our difficulties in DeWitt, he had himself entertained seventeen of the mob, and that he had sworn never to keep a Mormon. He did, however, tell me where I could stay for the night.

In the morning I started again for Far West, and arrived there in October. I arrived just a few hours before the Crooked River Battle. I was one of the company engaged in that affair, although I was lame and tired. I borrowed a horse and a gun, (for I had neither) and went to defend my brethren. I saw Brother [Patrick] O'Banion when he fell. Soon after the battle the governor's troops came to Far West, and demanded every man that was engaged in the Crooked River Battle. At this time, we were under the necessity of having our houses and grain burnt and our cattle driven off, or else if we stood up for our rights and defended ourselves like men and saints of the Most High we must be hunted by an authorized mob and be driven from our homes and families, or be killed, just as they pleased.

As soon as we learned their intentions were to take every man that was in the Crooked River Battle we all started for Illinois, going by the way of Diahman, [Adam-ondi-Ahman] since we were surrounded on every other side. Before we arrived at Diahman my horse gave out, so the brethren counseled me to stay in Diahman as I was not known by any of the mob in that county. Accordingly I stayed till the arms were given up and the brethren returned again to Far West.

I then went to Fort Leavenworth and worked until spring. Then I left the fort and came to Quincy, Illinois. Here I married Julia Ann Lockwood on the last day of October 1839. On the following year on the twenty-seventh of November, my eldest daughter was born which we called Eliza Ann.

The next April I left Quincy and went on a mission in company with Elder Andrew Hamilton to the southern part of the state of Illinois. We baptized some and left quite a number believing. After I came back I continued to live in Quincy till next spring when I moved with my family to the city of Nauvoo.

As soon as I arrived in Nauvoo I joined the brass band and continued to play with them at every public festival. We played for the Nauvoo Legion, for the dedication of the Seventies Hall, and for the laying of the capstone of the Lord's House. The first summer after I arrived at Nauvoo, in the month of June, my second daughter was born which we named Julia Ardena. This was June 1842 and in the month of March 1844 my wife delivered of a son which we called George.

In the fall following, at the October conference, I was ordained one of the Seventies and was organized in the Second Quorum. On the twenty-third of December 1845 we were called to go into the temple to receive our endowments. We were fully satisfied that the present organization of the church is as it should be, and that the priesthood is again restored to man on the earth with all its attendant gifts and blessings as in ancient days, that all men must sooner or later bow to that priesthood, held by the church of Jesus Christ of Latter-day Saints. We knew that Joseph Smith was the instrument in the hands of God in bringing forth the fullness of the gospel and that he lived and died a prophet of the Most High God, sealing his testimony with his blood as did the ancient prophets and apostles.

(After crossing the plains with the saints, Charles Henry Hales made his home in Spanish Fork, Utah where he became a prominent builder and farmer. He married a second wife, Frances E. Brunyer, on October 31, 1856 at Salt Lake City. He was the father of twenty-five children by his two wives and is the ancestor of the Spanish Fork branch of the Utah Hales family. Charles Henry Hales and his two wives are buried in the Spanish Fork, Utah cemetery.

Harriet Hales was born in Kent, England, on June 10, 1824, the daughter of Stephen and Mary Ann Hales. In June of 1832 the family, then consisting of the parents; five boys, Charles, George, Stephen, Henry William and Elias, and two girls, Isabella and Harriet; emigrated to Canada. They sailed on a ship and the voyage took them eleven weeks. The subject of this sketch spent her eighth birthday anniversary on the ocean had the sad experience of seeing one of her brothers, Elias, buried at sea.

They settled in Toronto Canada. Here the family joined the Mormon Church. When they were first invited to attend a Mormon meeting the father agreed to go to the service but he said he would soon knock that into a cocked hat. However, before the service was over he knew that he had found the truth. Soon after this the whole family was baptized.

In the spring of 1838 they started by team to join the body of the saints at Far West, Missouri, arriving in the fall of the same year. While at Far West they endured the persecutions by the mobs with the rest of the Saints. It was here they met the prophet Joseph Smith. After their expulsion from Missouri they moved to Quincy, Illinois. There on October 31, 1839, Harriet married John Ellis, a native of Canada, who had joined the church and emigrated to Quincy.

Four child were born to Harriet and John Ellis while they lived in Quincy; namely, Mary Ann, Hanna Isabella, Stephen Hales and John Henry. In 1842 they moved to Nauvoo where they lived until the expulsion of the Saints by the mob.

Harriet's father and mother joined them commence the journey across the plains. One day the oxen strayed away, and Harriet's father went in search of them. He became fatigued and reaching a spring of water, drank from it. It was later learned that the water was poisoned, and it caused his death. His wife, Mary Ann, started the journey, but she also died while crossing the plains. They started for the Rocky Mountains in the spring of 1851, and it is believed that they were in John Taylor's company. Harriet's younger brother, Henry, and his family were also in the same company. They arrived in Salt Lake Valley in September of 1851. Harriet's sister Isabella's two sons, Joseph and Henry Horne, met them in Parley's Canyon and took them to the Horne Home.

Isabella and her family had come west with the second company of pioneers in 1847.

After resting a few days they went on to Bountiful where they proceeded to make a home. Four months after their arrival a babe girl was born to the family, and she was named Harriet Louisa. They built a one room log house in which they lived for a number of years. Later, in about 1867, they built a four room adobe house. It was located a quarter of a mile south of the Wood's Cross depot. It was quite a roomy house with a large attic, and was built on their homestead. Six more children were born to the family; Joseph Ezra, Sarah Ann, Elizabeth Jane, Laura Victoria, Charles William, George Franklin (who only lived one year), and James (who died at ten months).

The family engaged in stock raising. They kept a little flock of sheep to supply wool for clothing. The wool was prepared for use by the industrious mother. She sewed for her family by hand, even making trousers for her husband and sons. She also made them straw hats by braiding the straw and sewing the braids together. They made their own soap and candles. When the grain was ready for harvest it was cut and cradled by hand. During the harvest when the men worked hard Harriet prepared lunches and a cool drink and sent them to the fields during the morning and afternoon. They raised sugar cane and had a molasses mill on the bench land farm. This mill was one of the first in Bountiful. Youngsters came from miles around with their pails to get the skimmings to make candy.

The Ellis home was a hospitable one. The mother, and subject of this sketch, was a capable, refined woman, and her husband was a happy, jovial man who loved young people. Naturally their fireside was often the scene of social gatherings. These two often sang together for the entertainment of their family and friends. Singing school was often held in their home.

Tragedy struck the family when the father died, after a severe illness of several months duration. He left his widow and ten surviving children. Some of the cattle and property were sold to pay the doctor bills. The mother kept her family together, and in spite of her strenuous household duties, she always found time to take an active part in church affairs. She was a Sunday School teacher for twenty-five years, and when the Relief Society was organized she served as treasurer of the ward organization. She pieced several quilt tops for the Relief Society; she was a very fine needle woman.

She was matron at the Deseret Hospital for about two years. In 1897 she went to live with her youngest daughter, Laura, and she made her home there until her death on May 24, 1910, after having been a widow for thirty-nine years. AUTOBIOGRAPHY OF MARY ISABELLA HALES

(From Mary Isabella Hales' Journal):

I was born on the 20th of November, 1818, in the town of Rainham, county of Kent, England. I am the daughter of Stephen and Mary Ann Hales, and am the eldest daughter of a large family. My parents were honest, industrious people; and when very young I was taught to pray, to be honest and truthful, to be kind to my associates, and to do good to all around me. My father was of the Methodist faith, but my mother attended the Church of England. As I was religiously inclined, I attended the Methodist Church with my father, who was faithful in the performance of his religious duties, although he never became a very enthusiastic Methodist.

In the year 1832, when I was in my thirteenth year, there was great excitement in the town where I lived, over the favorable reports that were sent from Van Diahaan's land, and the great inducements held out to those who would go to that country. My father and mother caught the spirit of going, and began to make preparations for leaving England. Before arrangements had been completed for us to go, however, letters were received from Upper Canada, picturing, in glowing terms, the advantages of that country. My father changed his mind immediately and made arrangements to emigrate to the town of York, afterwards called Toronto. Accordingly, on

the sixteenth day of April, 1832, our family, consisting of my parents, five sons, myself and a younger sister, bade adieu to England. We had a tedious voyage of six weeks across the ocean, and my mother was sick during the entire voyage. During the passage across there were three deaths on board--one of the three being my brother Elias, whom we sorrowfully consigned to a watery grave.

Our ship anchored at Quebec in May, and after a tedious passage up the St. Lawrence bysteamer, we landed in safety at the town of York, June 16, thankful that we were at our journey's end. Here we were in a strange land. And to our dismay, we found that the cholera was raging fearfully in that region; but through all of those trying scenes the Lord preserved us in health.

In the spring of 1833 we removed into the country about eight miles, to a place located in the township of York, and in the spring of 1834 I attended a Methodist camp-meeting in that neighborhood, where I formed the acquaintance of Mr. Joseph Horne, who is now my husband.

The most of the time for the next two years I lived in service in the city of Toronto, going once in three months to visit my parents. On the ninth day of May, 1836, I was married to Mr. Horne. He owned a farm about one mile from my father's house, and I removed to his residence soon after our marriage. I now felt that I was settled in life, and, although I had not been used to farm work, I milked cows, fed pigs and chickens, and made myself at home in my new situation, seeking to make my home pleasant for my husband, and working to advance his interests. About the first of June, of that year, report came to us that a man professing to be sent of God to preach to the people would hold a meeting about a mile from our house. My husband decided that we should go and hear him. We accordingly went, and there first heard Elder Orson Pratt. We were very much pleased with his sermon. Another meeting was appointed for the following week, and Elder Pratt told us that business called him away, but his brother, Parley P. Pratt, would be with us and preach in his stead. I invited my father to go with us to hear him, and the appointed evening found all of his family at the "Mormon" meeting.

Elder Pratt told us that God was an unchangeable being--the same yesterday- today, and forever--and taught us the gospel in its purity; they showed from the Bible that the gospel was the same in all ages of the world; but many had wandered from God and the true gospel, and that the Lord had sent an angel to Joseph Smith, restoring to him the pure gospel with its gifts and blessings. My father was so delighted with the sermon that he left the Methodist Church and attended the "Mormon" meetings altogether; and in a short time every member of his family had received and obeyed the gospel.

This made quite a stir among the Methodists. One of the class leaders came to converse with us, and used every argument he could to convince us that Mormonism was false, but without avail. "Well," said he, finally, "there are none but children and fools who join them," and left us to our fate. In July (1836) I was baptized by Orson Hyde, and ever after that our house was open for meetings, and became a home for many of the elders. In the latter part of the summer of 1837 I had the great pleasure of being introduced to, and entertaining, the beloved prophet, Joseph Smith, with Sidney Rigdon and T. B. Marsh. I said to myself, "O Lord, I thank thee for granting the desire of my girlish heart, in permitting me to associate with prophets and apostles." On shaking hands with Joseph Smith, I received the Holy Spirit in such great abundance that I felt it thrill my whole system, from the crown of my head to the soles of my feet. I thought I had never beheld so lovely a countenance. Nobility and goodness were in every feature.

The saints in Kirtland removed in the following spring to Missouri. We started from Canada in March, 1838 with a small company of saints. The roads were very bad, as the frost was coming out of the ground, consequently I had to drive the team during a great portion of the journey, while my husband walked. On arriving at Huntsville, one hundred miles from Far West, we found several families of saints, and tarried a short time with them. There I was introduced to the parents of the prophet, and also to his cousin, George A. Smith. At a meeting held in

that place I received a patriarchal blessing from Joseph Smith, Sr. He told me that I had to pass through a great deal of sickness, sorrow and tribulation but "The Lord will bring you through six troubles, and in the seventh He will not leave you;" all of which has verily been fulfilled.

[Mary Isabella Hales Horne, with her husband and family, reached Far West in August of that year, and received their full share of the privations incident to the settlement of that city, and also a full share of exposure, sickness and peril incident to the expulsion of the saints from Missouri. Finally thereafter they gathered to Nauvoo.] AUTOBIOGRAPHY OF STEPHEN HALES

[Stephen Hales, third child and second son of Stephen and Mary Ann Hales, records the following biography in the Second Quorum of Seventies records:]

I, Stephen, son of Stephen and Mary Ann Hales was born in England, Rainham parish, county of Kent, in the year of our Lord 1820. My father was a professor of religion. When I was eleven years old, my father removed to America, with all his family. We located in Canada.

We all tarried there five or six years when Parley P. Pratt came and preached to the people where my father resided. In a short time my father and mother united themselves with the Church of Jesus Christ of Latter-day Saints and removed to the place of gathering in Far West, Caldwell County, Missouri. At the age of eighteen I was baptized by Elder Hunter in Daviess County, Missouri. [Stephen Hales was caught up in the activities of the saints to protect themselves from the spirit of mob-fever that was rampant in Missouri during these trying times. No doubt Governor Bogg's "extermination of the Mormons" order caused some of this activity. The Haun's Mill massacre where wives and children of many of the saints were killed also led to protective feelings among the saints. Stephen's story continues:]

A number of the brethren started off on an expedition and I with the rest, to search out the designs of the mob. We came to the place where they had camped the night before where they had buried a cannon. I found the cannon and some powder and balls. And, from there we returned home to our city.

In a short time, I heard the mob was letting the brethren's fences down and turning the cattle into the corn fields. A small number of the brethren including myself went in search of them. We left our homes about the twelfth hour of the night. About the break of day we found the mob, encamped on a small stream called the Crooked River. We marched down in battle array. Their guard shot one of our men and a number of our men shot their guns at him. The mob fired on us and we returned the compliments. We returned home with three killed and six wounded and a short time later left our homes as exiles and came to Quincy, Adams County, Illinois. We resided there four years and came to Nauvoo in the twenty-fourth year of my age.

I was ordained into the Quorum of Seventies under the hands of President Joseph young and Isaiah Butterfield. I was united to the Second Quorum of Seventies and by the assisting grace of God, I shall try to stand in my lot and station as long as I live on the earth. And, when I leave this world of trouble, I hope to meet my brethren in the next better world and praise God through all eternity.

(Stephen Hales married first Eveline Lydia Carter, daughter of Simeon Doget Carter and Lydia Henyon Carter at Nauvoo, Illinois on October 16,1842. He married second Henrietta Heyes, daughter of Samuel Heyes and Nancy Ann Delgarn Heyes, on December 23, 1851. Stephen was the father of fourteen children by his two wives. He and his wives are buried in the Bountiful, Utah cemetery.)

view all 34
Charles Henry Hales's Timeline
1817

June 17, 1817
Birth of Charles
Rainham, Kent, England
August 17, 1817
christened on 8/17/1817
Rainham, Kentshire, England
August 17, 1817
christened on 8/17/1817
Rainham, Kent, England
August 17, 1817
christened on 8/17/1817
Rainham, Kent, England
August 17, 1817
christened on 8/17/1817
Rainham, Kent, England
1840
November 27, 1840
Age 23
Birth of Eliza Ann Ogilvie
Quincey, Adams, Illinois
1842
July 17, 1842
Age 25
Birth of Julia Ardena Rickards
Nauvoo, Hancock County, Illinois, United States
1844
March 19, 1844
Age 26
Birth of George Gillett Hales
Nauvoo, Hancock County, Illinois, United States
1846
June 4, 1846
Age 28
Birth of Mary Isabella Berry
Garden Grove, Decatur County, Iowa, United States

Life Sketch

STEPHEN HALES 1791-1846

Stephen Hales was born September 10, 1791 in Stockbury, Kent, England. He was the son of Stephen and Margaret Waterman Harbour Hales. Stephen (his father) was the son of Stephen (his grandfather) and Ann Clinch Hales. (Ann Clinch died and Stephen married Sarah Wells and their son Henry is the father of Mary Ann). Margaret Waterman (his mother) was previously married to John Harbour who was hanged April 5, 1786 at Penenden Heath for stealing two cows and a calf from a farmer named Luck, leaving Margaret a widow. She then married Stephen Hales on September 9, 1789.

Stephen married Mary Ann Hales on August 31, 1816 at Rodmersham, Kent, England. Mary Ann was born October 10, 1799 in Minster, Isle of Sheepey, Kent, England and christened there October 11, 1799. Stephen and Mary Ann Hales were cousins having a common grandfather, Stephen Hales, but different Grandmothers, Mary Ann's being Sarah Wells Hales (as noted above). Their son Henry was Mary Ann's father, and her mother was Hannah Kidney Hales.

Stephen, was a boot and shoe maker by trade and a Wesleyan Methodist, "faithful... but not enthusiastic" according to daughter Isabella (Horne). Mary Ann attended the Church of England.

In 1832 there was great excitement about Van Diemen's land (now Tasmania) with great inducements to move there. The Hales were preparing to go when they got letters from Upper Canada picturing it in glowing terms and Stephen changed his mind. So the family of Stephen and Mary Ann, their five boys, Charles, Stephen, George, Henry William, and Elias (who died at sea), and two girls, Isabella and Harriet, immigrated to Canada in June of 1832 settling in the area of York (Toronto).

In 1836 Orson and Parley Pratt came to Canada preaching the restored gospel and the whole family joined the church although Stephen was reported as saying to the family when he agreed to attend the first meeting "I'll knock that (the sermon) into a crooked hat." But he was so pleased with the Mormon sermon by Parley P. Pratt he left the Methodist church. It caused quite a stir and leaders came to convince the family Mormonism was false, and when they failed, one left saying "Well, there are none but children and fools who join them." In 1836 the whole family was baptized.

In 1837, Mary Isabella had the opportunity of meeting and entertaining the Prophet and Sidney Rigdon and Thomas Marsh. Isabella noted, "On shaking hands with Joseph Smith, I received the Holy Spirit in such great abundance that I felt it thrill my whole system, from the crown of my head to the soles of me feet. I thought I had never beheld so lovely a countenance. Nobility and goodness were in every feature."

In 1838 the whole family moved to Far West, Missouri. There Stephen and Mary Ann had the opportunity to meet and hear the prophet preach. Brothers Charles and Stephen were ordained to the Quorum of Seventy, and both fought at the Battle of Crooked River in 1838. When the saints were finally driven out of Missouri, the Hales family moved to Quincy, Illinois, and some later to Nauvoo including Stephen and Mary Ann. Several of the family along with their parents were endowed and sealed in the Nauvoo Temple. Stephen and Mary Ann were endowed on December 31, 1845.

Sometime later Stephen and Mary Ann, and Henry and his family joined sister Harriet and family, who lived in Quincy, to make plans to emigrate to the Rocky Mountains. Henry than took his parents to Fort Madison. One day Stephen and Henry went in search of stray oxen, became fatigued and both drank from a poisoned spring. Both became ill but Stephen died and was buried at Fort Madison, October 5, 1846. In the spring of 1851 many of the family including Mary Ann began the trip west in John Taylor's company. Mary Ann died crossing the plains near Council Bluffs and was buried at Ancient Bluffs ruins in Nebraska.

Taken from The Women of Mormondom by Edward Tullidge, the chapter by M. Isabella Hales Horne and Windows, the Hales family history by Kenneth Glynn Hales, and Henry William Hales own story.

Compiled by Jane Watson Hales

Stephen and Mary Ann Hales Sealing Ordinance

The following notes from the Prophet Brigham Young would suggest that Stephen and Mary Ann Hales were in attendance with a crowd of others, at the Nauvoo temple on this day that Brigham Young announced that the Nauvoo temple would be closed (Feb 3 1846). Note that Stephen and Mary Ann did received their Sealing ordinance in the Nauvoo Temple on Feb 4th 1846, (one day after the temple was originally announced to be closed). Their strong desire to have this ordinance completed before leaving Nauvoo was providential. They had sacrifice much and had labored to build this temple with their own hands, faith and devotion. This few days extension of temple ordinances became a tender mercy to them from a loving Father in Heaven. The following day, Stephen and his wife Mary Ann were able to kneel in person, (in mortality) and hold hands across the sacred alter as the powerful words of the Sealing ordinance were pronounced by one holding the restored priesthood keys. This was fortuitous, because Stephen died shortly after leaving Nauvoo with his wife and family and Mary Ann also would die before reaching their destination of the Salt Lake Valley.

(From Brigham Young's Journal as quoted in Doctrine and Covenants Teacher's Manual, p.192,193)
"This morning there was an immense crowd at the reception room waiting for admission. … One hundred twenty-one persons received ordinances" (History of the Church, 7:565).
"Such has been the anxiety manifested by the saints to receive the ordinances [of the Temple], and such the anxiety on our part to administer to them, that I have given myself up entirely to the work of the Lord in the Temple night and day, not taking more than four hours of sleep, upon an average, per day, and going home but once a week.
"Elder Heber C. Kimball and the others of the Twelve Apostles were in constant attendance but in consequence of close application some of them have had to leave the Temple to rest and recruit their health" (History of the Church, 7:567).
Persecution against the Saints increased in January 1846. Early in February 1846, President Young announced that ordinances in the temple would cease so the Saints could leave Nauvoo. However, those who had not yet received the ordinances were not willing to depart. President Young recorded the following on 3 February 1846:
"Notwithstanding that I had announced that we would not attend to the administration of the ordinances, the House of the Lord was thronged all day, the anxiety being so great to receive, as if the brethren would have us stay here and continue the endowments until our way would be hedged up, and our enemies would intercept us. But I informed the brethren that this was not wise, and that we should build more Temples, and have further opportunities to receive the blessings of the Lord, as soon as the saints were prepared to receive them. In this Temple we have been abundantly rewarded, if we receive no more. I also informed the brethren that I was going to get my wagons started and be off. I walked some distance from the Temple supposing the crowd would disperse, but on returning I found the house filled to overflowing.
"Looking upon the multitude and knowing their anxiety, as they were thirsting and hungering for the word, we continued at work diligently in the House of the Lord. Two hundred and ninety-five persons received ordinances" (History of the Church, 7:579).

[Above quotes taken from Doctrine and Covenants Teacher's Manual, p.192,193]

Notes by Mark B. Hales taken from LDS Family Search web site:
Stephen Hales and Mary Ann Hales
Endowed 18-Dec-1845 (Nauvoo temple register p.79)
Sealed 4-Feb-1846 (Nauvoo temple register 25163 pt. 4, p.535)
Stephen died 5 Oct 1846 Fort Madison Iowa (drinking from pool thought to be poisoned by mob)
Together Stephen and Mary Ann had 11 children, 5 died in infancy

Son (Charles Henry) was endowed 23-Dec-1845

History of Harriet Hales Ellis written by Sylvia Barlow, granddaughter

Harriet Hales was born in Kent, England, on June 10, 1824, the daughter of Stephen and Mary Ann Hales. In June of 1832 the family, then consisting of the parents; five boys, Charles, George, William, Stephen and Henry; and two girls, Isabella and Harriet; emigrated to Canada. They sailed on a ship, and the voyage took them eleven weeks. The subject of this sketch spent her eighth birthday anniversary on the ocean. She had the sad experience of seeing one of her twin brothers, William, buried at sea.

They settled in Toronto, Canada. Here the family joined the Mormon Church. When they were first invited to attend a Mormon meeting the Father agreed to go to the service, but he said that he would soon knock that into a cocked hat. However, before the service was over he knew that he had found the truth. Soon after this the whole family was baptized.

In the spring of 1838 they started by team to join the body of the Saints at Far West, Missouri, arriving in the fall of the same year. While at Far West they endured the persecutions by the mobs with the rest of the Saints. It was here they first met the Prophet Joseph Smith. After their expulsion from Missouri they moved to Quincy, Illinois. There, on October 31, 1839, Harriet married John Ellis, a native of Canada, who had joined the Church and emigrated to Quincy.

Four children were born to Harriet and John Ellis while they lived in Quincy; namely, Mary Ann, Hannah Isabella, Stephen Hales and John Henry. In 1842 they moved to Nauvoo where they lived until the expulsion of the Saints by the mob.

Harriet's father and mother joined them to commence the journey across the plains. One day the oxen strayed away, and Harriet's father went to search for them. He became fatigued, and reaching a spring of water, he drank from it. It was later learned that the water was poisoned, and it caused his death. His wife, Mary Ann, started the journey, but she also died while crossing the plains.

They started for the Rocky Mountains in the Spring of 1851, and it is believed that they were in John Taylor's company. Harriet's younger brother, Henry, and his family were also in the same company. They arrived in Salt Lake Valley in September of 1851. Harriet's sister, Isabell(a)'s two sons, Joseph and Henry Horn(e), met them in Parley's Canyon and took them to the Horn(e) home. Isabell(a) and her family had come west with the second company of pioneers in 1847.

After resting a few days they went on to Bountiful where they proceeded to make a home. Four months after their arrival a baby girl was born to the family, and she was named Harriet Louisa. They built a one room log house in which they lived for a number of years. Later, in about 1867, they built a four room adobe house. It was quite a roomy house with a large attic, and was built on their homestead which was located a quarter of a mile south of the Woods Cross depot. Six more children were born to the family, Joseph Ezra, Sarah Ann, Elizabeth Jane, Laura Victoria, Charles William, George Franklin (who lived on year), and James (who died at ten months).

The family engaged in stock raising. They kept a little flock of sheep to supply wool for clothing. The wool was prepared for use by the industrious mother. She sewed for her family by hand, even making trousers for her husband and sons. She also made them straw hats by braiding the straw and sewing the braids together. They made their own soap and candles. When the grain was ready for harvest it was cut and cradled by hand. During the harvest when the men worked hard Harriet lunches and a cool drink and sent them to the fields during the morning and afternoon. They raised sugar cane and had a molasses mill on their bench land farm. This mill was one of the first in Bountiful. Youngsters came from miles around with their pails to get the skimmings to make candy.

The Ellis home was a hospitable one. The mother, and subject of this sketch, was a capable, refined woman, and her husband was a happy, jovial man who loved young people. Naturally their fireside was often the scene of social gatherings. These two often sang together for the entertainment of their family friends. Singing school

was often held in their home.

Tragedy struck the family when the father died, after a severe illness of several months duration. He left his widow and ten surviving children. Some of the cattle and property were sold to pay doctor bills. The mother kept her family together, and in spite of her strenuous household duties, she always found time to take an active part in Church affairs. She was a Sunday School teacher for twenty-five years, and when the Relief Society was organized she served as treasurer of the ward organization. She pieced several quilt tops for the Relief Society organization. She was a very fine needle woman.

She was matron of the Deseret Hospital for about two years. In 1897 she went to live with her youngest daughter, Laura, and she made her home there until her death on May 24, 1910, after having been a widow for 39 years. She had 101 grandchildren, 205 great-grandchildren, and 38 great-great-grandchildren.

Written by Sylvia Barlow, a granddaughter, and originally typed by Veoma M. Stahle, a great-great-granddaughter.

19. Great-great-grandmother KWJW-3Z9

Mary Ann Hales

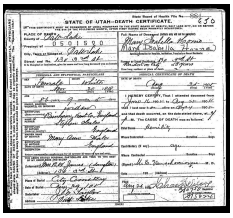
1799-1851

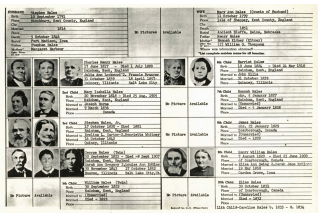


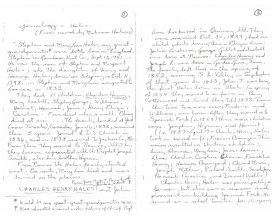
Mary Ann Hales was born on 11 October 1799 in Isle of Sheppey, Kent, England, United Kingdom and died on 9 August 1851 in Morrill, Nebraska, United States. Mary Ann Hales was married to Stephen Hales III.

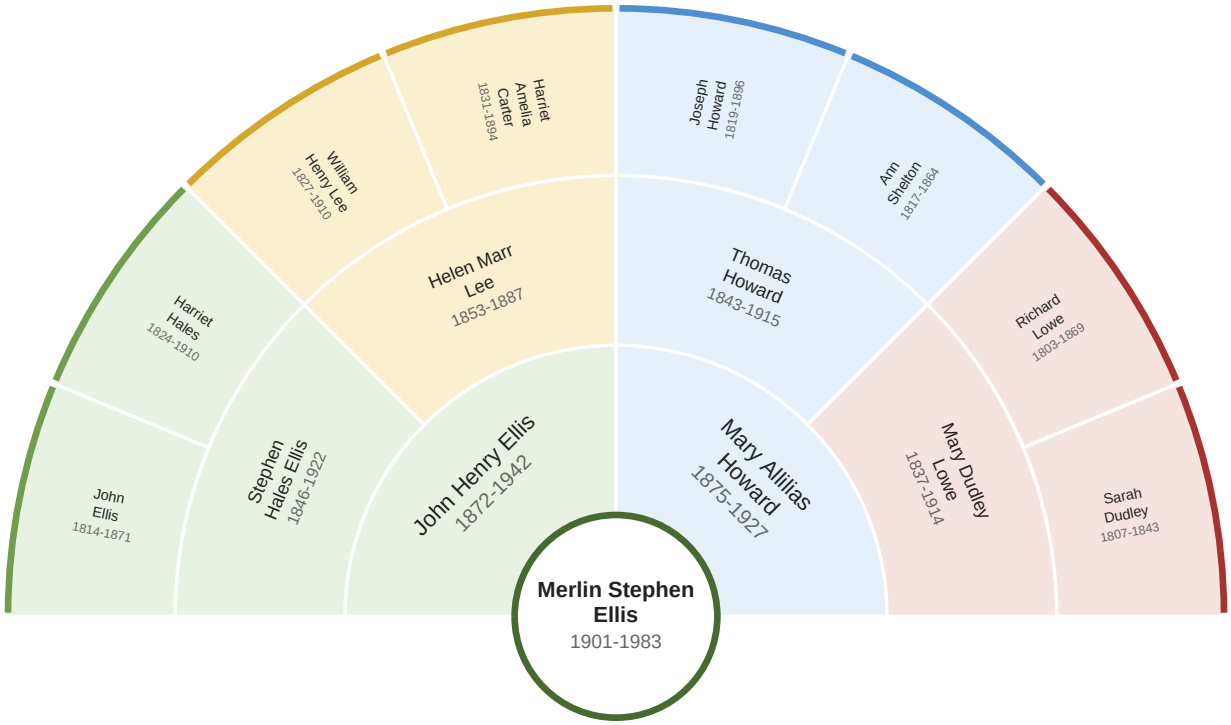
Mary Ann Hales 1799-1851
Harriet Hales 1824-1910
Stephen Hales Ellis 1846-1922
John Henry Ellis 1872-1942
Merlin Stephen Ellis 1901-1983









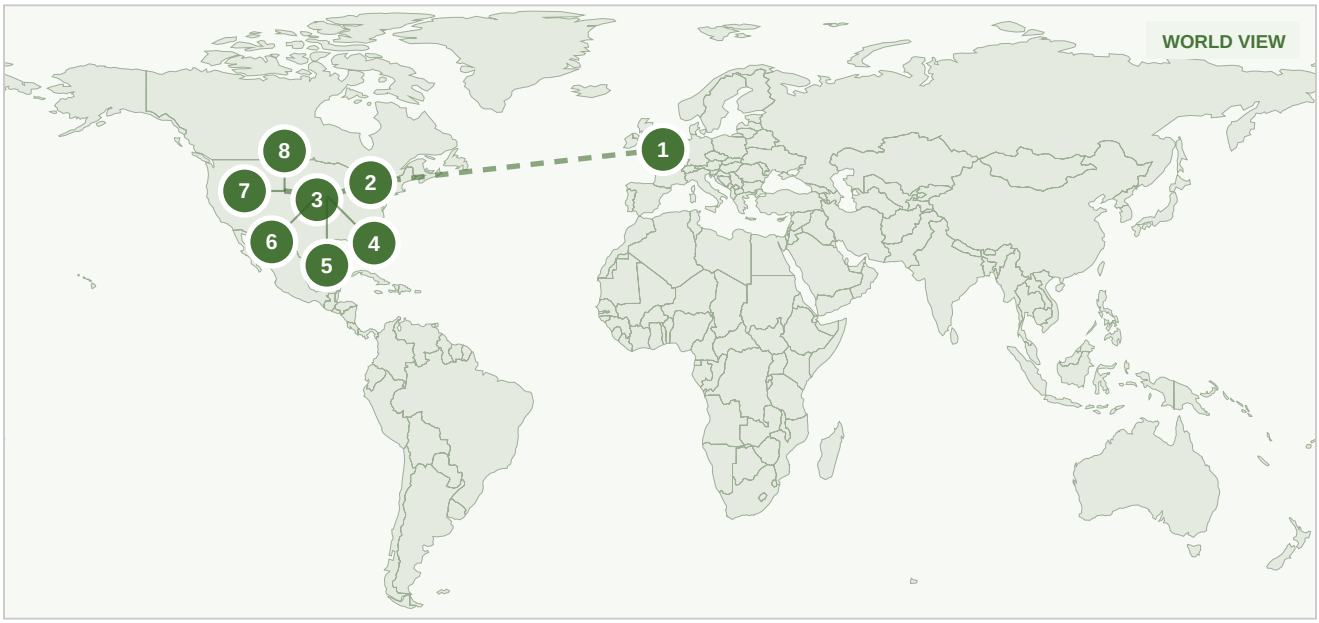


LIFE JOURNEY

Mary Ann Hales

1799-1851

Known places and dated events recorded in FamilySearch



TIMELINE

1 **11 October 1799**
Birth
Isle of Sheppey, England, Great Britain

2 **16 April 1832**
Immigration
Toronto, Ontario, Canada

3 **1836**
Immigration
Far West, Missouri, United States

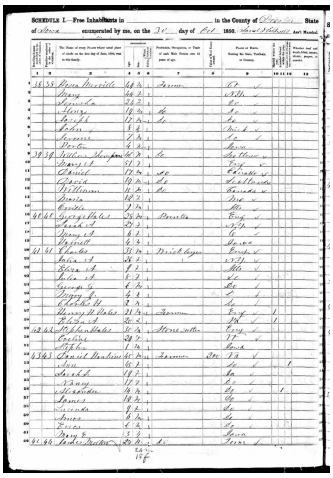
4 **from 1839 to 1846**
Residence
Nauvoo, Illinois, United States

5 **1840**
Residence
Quincy, Illinois, United States

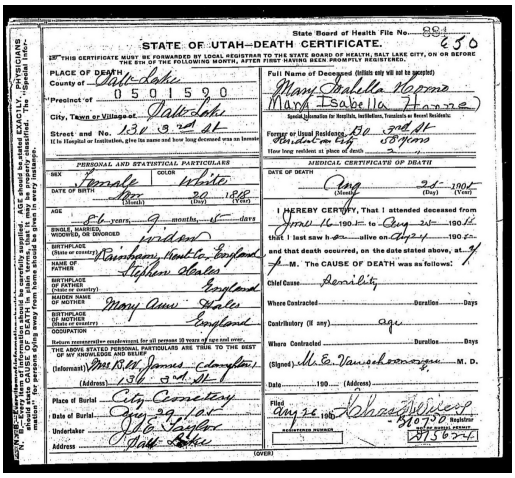
6 **1850**
Residence
Garden Grove, Iowa, United States

7 **9 August 1851**
Death
Morrill, Nebraska, United States

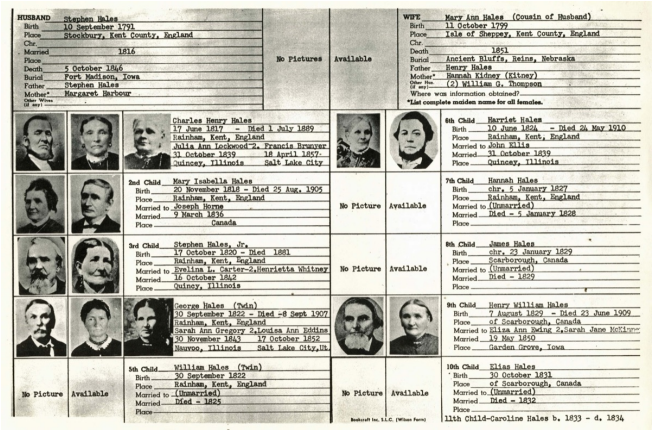
8 **10 August 1851**
Burial
Morrill, Nebraska, United States



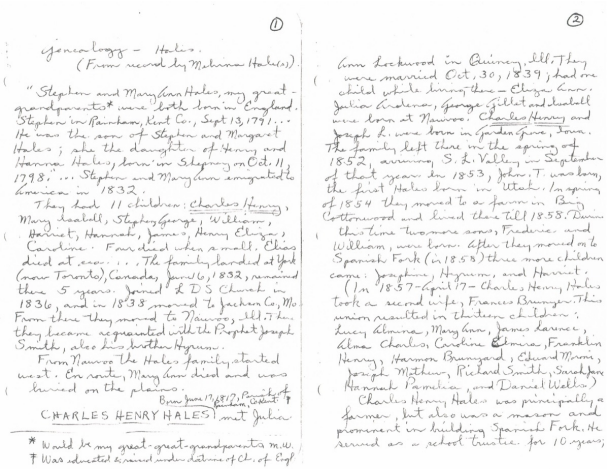
1850 United States Federal Census, William and Mary Thompson household. Children: Daniel, David, William, Maria, Orville.

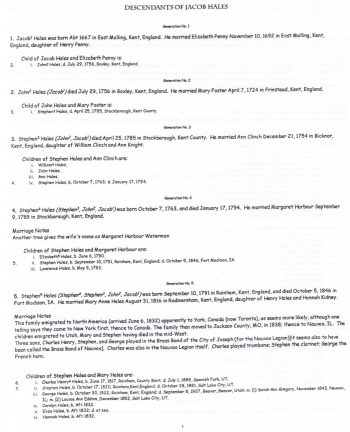


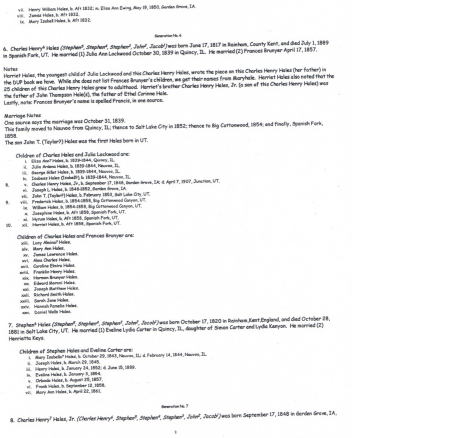
Death certificate, Mary Isabella Hales Horne, 1905

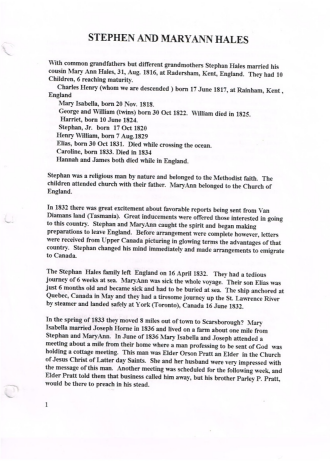


Stephen Hales and Mary Ann Hales Family Group Sheet









STEPHEN AND MARYANN HALES

With common grandfathers but different grandmothers Stephan Hales married his cousin Mary Ann Hales, 31, Aug. 1816, at Radersham, Kent, England. They had 10 Children, 6 reaching maturity.

Charles Henry (whom we are descended) born 17 June 1817, at Rainham, Kent , England

Mary Isabella, born 20 Nov. 1818.
George and William (twins) born 30 Oct 1822. William died in 1825.
Harriet, born 10 June 1824.
Stephan, Jr. born 17 Oct 1820
Henry William, born 7 Aug 1829
Elias, born 30 Oct 1831. Died while crossing the ocean.
Caroline, born 1833. Died in 1834
Hannah and James both died while in England.

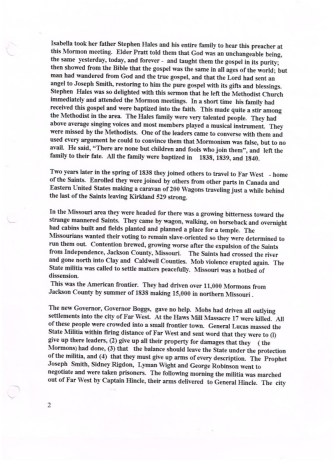
Stephan was a religious man by nature and belonged to the Methodist faith. The children attended church with their father. MaryAnn belonged to the Church of England.

In 1832 there was great excitement about favorable reports being sent from Van Diamans land (Tasmania). Great inducements were offered those interested in going to this country. Stephan and MaryAnn caught the spirit and began making preparations to leave England. Before arrangement were complete however, letters were received from Upper Canada picturing in glowing terms the advantages of that country. Stephan changed his mind immediately and made arrangements to emigrate to Canada.

The Stephan Hales family left England on 16 April 1832. They had a tedious journey of 6 weeks at sea. MaryAnn was sick the whole voyage. Their son Elias was just 6 months old and became sick and had to be buried at sea. The ship anchored at Quebec, Canada in May and they had a tiresome journey up the St. Lawrence River by steamer and landed safely at York (Toronto), Canada 16 June 1832.

In the spring of 1833 they moved 9 miles out of town to Scarsborough? Mary Isabella married Joseph Horne in 1836 and lived on a farm about one mile from Stephan and MaryAnn. In June of 1836 Mary Isabella and Joseph attended a meeting about a mile from their home where a man professing to be sent of God was holding a cottage meeting. This man was Elder Orson Pratt an Elder in the Church of Jesus Christ of Latter day Saints. She and her husband were very impressed with the message of this man. Another meeting was scheduled for the following week, and Elder Pratt told them that business called him away, but his brother Parley P. Pratt, would be there to preach in his stead.

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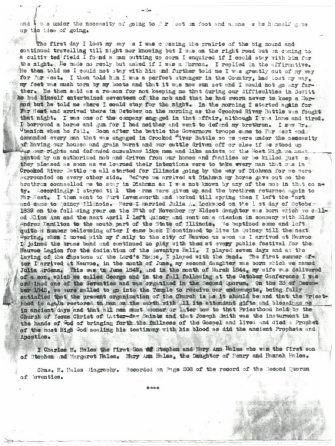
Isabella took her father Stephen Hales and his entire family to hear this preacher at this Mormon meeting. Elder Pratt told them that God was an unchangeable being, the same yesterday, today, and forever - and taught them the gospel in its purity; then showed from the Bible that the gospel was the same in all ages of the world; but man had wandered from God and the true gospel, and that the Lord had sent an angel to Joseph Smith, restoring to him the pure gospel with its gifts and blessings. Stephen Hales was so delighted with this sermon that he left the Methodist Church immediately and attended the Mormon meetings. In a short time his family had received this gospel and were baptized into the faith. This made quite a stir among the Methodist in the area. The Hales family were very talented people. They had above average singing voices and most members played a musical instrument. They were missed by the Methodists. One of the leaders came to converse with them and used every argument he could to convince them that Mormonism was false, but to no avail. He said, "There are none but children and fools who join them", and left the family to their fate. All the family were baptized in 1838, 1839, and 1840.

Two years later in the spring of 1838 they joined others to travel to Far West - home of the Saints. Enrolled they were joined by others from other parts in Canada and Eastern United States making a caravan of 200 Wagons traveling just a while behind the last of the Saints leaving Kirkland 529 strong.

In the Missouri area they were headed for there was a growing bitterness toward the strange mannered Saints. They came by wagon, walking, on horseback and overnight had cabins built and fields planted and planned a place for a temple. The Missourians wanted their voting to remain slave-oriented so they were determined to run them out. Contention brewed, growing worse after the expulsion of the Saints from Independence, Jackson County, Missouri. The Saints had crossed the river and gone north into Clay and Caldwell Counties. Mob violence erupted again. The State militia was called to settle matters peacefully. Missouri was a hotbed of dissension.
This was the American frontier. They had driven over 11,000 Mormons from Jackson County by summer of 1838 making 15,000 in northern Missouri .

The new Governor, Governor Boggs, gave no help. Mobs had driven all outlying settlements into the city of Far West. At the Hyres Mill Massacre 17 were killed. All of these people were crowded into a small frontier town. General Lucas massed the State Militia within firing distance of Far West and sent word that they were to (1) give up there leaders, (2) give up all their property for damages that they (the Mormons) had done, (3) that the balance should leave the State under the protection of the militia, and (4) that they must give up arms of every description. The Prophet Joseph Smith, Sidney Rigdon, Lyman Wight and George Robinson went to negotiate and were taken prisoners. The following morning the militia was marched out of Far West by Captain Hincle, their arms delivered to General Hincle. The city

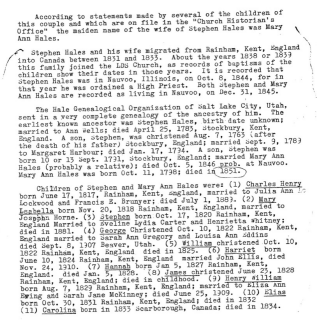
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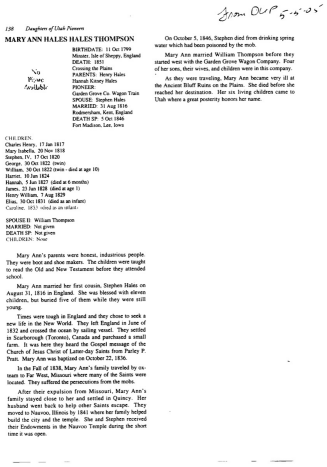
marriage record





History of Stephen and Mary Ann Hales





MARY ANN HALES THOMPSON

BIRTHDATE: 11 Oct 1798
Mouser, Isle of Sheppy, England
DEATH: 1851
Crossing the Plains
PARENTS: Henry Hales
Hannah Kinsey Hales
BURIAL:
Garden Grove Co. Wagon Train
SPOUSE: Stephen Hales
MARRIED: 31 Aug 1816
Rodmersham, Kent, England
DEATH SP: 5 Oct 1846
Fort Madison, Lee, Iowa

On October 5, 1846, Stephen died from drinking spring water which had been poisoned by the mob.

Mary Ann married William Thompson before they started west with the Garden Grove Wagon Company. Four of her sons, their wives, and children were in this company.

As they were traveling, Mary Ann became very ill at the Ancient Bluff Ruins on the Plains. She died before she reached her destination. Her six living children came to Utah where a great posterity honors her name.

CHILDREN:
Charles Henry, 17 Jan 1817
Mary Isabella, 20 Nov 1818
Stephen, 25 Dec 1820
George, 30 Oct 1822 (twin)
William, 30 Oct 1822 (twin - died at age 10)
Harriet, 10 Jan 1824
Hannah, 5 Jan 1827 (died at 6 months)
James, 23 Jan 1828 (died at age 1)
Henry William, 7 Aug 1829
Elias, 30 Oct 1831 (died as an infant)
Caroline, 1833 (died as an infant)

SPOUSE II: William Thompson
MARRIED: Not given
DEATH SP: Not given
CHILDREN: None

Mary Ann's parents were honest, industrious people. They were boot and shoe makers. The children were taught to read the Old and New Testament before they attended school.

Mary Ann married her first cousin, Stephen Hales on August 31, 1816 in England. She was blessed with eleven children, but buried five of them while they were still young.

Times were tough in England and they chose to seek a new life in the New World. They left England in June of 1832 and crossed the ocean by sailing vessel. They settled in Scarborough (Toronto), Canada and purchased a small farm. It was here they heard the Gospel message of the Church of Jesus Christ of Latter-day Saints from Parley P. Pratt. Mary Ann was baptized on October 22, 1836.

In the Fall of 1838, Mary Ann's family traveled by ox-team to Far West, Missouri where many of the Saints were located. They suffered the persecutions from the mobs.

After their expulsion from Missouri, Mary Ann's family stayed close to her and settled in Quincy. Her husband went back to help other Saints escape. They moved to Nauvoo, Illinois by 1841 where her family helped build the city and the temple. She and Stephen received their Endowments in the Nauvoo Temple during the short time it was open.

Short History of Mary Ann Hales Hales Thompson - DUP

The Company passed "lone tree" sometime the previous week. By 1855 the "lone tree" had disappeared, someone having chopped it down.

On the eighth of August, the Company started across the Cobble Hills. From here Chimney Rock can be seen in the distance. It is here that tragedy strikes the Thompson and Hales families.

William "G" Thompson, age 44, was born in Scotland. He emigrated to Canada as a young man and joined the church in 1836. He moved his family to Nauvoo, where his wife died in 1845. He then married a widow, Mary Ann Hales. She and her first husband, Stephen Hales, had joined the Church in 1836, and had been endowed in Nauvoo in December 1845. Stephen died in1846. Mary Ann, or "Mother Thompson" as she was called by those traveling in the Garden Grove Company, was a little older than her new husband. She was 52. They are traveling with William's two younger children, Maria (age 12) and Orville (age 10).

Five of Mother Thompson's grown and married children are traveling in the company. These are her sons Charles, George, Stephen and Henery [sic], and a daughter Harriet who is married to John Ellis, one of the captains of tem for the company. Eleven grandchildren, all under the age of 10, are traveling with the families.

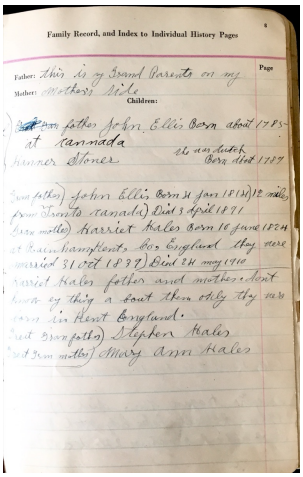
On the ninth of August, the company had crossed over the Cobble Hills, a series of sandy bluffs, with several steep ascents. Coming down from the hills, the trail levels off. To the right on the north side is one of the most famous sites of the journey, the "Ancient Bluff Ruins," a natural rock formation resembling the ruins of ancient castles and fortifications. It was a favorite place to camp, but those visiting the "ruins" were cautioned on account of the "many rattle-snakes lurking around, and concealed in the clefts of the bluffs."

As they finished the descent from the Cobble Hills, Crooks records in his journal that Mother Thompson said "I feel bad and wish the wagon would stop." They drove on another hundred yards to the camping ground. A few minutes later she departed this life.

The sisters washed and dressed her body, and she was buried near the bluffs. It was assuredly a tragic loss for her children and grandchildren.

Crook wrote in the camp journal that "her death was lovely as it was the mildest sunset of a summer evening when the sun goes down without a cloud."

Next week we will examine what the pioneers of the Garden Grove Company wrote about their evening entertainments.



Family Record, and Index to Individual History Pages

Page

Father: this is my Grand Parents on my
Mother: Mothers Side
Children:

Father John Ellis Born about 1785
at Kannada
Farmer Stones
He was dutch
Born about 1789

(Own father) John Ellis Born 31 Jan 1813 12 miles
from Toronto Canada) Died 3 April 1871
(Own mother) Harriet Hales Born 10 June 1824
at Buckinghamshire Co. England they were
married 31 Oct 1837 Died 24 may 1910
Harriet Hales father and mother dont
know of this a bout them only they were
born in Kent England.
(Own Grandfather) Stephen Hales
(Own Grandmother) Mary Ann Hales

Book/Journal of Ida May Hogan's - titled "L.D.S. Family Record" Page 6

Mary Ann Hales

BIRTH	11 Oct 1798
DEATH	9 Aug 1851 (aged 52) Morrill County, Nebraska, USA
BURIAL	Non-Cemetery Burial, Specifically: Mormon Pioneer died en route to Salt Lake City and was buried on the plains near Ancient Bluffs, Nebraska
MEMORIAL ID	103029272 · View Source

Mary Ann Hales Memorial on Find a Grave

Married to Stephen Hales who preceded her in death on Oct. 5, 1846. In 1850, she married William G. Thompson, a widower. In 1851 they made the trip across the plains to the Salt Lake Valley with the Harry Walton Company. Mary Ann Hales died on the 9th of August 1851 and was buried near Ancient Bluff Ruins, Morrill County, Nebraska the next day. They used a wagon box to make a casket for her body.

From FAG contributor #48663790:

In his journal of travels with the 1851 Harry Walton/Garden Grove Company enroute to the Salt Lake Valley, Ossian F. Taylor describes the events surrounding the death of Mary Ann Hales, including her burial. He describes the "ancient buffs" that they were near when she was buried, but does not name them. However, he states that, on the next day, the company traveled 19 miles and CAMPED NEARLY OPPOSITE THE FORMATION KNOWN AS "CHIMNEY ROCK". This information gives us a little better clue as to where she was actually buried.

Mary Ann Hales -Short History on Find a Grave





Mary Ann Hales



Mary Ann Hales

Birth: Oct. 11, 1798
Death: Aug. 9, 1851
Morrill County
Nebraska, USA

Married to Stephen Hales who preceded her in death on Oct. 5, 1846. In 1850, she married William G. Thompson, a widower. In 1851 they made the trip across the plains to the Salt Lake Valley with the Harry Walton Company. Mary Ann Hales died on the 9th of August 1851 and was buried near Ancient Bluff Ruins, Morrill County, Nebraska the next day. They used a wagon box to make a casket for her body.
Family links:
Spouses:
Stephen Hales (1791 - 1846)
William G Thompson (1806 - 1876)
Children:
Charles Henry Hales (1817 - 1889)*
Stephen Hales (1820 - 1881)*
George Hales (1822 - 1907)*
Elias Hales (1831 - 1832)*
*Calculated relationship
Burial:
Non-Cemetery Burial
Specifically: Mormon Pioneer died en route to Salt Lake City and was buried on the plains near Ancient Bluffs, Nebraska
Created by: Gloria Park
Record added: Jan 02, 2013
Find A Grave Memorial# 103029272

Mary Ann Hales

Born - 11 October 1799 in Minster, Kent, England
Married - 31 August 1816 in Rodmersham, Kent, England
Died - 24 September 1851 at Ancient Bluffs, Reins, Iowa
On September 24, 1799 in Minster, Kent, England Mary Ann Hales was born to Henry and Hannah Kidney Hales. Little Mary is described as of a spiritual mind, and at as early age as eleven years, was a devoted reader and student of the Bible. She and Stephen were married on August 31, 1816 at Rodmersham, Kent England in the St. Nicholas Church.

Mary Isabella describes Stephen and Mary Ann as “honest, industrious people, [who taught their children at a very young age] to pray, to be honest and truthful, to be kind [to their] associates and to do good to all around [them].”(Journal of Mary Isabella Hales, as recorded in Windows, by Kenneth Glyn Hales, pg 28) They were religious people. They feared God and tried to do their best. This undoubtedly prepared them for what was to come.

The family emigrated to Canada sometime in April or May of 1832. Since Mary Ann was sick most of the trip, Mary Isabella was in charge of caring for the youngest child, Elias. He did not survive the trip and was buried at sea. According to Mary Isabella, the ship docked in Quebec in May 1832. The family then traveled up the St. Lawrence by steamer to the town of York on the north shore of Lake Ontario. There was a raging cholera epidemic at the time, but the family was preserved through it all. They settled in Scarborough, approximately ten miles northeast of Toronto.

In March, 1838 the Hales family left Canada to join the Saints at Far West, Missouri. They endured mobs and uprisings and eventually were driven from the state and settled in Quincy, Illinois in early 1839. They helped form a branch of the church in Quincy. In 1841, they moved to Nauvoo.

On December 31, 1845, Stephen, a High Priest and Mary Ann were washed, anointed and endowed in the Nauvoo Temple. (Nauvoo Temple Endowment Register, Pg 79) On February 4, 1846 they were sealed to each other in the Nauvoo Temple. (Nauvoo Temple Register, 25163 Pt. 4, page 535)

In August, 1846, Stephen and Mary Ann moved across the river from Nauvoo to Fort Madison. On October 5, 1846, Stephen went out to look for oxen that had strayed and drank some poisoned water and died. He was buried in City Cemetery, Fort Madison.

In June 1850, Mary Ann was remarried. Her new husband was William G. Thompson, a widower with four sons and one daughter. Mary Ann and William were in Garden Grove and in the Spring of 1851 they started for Salt Lake. Mary Ann rode in the wagon because it was easier riding. On July 31, 1851, it is recorded that “Mrs. Thompson very sick and some of the wagons needs repairing, so we shall stop a day or two to recruit a little.” One August 2, 1851 they began to travel again, “up the Platte”. On August 7, 1851 Mary Ann was again very sick. On August 10, 1851 Mary Ann was buried at Ancient Ruins, Reins, Iowa.

Note: A daughter, Harriet related that when her mother died, they took a wagon box to make a coffin for her. She had expressed her sorrow in leaving her mother buried on the plains. As they had traveled along, they had seen evidence of other graves being disturbed by the wild animals.

Stephen Hales Sr.

Born - 10 January 1791 in Stockbury, Kent, England
Married - 31 August 1816 in Rodmersham, Kent, England
Died - 5 October 1846 at Fort Madison, Iowa
In 1791 in Stockbury, Kent County, England, Stephen Hales was born. His wife, Mary Ann Hales, was also born in Kent County, England in 1799. They were the parents of 11 children. Of these 11 children, five died in infancy or childhood: they were William, Hanna, James, Elias, and Caroline. But we are descendants of the oldest of the other six children who are Charles Henry, Mary Isabella, Stephen, George, Harriet, and Henry William.

Mary Isabella describes Stephen and Mary Ann as “honest, industrious people, [who taught their children at a very young age] to pray, to be honest and truthful, to be kind [to their] associates and to do good to all around [them].”(Journal of Mary Isabella Hales, as recorded in Windows, by Kenneth Glyn Hales, pg 28) They were religious people. They feared God and tried to do their best. This undoubtedly prepared them for what was to come.

Charles Henry states that his father was a boot and shoemaker by trade. Stephen was also a professor of religion and was of the Methodist faith while in England. He was later called a Wesleyan minister sometime after they came to Canada in 1832. He taught in that religion until such time as Parley P. Pratt came preaching the everlasting gospel.

The family emigrated to Canada sometime in April or May of 1832. Since Mary Ann was sick most of the trip, Mary Isabella was in charge of caring for the youngest child, Elias. He did not survive the trip and was buried at sea. According to Mary Isabella, the ship docked in Quebec in May 1832. The family then settled in Scarborough, approximately ten miles northeast of Toronto on the shore of Lake Ontario.

Stephen was baptized on October 22, 1836. “The Hales family were very talented people. They had above average singing voices and most members played a musical instrument. They were missed by the Methodists.” (Ora May Sorensen Wilson)

In March, 1838 the Hales family left Canada to join the Saints at Far West, Missouri. They endured mobs and uprisings and eventually were driven from the state and settled in Quincy, Illinois in early 1839. They helped form a branch of the church in Quincy. In 1841, they moved to Nauvoo.

On April 5, 1844, Stephen Hales, Sr. Was listed as a member of the Nauvoo Masonic Lodge.

On December 31, 1845, Stephen, a High Priest and Mary Ann were washed, anointed and endowed in the Nauvoo Temple. (Nauvoo Temple Endowment Register, Pg 79) On February 4, 1846 they were sealed to each other in the Nauvoo Temple. (Nauvoo Temple Register, 25163 Pt. 4, page 535)

In August, 1846, Stephen and Mary Ann moved across the river from Nauvoo to Fort Madison. On October 5, 1846, Stephen went out to look for oxen that had strayed and drank some poisoned water and died. He was buried in City Cemetery, Fort Madison. In one account, it is stated that those trying to drive the Saints out of the area were the ones who poisoned the water source.

Mary Ann's death in Nebraska

WAGON TRAIN JOURNAL ENTRY

Harry Walton/garden Grove Companyhttp://www.ourfamiliesroots.org/pioneers/company/45.htmhttp://www.lds.org/churchhistory/library/source/1,18016,4 976-6251,00.htmlAugust 9 Crossed cobble hills. Mrs. Thom[p]son departed this life a few minutes before[.] she said she felt bad and wished the wagon would stop on driving[.] 100 yards further to the Company ground she died. Her death was lovely as the mildest sunset of a summer evening when the sun goes down tranquilly without a cloud. Written by George CrooksGarden GroveDecatur Co., IowaSe May 4th 1851 George CrooksMarried to Elanor[e] Pearson Both of the same place Aug 9 Left our fine camping ground at half past seven this morning. In the afternoon crossed crab creek and arrived at Hobble hills, and while crossing them Mrs. Thompson expired, another painful event which I was in hopes I should not have had to write in this Memorandum. She seemed to be comfortable for an invalid all day, the hills were very sandy and hard for the teams, so her daughter, or the girl that was with her got out of the wagon to walk a piece, and when she got into the wagon again, behold she had breathed her last. Only the Oh! God can comfort her children, who are most of them in the company, for it is a very painful thing to bury a friend on these loansome plains; especially a dear mother. Stephen Hale, George Hale[,] a printer[,] and Henry Hale, are her sons, which some of them I have spoken of before. We went to cobble hills west foot and camped making about nineteen miles. Mrs. Thompson was buried at eleven o’clock after Prayers and singing &c. A board was placed at the head of her grave with the usual inscription. Neatly lettered by her son Stephen Hale who is a stone cutter. May all who read it remember that “blessed are the dead, that die in the Lord.” We hitched up about noon, and bid farewell to [the] grave of a good old Lady who will long be remembered by those who knew her. A friend to all, a mother dear, But who can leave, that hast thee known, Without dropping a silent tear. OT From Ossian F. Taylor

The Conversion of the Hales Family

MARY ANN HALES (HALES & THOMPSON)

Mary Ann Hales was born Oct 11, 1799 in Minster on the Isle of Shepney, England to Henry and Hannah Kitney Hales. Her father, Henry was a son of Stephen Hales and his second wife, Sarah Wells who had married May 6, 1766 at Stockbury, England. Henry was born Dec. 13, 1772 in Stockbury, Kent England and was of the Methodist faith. Hanna was born 1774 in Newington, Kent, England and was united with the Church of England. Mary Ann was the second of six children. Her parents were honest and industrious people.
Mary Ann married her first cousin, Stephen Hales on August 31, 1816 at Rodmersham, Kentshire, England (their fathers were both sons of Stephen Hales I but they had different mothers). Stephen was also a Methodist. Mary Ann was a member of the Church of England. Their union was blessed with eleven children of which six were raised to adulthood. The children are as follows:
1. Charles Henry, born Jan 17, 1817-died July 1, 1889
2. Mary Isabella, born Nov 20, 1818-died Aug. 25, 1905
3. Stephen IV, born Oct 17, 1820-died Oct. 25, 1881
4. George (twin), born Oct 30, 1822-died Sept. 8, 1907
5. William (twin) born Oct 30, 1822-died in 1825
6. Harriet*, born June 10, 1824-died Nov. 24, 1910
7. Hannah, born June 5, 1827-died May 1, 1828
8. James, born June 23, 1828-died Jan. 23, 1829
9. Henry William, born Jug 7, 1829-died June 25, 1909
10.Elias, born Oct 30, 1831-died at sea in 1832
11.Caroline, born 1833-died in infancy, 1834
The children were taught to pray and were “addicted to the reading of the Bible” before they were of age to attend school
In 1832, the Hales immigrated to the New World where they hoped to make a better life for themselves than what they had been able to procure in England. Mary Ann and her husband Steven, became converted to the Church of Jesus Christ of Latter Days Saints (Mormons) shortly after their arrival in Canada. They traveled to Missouri to join with the Saints and endured many trials, hardships and persecutions which was the fate of church members at that period of time. After the saints expulsion from Nauvoo, the Hales moved west along with other Latter Day Saints.
Mary Ann became a widow when Stephen died at Fort Madison, Iowa as a result of drinking from a poisoned well. Son Henry William, was also poisoned but recovered. Fort Madison is located near Nauvoo and the family stated they could distinctly hear the cannons when the mobs again made war on those remaining in Nauvoo. Mary Ann continued on with her family which consisted of three married sons with their families and her youngest son, to Garden Grove, Iowa. Daughter Harriet and her family were also at Garden Grove. (Isabelle’s family was with a wagon train that entered the Salt Lake Valley in 1847). Mary Ann and Henry William returned to Fort Madison in 1847 where he obtained work until 1848 when he got a job tending stock in Garden Grove. Mary Ann remained at Fort Madison and in June 1850, married William Thompson a widower with two daughters. The family had known him and his wife, Elizabeth since their days at Quincy, Ill. Her youngest son, who was married May 19, 1850 brought teams to bring the Thompsons back to Garden Grove.
Garden Grove was one of the temporary settlements founded by the exiled Saints. In 1851, President Brigham Young urged those who still remained in the settlements in Iowa to come to the Salt Lake Valley without delay. The Hales families were among those that were financially prepared to leave and formed the Garden Grove Independent Wagon Company with a Henry Walton, a non-member, as their guide. He was an experienced leader having traveled to California to mine for gold and then returned east for his family. They started west on

May 17, 1851. They passed several wagon trains and then stayed in close connection with Captain John Brown's Church train. They reached the valley September 24, 1851.

As they were traveling, Mary Ann became ill and died soon after they reached the Platte. One journal entry stated that she was sick with congestive fever. The entry for August 9 records, "In the afternoon, Mrs. Thompson expired...she seemed to be comfortable for an invalid all day, the hills were very sandy and hard for the teams, so her daughter or girl that was with her got out of the wagon to walk a piece, and when she got back into the wagon, behold, she (Mary Ann) had breathed her last." After prayers and singing, she was put to rest on August 10, 1851 at Ancient Bluff, Nebraska in a coffin made from a wagon box. A board was placed at the head of her grave with an inscription neatly lettered by her son Stephen, who was a stonecutter. With sorrowing hearts, her children moved on leaving their mother buried on the plains. Her daughter Harriet stated how they had seen other graves along the way that had been disturbed by animals and how very difficult it had been to leave her mother alone there.

Although the Hales family faced many hardships and heartaches, they stayed faithful to their religion which they knew to be the true gospel of Jesus Christ. One grandchild who compiled a history on the Hales family says the following, "My mother's stories have told me of these things. Through their faith, they saw marvels * we only hear or read about, but I don't know if their children's children retain a very strong and abiding faith in their church and all its teachings."

* As part of the group who were the first to leave Nauvoo, they witnessed the miracle of the freezing over of the Mississippi River and it is probable that they were at Sugar Creek when the miracle of the quails occurred.

Mary Ann's testimony shortly before her death: "I feel I have accomplished the things the Lord expected of me. I bore 11 children and we reared 6 who are happily married and have fine families. I leave my testimony to you, my children, that we have always known that this is the only Church of Jesus Christ, since 1836 when we were taught His Gospel by His servant Parley P. Pratt and were baptized into His Church. May it continue to grow until it fills the earth and this is my prayer."

The Hales Are Converted To Mormonism

STEPHEN HALES JR III

Stephen Hales II, born in 1763 in Stockburg, Kent, England and Margaret Nichols Harbour, a widow, were married on September 9, 1789, at Stockburg, Kent, England. Stephen Hales III was born September 13, 1791 in the same location. He was the grandson of Stephen Hales I, born 1727, of Boxley, Kent, England and Ann Church born 1730, in Stockburg.

Stephen was the second of three children. His older sister Elizabeth, was christened June 6, 1790 and his younger brother Lawrence, on May 5, 1793. Stephen was christened on Oct 23, 1791. His father died when he was four. There is no record of a step father.

On August 31, 1816, he married Mary Ann Hales, his first cousin (their fathers were half -brothers). To this union were born eleven children with six living to maturity. (*See Mary Ann Hales for names and dates).

Life was hard in England, the industrial revolution was taking over and machinery replaced many workers. The family was forced to move about the vicinity with the effect that the children were born in four different locations in Kent, England. Stephen was a boot and shoemaker by trade.

A daughter stated that Stephen and Mary Ann were honest and industrious people who taught their children the same values of integrity and to be kind and do good work. A son states that they had been trained to observe the Sabbath very strictly and to be upright in all their dealings.

Stephen was a religious man by nature and his children described him as a professor of religion for he studied diligently to find the gospel as practiced in the early church. He was faithful in the performance of his religious duties and he and his children attended the Methodist Church, although he never became a very enthusiastic Methodist! Mary Ann belonged to the Church of England and her children were also educated in that persuasion.

In the year 1832, there was great excitement in the area. There were favorable reports of inducements being held out to those interested in settling Van Dieman’s Land now known as Tasmania. Stephen and Mary Ann thought this might be a way to provide a better livelihood for their family and began to make preparations for moving there. However, before arrangements could be completed, they received word, in glowing terms, of the advantages of Upper Canada. Stephen changed his mind immediately and arrangements were made to emigrate to Canada instead.

On April 16, the family, consisting of parents and five sons and two daughters, boarded a sailing vessel bound for the New World. Theirs was a tedious journey of six weeks across the ocean with mother Mary Ann, sick the entire voyage. Their son Elias, died and was consigned to a watery grave. They anchored in Quebec in May and after passage up the St. Lawrence River by steamer, landed at the town of York, later called Toronto on June 16, 1832. To their dismay, cholera raged in the vicinity but the Lord preserved the family and they remained in good health. In the spring of 1833, they moved about 9 miles northeast of town to a place called Scarborough.

Early in 1834, the entire family attended a Methodist camp meeting in the neighborhood. They were active in the Methodist faith but were also searching for something more in line with the early church as taught in the Bible. Stephen had met John Taylor and they, along with others who were seeking for more truth and knowledge, spent time studying the scriptures together. The relationship the Hales formed with the Taylors lasted a lifetime.

In June of 1836, their newly married daughter, Isabelle and her husband, Joseph Horne attended a meeting near their home where a man professing to be sent of God was holding a cottage meeting. Orson Pratt was an Elder in the Church of Jesus Christ of Latter Day Saints and when the couple heard his message, they were very much impressed. Another meeting was scheduled for the following week. However, Elder Pratt told them he was being called away on business but that his brother, Parley P, Pratt, would be at the next meeting to give them more light and knowledge concerning the true gospel. Isabelle invited her entire family to attend with her,

At first, Stephen was determined to prove the preacher's doctrine false, and swore that he would 'soon knock that into a cocked hat' but when he heard Elder Pratt preach the gospel as taught by the Mormons, he was so delighted with the message, stating that it more closely followed what the Bible taught, that he left the Methodist church immediately and was baptized in 1836. He knew that he had at last found the truth!

Within a few years, the entire family was converted to the church and all were baptized. This caused quite a stir among the Methodists in the area. The Hales family were very talented people. They had the ability to sing well and most played a musical instrument. A journal entry of Charles Henry tells that he played the trombone, Stephen IV played the clarinet and George, the French horn. Their talents would be missed. One minister came to visit and when he had no success in convincing the family that Mormonism was false, declared "There are none but children and fools who join with them!" He then consigned them to their fate.

In the summer of 1837, the prophet Joseph Smith as well as Sidney Rigdon and Thomas B. Marsh, who were his counselors, traveled to Canada and the Hales family had the great pleasure of being introduced to and entertaining them.

Two years later, in March of 1838, they left Canada with a small band of saints bound for Missouri. The roads were very bad and travel was slow and tedious. The women drove the wagons and the men walked to lighten the load. They stopped in Huntington, Missouri for several months before moving on to Far West, Missouri, which at the time, was Zion, home of the Latter Day Saints.

However, much resentment and bitterness was building up among non-mormons. The Mormons were against slavery in a pro-slavery state. Also, many were foreigners with different habits and practices. These people were very in-dustrious and almost at once had erected log homes, built fences, planted crops and were planning to build a temple. New groups driven from Kirtland, Ohio, and other Missouri towns were arriving in a steady stream. It seemed the Mormons were taking over! This caused jealousy and hate among the citizens and they were deter-mined to run the Mormons out of their state. The saints began to suffer great adversity. They suffered threats and great persecution at the hands of the Missourians. They lost their homes and property, their crops were destroyed and their leaders were jailed. Several battles were fought and seventeen Saints were massacred at Haun's Mill. The governments of both Missouri and the United States refused to offer protection or assistance and the Saints were forced to leave, many fleeing with little but what they could carry.

The newly converted Hales family arrived on the scene at this time in the history of the Church and experienced their full share of these unsettling events. Several of the sons fought at the Battle of Crooked River. Their situation was frought with danger and they barely escaped. David Patton, one of the Church leaders was mortally wounded in that battle.

The Hales held onto their faith and moved again. This time to Quincy, Illinois, and then, sometime later to Nauvoo, where the Saints built their beautiful city. They were there until 1846, when they were once again forced by mobs into an exodus to the Rocky Mountains, which Joseph Smith had prophesied would be the place where the Saints would make their final home.

Stephen died at Fort Madison, Iowa, 1846, when he drank from a poisoned well while he and his sons were helping with rounding up cattle that had been scattered by the mobs. He brought a large family half way across the world and found the truth he had been searching for all his life. His family remained faithful and today, one of his posterity is an apostle, Elder Robert D. Hales.

Mary Ann Hales (11 October 1799 – 9 August 1851)

Married to Stephen Hales who preceded her in death on Oct. 5, 1846. In 1850, she married William G. Thompson, a widower. In 1851 they made the trip across the plains to the Salt Lake Valley with the Harry Walton Company. Mary Ann Hales died on the 9th of August 1851 and was buried near Ancient Bluff Ruins, Morrill County, Nebraska the next day. They used a wagon box to make a casket for her body.

Charles Henry Hales

Charles Henry Hales, born June 17, 1817 to Stephen and Mary Ann Hales.
[The oldest child of Stephen and Mary Ann Hales, Charles Henry Hales wrote his biography which is recorded on page 208 of the record of the Second Quorum of Seventies as follows:]
I, Charles H. Hales, was born in the parish of Rainham, county of Kent, England on the seventeenth of June 1817. I was educated and raised under the doctrines of the Church of England. I was baptized in infancy and had godfathers and godmothers to stand responsible for my conduct until I arrived at the age of fourteen. At this age they were no longer held responsible since those being confirmed took the responsibility upon themselves. I did not receive this ordinance myself, since I was not quite old enough to when the bishop visited our parish for confirmation it was established by law that the bishop should visit each parish twice in seven years. At this time all those who had arrived at the age of fourteen were confirmed while the remainder waited for the next term. I was one that had to wait on account of my age, but before the next term my father with his family emigrated to upper Canada in North America. This was in the year 1832.
My father was a boot and shoe maker by trade and he taught me the same business until I was fifteen years of age. I was somewhat adverse to this trade, and when we came to Canada I was permitted to follow any occupation I chose. Accordingly I chose to follow farming which I did until after the time I embraced the everlasting gospel. My father was a professor of religion. He was called a Wesleyan Methodist when we came to Canada, and continued the same faith until Elder Parley P. Pratt came into the providence of Upper Canada and proclaimed the everlasting gospel. I had never embraced any of the systems of the present age, but had been greatly addicted to the reading of the old and new testament. I was subject to many serious reflections and wonderings as to why we had not apostles and prophets on the earth at the present age as was true in former ages. Since I was destitute of the priesthood I could not understand the scriptures. I always endeavored to be honest in my dealings with my fellow men. I had been trained to observe the sabbath very strictly and to be upright and honest in all things; principles which I always endeavored to inculcate and practice according to the knowledge we had of right and wrong.
I embraced the everlasting gospel in the month of June 1836. I was baptized by Parley P. Pratt and confirmed by Elders Orson Hyde and Parley P. Pratt in the fall of the same year. After embracing the truth I went on a visit to Kirtland, Ohio where the church as a body was located. Here I first became acquainted with Joseph Smith the Prophet and Seer of this last dispensation. I also became acquainted with his father, Joseph Smith, Sr., the Patriarch of the Church for I received my patriarchal blessing. I stayed in Kirtland till spring, and then returned to Canada. I was well pleased with my visit, and had heard many good instructions in the house of the Lord.
The same year I left Kirtland, I was ordained a priest in the Aaronic priesthood at conference held in Scarborough Township in December 1837. I was then sent out to preach with Brother Eli Maginn who had been ordained a priest at the same conference. We continued to preach until spring at which time the word of the Lord through his servant Joseph was for the saints to sell their farms and move to the state of Missouri. Accordingly, we gathered a small company together, and after selling our farms, started our journey on the twentieth of March in 1838.
We had a very tiresome journey since we started just as the roads were breaking up in the spring. We arrived in the state of Missouri in the early part of June, coming to a place called Huntsville. We stayed a short time, since we found quite a big branch of the church there. Some of our company concluded to buy and settle there which they did. I stayed with my father, and went to work for a few months here. I first became acquainted with Julia Ann Lockwood at this place. She was the daughter of Joseph and Annis Lockwood, and was a member of the Church of Jesus Christ of Latter-day Saints.
Sometime in the month of September, I started for Far West, but on coming to DeWitt I was requested to stay by George M. Hinkle, who was president of the Branch. I was asked to assist them in defending the place as

they were threatened with the mob. I did so, although the first time the mob came to make an attack on us we were but 23 in number while they numbered from 150 to 175. I stayed in DeWitt until the brethren were counseled to leave. Joseph Smith, Hyrum-his brother, and many other brethren came to assist us from Far West. I did not leave DeWitt quite as soon as the rest of the brethren as I stayed behind to assist one of my Canadian brethren, who was not quite ready when the rest were. We, however, calculated to overtake them soon, but one of his horses gave out, and he was compelled to stay. I was then under the necessity of going to Far West on foot, and alone, since he, himself, gave up the idea of going.

The first day I lost my way as I crossed the prairie of the Big Mound. I continued traveling till night, not knowing but that I was on the right road. On coming to a cultivated field I found a man putting up corn. I inquired if I could stay with him for the night. He made no reply, but asked me if I was a Mormon. I replied in the affirmative. He then told me that I could not stay with him, and further told me that I was greatly out of my way for Far West. I then told him that I was a perfect stranger in the county, that I had lost my way, that my feet were much torn by my boots, and that it was now sunset, and I could not go any further. He then said, as a reason for not keeping me, that during our difficulties in DeWitt, he had himself entertained seventeen of the mob, and that he had sworn never to keep a Mormon. He did, however, tell me where I could stay for the night.

In the morning I started again for Far West, and arrived there in October. I arrived just a few hours before the Crooked River Battle. I was one of the company engaged in that affair, although I was lame and tired. I borrowed a horse and a gun, (for I had neither) and went to defend my brethren. I saw Brother [Patrick] O'Banion when he fell. Soon after the battle the governor's troops came to Far West, and demanded every man that was engaged in the Crooked River Battle. At this time, we were under the necessity of having our houses and grain burnt and our cattle driven off, or else if we stood up for our rights and defended ourselves like men and saints of the Most High we must be hunted by an authorized mob and be driven from our homes and families, or be killed, just as they pleased.

As soon as we learned their intentions were to take every man that was in the Crooked River Battle we all started for Illinois, going by the way of Diahman, [Adam-ondi-Ahman] since we were surrounded on every other side. Before we arrived at Diahman my horse gave out, so the brethren counseled me to stay in Diahman as I was not known by any of the mob in that county. Accordingly I stayed till the arms were given up and the brethren returned again to Far West.

I then went to Fort Leavenworth and worked until spring. Then I left the fort and came to Quincy, Illinois. Here I married Julia Ann Lockwood on the last day of October 1839. On the following year on the twenty-seventh of November, my eldest daughter was born which we called Eliza Ann.

The next April I left Quincy and went on a mission in company with Elder Andrew Hamilton to the southern part of the state of Illinois. We baptized some and left quite a number believing. After I came back I continued to live in Quincy till next spring when I moved with my family to the city of Nauvoo.

As soon as I arrived in Nauvoo I joined the brass band and continued to play with them at every public festival. We played for the Nauvoo Legion, for the dedication of the Seventies Hall, and for the laying of the capstone of the Lord's House. The first summer after I arrived at Nauvoo, in the month of June, my second daughter was born which we named Julia Ardena. This was June 1842 and in the month of March 1844 my wife delivered of a son which we called George.

In the fall following, at the October conference, I was ordained one of the Seventies and was organized in the Second Quorum. On the twenty-third of December 1845 we were called to go into the temple to receive our endowments. We were fully satisfied that the present organization of the church is as it should be, and that the priesthood is again restored to man on the earth with all its attendant gifts and blessings as in ancient days, that all men must sooner or later bow to that priesthood, held by the church of Jesus Christ of Latter-day Saints. We knew that Joseph Smith was the instrument in the hands of God in bringing forth the fullness of the gospel and that he lived and died a prophet of the Most High God, sealing his testimony with his blood as did the ancient prophets and apostles.

(After crossing the plains with the saints, Charles Henry Hales made his home in Spanish Fork, Utah where he became a prominent builder and farmer. He married a second wife, Frances E. Brunyer, on October 31, 1856 at Salt Lake City. He was the father of twenty-five children by his two wives and is the ancestor of the Spanish Fork branch of the Utah Hales family. Charles Henry Hales and his two wives are buried in the Spanish Fork, Utah cemetery.]

Stephen Hales, born 10 Sep 1791 to Stephen Hales and Margaret Waterman Harbour. In 1816 he married Mary Ann Hales (1799-1851) and they became the parents of eleven children. In about 1832 the family immigrated to Ontario, Canada. There in 1836 the Hales family joined the LDS Church and eventually settled in Nauvoo, Illinois where Stephen died. Mary Ann and her children, most of whom were married by then, left for Utah. Mary Ann died in Council Bluffs in 1851. Descendants settled in Utah and presently live throughout the intermountain west.

!One Day on his journey across the plains the oxen strayed away,and Stephen went in search of them. He became fatigued andreaching a spring of water, drank from it. It was later learnedthat the water was poisoned, and it caused his death.Stephen Hales, Sr., was listed as a member of the Nauvoo Masonic Lodge. His sons Charles Henry, George and Stephen, Jr. had been accepted as members March 7. Compiler Mervin B. Hogan notes that it was difficult to distinguish between the activities of the two Stephens in the Lodge. The father was an affiliate of the Lodge and an operative stone mason who worked as such on the Nauvoo Temple. The son was an accomplished operative mason who also worked on the Nauvoo Temple. Charles Henry's occupation is shown as Bricklayer. The rest of the family are listed as Stonecutters. (James Kimball, Church History Dept.)

1844-4-7 I was sitting [at the General Conference of the Church] behind the Prophet Joseph Smith so that I nearly touched his clothes. I had not been long in the church and was somewhat superstitious and took particular notice of his manner of dress and action. I remember that he was not a proud man. I also remember while one was preaching the Prophet spoke to the Elders that were speaking to stop for a minute. Joseph the Prophet arose from his seat and said in a loud voice owing to the large congregation that was assembled saying he wished that some of those young men on the outside of the congregation who were talking loud to the young ladies would not do so but wait and go to their homes and speak to them by the consent of their parents. Joseph later left his seat and went to the source. (Goudy E. Hogan)

Often Joseph when councilling his people would say: “Its Joseph speaking now;” again “Thus saith the Lord,” as he would give the word of God. (Mrs. Joseph Horne, Migration and Settlement of the Latter Day Saints)

Such was Joseph the great Prophet of the last days as he often joined us on the temple grounds, when we were sure of a rare treat if we could get him to talk to us. Someone present being in a hurry to hear him would say, "Brother Joseph talk to us." He would say, "What do you want me to talke about, start something." Soon a conversation would bring out some question for Joseph to answer, and then I could lean back and listen. Ah what pleasure this gave me; he would unravel the

scriptures and explain doctrine as no other man
could. What had been mystery he made so plain it
was no longer mystery. (Wandle Mace)
1844-5 The situation in Nauvoo discouraging to make a living. I was at loss what course
to pursue. To leave the city and hunt for work was against my feelings. I considered with
Brother Harper how the situation looked to me. He told me he thought I might get work at the
temple, that the committee were anxious to push the work along as fast as possible, and that he
had a few tools he could lend me, that I could get along at the present and he being a stone cutter. In October
1851 I was again called to accompany Governor Brigham Young and
party of Territorial officials to make a location of a Capital of the Territory. They decided on the site on Chalk
Creek and the capital to be named Fillmore and the County to be named Millard, in
honor of the President of the United States who made the official appointments...We made a
treaty with the new Pahvant Chief Kanosh while at Fillmore.

Story of the death of Mary Ann Hale Thompson in Taylor, Ossian F.'s Journal, 1851 Apr.-Sept.

Taylor, Ossian F., Journal, 1851 Apr.-Sept.
Read Trail Excerpt:
May 1 The weather as cold as in the frigid zones. traveled about fourteen miles[.] fine roads most of the way, passed through Unionville and camped at Soap creek. Quite different from what I had been in the habit of spending May-day[,] driving oxen along, singing out every three minutes whoe haw you hairry monsters. In 1849 I was in a place called Whyomin in Stoneham Mass. at a family picknick. And in 1850 I was in Bangor Maine upon mount Hope enjoying the company of some of my young friends. Alas! never to enjoy again—time flies on and every momend brings us nearer to that boon from whence no traveler returns. The young should remember that youth is the spring time of life[,] the morning also. And in 1851 in Iowa on my way to the great Salt Lake valley, far away from all of my relatives excepting one sister Mrs. Frances Walton. At soap creek saw some of Mr. Waltons acquaintance[s] by the name of Dorhorty. In the evening we had some fine fiddling, by a man that gave us a call who was a pretty good musician.
May 2 Very chilly in the morning and it soon began to snow the hardest k[i]nd, so we concluded to wait there untill it might clear off.

May 3 It looked likely to clear off so we b[e]gan to pack up, and was soon on our way once more. Frances baby is rather unwell, it got a bad cold the day or two before. We went about fifteen miles, and camped on a pleasent place not far from a little timber. Thomas and myself cut a hickery and hitched a yoke of cattle to it and draged it up, to make a fire. Cooked beans in the evening. My pen is so poor it would puzzle a Philadelphia Lawyer to read this short sketch of a journey to the Great and wonderful Salt Lake, even if he had a chance. Or more properly the lights and shadows of the emergrants [emigrants] bound for the far, far west, For through
“Numerous tracless wiles they stray”

May 4 A poor chance for our cattle so concluded to move on a piece bfore breakfast: so we moved on and crossed a bad crick[,] Sharadon river, and camped neare it the rest of the day and stoped.

May 5 We trveled sixteen miles and camped on the open prarie, about seven or eight miles from a creek.

May 6 The wind blew so hard, that women folks could not cook breakfast; so we yoked up and started on, as fast as we could, intending to continue untill we might come to warmer place to camp. Before night we reached Garden Grove, and found the company we were expected to go with, making wagons, covering wagons, and prepairing for a start as fast as possible. We camped about one half a mile from town about 4 o’clock by a fine creek in a grove of big scattering timber.

May 7 Frances baby quite sick, she s[t]op[p]ed at a house in town to doctor it a little. no swing in town to put the cattale into to shoe them. So we thought it best to fix one of our own. So the old gent found three trees that nature had formed in the shape of a frame, that would do for a part of it, if a man is not very particular, so we stuck up a forked post, to compleat it, and took the machine belts for gurts, and was soon ready to try an animel. Emerline Owens was down to see us in the evening.

May 8 Shod some cattle. Harry took his wagon dow[n]to the creek and Frances baby (little George) got better so that she could attend to washing &c.

May 9 Nothing new today—talked some of proceeding tomorrow, thunder showers, in hopes it will be a little warmer soon, if it should clear off again.

Stormes may rise and thunders roar—
But God's kind hand is ever o'er:
How quick the bright lightning flies,
See how his glory fills the skies.
All things both great and small—
Not a sparrow to the ground shall fall;
Without the God who rules on high,
Seeing it with pitying eye.
May 10 Harry & Damia bought a fine ox. Did not s[t]art some expect to tomorrow if the weather will permit. Frances baby quite smart. Andrew shot the old Malate ox, that had been sick fo[r] a week. May he rest in peace. Very he[a]vy thunder showers in the evening, some afraid the trees would blow down upon us, but fortunately they stood as straight as a starched dickey.

May 11 Sunday Not very pleasant this morning but One thunder shower in the afternoon, to[w]ards night. I went after the cattle, killed a rattlesnake, the first one I ever saw. Before we went to bed it began to rain and it thundered so loud it seemed as though the very bolts of heaven were breaking and the lightning flew like wildfire, and it kept it up all night the hardest I ever saw. Shower after shower, peal after peal, cracking down ever and anon. It beat into our wagon boath wind and rain, so it was with some difficulty we gout [got] any sleep, but Thomas, my partner, was a jolly fellow, and you would have laughed if you had heard him singing in the middle of the night.

The weather was so dry, The sun so hot I froze to death
Susannah dont you cry—
Or calling out to me, to keep my head as high as possible, so that the water would not run into my breath-hole, &c.

May 12 The old gentleman up early this morning found Mr. Scriggins'es wagon partly under water and himself sound sleep. We got up, and soon hauled it out, of (then part of the creek) But he lost three of his boots and a coffepot which probably the swift current wafted them a piece toards the Gulf of Mexico. Kindled a fire and prepaired breakfirst, which was doenuts (or in the vulger way of speaking "nut cakes") beans, apple-sauce, hot coffe &c.

May 13 We, and a number of families from this place started this morning and after breaking a wagon in the first move and stoping to fix it we all rolled on about seven miles, we camped. Found by counting, our company had increased to sixteen wagons.

May 14 Started very early, but found the roads very mudy in places, and numerous creeks where we were obliged to double teams to get along. Broke three chains crossing one creek, and after advancing eleven miles, it began to rain, so we took the precaution to camp; but that was not all of our trouble that day, for the horses ran away. Dania Thomas and myself chased them six miles before we could catch them. I mounted one of the horses, but he reared, and tumbled over backwards a[c]ross my leggs most beautifully, but we were up again as quick as thought, and I hung to him as tight as a father to a child.. And the way we rode them back to the camp, was a caution to Antelopes. If you will allow me to use the expression. They told us the girles had been dancing while we were gone, that was the worst of it.

May 15 We were hushed to sleep by last night by the ever solitary howling of the wolves. Such music may you never hear, dear reardreder [reader.] why do I say reader when prhaps no friend or relative will ever do me the

favor, to study out six lines of this miserable comp[o]sition. Traveled about fifteen miles, camped near a creek that was some to cross. One of the oxen got his leg in the bridge, took them off, rolled the wagon over by hand. Nothing more to say at present.

May 16 The weather somewhat rainy this morning, as usual, passed over a few miles of pretty good road, and then, it was then, when we reached Pisgy [Pisgah] one of the towns that I thought beat my first wifes relations, but I shall not atemped [attempt] to describe it at presant. At about five o'clock we arrived at Grand river or one of its branches: found there a company building a bridge across it; so we took hold with them and soon finished it, and before night forty wagons rolled over the famous minute bridge, and camped near it.

Saturday May 17 We got a pretty early start, had a bridge to cross built over a creek which was so narrow that we did [not] try to drive our teams over with our wagons hitched to them. But just roolled them ove[r] by hand like a mice, and was soon on our way crossing a twelve mile prarie. We camped just afte[r] crossing another narrow cassa. But we all passed over safely soon after we crossed, a man from Pisgay lost one of his oxen over the cassa, into the creek, but we soon gave him chance to get out, by cutting the bow pin, and giving him his liberty. Clark Roberts blind horse came very near running over some of the women but fortunately they darted out of the way and he ran aganst the Machine, and oxen and was soon glad to retreat. The cows ate up some of Mrs. Rob[e]rts'es dough that she had prepaired to bake for supper. What very saucy cows, indeed, to torment an old Lady like that. I wander [wonder] my Grand mamma did not have such saucy cows.

May 18 So rainy, we were obliged to stop that day. I must not forget to speak of the coun[t]ry and the beautiful scenery, which notwiths[t]anding so many hardships in rain and mud, I cannot but behold with delight, although I am no genius to describe such a picturesque scenery. Indeed it looks rather odd, to me, so lately from the rocky coast of New England, now beholding the smooth and beautiful Praries just as spring is smiling--Yes the wild flowers feel her moist approach, and many are hanging their heads down, preparing to bid her farewell, and others are puting on their richest colored robes to welcome the next Virgin which they expect soon in all her lov[e]liness. May our hearts be as pure, and well prepared to meet her.

May 19 Rolled on about fourteen miles, camped on an open Prairie. Very cold this evening—kindled a little fire with some wood we brought from the timber, for wood is not very plenty in this country. My birth day, but feel about eighty instead of—a boy. Greesed the wagons, and retired to rest soon after.

Tuesday May 20 Moved over various mudsloughs, ditches, &c., and at length came to a bridge that was so sidelling, that, if persons had seen it, who was not used to such things, as we were, their hair would have stood erect on the top of their heads, at the thought of crossing it, especi[al]ly with heavy loaded wagons. But we all got over safe thank kind pro[v]idence, and camped near the stream that evening.

May 21. All got s[t]arted, but our five wagons and Mr. Merril's Mrs. Clyde. At length we got started, but had gone not far, when it commenced raining, and the lightning blazed[,] the thunders rolled peal after peal, we went off from the road to the next timber as soon as possible, and we built a fire as soon as we could, turned out the teams, But the company that started in the morning was in the middle of the prairie[.] they had no chance to camp as we did[,] so they pushed on to meet the storm in all its fury. Shower after Shower followed each other, untill we had a shower of what do you think? I must own a stone Shower, for it hailed hailstones as big as prairie chickens eggs. It was a curio[s]ity [to] see them, and an case to feel them, for w[h]ere they hit,

"It raised a blister"

The horses ran not knowing whither to flee to avoid being pelted so unmercifully. the hail was soon over with, but it rained all day such as cannot be beat down east I must as[s]ure you. It wet into the wagons the worst

kind. My bed got not a little wet, but Tom and myself got some of the girls to help us dry them in the evening, by one of the bigest fires you ever saw, so we had a very comfor[t]able nights rest, for they were not only dry but warm too. Very heavy showers in the night that ended the thundering at that time.
May 22 Started quite early, but it was quite mud[d]y, and it could not help raining a little. To[w]ards night we arrived at Nodaway stream, found the wagons that was a head of us across the stream, and the bridge washed away. Windy &c.

May 23 The menfolds [menfolks] went to building a bridge, and the women to washing. Happy it did not rain. found it had wet and damaged some of the goods in the wagons.

May 24 Quite pleasant this morning. Started as soon as we all got ready. At noon arrived at a branch of Nishna Botna [Nishnabotna River]. Built bridge across it, twenty feet long, but did not cross. Deers and wolves very numerous in this place.

Sunday May 25 Crossed all safe, and proceeded on our way, untill we arrived at Nishna Botany. Found it to[o] high to ferry at presant. Camped near an old Indian Burying ground, for this place was formily [formerly] an Indian town. (Pottawatrmy [Potawatamie] tribe.) Saw some of their skulls and examine[d] them but they were much flat[t]er than a white mans. It does not seem much like the Sabbath, passing through so new a country.

“The sound of the church glowing bell”
“These v[a]llies and streams never heared [heard]”

but it will be all the sweeter when we do get a chance to enjoy it again.
May 26 Very heavy showers last evening[,] the river still rising. Probably shall have to stay a week longe[r] b[e]fore we can cross. So we mist [must] content ourselves by picking wild fruit, wild flowers, hunting, killing rattlesnakes &c. Would I could give this beauquette [bouquet] to you, but Alors (alas)! dear [S..b], full may a flower will wither long before I shall have the privilege of telling you what I am wishing now, while gazing at this rud[e] bunch of flowers. Harry and Frank have gone over the river in a kind skiff to visite some of the people that live there. Thunders again[,] probably we shall get rain soon.

May 27 Showe[r] after Shower, last night [.] hope it will rain Saturday nights and Sunday so that poor hired men can rest.

May 28 The river up full bank. terrible freshets all about here. they say the bridges are all washed away between here a[n]d the Missouri river and the Platt[e] river is eight miles wide. We shall have som[e]thing to do to build bridges, in order to proceed, so I fear I shall not have much time to write in this Memorandum. We are obliged to cross the river to get good water to drink, but it is rather hard boating, the current is so strong it fetches down trees stimps [stumps], logs[,] bushes, and most every thing to bother the little boat. We young folks had a fine dance, last evening, which I nearly forgot to mention. Daniel Bunnel that lives over the river played for us. Snakes and Lizards very numerous here, the boys have killed a number six and seven feet long.

May 29 To the weather

Come dreamy nature dream no more,
But give us days pleasant three of four;
Give us sunshine to dry up the creeks,
And help us out of such a fix.
Then we’d with pleasure pass along,

And snap our whip and sing a song.
Once more the trees are clothed in green,
O let our hearts with rapture gleam.

O glorious sun shine out again
Sparkle once more on the dewy glen
Senter of light do not forget
We are not prepaired for darkness yet.

O[ssian] F T[aylor]
Saturday May 31 A part of us started this morning after the ferry boat to take it a mile down the stream to try to cross there, for the water has not fell but very little yet, and we can hardly afford to stay here, doing nothing any longer. About noon we moved the wagons and commenced operations, but it was hard p[u]lling, for the water moved with a perfect rush and we had about a half a mile to ferry. We managed to get over seven wagons by night, and was happy to retire to rest.

June 1 Commenced ferrying this morning quite early, continued all day but did not get quite through. Tried to swim some of the cattle over, but did not do very good business, for they floated down the channel trying to get on shore the same side they were driven in. We were afraid they would get entangled amongst the willows and get drownded, so we followed after them with the big boat, but they soon began to go on shore so we hung up by some trees that was then in the current, to help some of the cattle out. I then jumped over board and swam a shore to go farther down the stream to see if any of the cattle had got entangled in the bushes, but could see none but those that came on shore. So we made the best of our way back to the camp, by wading a qua[r]te[r] of a mile. I was wet and cold, but shifted my clothes directly and went to bed.

June 2 Slept rather cold last night. Finished ferrying this morning, swam the loose cattle and had better luck than we had yesterday, for they swam over like a [m...]. Fortunately we did not lose any.

June 3 Pleasant day moved on to the big Nishy Botna, but the bridge was washed away in the freshet, but found we could get a ferry boat for fifty cents a wagon. But we had a half a mile to row, as we did at the last branch.

June 4 Commenced ferrying this morning, worked hard all day, but did not all cross so we had to remain there another night.

June 5 Finished crossing this morning. Moved on about ten miles, camped near Pony Creek. In sight of the council bluffs, which are curious looking hills rising about two hundred feet or more, smooth as prairie covered with grass, but notwithstanding they look quite wild and present a novel[t]y not soon to be forgoton by the beholder, for they are very [st....] picked sanding thick together as possible.

June 6 Moved on about one half a mile farther to a fine spring, and learning the mosqueto [Mosquito] creek had risen, so we could not cross[,] thought it best to stay there a while.

June 7 Pleasant day. Part of the menfolds [menfolks] went to Hanesville [Kanesville], a town situated about two miles from Missouri river.

June 8 Worte [wrote] a letter to father and Mother, afte[r] hunting after the cattle two or three hours. We had a meeting to[w]ards night, some singing and music in the evening, by Miss Owen and Dr. Roberts.

June 9 Went two [to] Hanesville[,] loocked [looked] about all day. thought it quite a smart chance of a place, it being only four or five years since it was settled. The weather pleasant and water falling a little in the creeks, hope it will be so we can roll on within a few days.

Jun 10 Went to hunt a place to build a bridge over Musqueto [Mosquito] creek, but after traveling all of the forenoon we gave it up and returned home. (I mean camp). Looks very much like rain but it holds up yet however.

June 12 A wagon from Garden Grove came up with us today, that had a boy hurt very much by the wagons runing over him, the boys Grandfather went to take him out of the wagon while the horses were a going, but missed his hold and let him fall, and the wagon ran over his stumache [stomach], but fortunately no bones were broken, and Dr. Roberts thinks he well recover.

June 13 Hunted all of the cattle, moved on toards Hanesville[.] saw the rest of the Garden Grove wagons rolling in sight, so we stoped untill they came up with us and then we rolled on two town. Stoped there most all day, and went about a half a mile toards the Missouri river and camped, but had not scarce time [to] eat supper before it commenced raining, the like I have mentioned before in this little memorandum, accompanied by thunder which sounded like the report of cannon, and lightning as sharp as ever Franklin dared to bottle up, I do believe. Expect organ[i]ze tomorrow morning, and then cross the big river as soon as possible.

June 14 The bottom where we are camped part[l]y co[v]ered with water two or three feet deep and some of the wagons standing in water, for it poured down all night. a perfect creek. Frances little George very sick, hu[n]ted our cattle and moved our wagons up to Hanesville again. But the water ran three feet deep in the s[t]reet most all of the way up. Found an old cabin with a stove in it, built a fire, &c. We feel very much discouraged, the season so much advanced, and we hardly started on our long journy. Talk some of giving up the journey this year, for fear we cannot get across the rocky mountains before the snow falls, and then we should be in a pretty condition surely.

June 15 Little George very sick in the night but in hopes he is a little better this morning.

June 16 Little George no better. Fear is apprehended from the Indians on the north rout[e], Armed men are a going to stop the companies that have crossed the river, untill all of the companies can go so we can defend ourselves. They have also applied for some of the government troops to escort the companies through the savage tribes. The Neomihaws are the fir[s]t tribe we have to pass and also the most hostile, demanding pay for passing through their hunting grounds. There may be some trouble but I hope not.

June 17 We are camped now about a mile from town, but Herry[Harry Walton] and Frances are in town with Little George who is no better. A very fine morning[.] the sun shines with all its [s]plendor and we are happy to see it.

Thomas Winn, J Murrel, Emerline Owens, Emily Card, myself &c. went to one of the finest little lake[s] you ever saw, a fishing. I caught a Pike, the others caught none. The ladies, as well as the Gents got their feet wet, a fine fishing excurtion [excursion] but no fish.

June 18 A fine morning[,] rather warmer than it was yesterday. Little George no better.

Thursday, June 19 Very heavy showers last evening. A man and his son near here was struck by lightning[,] the boy instantly killed[,] but the man soon recovered. I have also to relate the painful event in this little book of the death of little George who[,] after suffering intensly with the congestive fever, died this morning about five o'clock, aged seven months and 19 days. He was as pretty a child as I ever saw, and the only thoughts that can

comfort his mother is that he can suffer no more. He was cut down like a tender rose bud, but his lovly co[u]ntenance from our memories will never be effacd. Alars [Alas]! to[o] lovely for this earth, and it soon returned to the blessed Savior, who said, “Suffer little children to come unto me, and forbid them not, for such is the kingdom of heaven.”

Sweet child thou hast gone to thy rest. But we know thou’lt be forever blessed. Disease may pass from shore to shore, But it will touch thy sweet frame no more. And while we on our journey pass, Let this be a simple epitaph.
Funeral at four oclock P.M. prayer and exortation by Elder Brown. He was then burried in Hanesville burrying lot. A pleasant place on a hill.

Neomahaw chiefs came here today to make a treaty concerning the emergrants passing north through their country. Understand they have agreed to let us pass aroung [around] the river Elk Horn if we will not kill any game.

June 20 Cloudy this morning, thunders some. Expected two [to] organize in a company of fifty this afternoon. Perhaps some one that never have crossed the plains may peruse this scribbling on paper no better than some merchants do up tea and coffee in, may inquire how they manage to get along in safety while crossing such wild barron [barren] countries. If so I will endeavor to tell them in my feeble way (you will say feeble indeed).

They organize in companies of fifty or an hundred wagons, elect Capt.ains of fifty wagons, and also over every ten, under the boss Capt.ain, and a sergeant of the guards &c. And then they travel in regular order, one ten travels a head one day and behind the next, so to give every one a fair chance. It is the boss Capt.ains duty to see that all the by-laws are kept, which the article of agreement contains, to select the camping ground to see if the wagons are in propper order, and to keep an eye to the teams &c. &c. And it is the Sergeant’s duty to detrmine, with Capt.ains advice, how many men to put on guard, to see that they do their duty and take their stations at the proper time, &c. The other Capt.ains see that their wagons assist one another, when needed &c. Did not organize today, but expect to tomorrow.

June 21 A very heavy shower last evening, some of us stoped in the tent throughout the shower, but it ran through the canvass like a small brook and we got a little wet surely. A heap of menfolks met at our wagons[,] elected Mr. Helford [Telford] chairman, spake of all out doors and so forth. The house was then called to order and then Herry [Harry Walton] was unanimously elected boss Capt.ain. Stephen Hale, Sergeant, George Crooks clerk, and a Capt.ain over every ten wagons, which amounted to six tens, or sixty wagons, and about five hundred head of cattle. Nothing more particular today to note down.

Sunday, June 22 Quite a fine day. T. Winn, Capt.. Walton went up to town to meeting, said they heard a fine lecture delivered by Mr. Hyde. Expect to cross the river tomorrow, but it is up full banks, it will probably be hard boating. Set on guard now sometimes for fun but when we get across Missouri we shall be in the Indian territory. Then it will not be quite so much sport, for we shall have to look out for the red men–while the howling wolves char our hearts ever and anon. while watching us with ravenous eyes.

June 23 Commenced hitching up this morning to roll down to the river. At 10 o’clock arrived on its banks. And I tell you it looked wild romantic and fearfull, running like a whirlwind. Thick with mud and covered over with logs[,] stimps [stumps][,] roots[,] sticks moving as if to swallow every thing before it in an instant, for it went “brashing[,] slashing[,] splashing[,] smashing and dashing.” Commenced ferrying Took an hour and a half to go across and back. How we had to manage to get across at all I shall not attempt to depict. Suffice it to say Mr. Merrils ten (which contained our wagons too[)], got over today, and drove through the woods and bushes a mile or two but the Seperator (a part of the machine) got stuck in the mud, so that we were obliged to leave it untill

morning.

June 24 Frank Owens, Joseph Merrill, Buccanon and myself guarded the cattle last night. But by the great horn spoon[,] how the musquitos bit, and the cattle acted like so many devils. Had a heavy thunder shower and wet us like a drounded rat, but nothing could prevent the musquetoes from their inhumane insults and depridations. I had often heard it said that the aunt [ant] is the smartest little insect, but I would like to know what insect could make a fellow smart wors[e], than those little insignificant pusillanimous gluttinous animals of the sm[a]ller tribes.

June 25 Very warm some of us went back to the river to help ferry[,] but our ten moved on to winter quarters. The place where the mormans first settled af[t]er they were driven from Nanvoo [Nauvoo]. But the Indians stole from them so bad they removed to Hanesville which is now quite a flourishing town. The prints of their old houses and Gardens are plain to be seen. Looks some like old ruins in ancient City.

We can get a plenty of musterd [mustard] for greens for we are camped where the settlement was made, but it is a dangerous place four [for] our cattle and horses, there are so many deep and cellars with weeds growing all around them as tall as a man's shoulders where they feed.

June 26 Arthur Walton lost one of his horses last evening. Hunted most all day for him but cannot get any track of him. Some expect the red men have stolen him.

June 27 Had a very bad time to guard the cattle last night. Had thundershowers as usual; the grass up to our middles[.] wells[,] cellars[,] holes],] ditches in every direction; the cattle as wild as a Giraffe: but however we lived through it.

June 28 While Frank Owen was after his cows this morning, he heard a bubbling noise, and after looking about a little found another well, so hid up with grass and weeds that we had not discovered it before, withe the old horse in it, trying to keep his nose out of the mud and water that nearly covered him. We all ran to the spot to see what could be done; found we could not get him out without digging, so we went to work directly, and soon reserrected him, as we called it. Found the old beast could stand with a little help, after being doubled up in a well 8 feet deep almost covered with mud, most three days.

Hitched up and moved about nine miles, camped on a lovely rise of ground by a small green grove of timber. Capt.ain Carson's ten guards to night.

June 29 The wolves frightened the cattle la[s]t evening, and they ran into lawyer Slatons wagon, and we got up and soon established order: but I must have made a ludiculous [ridiculous] appearance running in the dark half a sleep[.] could not tell which way to go only by the noise, it was so dark we could not see the first thing, especially just out of our beds. Probably we should have f[a]llen and broke our noses, if there had been anything for us to stumbled over, but the ground was so fine and smooth[,] the grass about five inches high on that place.

June 29 Started at eight oclock; had a very fine day for traveling[,] made about twenty miles, camped by a nice spring, and a plenty of good wood &c., but

No cottage in the open field,
No signs of husbandry shines forth,
No church w[h]ere saints have often nealed [kneeled]—
No sound of revelry or mirth,
My heart's not dum[b], if lips are sealed. OT

June 30 I will now mention we are following up the Missouri river, intending to strike a west[er]ly direction by and by so [doing] to head the Elk Horn river which will see if you will be so kind as to look on the map: so you can get a better idea of our travels in the infernal regions, as some called, for it is so mudy and the river so high, we could not follow the road, and cross the Horn near the Platt[e]. There are a number of companies a head of us however. Passed a company of fifty wagons. (Ca[p]tain Alread [Allred]) He had a stampeed and about forty head of their cattle had ran away but they got them again when and commenced yokeing them[,] when they took another fright and ran over teams, and stove the Capt.ains wagon all to pieces, so I understand.

July 1, 1851 Our ten (or Mr. Merrile's ten) turn to guard; for each ten guards twenty four hours at a time commencing at four o'clock in the morning. Started about eight oclock, traveled untill we came to a stream which we think may be Omehaw [Omaha] creek.

There is one thing I must mention that nearly took place, just for a change of subject, as a variety is the spice of life. Mr. Bowen[,] an oregon man in the fifty behind us, whiped a young man, some six or eight weeks ago, which he had in his employ and turned him off: so when they arrived at Hanesville, the young man (Hunt) sued Bowen and made him suffer the consequents [consequences]. Bowen was as mad as a hatter and said if he could catch Hunt across the Missouri river he would shoot him, but Hunt had a revolver. And they both met this morning, Slaton was obliged [to] grab the pistols, to keep them from shooting. That ended this great tragedy. A great time and not on[e] drop of rum.

July 2 Built a bridge, and rolled on about seventeen miles, and then camped on a fine spot, but no wood. Had a bit of a dance in the evening.

July 3 Started at the usual time, rolled over the ground at a fine rate. Orison Kyle and Judge Broccus from Washington passed us about noon with a cannon horse teams: bound for the Utah Deseret Territory. The country we are passing through at present is a very fine loocking [looking] tract of prairie, but there are scarcely any timber. It [is] almost impossible to imagine what a fine sight, as far as the eye can extend, not a tree nor a shrub stone nor bush to be seen, sometimes for hours: the grass a foot tall[,] green and beautiful with lovely wild flowers scattered here and there; some which are rich indeed. But probably as we proceed farther west the land will grow more dry and barren in places. We camped after traveling twenty two miles. Plenty of water but not one bit of wood. Boiled the tea kettle with weeds. Which would seem quite romantic to persons who are not used to such chickens fixings. But we poor devils are used to most everything.

July 4 Rained this morning, rather cool[,] looked dismal, for the glorious fourth of July, for you might listen in vain for the ringing of bells or the report of big guns, or the merry possessions following the bugle[,] trumpet[,] drum and &c. All is hushed, except the lowing of cattle[,] the neighing of horses, which is dull[,] dull music. After breakfast I went and laid down to sleep, when I awoke the rain had ceased, but still cloudy. Concluded to yoke up and move on to a more convenient camping place. Rolled on till 4, when we commenced huarilling, or forming the wagons in a circle. When Mr. Slaton came like a catamount upon a full jump, and told us that Broccus and band was camped about a mile and a half a head and there was a plenty of wood not far from there, and the Judge would deliver a short oration if we would go there before we camped. So we hitched up again as soon as possible, soon arrived at the goal. The Capt.ains escorted the Judge, Hyde and company to our camp and the Judge addressed us in a few words in statesmalik [statesmanlike], followed by Elder Hyde who gave exelent counsel to his brethering [brethren,] closed by a prayer, was prevented from saying more for want of time.

July 5 A fine day. Stoped to wash.

July 6 Got an early start, but it was very warm, so we had to travel very slow[,] made about fourteen miles, and then camped as usual. Had not any wood except what we brought with us. Our turn to guard tonight.

July 7 Started at half past seven, rolled up hill and down untill almost night when the Capt.ain thought it time [to] camp. Not any wood to cook supper, and poor slough water to drink. Just as we got to bed there came a tempest, such as we would not wish to see every day, accompanied by thunder and lightning, blowing down the tents, stripped the cover off of one wagon, making the tin dishes rattle, spoons gingle [jingle]. Was afraid the cattle would take a fright and break out of the corrall, and do damage, but fortunately they did not, for they huddled at one side of the circle and stood perfectly quiet. So no particular damage was done.

July 8 Got an early start and at noon arrived at a branch of the Horn, But there was no timber of any account to build a bridge and it was too deep to forge[,] so we were almost at a loss what to do. Talked of ditching and turning the its channel, but could not find fall enough to prosicute that plan. So we contrived to sink some grass to the bottom of it to keep the wheels from sinking into the mud.

July 9 This morning some started with their teams, for some willow brash that we saw six miles down the stream, and some went to mowing and others a packing the grass, and sinking it, and as curious as it may appear[,] before night about fifty wagons rolled over our famous grass bridge or tunnel made in a stream with a strong current. I am very unwell today[,] so much so I can hardly get about. Head Ache and pains in every bone. It appears like dry weather now.

July 10 Feel no better today, the Dr. thinks I am threa[t]en[e]d with the bilious fever, took some medicine &c.

July 12 Saturday Was no better[.] do not know where we camped Night before last, no last night. Sever headache and obliged to ride in the jolting wagon. A person can get along very well on this California rout[e] if he has his health; but if he gets sick he will soon begin to pray for health, or death to come quickly and take him out of perpetual misery. At night we arrived at another branch of the horn, so I crawled out of the wagon, and a beautiful sight presented itself. I must confess as sick as I was, I could not but admire it so level and green, with beautiful trees all along on the banks—Indeed how wild and rich.

Ye gods! could I but paint a landscape now
With each green leaf and flowery bough
Would there were some genius with his pencil neat
To paint the whole, tree, bush[,] stream and bank compleat.

The wild sunflower, the lilly and the rose
All from them in harmony sweet fragrance flows
And numerous other minor flowers, play their part
O how! such simple scenes does cheer the wanders [wanderer's] heart.

Many a bunch I've plucked while wet with dew
Stopping ever and anon to think of you,
Father, mother, brothers and sister dear,
And wishing you all, one moment could be here.

But alars! such thoughts are childish indeed
To feed my brains with that they did not need
For it would have been far better for my head
To have been content and gone to bed.

OT

July 13 The Indians stole four of the best horses last night, two of them belonged to Dr. Ro[b]erts and then two to Mr. Helfor and Mr. Thompson. They were hobbled and feeding near the timber. But somehow [or] another the sly devils contrived to take them from under the guard's noses without being discovered.

Feel a little better this morning. Stoped here today and hunted for the lost horses tracked them over the stream, and up it about five miles, but could follow them no farther. Found about four hundred Omyhaw Indians encamped a few miles down the s[tr]eams. Enquired of them about the horses, but they pretended to know nothing about them; but told us they thought the Puncas had got them.

July 14 Started about eight oclock saw young Elk[,] chief of the Omyhaw tribe and a number of their [-] Interpriter &c. They wanted us to give them something for damage for passing through their hunting ground. We gave them one calf and told them if they would bring our horses back they should have 35 dollars in cash[,] a cow and some shirts. They said they would bring them back if they could get them, but probably we shall never see them again. Mr. Hunt came back this morning to pilot us along as far as he had been. Mr. Slaton and one more wagon, that was travelling with Brocens, are waiting for us forty or fifty miles a head. There teams got so tired they could not keep up with the Express. Hunt said before he left them, one day they had got there things out a drying nicely they espyed about forty indians on horseback making directly toards them, all armed[,] painted and feathered off to the highth of the Indian fashion. Probably they were a little frightened[,] two wagons alone far away from any big company, and most all of their things in sight more to tempt the Indians. They soon came up and enquired for the white chief and were very friendly. They had an interpreter with them who said they were Puncas. We traveled about fourteen miles, camped on a pretty place but no wood.

July 15 Rolled out as soon as possible[,] but such a chance for traveling [is] equaled only by the Great Sahara desert. Sandy bluffs where the wagons wheels sunk half way to the hubs, and the way the teams had to pull was some sertain[.] made twelve miles[,] camped at a small creek. My healthe no better[,] feel as though I am a going to have ague[.] cannot sit up but a little.

July 16 Started at seven oclock this morning in order to get to the next creek before dark, [k]nowing it to be as hard a track as ever was traveled, and about 18 miles or perhaps more; arrived at the river about sunset. Almost tired out and choked likewise—think how pleased we were to find one of the best springs we have seen while heading the horn.

July 17 Our cattle and horses had such a hard time yesterday concluded to stay here today and let them recruit a little. My health about the same[,] miserable enough.

July 18 Had a shower of rain, and hail last evening. Thomas and myself had to hold cover on the wagon to keep it from blowing off[,] and roll up the bed, but notwithstanding all that we could do they got badly wet. The horses ran away, and we had a quite a time. I expected to get cold, but I did not bad. Very fine and cool after the shower, traveled about fourteen miles before we took dinner, and eight afterwards, and then camped by an almost dry creek, water hardly fit for the cattle to drink. Thomas Cookes [Crooks] team ran away with him and the wagon went over him, but did not hurt him much.

July 19 Started about seven, proceeded about five miles[,] arrived at the north branch of the (oup?) [Loup] Fork river probably, which is about one hundred yards wide but very shole [shallow.] forded it directly, rushed ahead about fourteen miles, camped where those companies camped that are ahead of us, loocking out there own road. Here one company bore south, and the other kept their wes[ter]ly course. Probably the company that went south will reach the Platt river soone, but will not be so far on their journey, when they reach the old road as the company that went west. Saw eleven buffalo today[,] the first we have seen, I believe, but in a day or two

we shall see abundance.

July 20 Took the western trail. Made about fourteen miles, crossed another branch of Loup Fork and camped. One of the guards got a sleep while on duty, but I shall not tell who it was, as it was the first offince. I feel a little smarter today. The country not quite so sandy as it has been. A little rough and a plent[y] of dry ravine[s] interspersed in evry direction. Jonathan shot a buffalo twice but did not kill him and the beast, acted so ferocious he did not dare to approach him again.

Monday July 21

Married Ladies bathing

Last eve the Ladies went in to swim,
And the way they wetn [went] it was a sin.
Some jumped in and some jumped out.
You'd laughed to see the fair sex spout.
While they were learning something new
The gents jumped in and spouted too.

This morning looked something like rain,
Hitched up at eight, and moved our train.
Happy to find the road so good,
So we rolled on fast as we could.
Headed a slough, although twas small
Crossed a creek, and circled all.
So we made fifteen miles or so,
While some went hunting buffalo.

July 22

Something to write doth me ann[o]y,
For Mrs. Carson got a boy.
Borne yestoday is sertain true,
Smart today myself or you.
Something else I'd have you know
The boys brought in a buffalo
Skined and dressed so very nice
So this morning we all got a slice
At three o'clock began to rain [blank space] again
So we unhitched and s[t]oped the train
The hunters killed a buffalo about three miles from where we stoped. So they took a team and draged him to the camp to let the ladies see the elephant as they called it.

July 23 Last night the cattle had a stampeed, (The word stampeed is a word, which those who cross the plains apply when the cattle take a fright and run with great speed, and not stoping for any body or any thing, untill they get over their spasm. They generally stampeed between the Missouri river and fort Laramie, but seldom afterwards or after we get past that fort which is about five hundred miles from the velly [valley] of the great Salt Lake. The origonality of the word stampeed I do not know, I cannot find it in my dictionary, but probably it may

be found in a larger colection). But they were not in the corral, as usual[,] for the Capt.ain (Wm H. Walton) thought it best not to keep them up nights any more, for if they stampeed in the corral, they would break the wagons, kill and trample everything before them to the Earth. They ran over Mr. Jones'es boy who was out a milking, and stapt upon his neck and hurt him rather bad. The menfolks all went after them, and succeeded in driving them back, but they were a running and cutting up all night. Found them all this morning, but one steer, and a cow was hurt so bad, they were obliged to leave them. We started about eight o/clock when a terrible catastrophe happen[e]d, which chills my very blood to write it. The Capt.ain thought it best for each ten to travel some ways apart for fear the cattle would run away with the wagons[,] they were so wild: But notwithstanding all this precaution, we had not proceeded more than three miles before some of the teams took a fright and ran away. A young woman by the name of Kingsly jumped out of the hind part of the wagon and before she could get out of the way, another team and wagon ran over her; her sister ran to her and asked her if she was hurt much, when she exclaimed "I do not know" these were the only words she uttered, for she instantly expired, leaving her only sister without a relative in the company. It was sad to see how bitterly she wept and no wonder she could not be comforted, to have an only sister killed in so shocking a manner; knowing that she must be left to sleep alone in this desolate place which probably her grave will never be passed, by white men again to her knowledge, for we are as much as an hundred miles from the main road, not knowing, any farther than we go[,] what kind of a country we are to pass through, whether rough or smooth, or whether we can pass at all or not. She was burried just at night, after prayers &c., in a kind of a box for a coffin which was the best we could make deep in the ground, to sleep the sleep that knows [no] waking, and to be visited no more by weeping friends—nor at all except by the ravenous wolves, that are never willing to let the dead rest in peace, on these plains.

July 24 Started at eight o'clock and bid fare well forever to the lonely grave. Traveled untill an hour after dark[,] finding no water all day untill now, and this is nasty slough water, but we are happy to get any thing to quench thirst, which by this time we began to feel a little[,] you better believe, having drank all we brought from the last camping place, long ago.

July 25 I was on guard the after part of last night the cattle ran several times with a noise like the rushing of a mighty wind. I went about a quarter of a mile from the camp, near where the cattle was a feeding, and sat down to reflect a little and watch the movements of things in general and thought it a little curious, to feel a breeze of wind cool and refreshing, and the next moment another would pass over the dry ground, as warm as a summers breeze at noon day in Massachusetts. Probably it was caused by the country there being deversified by sand hills which draw the sun, and make it very hot, then in the evening (or at least night) the cool air from above would occasionally mix with the still air in the Vallies, and make such a curious variety of zepers [zephyrs]. The sun at length began to show its light in the east, and I thought of those whom I loved, far toards the glorious orbe and I exclaimed; many a time wilt thou, great center of all light, unfold, and fold again thy sparkling beams ere I shall behold their faces: if ever, but I felt as though the great and over ruling hand of all things doeth all things well. Found all of the cattle and at length got started. Crossed a creek about two miles from where we camped two rods wide but we do not know what creek or river it is, nor how far we are from the Platt: but any how we are in one of the curious places, you do not often read of. Bluffs five or six hundred feet high with their tops composed of white clay, and grass a growing on the sides, which make them appear different from anything I ever drempt of. At a distance they however resemble the sea in a gale of wind, which no doubt you have seen. Such as stirs up the bosom of the mighty deep and sets it a foaming[,] boiling[,] which might cast a gloom over the bravest mariner's heart that ever crossed the mighty Main. Soon after we crossed the stream we turned unto a dry ravine, so dusty that it almost put our eye out, and was very disagreeable to our lungs as we inhaled it with the sultry air. Continued a moveing all day on the dangerous trail, met with no other damage but the upsetting of one wagon[,] but fortunately no one was hurt. Camped by a creek which then

contained only a little slough water that the buffaloes had been wading in untill it [became] poisin dirty, but however we shall be obliged to drink it, for I expect it is as good as we shall get untill we arrive at Plat[e]t river if we ever do. The country so rough a person can see but a short distance around.

Saturday July 26 The cattle had a stampeed last night at twelve o'clock, and when gathered up what we could find this morning, there were sixty four head a missing. Some afraid they have ran away with the buffaloes, for there are thousands upon thousand[s] all about here we can hardly keep them away from our wagons, and the cattle are as wild and crazy as so many devils all the time. Some lost most all of their teams, only two of Mr. Waltons are a missing, however. We seem to be in the most perilous condition we have been caught in yet. Here on the dry and almost burning plains, nothing but nasty stagnant water to drink, which is to horrible to describe. And nothing but our teams to dependup on to carry us to our place of destination. If we do not find the cattle again some of the company will have a time of it, the famous rocky mountains to cross, where snow falls sometimes in every month[.] we [are] also on a new road surround by savages and wild animals, but however we will hope for the best. Think of it[,] those who are pleasantly situated in towns, what would you be in our condition, for but we must trust in the being that searches all hearts &c. Although we are obliged to pass through many hardships, we hope our lives may be spared. We started this morning on horseback, all that could, to search for the lost cattle. After about fifteen miles ride over hills, th[r]ough canyons[,] rav[i]ens Mr. Carson, D. Walton, W. Carson and myself espyed seven animals on a pinnacle, about a mile from the camp. Thought perhaps they might be some of our cattle, so we rode to them and was happy to find they were. Mr. Waltons &c. They were standing upon a dry sand hill, four or five hundred high gazing about acting almost as wild as the buffaloes themselves. We started toards the camp, passed near a buffalo, and had all we could do [to] keep the cattle form running away with him. At last arrived at the camp with our cattle, which was all that was in the forenoon. We saw a large amount of buffaloes while we were out hunting, we could ride near them while they [were] running, it was curious to see their fat sides bound along over hills[,] up steep banks, like a hog going [to] war. In the afternoon started in every direction. Mr. Carson and another man found four head eight or nine miles off, with the buffalo, they had all they could do to get them separated from among them they were all cows probably[.] if they had been oxen, the buffaloes would have killed them. And these are all we have found yet.

July 27 We tied the big cattle to trees last night to keep them from running away. They were frightened several times but we kept them all. Started again this morning to hunt after the last cattle again. Frank Owen and Buccannon [Buchanan] found seven head. Heard today one ten that belonged to an other company lost thirty head in one stampeed, hope they will have better luck in hunting them up than we have had. Capt.. Walton, Mr. Hale, two Jelfords,[Telfords] Charles Drury, C. Stodard have gone to the Platt river to find out if possible how far we are from the old road, for we are sick of staying here, drinking such dirty water, which is enough to sicken a horse that enjoys good health.

Monday July 28 Capt.ain Walton and those who went toards the Platt have got back again. Robert Jelford, [Telford] C. Stodard have found more cattle. Capt.. Walton and Mr. Hale went to the Platt and stopped all night. They think it about thirty miles from where we are now camped. I tell you this was good nuse to us.

July 29 Mr. Alreads [Allred's] Company[,] hunting after their cattle they lost sunday night, found twenty head of our cattle and drove them to our camp today. We all went out today probably for the last hunt for the remaining lost cattle. I went about ten miles. Saw an abundance of Elk and Antelopes and I did admire to see the beautiful animals skip over the ground almost as swift as the wind. We found no more of the cattle today. Mrs. Thompson very sick with the congestive fever.

July 30 Hitched and moved over about six miles of a very rough trail, then we came to a plain almost as level as

a house floor, which we could roll over with the greatest ease.

July 31 We arrived at the Platt a little af[ter] dark last evening where we found fo[u]r or five companies camped, for they had waited untill the streams fell and then came [to] the old road, and have arrived here before us, for we have traveled four hundred miles to head the horn and Loup fork and have only gained two hundred and fifty miles. (Brocckus measured where we came with a roadometer.) It is rather discourageing so late in the season and we have[,] I believe[,] about seven hundred fifty to go yet, before we arrive at our place of destination. Some talk of returning again, but Cap. Harry say[s] he shall go if he is obliged to go alone, so there is no danger of any backing out if the Capt.ain does not, for some of the women dare not take pills without asking his advice, but do not laugh, for it is a fact, but I expect they would be mad if I should tell them so but never mind I will not read this part before them. We are in hopes our greatest troubles [are] over with now[,] that is stampeeding, for it strikes the traveler with perfect horror to wake up in the middle of the night, hear the cattle running and bellowing like bull-dogs nothing but the yel[l]s of the savages could sound worse. Mrs. Thompson very sick, and some of the wagons needs repairing, so we shall stop a day or two to recruit a little. Some of the company talk of or think best for the company to separate and travel in smaller parties. I went to bathe in the Platt and crossed it but could find no place deep enough to swim. The Bohoise have kill[ed] a buffalo, to jurk [jerk]. If you should not happen to know what we mean by saying "a buffalo to jurk", I will tell you how we jurk meat here: we take the best pieces and put them in brine about twelve hours and then we take it out, and cut it into thin slices[,] hang it into the sun untill it becomes dry: or dry it over a fire, it will then keep first rate. And it's good too. I wish I could send a slice, to see how you would like it.

Aug. 1 The camp held a meeting this morning to see if they should divide or not. John Jelford chairman. Came to order when the following resolutions were made. First, to still continue to travel together, ne[ve]r[the]less any ten should wish to leave, they might leave for good. Carried unanimously.

Second. That the teams should be disposed of as the Capt.ain saw fit[.] that is[,] if any man had more team[s] than they needed, that he might take them and help those who had weak teams, for some had their teams greatly weakened by loss of their cattle in Stampeeds &[c]. Carried also.

Third. That if a guard was found not doing his duty by sleeping &c. he should be marched three times round the camp, the next morning with a paper cap upon his head, with these words written on it with large letters "Sleepy head". Carried also. So the sleepy fellows had better be very careful how they take a nap while on duty, unless they wish sealed upon them eternal shame. Verrious other things were brought before the meeting which I shall not ate[m]pt to record in these limited sheets. Some of the company got frightened last by the noise the buffaloes made, they thought they were comming toard the camp, but probably they were four or five miles off, for it is so level here on Platt[e] bottom you can hear the noise the animals make a great way off.

Aug. 2 Started quite early this morning (all hands) passed over some good and some sandy road, made about 22 miles, thought that would do, so we camped at skunk creek.

Sunday Aug. 3 Started early: at noon passed by the junction of the north and south forks of the platt[e] which you will see on the map, if you do not recollect where it is. At evening arrived at a wide deep creek which is twenty two and one fourth miles from skunk creek.

Monday Aug. 4 Traveled about eighteen miles drove off of the road toards the river to camp, corraled on rather a rough place.

Aug. 5 Had a stampeed this morning at one o'clock and the loose cattle all ran away like a streak of lightning, trampling Buccannon [Buchanan] to the earth and hurt him very much. We jumped out of our beds and drove back what we could see, but when we came to see them by day light thirty five h[e]ad were a missing. So we

had the pleasure to hunt them, found them about five miles on [a]head to another camp. Mr. Hale, A Walton did not come in from hunting. So Mr. M[e]rrill's ten stoped to waite for them, and the rest moved on as fast as possible untill we came up with Mr. Jones'es ten who were camped and a waiting for us. So we thought it best to stop there all night, expecting the company were seven or eight miles ahead.

Aug. 6 The moon shone very beautiful last evening. I sat a while singing

Roll on silver moon &c.

interrupted now and then by the bitter howling of the wolves hunting for a chance to drink at some new victems clear red spring. At length I went to bed, and took a five nights rest with jolly Tom. The cattle behaved very well and we soon got started this morning, found the rest of the company about two miles on a head. Rolled over some bad sandy bluffs, crossed about five creeks, and passed by some excellent springs. Made about eighteen miles and then we camped. Fine day.
Aug. 7 A very fine evening last night, the Girls sung some pretty songs, and we cracked a joke or two, had a good time, and went to bed. But the oxen that was chained to our wagon kept it a jiggling or wig[g]ling about so we could not sleep but little. We keep the cattle chained up nights now to our wagons, so if they run away they can take us with them. Cool breezes this morning, about right for the teams to travel with ease. Crossed a steep and sandy bluff; made about twenty one miles[,] camped near a place called the lone tree, for there is one tree standing here alone, there being no more trees on this side of the river for two hundred miles. You might ask what do you do for wood to cook with. To tell you the truth, travelers are obliged to burn chewed grass, or to speak polite about it, buffalo chips. The victuals cooked with them, tastes little the richest of any thing out, jail if I do not fib. Mrs. Thompson very sick again.

Friday Aug. 8 Fine moonlight last evening.

Queen of the night roll on roll on—
How many stars hast thou hid?
Lend us thy gentle beams till morn
Then we'll with pleasure bid—
Thy form good by
Antelope skip skip away
With thy form so light and free.
Nimble hare run run and play,
Would I could thy playmate be;
This lovely night

Prairie dog bark, bark away—
There's music in thy tiny voice,
But there's a wolf can he catch thee nay!
For thou canst skulk like a mouse
Away into thy hole

O, I can sing my broken song
No matter whether it rymes or no,
No matter whether its short or long,
If I but sing it very low,
So none can hear

Day is approaching good by moon
Thou must now fold thy gentle beams
To behold thy face what a boon
Sparkling in the crystal streams
Good by Good by
OFT

moved on as usual but Merrill's ten goes ahead now all of the time now. At ten o'clock crossed castle creek, six feet wide, and passed castle bluffs on the opposite side of the river. They are bluffs resembling the ruins of ancient castles and fortifications. I wish I could have gone and seen them. I would have written more about them. Made about eighteen miles, camped early in order to give the sick a little chance to rest a little, for it is so late in the season we are obliged to travel when we should not, were it otherwise. Another very fine camping ground, would there were none sick in the company. Mrs. Thompson very low, Joseph Merrill and one of Mr. Chritchalows boys are very unwell, but have entirely recovered, and feel first rate.

Aug 9 Left our fine camping ground at half past seven this morning. In the afternoon crossed crab creek and arrived at Hobble hills, and while crossing them Mrs. Thompson expired, another painful event which I was in hopes I should not have had to write in this Memorandum. She seemed to be comfortable for an invalid all day, the hills were very sandy and hard for the teams, so her daughter, or the girl that was with her got out of the wagon to walk a piece, and when she got into the wagon again, behold she had breathed her last. Only the Oh! God can comfort her children, who are most of them in the company, for it is a very painful thing to bury a friend on these loansome plains; especially a dear mother. Stephen Hale, George Hale[,] a printer[,] and Henry Hale, are her sons, which some of them I have spoken of before. We went to cobble hills west foot and camped making about nineteen miles.

August 10 We are encamped near some more bluff ruins, which I have been to and examined they appear curious indeed, formed of rock, which looks as though they were made, or composed, of cement and clay, the outside being hard like common rock but when broken the inside appear[s] a great deal more soft and brittle. In some of the cliffs we have found what the Dr. said were once human bones, but now they are nearly petrified.

Mrs. Thompson was buried at eleven o'clock after Prayers and singing &c. A board was placed at the head of her grave with the usual inscription. Neatly lettered by her son Stephen Hale who is a stone cutter. May all who read it remember that "blessed are the dead, that die in the Lord." We hitched up about noon, and bid farewell to [the] grave of a good old Lady who will long be remembered by those who knew her.

A friend to all, a mother dear,
But who can leave, that hast thee known,
Without dropping a silent tear.
OT

Proceeded on our journey, passed Brown's and Phelpes'es company[.] rolled over about ten miles of sandy road, and camped near the river.

Monday Aug. 11 Hitched up as usual traveled nineteen miles, and camped nearly opposite the famous chimney rock. This rock is about four hundred feet high, it is quite large at the base and then it['s] slanting enough for a man to go up it, a piece, and the rest of it is very steep, or almost perpendicular, so that a person cannot go within a hundred feet of the top. Five or six of the boys went over the river, to the base of it, after we camped, but it was so late, they did not have time to go up it any. This natural monument, which can be seen at a great distance, resembling then a big steam chimney which you have no doubt noticed at mills and factories, cannot

properly be called a rock since it is formed of a substance about half way between hard clay and soapstone. A portion of one side has fell off lately I believe. Herry and a Mr. Simeon Card climbed up it last year when they went it, as high as they could, and wrote there names. Sim threw one [of] his boots down to see how long it would be falling to the bottom, unfortunately for him it caught in a crag before it reached the base and he was obliged to go back with one boot that was a nice joke for fooling, what a pity it was that he did not go up it bear footed. I wish we were not so much hurried, so that we could stop and scruternize such curious natural Geological fixings which we are obliged to hurry by. I cannot even get time to attempt to draw them, with my old lead pencil, which I would like to very much.

Aug 12 Moved today about twenty miles and camped nearly opposite Scots bluffs, these look very pretty, rising from two to three hundred feet, resembling splended building at a distance.

Wednesday Aug 13 Traveled about seventeen miles and camped beside the river.

Aug. 14 Traveled a few miles, camped again near the river, where we can gather sticks to burn, instead of buffalo chips which pleases the Ladies, but not so much our sex for some say that buisket never tastes so well as when baked in a bed of coals produced from the rearlest thing what is.

Aug 15 Started this morning, crossed raw hide creek, camped one and a half miles from fort Laramie, which is about five hundred miles [from] the great Salt Lake City, which if I remember right is not printed on common school atlases but I believe it is by Laramie fork so called in Smiths atlas, but not so in Mitchills. The Loup Indians are camped all about the fort, and up and down the river. They come about our wagons as thick as bees about a hive, to beg “some serga some buisea” and to sell moccasons &c. but they seem to be very friendly.

Saturday 16 Crossed the river and then we stopped the teams untill we went up to the fort to do some tradeing. At eleven oclock we all started again, took the middle road, traveled untill rather late, when we came to a good camping place, expecting to stop tomorrow and rest a little. Some excellent choke cherries and black currant here so you see we have a taste of the juicy order once and a while. Waited untill the moon had risen before we tied the cattle up, so it was midnight before we got any rest.

Aug. 17 Fine day, the women are a washing and some of the menfolks are gone upon the hill to make tar. This is the way we rest while on this journey[,] sunday not excepted. Browns company passed us to day and Phelpse’sd have stopped in sight.

Aug 18 Had a stampeed with the horses or more properly the horses had a stampeed last night and ran like bull dogs out of the corral, with hobbles on, but we got them again directly. They got frightened at Mrs. Chritchellow’s churn full of buttermilk, I think. Hitched up this morning[,] rolled over rough hills, chasing Browns company, but did not come to a camping place untill it became so dark we were obliged to stop about one and a half miles from the river, so we were obliged to drive the cattle down there, for water and also we went there for water to drink (wasn’t that bully roundy for to get a drink of water).

Aug 19 All rolled out this morning, but our Wagons and George Crookes stoped at the first creek, we came too, to set out wagon tires, but the rest of the company moved on. Mr. Phelpes’es company stoped near us, so we were not so loansome. Found a large amount of choke cherries down the creek. If I am mistake not we ate a few.

Aug. 20 Rolled out this morning a head of Phelpes company. Found Mr. Jelford’s [Telford's] Wagons a few miles ahead waiting for us, but the rest of the company did not stop. So we traveled with our small band untill night when we camped.

Aug. 21 Traveled through what might be called the devils brick yard. Got in sight of the company. About one oclock, we overtook them just across the river, so we all rolled on as usual together, merrily singing the same old tune—“Whoe_Han_Old peppers once, Golden &c.” Came to the river near night, found a lovely place to camp, plenty of wood and grass. Us young sprouts had a dance in the evening. Mr. Griffeth S.[and] Hale, was the musicians and they made their Violins Speak many languages, and Henry Hale was just the man to hint to us to,

“ballance all, all promanard, ladies chain
alamand left” &c.
I must confess we felt like dancing whenever we could get a good camping place, for good camping places are getting scarce, the feed is so short.

Aug 22. Traveled on a pretty good trail untill about three o’clock and then we struck the old road and river. There are so many ways to cross the black hills, some travelers go one way and some another just as they think best. I cannot give a description of the road, for we have turned and twisted about, sometime traveling in an old road, and sometimes in an newe trail by the river, we go just where we can find the best feed for our cattle. I almost forgot to mention that Mr. Huntsmans five wagons left the company the nineteenth ins [sic] to travel by themselves.

Went about five miles after we came to the old road again, and camped at deer creek which is ninty 8 miles from Laramie. An abundance of wood and water, but the feed is very short. There is a plenty of good stone coal mines on this creek, for we now begin to touch the mineral country, if you will allow me to express myself in this way.

Aug. 23 Dug some stone and took along with us. Traveled untill the Captain found a good camping place, about a half a mile from the road, down by the river.

Sunday Aug 24 Hitched up once more, and started, passed Mr. Horners company, forded the river, and camped directly, making about thwelwe, for a sabbath days journey. Feed short, this place is called the upper ford, or ferr[y]ing in place. There are two good ferry boats on the shore now, but they are only used in the spring when the water is high. Mrs. Griffethe very sick.

Aug. 25 Mr. Carsons ten obliged to stop untill Mrs. Griffeth gets better, but the rest of the company moved on, took merrilie’s [sic] new road by the river, expecting to find better feed for our cattle[,] but we found one of the roughest roads that was ever invented[.] made about twelve miles[,] camped in a dry spot indeed, near the river, feed poor, think we did not make a great speck thing this scandalous new trail[,] but however it will not last long for I believe we are not far from the old road now. We now have to be very careful what kind of water we let our cattle drink for there are so many Alka[l]i springs all about in this part of the country: there has been a great many cattle lost, by folks not knowing where they are, and when they turned their cattle out, they would drink at them, which is most always shure to kill them. But now most every body that crosses the plains, knows so well about them, it [is] quite an easy matter, to avoid them.

Aug 26 Hitched up and moved on this morning, soon came to the old road again and about sunset arrived at the willow sprinags turned the teams out to drink if they get any water, for to talk about, feeding would be absurd indeed, for every bit of the grass is ete up as snug, and dry as a sheep pastire. Tied the cattle up again to keep them from running away, where we cannot find them, for the country is hilly, and dry as the torrid zone deserts[,] covered with wild sage and prickly pears that have thornes on them nearly two inches long which will sometimes stick through a cowhide boot, into your foot if you step on them, and in some places they are so

numerous you can hardly avoid them. They grow nearly the same form of those prickly pears folks cultivate in hot bed[s] and gardens &c. but ten times more (-), but I do not believe any body would have tame ones in sight after they had crossed these plains, for they are as much worse than a thistle, or more disagreeable to my notion than a thistle is compared with the tulip.

Wednesday Aug 27 Started at daylight went about five miles[,] came to a spot of grass, camped not far from a creek expecting to stop all day and wait for Mr. Carsons'es ten to overtake us but it is very miry, we have been obliged to pull three animals out with a rope already. Quite a large party of Shoshonee Indians[,] the Indian agent and some men from California and Oregon passed here today. The Indians appeared to be very friendly, but I understand some [-] all parties have been robbed by the Shiemes and other hostile tribes.

Aug. 28 Started early, moved to geese creek and went down it two or three miles to find some better feed and wait a while longer for Mr. Carsons'es ten, but we did not find any good, so we stopped and took breakfast, and hitched again directly, bound for to camp the next time on Sweetwater river[,] a fine stream which we follow up a hundred mile[s] or two. Arrived at independence rock (this rock if I remember right, Fremont and his party took dinner on the top of on the fourth of July. When they went through here exploring a number of years ago). We stopped the teams by it a few moments, to go up it and take a walk on the top of this noble mass of granit[e] rock which I believe is about four hundred feet high, and is slanting enough on one side for people to ascend it, comfortably. Quite a party of boys and girls &c. went up it, and found quite a big, little worled , we red [read] a number of the names that have been chiseled in the huge monument and after gratifying our curiosity a little, we came down, drove about a mile beyond the rock and camped on the banks of the romantic and beautiful Sweet Water. Carsons'es ten have just overtaken us.

Friday 29 Started after taking breakfast, intending to travel untill we find a good camping place, and then stop to give the cattle and horses a chance to rest and eat (for they have been half starved for the last two weeks,) and to fix our wagons and hunt some buffalo &c. &c. You will notice that ["]&c. &c.["] in this little sketch of five months on the plains because I do not write half what I would wish to, if I had a better opportunity, and therefore I wish for you to imagine what I do not write, especially all of the &c.'s. Had a heavy sandy road untill we arrived at the Devils Gate. S[o]uth of this place a short distance, the river runs between two rocks four hundred feet high and perpendicular next to the stream. The company stopped a little way from it to wait till the Capt.ain might find a good chance to camp, so we had a good chance to visit and examine this grand, romantic curiosity. We went up over a rock, and down to the stream which is not bigger than a brook (being in the drouth, or the dry season,) between the huge rocks and it was awfully grand to gaze up four hundred feet, and see the projecting rocks, or ledges hang far above our heads, seeming ready every moment to tumble its mighty masses in upon us[,] but all was still excepting the music of the sparkling Sweet Water, that went bubbling along close by our feet, or every now and then a merry laugh, and the voice of some one every few moments exclaiming, Oh! look Oh! look Miss O, Miss R., Mrs. H., Mr. W....&c. We had been there but a little while, when a man made his appearance on a projecting crag at the top, it made my head dizzy to look at him. At length I thought I would go through the passage by the side of the stream and go up the ledge on the other side to see how far it might be or at least, I would see if I could climb up it that way. So Miss Bowen volenteered to go with me believing she was as pry as I was, and probably as long winded. So we started as fast as we could jumping from rock to rock, crossing and re-crossing the Sweetwater in order to get along, at length after going about a quarter of [a] mile we thought we could climb the hill very well; so we ascended as fast as we could, but Miss Bowen got so tired that I was obliged to wait for her to rest a number of time[s]; although, I thought she stood it remarkably well. I was led to exclaim a number of times while looking back behind us into the clear stream, below[,] what Lady dare follow the [-], she would answer "any brave heart or heroin[e]". But before we got up to the top, we came to a ledge that I was at a loss for a moment how young Miss could get up it. But at length I hit upon a plan that was about inkstand [sic]. I got up, and told her if she would climb a small pine tree and give me her hand I could

easily help her on the ledge where I was. I[t] was no sooner said than done, so we ascended to the top without any more particular difficulty. And I was happy to find Mr. Jelford, Anna Eliza, and Robert Jelford, Charly and Rebecca Stodard, Peter Cornia amusing themselves by searching things nature had formed, or gazing down the hanging cliff four hundred feet below into the clear sparkling stream as it went meandering along, in all the lovliness of a stream of diamonds. At length we all returned to the camp, much pleased with our ramble, thinking perhaps it would be a long time before we should have another opportunity to visit such a curious place. The Capt.ain returned about noon, and told us there was an excellent camping place about six miles from the road, south toards some fine loocking mountains; so we rolled on as fast as we could, across the valley untill we arrived at the spot, and stopped on the very place where H[a]rry camped the year before and stopped four days. And Frances cooked supper with some of the wood he hauled one year before. Found an abundance of old iron that had been left there, for since the gold mines have been found every year there has been a great many gold diggers across the plains and they not knowing how to manage, and the grass being so short that their teams would die off, or tire out, so they were obliged to leave their stoves, chests, shovels, picks, axes, and even wagons and get along the best they could, but many of them died, themselves before they reached Salt Lake with the cholera, and mountain fever[,] exposure, &c.

Saturday Aug. 30 Quite a fine day, only the wind blows rather disagreeable every day, hurling the dust in our faces making our lips sore as a bile and skin as rough as a shad[']s back. Built a forge, and fixed up the bellows, and the blacksmith tried to weld some wagon tiers, but the wind blew so, he could not weld, so our trouble has not been much benefit as yet.

Aug. 31 Windy again today and as dry as a sheep pasture, but we are camped by the side of a clear cool creek that runs from the mountains, which are only four miles off.

Sept. 1 A little windy today. Stopped to finish fixing the wagons and go up to the mountains on a hunting excurtion. A number of us went in search of the grizzly bear, which abounds here you know. Andrew Walton and myself went up a ravene and through a thick growth of pine and fir timber, saw where the bears had torn the bark from the trees but did not get to see any of the animals themselves, so we went up a rugged crag of the mountain and amused ourselves a while by rolling big rocks from the cliff and seeing them bound from ledge to ledge and at length bound into the woods far below, smashing and crashing, upsetting dry trees, bruising and bending green ones, and at length spoping in the kanyon far below, and it was nice to hear the sounds reecho in the everlasting hills. Toards night we returned to the camp, but had not been there long before a monstrous big buffalo came near the camp probably to take a squint at white folks, but he did not have long to gaze at us for we poured a volley of thunder and bullets into him, which brought him to the ground. Mr. Carsons'es dog got shot a little in the fracus. I was glad it was not any of us, for we fired at him from every direction, as regardless of each other as you please.

Tuesday Sept. 2 Had a fine dance on the green grass last evening by a bright fire, and I must confess, when I saw the Ladies moving so graceful over the smooth green carpet, I thought of the wild nymphs dancing alone by some clear sparkling stream, seen only by imagination untill now when if you could see them you would say they are plainly visible. Our cattle had got nicely rested, and all things being prepared, eight oclock we started and bid a long farewell to our short home by the little mountain brook, but not without wishing we might find a number of such camping places before our long journey is finished. At length we came to the old road, made about sixteen miles, and camped once again.

Sept. 3 Moved on about twelve miles and camped about a quarter of a mile from the road on a little level bottom near the river, surrounded by rocky mountains which seemed almost to shut us in. Some of the Ladies and Gentlemen ascended one of them by moonlight. Quite a fine evening's excurtion.

Sept. 4 Hitched up once more and on along through vallies walled in by high hillls, crossed sweetwater a number of times[.] made about twenty two miles, and camped, but there was but a very little feed for the cattle.

Sept. 5 Only went about six miles, before the Capt.ain found a good chance for the teams to live again, so we camped and sot a wagon tire, and was please[d] to see the cattle and horses enjoying themselves in the tall grass.

Sept. 6 Went about nineteen miles, turned off from the road, and struck the river a mile below in hopes to find some feed, but we were disappointed for the Indians had kept their ponies there till nothing was left in the line of feed, but willow bushes. Was very dark untill the moon began to shine over the hills, so we turned the cattle out and let them have the privaledge of searching for themselves. Mr. Phelpes'es company also camped by us so the cattle all were together, wandering about browsing the willows &c.

Sept. 7 Started very early to gather up the cattle but it was some time before we could find them all and drive them through the willows to the wagons, but at length we got started, traveled almost to the summit of the dividing ridge, that turns the little streams toards the mighty Pacific Ocean, and seems to say thou canst no longer wind thy way to the Gulf of Mexico, but must bend thy course toards the west to mingle with the mightyest of waters. We camped about a mile from the road by the side of the Sweet Water river for the last time, for tomorrow we leave this elegant stream and see it no more while on this journey.

Sept. 8 Moved on to the pecific [Pacific] springs and down the creek about three miles, the whole making ten miles, rather muddy but none of our cattle got badly mired, feed pretty good, the water mixed with alkali or at least a little alkali mixed with the water but not enough to do any damage.

Sept. 9 Started about eight o'clock, was obliged to travel nineteen miles without feed or water, which was pretty hard for our teams, for they are getting footsore, and most tired out. Cap. Merrils made a mistake and followed Herrison Walton round a big bluff without orders, but at last we arrived at the little sandy creek, but the feed was so short that it was about as good as no feed at all, they were obliged to cut the young willows which was there in abundance.

Sept. 10 Hunted up the cattle as soon as possible this morning, found some of them down the creek with Mr. Phelpes'es cattle, at length got started, went about six miles to the big Sandy, and camped, feed tolerable good. The weather quite pleasant for the time of year, and climate, nights cool, windy days &c.

Sept. 11 Quite a fine morning, yoked up early and started about half past eight o'clock, had a fine road arrived at big sandy again, about sunset, went down the stream a mile, and camped, but there was but very [little] feed for our cattle. Last evening was a splendid one truly: the moon shone with all its splendor, the camp had a business meeting to see about getting some spair cattle to help those along whose teams have given out, for some lost so many cattle in the big stampeed that their teams are getting so weak they cannot get along without help very well. This morning the Capt.ain went to get some help from Mr. Clark Miller and Chritchelo [Critchlow], but they were not willing to let any of their[s] go, probably they would rather their neighbors would leave their wagons on the plains and even stay themselves than to let any of their neighbors who were more unfortunate than they have any of their cattle, they might spare. Such mighty [a]com[m]idating men will long be remembered by those who know them. And I believe the great judge of all will not forget men with such benevolent disposition. They have forgot the golden rule "Do unto others as you would that they should do unto you."

Sept. 12 The Captains met again last evening to see what is best to be done with those stingy men I have already mentioned. Mr. Miller agreed to do what the company might require of him, probably they will forgive

him. They thought it best to cut Mr. Clark's off from the company and let them travel by themselves, but did not on account of some of their relatives which are in the company whom they respected so much. They agreed to attend to Critchello's case some other time. Hitched up[,] rolled on nine miles to the splendid stream called the Green river. This river is a number of rods wide, the bottom covered with pebbles, the banks covered or bordered with scattering trees, and grass. I would write a whole sheet over about this lovely spot, and river, if I had time but as I have not, let it suffice it to say what I have already said. We met three wagons loaded with provisions for the emergrants. I understand the church sent it for those who might need it. Looks like rain a little, for the first time for a number of weeks.

Sept. 13 Had some singing last evening by a number of the young folks, and some music by Paterson[Patison] Griffeth. We have good times in the evenings when we are all well and have a good place to camp. Started as early as convenient, followed the stream down three or four miles, and then turned to the right[,] ascended a steep place, and rolled over a sandy and gravelly road, struck black's fork a mile or two below the old road, in order to find better feed, but it was nine o'clock before we got corralled. Our cattle was very tired, we could scarcely get them along. Mr. Hale had one of Mr. Wear's [Thomas Weir's] oxen, but it was so sick or tired, that he left it before we camped.

Sept. 14 Hitched up at noon, moved on to Ham's fork about six miles and camped.

Sept. 15 Traveled about seventeen miles, turned from the road, four miles below the crossing of Blacks Fork and camped.

Sept. 16 Traveled over a fine road untill near sunset when we arrived at fort Bridger, which is four log houses, and a small enclosure for horses, we camped about one half a mile from there[,] it being about one hundred and fourteen miles from the Great Salt Lake City.

Sept. 17 Traveled to the Cop[p]eras Springs where some of them camped and the rest ascended the ridge which is seven thousand three hundred and fifteen feet high, above the level of the sea.

Sept. 18 We waited untill those who stopped at the Cop[p]eras springs overtook us. These springs contain or pass through so much Coperas that they are very poison, but a little one side and below there is a spring of pretty good water, and then we rolled on as usual: passed the tar springs (These springs are a real curiosity, gushing out of the ground bringing out with them an oily tar, which rises on top, and can be gathered and used for nearly [the] same purpose as tar made from pitch pine) and at length arrived at Bear River, which is quite a pretty river four or five rods wide, this river as well as Green river has to be ferried over excepting in the dry season.

Sept. 19 Found all of the cattle excepting onr of Dr. Roberts'es heifers which probably was hid in the bushes on the banks of the river. We moved on as fast as we could, crossed yellow creek, ascended a steep hill and down a long one, and before sunset arrived at echoe cave, at the head of echoe creek.

Saturday Sept. 20 Hitched up and traveled only nine miles down the kanyon and camped. Had a camp meeting in the afternoon, agreed to make ready for a farewell dance, which was to come off in the evening[,] that is to commence about six oclock and dance three or four hours, for we are now within two or three days drive of our journeys end.

Sept. 21 Last evening just as we got all ready to dance, the Ladies all dressed in white and lawns when it began to sprinkle, and our pleasure was soon spoiled, for we had just began, when the rain poured down so abundantly we took a shoot four our wagons[.] the Gentlemen hardly could catch their partners but I was more fortunate than some of the rest for I did not have any. We started as usual this morning, traveled fourteen miles

farther down echoe [Echo] kanyon [Canyon], walled in on each side by high hills or chains of mountains, and sometimes perpendicular ledges four or five hundred feet, which we passed close by. We then came to Weber river[,] went two miles down it and camped.

Sept. 22 We did not find all of the cattle untill very late. At length got started[,] traveled two miles farther down the Weber and crossed it and made about fourteen miles and camped on kanyon creek which is twenty nine miles from Salt Lake City.

Sept. 23 Hitched up[,] rolled up the kanyon about eight miles, and then we turned into another one and followed it up to cross a big mountain, the road the roughest kind as well as one of [the] steepest at last we got up it and sent back some of our cattle to help up some of the weak teams, and then we rolled down another kanyon on the other side, upon a two horse race, until it was so dark we could go no farther, so we stopped[,] chained up our cattle to the wagons, took supper and went to bed in the solitary kanyon.

Sept. 24 Started as soon as the glorious sun began to lite up the Earth: rolled down to where the road turns to go up another mountain and then corralled. Turned out the teams, and the women cooked breakfast and at ten o'clock hitched up again and rolled up a steep and last mountain, which was a hard case truly, but by and by we got up it and rolled down it three miles. Found a place to camp, and good feed for the cattle, so we camped intending to roll into the city the twenty fifth, it being only seven miles. In the afternoon they had a camp meeting, voted to have the farewell dance come off in the evening, which we tried once before, but the rain spoiled our fun. So they elected for Managers, George Crooks, Ossian F Taylor, Henry Hale (They had one pretty manager you know). So we smoothed the ground where the ball was to come off, collected wood, engaged the musicians, at the appointed time all things being ready we commenced operations. The music was excellent, and there were a number of strangers out there from the City, so the young ladies done their best and we had a first rate time, as true as you are borne.

Thursday Sept. 25 Hitched up this morning[,] formed in a line and rolled into the famous Great Salt Lake City, and then the company dispersed in every direction to meet as then never again. I tell you it seemed as though we were parting with old friends to leave some of those whom we had traveled with so long. I almost forgot to mention that the last meeting the company awarded their sincere thanks to Capt.ain Wm. H. Walton for the servacies he had rendered them in leading them so patiently and persevereingly over the lonely plains, hunting camping places which might be the most beneficial for the whole company &c.

I will now close this short epistle, which is a true one, and if ever I should get thanked with a word or thought by a brother, sister or an old friend, I shall then be satisfied for taking a moment now and then, in ravine and wind[,] amid dust and a burning sun, I shall feel amply paid. If they will overlook the numerous mistakes which probably some of them I could have avoided or never made had I had a plenty of time[,] chance to have pondered a little[,] and adhered more particularly to grammatical rules.

Notwithstanding if I have an opportunity before the mail goes out I will attempt to describe in my limited way the valley, and City of the Great Salt Lake, and add to these few sheets of fools cap, indeed. So good by for the present but remember I am yours truly.

Ossian Taylor

George Hales - Brief History

History of George Hales
As told by Clara Emma Hales (by Donald Schofield)

Grandfather Hales was active in Bands all his life he also helped print the first Utah Deseret News Paper, printed the Richfield Reaper 1883-1888 at Richfield, Utah. While there he took an Indian baby girl with Sarah Ann to raise. She later married a white man and was living in Salt Lake City about the time of Sarah Ann's Death.

George Hales also printed the Beaver news and as he had a plural marriage had to do other work also to try and support two wives. He was put in jail along with father Thomas Schofield by the federal Marshall under the new Edmunds Act passed in congress prohibiting plural marriage.

George helped bury his mother at noon she was found dead about 9:00 a.m. in their wagon for she had been out walking for a time earlier. The group had to leave a few rocks and a piece of wagon wheel iron to mark the lone grave miles from their destination of Zion or Salt Lake City. Some wagons saw the grave while coming west later.

George was on the move a great lot. He was born a son of a barrel maker in Kent England, moved to Toronto Canada where he first heard of the LDS religion, on to Nauvoo, Illinois and then a pioneer in Salt Lake City, Utah. He was an early settler of Spanish Fork, UT, Richfield, UT and Beaver City, UT.

*History found in the records of Glen Thomas Schofield – typed and submitted by Andrea Schofield Felix.

George Hales - Life Sketch

History of George Hales

(Rhoda Alice Hales, daughter, and Irene Tolton Hammand, granddaughter, provided a ketch containing much of the following material. Another granddaughter, Vera Hales Quilter, also supplied information. The sketches have been combined and added information from other cited source.)

The fourth and fifth children of Stephen and Mary Ann Hales were twins. George and William were born at Rainham, Kent, England on October 20, 1822. William lived only a few years and died in 1825.

In the spring of 1832 when George was in his tenth year, his parents and family emigrated to Canada, settling in Scarborough. Scarborough was located approximately ten miles northeast of Toronto on the shore of Lake Ontario. In later years George told of gathering cranberries in the marshes of Canada with others of his family. While in Canada in 1836 his parents joined the Church of Jesus Christ of Latter-day Saints along with some of their children.

In March of 1838 while in his sixteenth year the Hales family left Canada to join the saints at Far West, Missouri. The following spring they were driven from the state, along with the rest of the saints, by mob violence. The Hales family moved to Quincy, Illinois.

In the autumn of 1839 George began to learn the printing trade as an apprentice in the office of the Quincy Whig. He worked there three years with board and clothes his only remuneration.
While in Quincy, George was baptized into the Church on April 19, 1840 by elder Orson Hyde.

In January 1843 he went from Quincy to Nauvoo and worked for several months in the Times and Seasons office. He left this job to cut stone for the Nauvoo Temple. On the thirtieth of November of that same year he returned to Quincy, Illinois and married Sarah Ann Gregory. The following spring he went with her to visit her family in Cincinnati, Ohio where they remained about a year and where their first child was born. On his return to Nauvoo he worked again in the Times and Seasons office, and while there printed the first copy of the Nauvoo Neighbor.

George Hales continued to work on the Temple at Nauvoo and he and his wife received their endowments there on December 23, 1845. There are some who claim that this temple was never completed, but George and Sarah Ann as well as others in this book provide testimony to the fact that ordinance work was done there prior to the time the saints left Nauvoo.

When the saints were driven from Nauvoo early in 1846, George was with the first company to leave for the west, and tells of crossing the Mississippi in his wagon on the ice. On March 26, 1846 he was made clerk of the fourth fifty in William Clayton’s company when it was organized into fifties.

George and Sarah Ann went as far as Garden Grove, Iowa, where they remained until 1850. In July 1846, while in Garden Grove, George and his two brothers, Charles Henry and Stephen, were sent to Council Bluffs by President Young to go as musicians with the Mormon Battalion. They left their families to look after themselves as best they could, took a change of clothes, and started alone and on foot to travel the 150 miles to join the Battalion. Arriving there, they learned that Captain Allen was not entitled to a brass band. After waiting a few days under order of President Young to see if they were needed to fill a company, they were released to rejoin the main company of saints. In the spring of 1848, he was sent to St. Louis with John Henderson on a mission (from Garden Grove) to secure aid for the saints.

By early 1850 George and Sarah Ann and their three daughters were ready to leave Kanesville (Council Bluffs), Iowa to make the long trek to Utah. Aunt Vera remembers that they were in the Edward Hunter company consisting of 261 pioneers in 67 wagons. This company left on July 4th and arrived in Salt Lake City on October 13, 1850.

Upon his arrival he was engaged to work in the office of the Desert Evening News where he struck off the first edition. At the time of his death the Desert News paid the following tribute in its issue of September 21, 1907.

“George Hales, who printed the first copies of the Desert News, is the last connected with the paper’s founding to pass to other fields of labor. When this paper first came from the printing press, it was the strong right arm of George Hales that operated the little iron plant brought across the plains in pioneer wagons. Mr. Hales and the “News,” were inseparable during the first decade of its existence, and one of the things to be regretted is that he did not leave a volume of memories reciting his experiences as a pressman and printer, first in Nauvoo, then in Salt Lake on the “News,” then in Fillmore, again on the “News,” when it was a question each day whether another issue would be printed before the Federal Army might arrive to put a stop to it; Once more in Salt Lake after the “News” was established in the Old Council House. Associated with Mr. Hales was Harce K. Whitney who set the type, and Brigham H. Young who superintended the press work.”

In the spring of 1852 George was made foreman of the office, a position he filled for about a year.

On the 17th of October in 1852, George married a second wife, Louisa Ann Eddins. They were married by Dr. Willard Richards. She was born on May 10, 1834 at Cradley, Hereford, England and was the daughter of George and Ann Smith Eddins.

In 1855 while the state capitol was at Fillmore, George went south with the legislature to do the official printing for the session. Later in 1858 when Johnson’s army was approaching, the “News” plant was divided and apart of it set up in Fillmore and part left in Salt Lake, with the issues alternating from the two towns. George Hales was with the Fillmore plant, with George Q. Cannon, editor. In the fall he returned to Salt Lake and spent that winter as foreman in the Valley Tan office, a gentile paper, and remained over a year until the paper was discontinued.

Called to help settle the southern part of the state, he left Salt Lake in the spring of 1861 and moved to Spanish Fork where he remained until the fall of 1862. That autumn he moved to Beaver where he spent the remainder of his life except for one year, 1869-1870, when at the request of Angus M. Cannon, he returned to work in the Deseret News office. His years at Beaver were spent in farming, shoemaking and printing. He was connected with several early southern Utah publications: Beaver Enterprise, Beaver Utonian, and Richfield Advocate. He was a member of the Beaver Brass Band, and of the ward choir.

The two families of George Hales lived next door to each other on one acre lots in Beaver. Sarah Ann had a house on the south and Louisa Ann had a house on the north. The close proximity of the two families set the stage for some interesting situations. Aunt Vera tells this story, “On one occasion grandpa engaged a man to come and build a cellar for Louisa. The gentleman went to Grandma Sarah Ann and said, ‘Where do you want your cellar built, Mrs. Hales?’ Grandma said she hadn’t ordered a cellar, but the man insisted. Of course grandma gladly told him where she wanted it. The truth soon came out, and grandpa hired the man to make Louisa cellar, as there wasn’t’ too much he could do about grandma.”

In 1882 the Edmunds-Tucker Act was passed into law by congress after a short but heated debate. This law was a tool whereby marshals, judges and many others associated with politics, especially where related to Utah, were used in an attempt to crush the Mormon movement. The law is yet the subject of much controversy,

but it is almost unanimously agreed that the act was aimed expressly at Mormonism.

The Edmunds-Tucker Act carried penalties for two types of offenses. If a man were already married to more than one wife with whom he then lived, his offense was designated as "'unlawful cohabitation." If a man already had one wife after this law was passed, and then married another wife, the offense was designated as "polygamy."

On a cool evening in March 1885, George Hales knocked at the door of Thomas Schofield. Answering the knock, Thomas discovered several of his friends, armed and anxious. George addressed Thomas in behalf of the others, "Thomas, we have just learned that a deputy marshal and several of his men are on the way to Beaver to arrest us. They have warrants for you, myself, Brother Robinson, Brother Sudweeks, and even poor old Brother Farrer. We don't know how you stand on it, Thomas, but we don't aim to give up on our families and we don't aim to be taken in, either." The law meant that they would have to renounce one of their families and this they were not willing to do.

That summer and winter the men of Beaver hid themselves in places frequented by outlaws in their attempt to keep their families intact. They wondered at times if it was worth it; they were as much away from their families as if they had surrendered. George Hales wrote Thomas Schofield, who was in hiding at Robber's Roost, "I for one am going home." With that message the men began returning to Beaver.

In May 1886 the deputy U.S. Marshal and his assistants visited Beaver again. George Hales was arrested and swore to the judge to whom he was taken that if the court would release him until he could get his affairs in order, he would appear before the next term, ready to plead guilty. This pleased the judge and he was temporarily released.

The following three months were rather uneventful. An unknown correspondent (believed to have been George Hales writing under the name of Moonshee) kept the readers of the Deseret Evening News at Salt Lake City posted on events at Beaver in connection with the activities of the lawmen in that region.

George Hales pleaded guilty on September 22, 1886 and sentence was passed on September 25th in the Second District Court at Beaver. He was in his sixty-fourth year and was sentenced to four months and $300.00

The judge courteously asked the brethren if they intended to keep the law in the future, but they respectfully declined to make any promises.

An introduction to prison life as George just have experienced it, is found in the journal of James Henry Moyle, who served his time beginning March 1, 1886, just six months ahead of George.

"Upon my arrival at the penitentiary I was taken inside the warden's office, searched, and everything taken from me. My name was then registered, with my height, weight, and general description. The bolts were then drawn, the gates opened, and the guard turned me to the eager gaze of all the prisoners, from whom went up a, "Hurrah! Fresh fish!" It is invariably the greeting given to all newcomers. I was then met by several of the brethren who heartily shook hands with me and asked the regular question, "What's your sentence?" To which I replied, "Three by six," meaning three hundred dollars and six months. In a short time the guard came and conducted me to my quarters.

I was measured for a brand new suit of clothes, of nice black and white cloths! My beard which I have worn for twenty years, was shaved off! A part of my family came to see me. Little Louisa did not like my looks, poor little thing, and it was a long time before she would kiss me, but she became reconciled at last.

I am a prisoner here because I am honorable toward my wives and children, whom God has been pleased to

give me and who are dearer to me than all else, and for whom I am willing, with the help of God, to suffer imprisonment as long as He shall consider it necessary. Men in all ages have had to suffer for principles, and I am no better than they."

Henry Dingwoodey, imprisoned about the same time that George entered the penitentiary, also kept a detailed journal of his incarceration as follows:

"The penitentiary is a n adobe construction. It consists of an enclosure surrounded by a wall some twenty fee t high, on the top of which, at two corners, diagonally opposite each other, are sentry boxes, in which are stationed the guard on duty, who can march on top of the wall and view the whole interior of the yard. The dungeon gates are of iron, to protect the entrance. Inside the yard are the prisoner's quarters, comprising three rooms built of framework, twenty by twenty feet, on the inside of which, in each room, is a row of bunks three tiers high. An admirable contrivance, they accommodate fifty men.

The rooms are slightly partitioned off. When all the men are in the room, it is crowded. The "sweat box" had room enough for only one man at a time, and has no opening except the door. Here the unruly are confined. All prisoners are compelled to bathe once a week.

You get up at six o'clock. The guard gives you a signal by rapping on the iron gates. At half-past six he unlocks the doors of the various bunk room, and all the prisoners wash. At eight o'clock the bell rings, at which time they fall into line and are marched to breakfast, each man in his place. He then sits down to the sumptuous fare of a piece of bread, sometimes embellished with a small piece of boiled meat, and a cup of coffee. A great many have to eat with their fingers, having no knives of forks. At twelve o'clock noon dinner is served n the same form, and at six, supper. This last consists of a tin cup of tea and a piece of dry bread. After supper the bell rings for all to fall into line, on which the guard comes and counts them, after which he marches them back to their bunk rooms, to the sweet music of the clanking of iron doors, bolts and bars. Thus we are secured for the night.

While George Hales was imprisoned in the penitentiary, he was joined by Wilford Woodruff, an Apostle of the Mormon Church and later President and Prophet.

"Free again. May 30, 1887 Brother George Hales, James Farrer, Wm. Robinson, Thomas Schofield of Beaver, and Richard H. Sudweeks of Junction were released today," according to the report in the Deseret News. Once again George traveled to Beaver to rejoin his family.

Eventually the children of George and Sarah Ann Hales sought companions. Harriet married William Fortheringham and moved to Syracuse, Davis County. George married Caroline Peterson and moved to Huntington. Clara married Thomas Schofield and also moved to Syracuse.

George's oldest son, George who was always mindful of his mother, visited her as often as he could in Beaver. On one of these visits she seemed so alone that he persuaded her to sell her home and move to Huntington with him where he and his family could take better care of her. She did go with him and took along an Indian girl name "Lizzie" Crow (Diane Elizabeth Crow), whom she had raised.

George Hales attended church on September 8, 1907 at Beaver and died later that evening. He is buried in the Beaver cemetery.

*History found in the records of Glen Thomas Schofield – typed and submitted by Andrea Schofield Felix.

Stephen HALES (1791-1846) compiled by Charles Sanford Woodward, a great grandson

Stephen Hales and Mary Ann Hales, my great grandparents were both born in England. Stephen in Rainham, Kent County, September 13, 1791. Mary Ann in Shepney on October 11, 1798. This couple emigrated to America in the year 1832. Eleven children were born to them. The children's names are: Charles Henry (my grandfather), Mary, Isabell, Stephen, George, William, Harriet, Hannah, James, Henry, William, Eliza and Caroline. Seven grew to maturity. Four died when small. Eliza died on a ship enroute to America, and was sorrowfully concealed in a watery grave. They landed in York, Canada, now Toronto, Canada on June 16, 1832. Here they resided until 1837.

The wonderful message of the Gospel first came to them and was received by a hearty welcome in the hearts and souls of the Hales family. It was given by Orson Pratt to Mary and Isabell. Orson Pratt was then called away on business but told the people that Parley, would be at the next weekly meeting to further explain the message of the new Gospel. All of the Hales family of Stephen and Mary Ann Hales were there and were greatly impressed and happy with the message of Mr. Pratt, and they left their respective churches and attended the Mormon meetings altogether.

They joined the Church in the year 1836 and in 1838 they moved with the Saints to Jackson County, Missouri. They were driven from Missouri to Nauvoo, Illinois. Here they aided in converting the deadly swamps into then the largest and most beautiful city in the State of Illinois. They also endured with the Saints, the sorrows and trouble incident to the martyrdom of the Prophet Joseph Smith and his brother Hyrum. The exodus from Nauvoo, found the Hales family ready and willing to move to the unknown west, to face the desert, Indians, privations and exposure, rather than to forsake the religion they knew to be true. While crossing the plains, the family was called upon to endure the greatest sorrow that could come to a family, that of parting with their wife and mother, who became very ill and died. She was buried on the plains.

CHARLES HENRY HALES, the eldest son of Stephen and Mary Ann, our grandfather, met Julia Ann Lockwood in Quincy, Illinois, and married her on October 30, 1839. One child was born at this place. Julia Ann, George, Gillit and Isabell were born in Nauvoo. Charles Henry and Joseph L. were born in Garden Grove, Iowa. They left Garden Grove in the spring of 1852 and arrived in Salt Lake in September 1852. John T. was born February 1853, being their first child born in Utah. They lived in Salt Lake the winter of 1853, then moved on a farm in Big Cottonwood in the spring of 1854. Here two children were born, Frederick and William. They lived in Cottonwood until the year 1858, when they moved to Spanish Fork, there three more children were born, Josephine, Hyrum and Harriet.

Grandfather Hales married a second wife April 17, 1857, GRANDMOTHER FRANCES BRUNYER. Of this union, thirteen children were born, eight boys and five girls. Their names are, Lucy Amelia, Mary Ann, James Larence, Alma Charles, CAROLYNE ELMIRA, Franklin Henry, Harmon Brunyer, Edward Moroni, Joseph Mathew, Richard Smith, Sarah Jane, Hannah Pamalia and Daniel Wells. Farming was grandfather's principal occupation. He was also a mason by trade. He was very prominent in the building of Spanish Fork. He was a school trustee for ten years. He was a director of the Spanish Fork Co-op. Board for a number of years. He contracted and bui8lt the City Hall in the fall of 1876. He also took an active part in church affairs, and was a staunch observer of the Word of Wisdom, and was strongly attached toe the leaders of the Church, exemplary before his family. He was a member of the Spanish Fork Choir for 20 years, and as they had no music, Grandfather played the

Flute to accompany the singing. He was always ready to help for the betterment of the community. He lived and died a faithful Latter Day Saint. He died on the 1st of July at the age of 72 years and was buried on the 3rd of July 1889 in the Spanish Fork City Cemetery. He was the father of 25 children, 24 survived

him, and 47 grandchildren and 19 great grandchildren. He lived for the purpose, which was the advancement of

the truth, but sacred and sectular. He was missed greatly because of his usefulness and kindness. His memory will always be cherished by those who knew him for his unfaltering faith both in times of trial and prosperity.

Battle of Crooked River

Selections from Windows: A Mormon Family

Skyline Printing, 1985

Selections from the autobiographies of Mary Isabella Hales, Charles Henry Hales, Stephen Hales and from the biography of Harriet Hales in Kenneth Glyn Hales, comp. and ed., Windows: A Mormon Family

AUTOBIOGRAPHY OF CHARLES HENRY HALES

[The oldest child of Stephen and Mary Ann Hales, Charles Henry Hales wrote his biography which is recorded on page 208 of the record of the Second Quorum of Seventies as follows:]

I, Charles H. Hales, was born in the parish of Rainham, county of Kent, England on the seventeenth of June 1817. I was educated and raised under the doctrines of the Church of England. I was baptized in infancy and had godfathers and godmothers to stand responsible for my conduct until I arrived at the age of fourteen. At this age they were no longer held responsible since those being confirmed took the responsibility upon themselves. I did not receive this ordinance myself, since I was not quite old enough to when the bishop visited our parish for confirmation it was established by law that the bishop should visit each parish twice in seven years. At this time all those who had arrived at the age of fourteen were confirmed while the remainder waited for the next term. I was one that had to wait on account of my age, but before the next term my father with his family emigrated to upper Canada in North America. This was in the year 1832.

My father was a boot and shoe maker by trade and he taught me the same business until I was fifteen years of age. I was somewhat adverse to this trade, and when we came to Canada I was permitted to follow any occupation I chose. Accordingly I chose to follow farming which I did until after the time I embraced the everlasting gospel. My father was a professor of religion. He was called a Wesleyan Methodist when we came to Canada, and continued the same faith until Elder Parley P. Pratt came into the providence of Upper Canada and proclaimed the everlasting gospel. I had never embraced any of the systems of the present age, but had been greatly addicted to the reading of the old and new testament. I was subject to many serious reflections and wonderings as to why we had not apostles and prophets on the earth at the present age as was true in former ages. Since I was destitute of the priesthood I could not understand the scriptures. I always endeavored to be honest in my dealings with my fellow men. I had been trained to observe the sabbath very strictly and to be upright and honest in all things; principles which I always endeavored to inculcate and practice according to the knowledge we had of right and wrong.

I embraced the everlasting gospel in the month of June 1836. I was baptized by Parley P. Pratt and confirmed by Elders Orson Hyde and Parley P. Pratt in the fall of the same year. After embracing the truth I went on a visit to Kirtland, Ohio where the church as a body was located. Here I first became acquainted with Joseph Smith the Prophet and Seer of this last dispensation. I also became acquainted with his father, Joseph Smith, Sr., the Patriarch of the Church for I received my patriarchal blessing. I stayed in Kirtland till spring, and then returned to Canada. I was well pleased with my visit, and had heard many good instructions in the house of the Lord. The same year I left Kirtland, I was ordained a priest in the Aaronic priesthood at conference held in Scarborough Township in December 1837. I was then sent out to preach with Brother Eli Maginn who had been ordained a priest at the same conference. We continued to preach until spring at which time the word of the Lord through his servant Joseph was for the saints to sell their farms and move to the state of Missouri. Accordingly, we gathered a small company together, and after selling our farms, started our journey on the twentieth of March in 1838.

We had a very tiresome journey since we started just as the roads were breaking up in the spring. We arrived in the state of Missouri in the early part of June, coming to a place called Huntsville. We stayed a short time, since we found quite a big branch of the church there. Some of our company concluded to buy and settle there which they did. I stayed with my father, and went to work for a few months here. I first became acquainted with Julia Ann Lockwood at this place. She was the daughter of Joseph and Annis Lockwood, and was a member of the Church of Jesus Christ of Latter-day Saints.

Sometime in the month of September, I started for Far West, but on coming to DeWitt I was requested to stay by George M. Hinkle, who was president of the Branch. I was asked to assist them in defending the place as they were threatened with the mob. I did so, although the first time the mob came to make an attack on us we were but 23 in number while they numbered from 150 to 175. I stayed in DeWitt until the brethren were counseled to leave. Joseph Smith, Hyrum-his brother, and many other brethren came to assist us from Far West. I did not leave DeWitt quite as soon as the rest of the brethren as I stayed behind to assist one of my Canadian brethren, who was not quite ready when the rest were. We, however, calculated to overtake them soon, but one of his horses gave out, and he was compelled to stay. I was then under the necessity of going to Far West on foot, and alone, since he, himself, gave up the idea of going.

The first day I lost my way as I crossed the prairie of the Big Mound. I continued traveling till night, not knowing but that I was on the right road. On coming to a cultivated field I found a man putting up corn. I inquired if I could stay with him for the night. He made no reply, but asked me if I was a Mormon. I replied in the affirmative. He then told me that I could not stay with him, and further told me that I was greatly out of my way for Far West. I then told him that I was a perfect stranger in the county, that I had lost my way, that my feet were much torn by my boots, and that it was now sunset, and I could not go any further. He then said, as a reason for not keeping me, that during our difficulties in DeWitt, he had himself entertained seventeen of the mob, and that he had sworn never to keep a Mormon. He did, however, tell me where I could stay for the night.

In the morning I started again for Far West, and arrived there in October. I arrived just a few hours before the Crooked River Battle. I was one of the company engaged in that affair, although I was lame and tired. I borrowed a horse and a gun, (for I had neither) and went to defend my brethren. I saw Brother [Patrick] O'Banion when he fell. Soon after the battle the governor's troops came to Far West, and demanded every man that was engaged in the Crooked River Battle. At this time, we were under the necessity of having our houses and grain burnt and our cattle driven off, or else if we stood up for our rights and defended ourselves like men and saints of the Most High we must be hunted by an authorized mob and be driven from our homes and families, or be killed, just as they pleased.

As soon as we learned their intentions were to take every man that was in the Crooked River Battle we all started for Illinois, going by the way of Diahman, [Adam-ondi-Ahman] since we were surrounded on every other side. Before we arrived at Diahman my horse gave out, so the brethren counseled me to stay in Diahman as I was not known by any of the mob in that county. Accordingly I stayed till the arms were given up and the brethren returned again to Far West.

I then went to Fort Leavenworth and worked until spring. Then I left the fort and came to Quincy, Illinois. Here I married Julia Ann Lockwood on the last day of October 1839. On the following year on the twenty-seventh of November, my eldest daughter was born which we called Eliza Ann.

The next April I left Quincy and went on a mission in company with Elder Andrew Hamilton to the southern part of the state of Illinois. We baptized some and left quite a number believing. After I came back I continued to live in Quincy till next spring when I moved with my family to the city of Nauvoo.

As soon as I arrived in Nauvoo I joined the brass band and continued to play with them at every public festival. We played for the Nauvoo Legion, for the dedication of the Seventies Hall, and for the laying of the capstone of the Lord's House. The first summer after I arrived at Nauvoo, in the month of June, my second daughter was born which we named Julia Ardena. This was June 1842 and in the month of March 1844 my wife delivered of a son which we called George.

In the fall following, at the October conference, I was ordained one of the Seventies and was organized in the Second Quorum. On the twenty-third of December 1845 we were called to go into the temple to receive our endowments. We were fully satisfied that the present organization of the church is as it should be, and that the priesthood is again restored to man on the earth with all its attendant gifts and blessings as in ancient days, that all men must sooner or later bow to that priesthood, held by the church of Jesus Christ of Latter-day Saints. We knew that Joseph Smith was the instrument in the hands of God in bringing forth the fullness of the gospel and that he lived and died a prophet of the Most High God, sealing his testimony with his blood as did the ancient prophets and apostles.

(After crossing the plains with the saints, Charles Henry Hales made his home in Spanish Fork, Utah where he became a prominent builder and farmer. He married a second wife, Frances E. Brunyer, on October 31, 1856 at Salt Lake City. He was the father of twenty-five children by his two wives and is the ancestor of the Spanish Fork branch of the Utah Hales family. Charles Henry Hales and his two wives are buried in the Spanish Fork, Utah cemetery.

Harriet Hales was born in Kent, England, on June 10, 1824, the daughter of Stephen and Mary Ann Hales. In June of 1832 the family, then consisting of the parents; five boys, Charles, George, Stephen, Henry William and Elias, and two girls, Isabella and Harriet; emigrated to Canada. They sailed on a ship and the voyage took them eleven weeks. The subject of this sketch spent her eighth birthday anniversary on the ocean had the sad experience of seeing one of her brothers, Elias, buried at sea.

They settled in Toronto Canada. Here the family joined the Mormon Church. When they were first invited to attend a Mormon meeting the father agreed to go to the service but he said he would soon knock that into a cocked hat. However, before the service was over he knew that he had found the truth. Soon after this the whole family was baptized.

In the spring of 1838 they started by team to join the body of the saints at Far West, Missouri, arriving in the fall of the same year. While at Far West they endured the persecutions by the mobs with the rest of the Saints. It was here they met the prophet Joseph Smith. After their expulsion from Missouri they moved to Quincy, Illinois. There on October 31, 1839, Harriet married John Ellis, a native of Canada, who had joined the church and emigrated to Quincy.

Four child were born to Harriet and John Ellis while they lived in Quincy; namely, Mary Ann, Hanna Isabella, Stephen Hales and John Henry. In 1842 they moved to Nauvoo where they lived until the expulsion of the Saints by the mob.

Harriet's father and mother joined them commence the journey across the plains. One day the oxen strayed away, and Harriet's father went in search of them. He became fatigued and reaching a spring of water, drank from it. It was later learned that the water was poisoned, and it caused his death. His wife, Mary Ann, started the journey, but she also died while crossing the plains. They started for the Rocky Mountains in the spring of 1851, and it is believed that they were in John Taylor's company. Harriet's younger brother, Henry, and his family were also in the same company. They arrived in Salt Lake Valley in September of 1851. Harriet's sister Isabella's two sons, Joseph and Henry Horne, met them in Parley's Canyon and took them to the Horne Home.

Isabella and her family had come west with the second company of pioneers in 1847.

After resting a few days they went on to Bountiful where they proceeded to make a home. Four months after their arrival a babe girl was born to the family, and she was named Harriet Louisa. They built a one room log house in which they lived for a number of years. Later, in about 1867, they built a four room adobe house. It was located a quarter of a mile south of the Wood's Cross depot. It was quite a roomy house with a large attic, and was built on their homestead. Six more children were born to the family; Joseph Ezra, Sarah Ann, Elizabeth Jane, Laura Victoria, Charles William, George Franklin (who only lived one year), and James (who died at ten months).

The family engaged in stock raising. They kept a little flock of sheep to supply wool for clothing. The wool was prepared for use by the industrious mother. She sewed for her family by hand, even making trousers for her husband and sons. She also made them straw hats by braiding the straw and sewing the braids together. They made their own soap and candles. When the grain was ready for harvest it was cut and cradled by hand. During the harvest when the men worked hard Harriet prepared lunches and a cool drink and sent them to the fields during the morning and afternoon. They raised sugar cane and had a molasses mill on the bench land farm. This mill was one of the first in Bountiful. Youngsters came from miles around with their pails to get the skimmings to make candy.

The Ellis home was a hospitable one. The mother, and subject of this sketch, was a capable, refined woman, and her husband was a happy, jovial man who loved young people. Naturally their fireside was often the scene of social gatherings. These two often sang together for the entertainment of their family and friends. Singing school was often held in their home.

Tragedy struck the family when the father died, after a severe illness of several months duration. He left his widow and ten surviving children. Some of the cattle and property were sold to pay the doctor bills. The mother kept her family together, and in spite of her strenuous household duties, she always found time to take an active part in church affairs. She was a Sunday School teacher for twenty-five years, and when the Relief Society was organized she served as treasurer of the ward organization. She pieced several quilt tops for the Relief Society; she was a very fine needle woman.

She was matron at the Deseret Hospital for about two years. In 1897 she went to live with her youngest daughter, Laura, and she made her home there until her death on May 24, 1910, after having been a widow for thirty-nine years. AUTOBIOGRAPHY OF MARY ISABELLA HALES

(From Mary Isabella Hales' Journal):

I was born on the 20th of November, 1818, in the town of Rainham, county of Kent, England. I am the daughter of Stephen and Mary Ann Hales, and am the eldest daughter of a large family. My parents were honest, industrious people; and when very young I was taught to pray, to be honest and truthful, to be kind to my associates, and to do good to all around me. My father was of the Methodist faith, but my mother attended the Church of England. As I was religiously inclined, I attended the Methodist Church with my father, who was faithful in the performance of his religious duties, although he never became a very enthusiastic Methodist.

In the year 1832, when I was in my thirteenth year, there was great excitement in the town where I lived, over the favorable reports that were sent from Van Diahaan's land, and the great inducements held out to those who would go to that country. My father and mother caught the spirit of going, and began to make preparations for leaving England. Before arrangements had been completed for us to go, however, letters were received from Upper Canada, picturing, in glowing terms, the advantages of that country. My father changed his mind immediately and made arrangements to emigrate to the town of York, afterwards called Toronto. Accordingly, on

the sixteenth day of April, 1832, our family, consisting of my parents, five sons, myself and a younger sister, bade adieu to England. We had a tedious voyage of six weeks across the ocean, and my mother was sick during the entire voyage. During the passage across there were three deaths on board--one of the three being my brother Elias, whom we sorrowfully consigned to a watery grave.

Our ship anchored at Quebec in May, and after a tedious passage up the St. Lawrence bysteamer, we landed in safety at the town of York, June 16, thankful that we were at our journey's end. Here we were in a strange land. And to our dismay, we found that the cholera was raging fearfully in that region; but through all of those trying scenes the Lord preserved us in health.

In the spring of 1833 we removed into the country about eight miles, to a place located in the township of York, and in the spring of 1834 I attended a Methodist camp-meeting in that neighborhood, where I formed the acquaintance of Mr. Joseph Horne, who is now my husband.

The most of the time for the next two years I lived in service in the city of Toronto, going once in three months to visit my parents. On the ninth day of May, 1836, I was married to Mr. Horne. He owned a farm about one mile from my father's house, and I removed to his residence soon after our marriage. I now felt that I was settled in life, and, although I had not been used to farm work, I milked cows, fed pigs and chickens, and made myself at home in my new situation, seeking to make my home pleasant for my husband, and working to advance his interests. About the first of June, of that year, report came to us that a man professing to be sent of God to preach to the people would hold a meeting about a mile from our house. My husband decided that we should go and hear him. We accordingly went, and there first heard Elder Orson Pratt. We were very much pleased with his sermon. Another meeting was appointed for the following week, and Elder Pratt told us that business called him away, but his brother, Parley P. Pratt, would be with us and preach in his stead. I invited my father to go with us to hear him, and the appointed evening found all of his family at the "Mormon" meeting.

Elder Pratt told us that God was an unchangeable being--the same yesterday- today, and forever--and taught us the gospel in its purity; they showed from the Bible that the gospel was the same in all ages of the world; but many had wandered from God and the true gospel, and that the Lord had sent an angel to Joseph Smith, restoring to him the pure gospel with its gifts and blessings. My father was so delighted with the sermon that he left the Methodist Church and attended the "Mormon" meetings altogether; and in a short time every member of his family had received and obeyed the gospel.

This made quite a stir among the Methodists. One of the class leaders came to converse with us, and used every argument he could to convince us that Mormonism was false, but without avail. "Well," said he, finally, "there are none but children and fools who join them," and left us to our fate. In July (1836) I was baptized by Orson Hyde, and ever after that our house was open for meetings, and became a home for many of the elders. In the latter part of the summer of 1837 I had the great pleasure of being introduced to, and entertaining, the beloved prophet, Joseph Smith, with Sidney Rigdon and T. B. Marsh. I said to myself, "O Lord, I thank thee for granting the desire of my girlish heart, in permitting me to associate with prophets and apostles." On shaking hands with Joseph Smith, I received the Holy Spirit in such great abundance that I felt it thrill my whole system, from the crown of my head to the soles of my feet. I thought I had never beheld so lovely a countenance. Nobility and goodness were in every feature.

The saints in Kirtland removed in the following spring to Missouri. We started from Canada in March, 1838 with a small company of saints. The roads were very bad, as the frost was coming out of the ground, consequently I had to drive the team during a great portion of the journey, while my husband walked. On arriving at Huntsville, one hundred miles from Far West, we found several families of saints, and tarried a short time with them. There I was introduced to the parents of the prophet, and also to his cousin, George A. Smith. At a meeting held in

that place I received a patriarchal blessing from Joseph Smith, Sr. He told me that I had to pass through a great deal of sickness, sorrow and tribulation but "The Lord will bring you through six troubles, and in the seventh He will not leave you;" all of which has verily been fulfilled.

[Mary Isabella Hales Horne, with her husband and family, reached Far West in August of that year, and received their full share of the privations incident to the settlement of that city, and also a full share of exposure, sickness and peril incident to the expulsion of the saints from Missouri. Finally thereafter they gathered to Nauvoo.] AUTOBIOGRAPHY OF STEPHEN HALES

[Stephen Hales, third child and second son of Stephen and Mary Ann Hales, records the following biography in the Second Quorum of Seventies records:]

I, Stephen, son of Stephen and Mary Ann Hales was born in England, Rainham parish, county of Kent, in the year of our Lord 1820. My father was a professor of religion. When I was eleven years old, my father removed to America, with all his family. We located in Canada.

We all tarried there five or six years when Parley P. Pratt came and preached to the people where my father resided. In a short time my father and mother united themselves with the Church of Jesus Christ of Latter-day Saints and removed to the place of gathering in Far West, Caldwell County, Missouri. At the age of eighteen I was baptized by Elder Hunter in Daviess County, Missouri. [Stephen Hales was caught up in the activities of the saints to protect themselves from the spirit of mob-fever that was rampant in Missouri during these trying times. No doubt Governor Bogg's "extermination of the Mormons" order caused some of this activity. The Haun's Mill massacre where wives and children of many of the saints were killed also led to protective feelings among the saints. Stephen's story continues:]

A number of the brethren started off on an expedition and I with the rest, to search out the designs of the mob. We came to the place where they had camped the night before where they had buried a cannon. I found the cannon and some powder and balls. And, from there we returned home to our city.

In a short time, I heard the mob was letting the brethren's fences down and turning the cattle into the corn fields. A small number of the brethren including myself went in search of them. We left our homes about the twelfth hour of the night. About the break of day we found the mob, encamped on a small stream called the Crooked River. We marched down in battle array. Their guard shot one of our men and a number of our men shot their guns at him. The mob fired on us and we returned the compliments. We returned home with three killed and six wounded and a short time later left our homes as exiles and came to Quincy, Adams County, Illinois. We resided there four years and came to Nauvoo in the twenty-fourth year of my age.

I was ordained into the Quorum of Seventies under the hands of President Joseph young and Isaiah Butterfield. I was united to the Second Quorum of Seventies and by the assisting grace of God, I shall try to stand in my lot and station as long as I live on the earth. And, when I leave this world of trouble, I hope to meet my brethren in the next better world and praise God through all eternity.

(Stephen Hales married first Eveline Lydia Carter, daughter of Simeon Doget Carter and Lydia Henyon Carter at Nauvoo, Illinois on October 16,1842. He married second Henrietta Heyes, daughter of Samuel Heyes and Nancy Ann Delgarn Heyes, on December 23, 1851. Stephen was the father of fourteen children by his two wives. He and his wives are buried in the Bountiful, Utah cemetery.)

view all 34
Charles Henry Hales's Timeline
1817

June 17, 1817
Birth of Charles
Rainham, Kent, England
August 17, 1817
christened on 8/17/1817
Rainham, Kentshire, England
August 17, 1817
christened on 8/17/1817
Rainham, Kent, England
August 17, 1817
christened on 8/17/1817
Rainham, Kent, England
August 17, 1817
christened on 8/17/1817
Rainham, Kent, England
1840
November 27, 1840
Age 23
Birth of Eliza Ann Ogilvie
Quincey, Adams, Illinois
1842
July 17, 1842
Age 25
Birth of Julia Ardena Rickards
Nauvoo, Hancock County, Illinois, United States
1844
March 19, 1844
Age 26
Birth of George Gillett Hales
Nauvoo, Hancock County, Illinois, United States
1846
June 4, 1846
Age 28
Birth of Mary Isabella Berry
Garden Grove, Decatur County, Iowa, United States

Life Sketch

Mary Ann Hales 1799-1851
Mary Ann Hales was born October 10, 1799 in Minster, Isle of Sheppey, Kent, England and christened there October 11, 1799. She was the daughter of Henry and Hannah Kidney Hales.
Henry was the son of Stephen and Sarah Wells Hales. Stephen's first wife, Ann Clinch, was the mother of the Stephen Hales, whose grandson Stephen would marry Mary Ann Hales, his cousin.
No doubt the Hales family would have visited with family members as they all lived near each other in Kent giving Mary Ann and Stephen an opportunity to socialize.
As a result our family shares the common Hales' ancestry of Stephen and Mary Ann, who had the same grandfather, Stephen Hales.
Mary Ann Hales and Stephen Hales married on August 31, 1816 at Rodmersham, Kent, England. Stephen, was a boot and shoe maker by trade and a Wesleyan Methodist, "faithful... but not enthusiastic" according to daughter Isabella (Horne). Mary Ann belonged to the Church of England.
In 1832 they emigrated to Upper Canada. The Hales had taken their five sons, and two daughters, and sadly buried the youngest son, Elias, at sea. Mary Ann was seasick the whole six weeks of their voyage. They ultimately arrived in Canada eventually to settle in York (Toronto).
In 1836 Orson and Parley Pratt came to Canada preaching the restored gospel.
Charles and Isabella and her husband Joseph Horne first heard them speak and then, invited Mary Ann and Stephen to attend. They became converted and were baptized that year (1836).
In 1837 some of the family went to Kirtland to meet the prophet. Mary Isabella noted, "On shaking hands with Joseph Smith, I received the Holy Spirit in such great abundance that I felt it thrill my whole system, from the crown of my head to the soles of me feet. I thought I had never beheld so lovely a countenance. Nobility and goodness were in every feature."
In 1838 the whole family moved to Far West, Missouri. Stephen and son, Charles, fought at the Battle of Crocked River. The Hales family suffered the persecutions that would eventually drive them and the rest of the Mormons out of the state. Some of the children settled in Quincy, Illinois, but Stephen and Mary Ann ended up in Nauvoo. They were there when the prophet was martyred. Their son (our grandfather), Henry, reported that he saw Joseph leave for Carthage, and heard him say "he was going like a lamb to the slaughter". He saw them lying in their coffins, and testified, "I know they were men of God."
When the Nauvoo Temple was opened, Mary Ann and Stephen along with several family members were endowed and sealed. They were among those sealed just before the Saints were driven out, December 31, 1845.
Mary Ann bore eleven children but only six survived to adulthood.
Charles Henry Hales, born June 17, 1817; Mary Isabella Hales (Horne), born November 20, 1818; Stephen Hales (Jr.), born October 17, 1820; George Hales (twin), born October 30, 1822; William (twin) born October 30, 1822 and died in infancy; Harriet born June 10, 1824; Hannah, christened June 5, 1827 and died in infancy; James, christened June 23, 1829 and died in infancy; Henry William Hales (our grandfather), born August 7, 1829; Elias, born October 30, 1831 and died in infancy at sea in 1832. All the above were born in Rainham, Kent, England. Caroline Hales was born in 1833 in Canada and died in infancy.
Stephen and Mary Ann went to Quincy in 1846 to Harriet's home with Henry and his family to make their plans to move west. They then moved to Fort Madison. One day Stephen went in search of stray oxen, became fatigued and drank from a poisoned spring and died October 5, 1846.
Mary Ann was undaunted in her determination to go west.
She married Brother William Thompson about 1848, and Henry moved them to Garden Grove where they stayed with Henry and his family until they left to go west in the spring of 1851 with John Taylor's company.

Mary Ann rode in Henry’s wagon to make the trip a little easier, but she did not reach Zion. She died crossing the plains and was buried at Ancient Bluffs ruins.
Mary Ann was the matriarch of the Hales family whom we honor along with Stephen and their children, as the first Hales to accept the Restored Gospel and join with the saints in Missouri and Illinois. She like other pioneer women of her day endured the hard life of a pioneer as well as the persecutions heaped on them because of their membership in the church both in Canada and in Missouri and Illinois. She was a stalwart example of devotion and dedication.

Taken from "Windows," by Kenneth Glynn Hales, Henry William Hales' own history, and Family History Records.
Compiled by Jane Watson Hales

Life Sketch

STEPHEN HALES 1791-1846

Stephen Hales was born September 10, 1791 in Stockbury, Kent, England. He was the son of Stephen and Margaret Waterman Harbour Hales. Stephen (his father) was the son of Stephen (his grandfather) and Ann Clinch Hales. (Ann Clinch died and Stephen married Sarah Wells and their son Henry is the father of Mary Ann). Margaret Waterman (his mother) was previously married to John Harbour who was hanged April 5, 1786 at Penenden Heath for stealing two cows and a calf from a farmer named Luck, leaving Margaret a widow. She then married Stephen Hales on September 9, 1789.

Stephen married Mary Ann Hales on August 31, 1816 at Rodmersham, Kent, England. Mary Ann was born October 10, 1799 in Minster, Isle of Sheepey, Kent, England and christened there October 11, 1799. Stephen and Mary Ann Hales were cousins having a common grandfather, Stephen Hales, but different Grandmothers, Mary Ann's being Sarah Wells Hales (as noted above). Their son Henry was Mary Ann's father, and her mother was Hannah Kidney Hales.

Stephen, was a boot and shoe maker by trade and a Wesleyan Methodist, "faithful... but not enthusiastic" according to daughter Isabella (Horne). Mary Ann attended the Church of England.

In 1832 there was great excitement about Van Diemen's land (now Tasmania) with great inducements to move there. The Hales were preparing to go when they got letters from Upper Canada picturing it in glowing terms and Stephen changed his mind. So the family of Stephen and Mary Ann, their five boys, Charles, Stephen, George, Henry William, and Elias (who died at sea), and two girls, Isabella and Harriet, immigrated to Canada in June of 1832 settling in the area of York (Toronto).

In 1836 Orson and Parley Pratt came to Canada preaching the restored gospel and the whole family joined the church although Stephen was reported as saying to the family when he agreed to attend the first meeting "I'll knock that (the sermon) into a crooked hat." But he was so pleased with the Mormon sermon by Parley P. Pratt he left the Methodist church. It caused quite a stir and leaders came to convince the family Mormonism was false, and when they failed, one left saying "Well, there are none but children and fools who join them." In 1836 the whole family was baptized.

In 1837, Mary Isabella had the opportunity of meeting and entertaining the Prophet and Sidney Rigdon and Thomas Marsh. Isabella noted, "On shaking hands with Joseph Smith, I received the Holy Spirit in such great abundance that I felt it thrill my whole system, from the crown of my head to the soles of me feet. I thought I had never beheld so lovely a countenance. Nobility and goodness were in every feature."

In 1838 the whole family moved to Far West, Missouri. There Stephen and Mary Ann had the opportunity to meet and hear the prophet preach. Brothers Charles and Stephen were ordained to the Quorum of Seventy, and both fought at the Battle of Crooked River in 1838. When the saints were finally driven out of Missouri, the Hales family moved to Quincy, Illinois, and some later to Nauvoo including Stephen and Mary Ann. Several of the family along with their parents were endowed and sealed in the Nauvoo Temple. Stephen and Mary Ann were endowed on December 31, 1845.

Sometime later Stephen and Mary Ann, and Henry and his family joined sister Harriet and family, who lived in Quincy, to make plans to emigrate to the Rocky Mountains. Henry than took his parents to Fort Madison. One day Stephen and Henry went in search of stray oxen, became fatigued and both drank from a poisoned spring. Both became ill but Stephen died and was buried at Fort Madison, October 5, 1846. In the spring of 1851 many of the family including Mary Ann began the trip west in John Taylor's company. Mary Ann died crossing the plains near Council Bluffs and was buried at Ancient Bluffs ruins in Nebraska.

Taken from The Women of Mormondom by Edward Tullidge, the chapter by M. Isabella Hales Horne and Windows, the Hales family history by Kenneth Glynn Hales, and Henry William Hales own story.

Compiled by Jane Watson Hales

History of Harriet Hales Ellis written by Sylvia Barlow, granddaughter

Harriet Hales was born in Kent, England, on June 10, 1824, the daughter of Stephen and Mary Ann Hales. In June of 1832 the family, then consisting of the parents; five boys, Charles, George, William, Stephen and Henry; and two girls, Isabella and Harriet; emigrated to Canada. They sailed on a ship, and the voyage took them eleven weeks. The subject of this sketch spent her eighth birthday anniversary on the ocean. She had the sad experience of seeing one of her twin brothers, William, buried at sea.

They settled in Toronto, Canada. Here the family joined the Mormon Church. When they were first invited to attend a Mormon meeting the Father agreed to go to the service, but he said that he would soon knock that into a cocked hat. However, before the service was over he knew that he had found the truth. Soon after this the whole family was baptized.

In the spring of 1838 they started by team to join the body of the Saints at Far West, Missouri, arriving in the fall of the same year. While at Far West they endured the persecutions by the mobs with the rest of the Saints. It was here they first met the Prophet Joseph Smith. After their expulsion from Missouri they moved to Quincy, Illinois. There, on October 31, 1839, Harriet married John Ellis, a native of Canada, who had joined the Church and emigrated to Quincy.

Four children were born to Harriet and John Ellis while they lived in Quincy; namely, Mary Ann, Hannah Isabella, Stephen Hales and John Henry. In 1842 they moved to Nauvoo where they lived until the expulsion of the Saints by the mob.

Harriet's father and mother joined them to commence the journey across the plains. One day the oxen strayed away, and Harriet's father went to search for them. He became fatigued, and reaching a spring of water, he drank from it. It was later learned that the water was poisoned, and it caused his death. His wife, Mary Ann, started the journey, but she also died while crossing the plains.

They started for the Rocky Mountains in the Spring of 1851, and it is believed that they were in John Taylor's company. Harriet's younger brother, Henry, and his family were also in the same company. They arrived in Salt Lake Valley in September of 1851. Harriet's sister, Isabell(a)'s two sons, Joseph and Henry Horn(e), met them in Parley's Canyon and took them to the Horn(e) home. Isabell(a) and her family had come west with the second company of pioneers in 1847.

After resting a few days they went on to Bountiful where they proceeded to make a home. Four months after their arrival a baby girl was born to the family, and she was named Harriet Louisa. They built a one room log house in which they lived for a number of years. Later, in about 1867, they built a four room adobe house. It was quite a roomy house with a large attic, and was built on their homestead which was located a quarter of a mile south of the Woods Cross depot. Six more children were born to the family, Joseph Ezra, Sarah Ann, Elizabeth Jane, Laura Victoria, Charles William, George Franklin (who lived on year), and James (who died at ten months).

The family engaged in stock raising. They kept a little flock of sheep to supply wool for clothing. The wool was prepared for use by the industrious mother. She sewed for her family by hand, even making trousers for her husband and sons. She also made them straw hats by braiding the straw and sewing the braids together. They made their own soap and candles. When the grain was ready for harvest it was cut and cradled by hand. During the harvest when the men worked hard Harriet lunches and a cool drink and sent them to the fields during the morning and afternoon. They raised sugar cane and had a molasses mill on their bench land farm. This mill was one of the first in Bountiful. Youngsters came from miles around with their pails to get the skimmings to make candy.

The Ellis home was a hospitable one. The mother, and subject of this sketch, was a capable, refined woman, and her husband was a happy, jovial man who loved young people. Naturally their fireside was often the scene of social gatherings. These two often sang together for the entertainment of their family friends. Singing school

was often held in their home.
Tragedy struck the family when the father died, after a severe illness of several months duration. He left his widow and ten surviving children. Some of the cattle and property were sold to pay doctor bills. The mother kept her family together, and in spite of her strenuous household duties, she always found time to take an active part in Church affairs. She was a Sunday School teacher for twenty-five years, and when the Relief Society was organized she served as treasurer of the ward organization. She pieced several quilt tops for the Relief Society organization. She was a very fine needle woman.
She was matron of the Deseret Hospital for about two years. In 1897 she went to live with her youngest daughter, Laura, and she made her home there until her death on May 24, 1910, after having been a widow for 39 years. She had 101 grandchildren, 205 great-grandchildren, and 38 great-great-grandchildren.
Written by Sylvia Barlow, a granddaughter, and originally typed by Veoma M. Stahle, a great-great-granddaughter.

20. Great-great-grandfather KWJJ-PTH

Ezekiel Lee

1795-1877



Ezekiel Lee was born on 8 November 1795 in Chesterfield, Hampshire, Massachusetts, United States and died on 12 June 1877 in Salt Lake City, Salt Lake, Utah, United States. Ezekiel Lee was married to Elizabeth Strong.

Ezekiel Lee 1795-1877
William Henry Lee 1827-1910
Helen Marr Lee 1853-1887
John Henry Ellis 1872-1942
Merlin Stephen Ellis 1901-1983

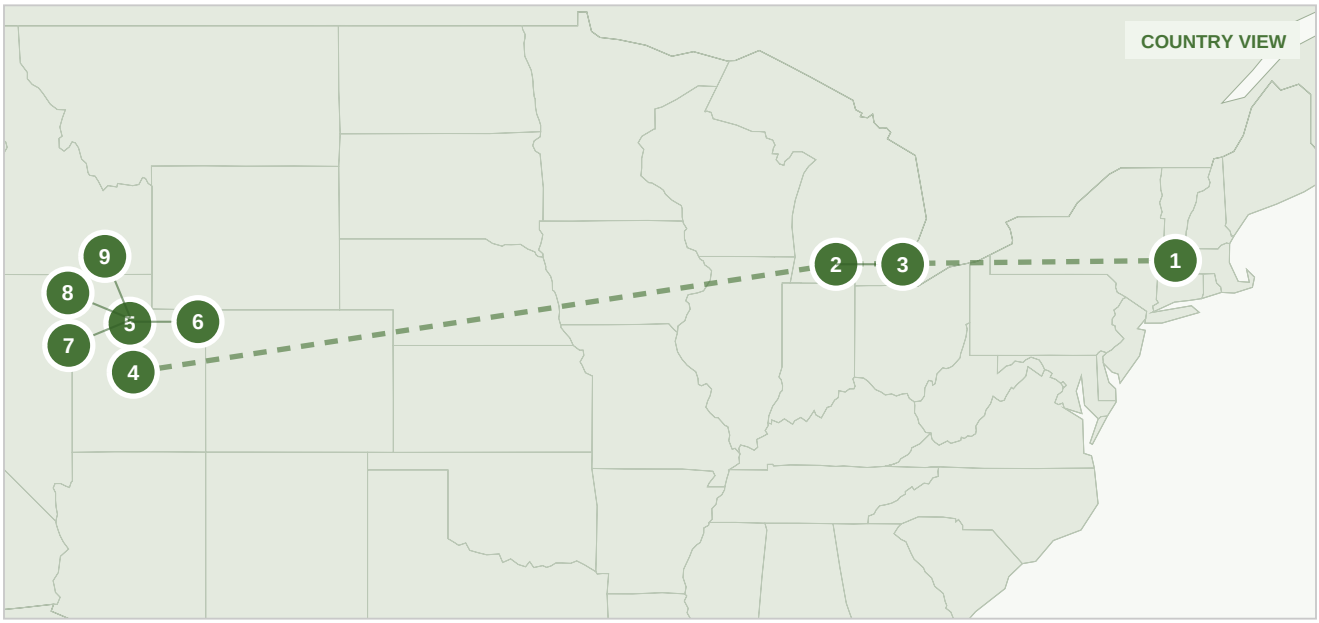


LIFE JOURNEY

Ezekiel Lee

1795-1877

Known places and dated events recorded in FamilySearch



TIMELINE

1 **8 November 1795**
Birth
Chesterfield, Massachusetts, United States

2 **February 1843**
Religion
Comstock, Michigan, United States

3 **1843**
Religion
Comstock, United States and Holliday, Utah

4 **October 1848**
Occupation
Utah Territory, United States

5 **1850**
Residence
Salt Lake, Utah Territory, United States

6 **from 1851 to 1858**
Religion
Holladay, Utah, United States

7 **8 July 1870**
Residence
Salt Lake City Ward 19, Utah Territory, United States

8 **12 June 1877**
Death
Salt Lake City, Utah Territory, United States

9 **14 June 1877**
Burial
Salt Lake City Cemetery, Utah, United States

21. Great-great-grandmother KWJ1-PRH

Elizabeth Strong

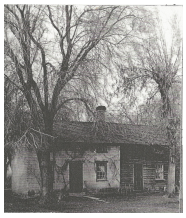
1795-1879



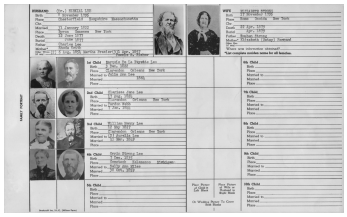
Elizabeth Strong was born on 17 November 1795 in Rome, Oneida, New York, United States and died on 22 April 1879 in Peoa, Summit, Utah, United States. Elizabeth Strong was married to Ezekiel Lee.

Elizabeth Strong 1795-1879
William Henry Lee 1827-1910
Helen Marr Lee 1853-1887
John Henry Ellis 1872-1942
Merlin Stephen Ellis 1901-1983









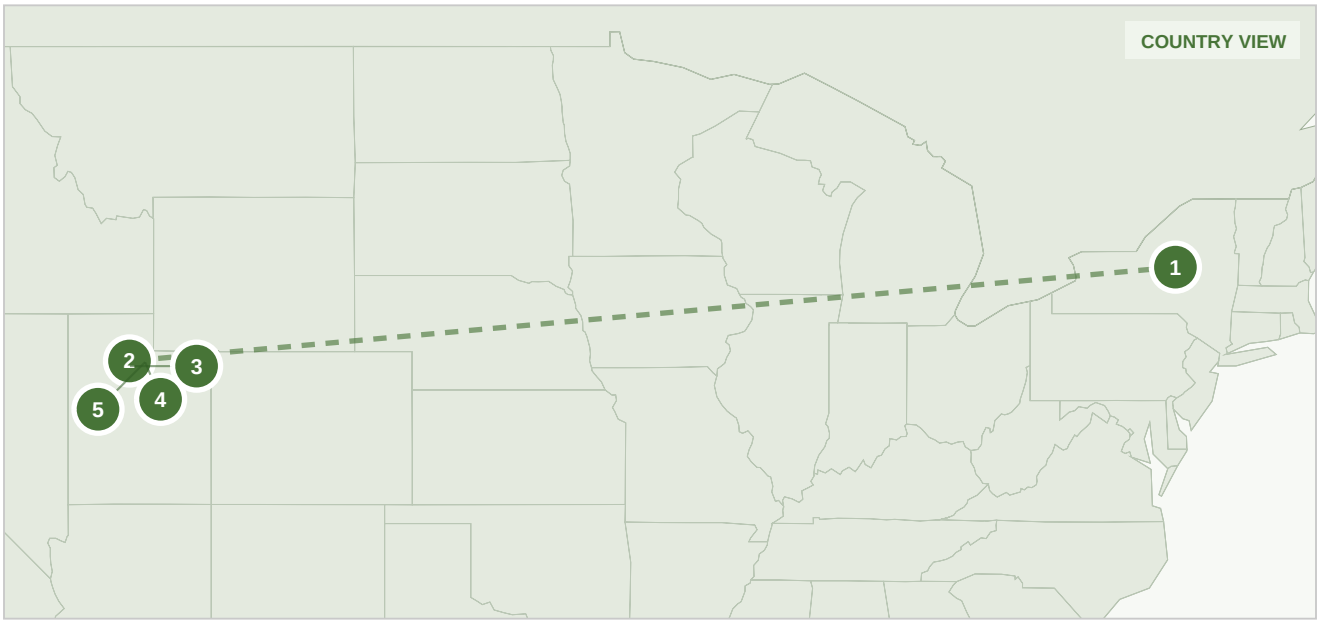


LIFE JOURNEY

Elizabeth Strong

1795-1879

Known places and dated events recorded in FamilySearch



TIMELINE

1 **17 November 1795**
Birth
Rome, New York, United States

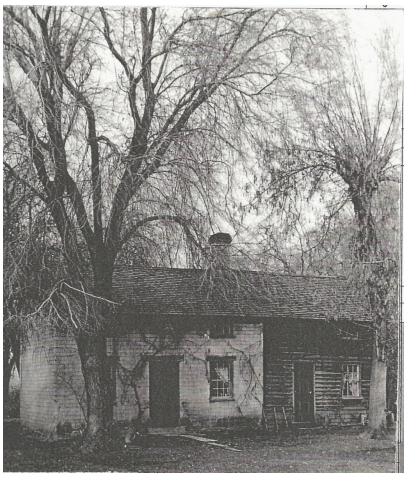
2 **1850**
Residence
Great Salt Lake county, Utah Territory, United States

3 **1860**
Residence
Salt Lake, Utah Territory, United States

4 **22 April 1879**
Death
Peoa, Utah Territory, United States

5 **April 1879**
Burial
Peoa Cemetery, Utah, United States

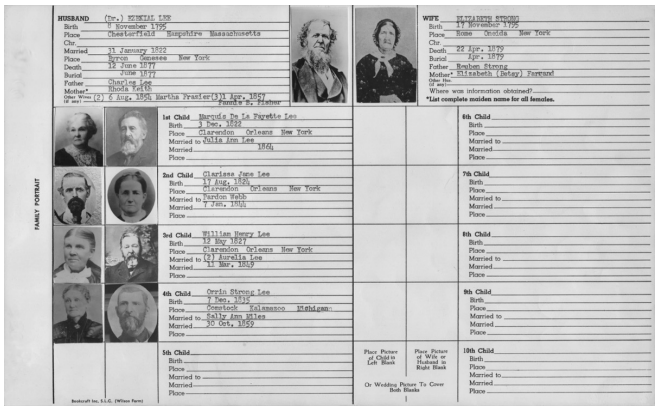




Dr. Ezekiel Lee Home in Holladay, Utah.

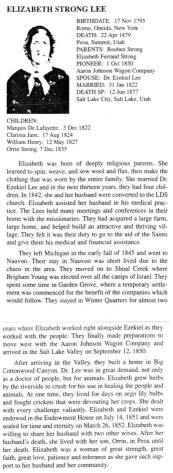


Elizabeth 'Betsy' Strong



Ezekiel Lee and Elizabeth Strong family group sheet

Family Group Sheet prepared by Lelia Mander Anderson.



ELIZABETH STRONG LEE

BIRTHDATE: 17 Nov 1795
Rome, Oneida, New York
DEATH: 22 Apr 1879
Pena, Summit, Utah
PARENTS: Reuben Strong
Elizabeth Fernand Strong
PIONEER: 1 Oct 1850
Aaron Johnson Wagon Company
SPOUSE: Dr. Ezekiel Lee
MARRIED: 31 Jan 1822
DEATH SP: 12 Jan 1877
Salt Lake City, Salt Lake, Utah

CHILDREN:
Marquis De Lafayette, 3 Dec 1822
Clarissa Jane, 17 Aug 1824
William Henry, 12 May 1827
Orrin Strong, 7 Dec 1835

Elizabeth was born of deeply religious parents. She learned to spin, weave, and sew wool and flax, then make the clothing that was worn by the entire family. She married Dr. Ezekiel Lee and in the next thirteen years, they had four children. In 1842, she and her husband were converted to the LDS church. Elizabeth assisted her husband in his medical practice. The Lees held many meetings and conferences in their home with the missionaries. They had acquired a large farm, large home, and helped build an attractive and thriving village. They felt it was their duty to go to the aid of the Saints and give them his medical and financial assistance.

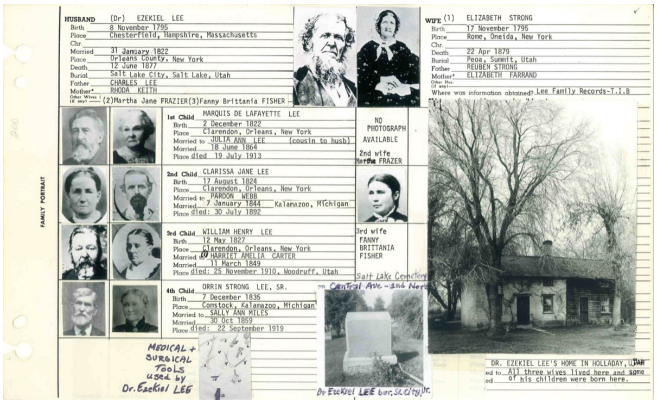
They left Michigan in the early fall of 1845 and went to Nauvoo. Their stay in Nauvoo was short lived due to the chaos in the area. They moved on to Shoal Creek where Brigham Young was elected over all the camps of Israel. They spent some time in Garden Grove, where a temporary settlement was commenced for the benefit of the companies which would follow. They stayed in Winter Quarters for almost two years where Elizabeth worked right alongside Ezekiel as they worked with the people. They finally made preparations to move west with the Aaron Johnson Wagon Company and arrived in the Salt Lake Valley on September 12, 1850.

After arriving in the Valley, they built a home in Big Cottonwood Canyon. Dr. Lee was in great demand, not only as a doctor of people, but for animals. Elizabeth grew herbs by the riverside to crush for his use in healing the people and animals. At one time, they lived for days on sego lily bulbs and fought crickets that were devouring her crops. She dealt with every challenge valiantly. Elizabeth and Ezekiel were endowed in the Endowment House on July 14, 1851 and were sealed for time and eternity on March 26, 1852. Elizabeth was willing to share her husband with two other wives. After her husband's death, she lived with her son, Orrin, in Pena until her death. Elizabeth was a woman of great strength, great faith, great love, patience and tolerance as she gave such support to her husband and her community.

Elizabeth Betsey Strong Lee History



Ezekiel Lee, Elizaeth Strong Lee, and Fanny Lee Tombstone



HUSBAND (Dr) EZEKIEL LEE
Birth 8 November 1795
Place Chesterfield, Hampshire, Massachusetts
Chr.
Married 31 January 1822
Place Orleans County, New York
Death 12 June 1877
Burial Salt Lake City, Salt Lake, Utah
Father CHARLES LEE
Mother* RHODA KEITH
Other Wives (if any) (2)Martha Jane FRAZIER(3)Fanny Brittania FISHER

WIFE (1) ELIZABETH STRONG
Birth 17 November 1795
Place Rome, Oneida, New York
Chr.
Death 22 Apr 1879
Burial Peoa, Summit, Utah
Father REUBEN STRONG
Mother* ELIZABETH FARRAND
Other Hus.
Other Wives
Where was information obtained? Lee Family Records-T.J.B

FAMILY PORTRAIT

1st Child MARQUIS DE LAFAYETTE LEE
Birth 2 December 1822
Place Clarendon, Orleans, New York
Married to JULIA ANN LEE (cousin to husb)
Married 18 June 1844
Place died 19 July 1913

NO PHOTOGRAPH AVAILABLE

2nd wife Martha FRAZER

2nd Child CLARISSA JANE LEE
Birth 17 August 1824
Place Clarendon, Orleans, New York
Married to PARDON WEBB
Married 7 January 1844 Kalamazoo, MIchigan
Place died: 30 July 1892

3rd Child WILLIAM HENRY LEE
Birth 12 May 1827
Place Clarendon, Orleans, New York
Married to HARRIET AMELIA CARTER
Married 11 March 1849
Place died: 28 November 1910, Woodruff, Utah

3rd wife FANNY BRITTANIA FISHER

Salt Lake Cemetery
Central Ave - 2nd North

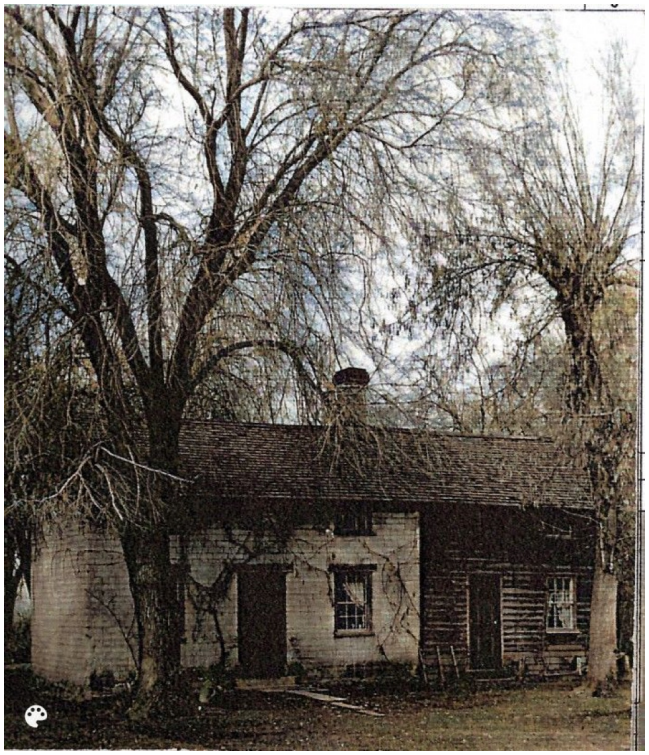
4th Child ORRIN STRONG LEE, SR.
Birth 7 December 1835
Place Comstock, Kalamazoo, Michigan
Married to SALLY ANN MILES
Married 30 Oct 1859
Place died: 22 September 1919

MEDICAL & SURGICAL TOOLS used by Dr. Ezekiel LEE

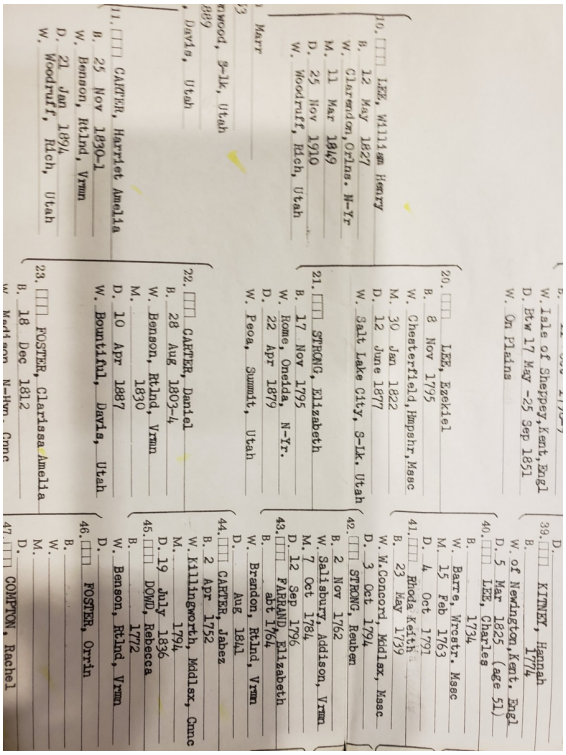
Dr Ezekiel LEE born SLC(?) Jr.

DR. EZEKIEL LEE'S HOME IN HOLLADAY, UTAH
ed to... All three wives lived here and AGRE
ed ... Of his children were born here.

Ezekiel Lee & Elizabeth Strong, Picture Family Group sheet



Elizabeth Strong Lee's Home



W. Isle of Sheppey,Kent,Engl
D. Bew 17 May -25 Sep 1851
W. Gn Plains

39. [ ] KINNEY, Hannah
B. of Newington,Kent, Engl 1774
D. 5 Mar 1825 (age 51)

40. [ ] LEE, Charles
B.
W. Barre, Wrestr. Mssc 1734
M. 15 Feb 1763
D. 4 Oct 1791

41. [ ] LEE, Rhoda Keith
B. 23 May 1739
W. W.Concord, Middlex, Mssc
D. 3 Oct 1794

42. [ ] STRONG, Reuben
B. 2 Nov 1762
W. Salisbury, Addison, Vrmt
M. 7 Oct 1784
D. 12 Sep 1796

43. [ ] FARRAND, Elizabeth abt 1764
B. Brandon, RtInd, Vrmt Aug 1841
W.

44. [ ] CARTER, Ishez
B. 2 Apr 1752
W. Killingworth, Middlex, Cnnc
M. 19 July 1794
D. 19 July 1836

45. [ ] DUND, Rebecca 1772
B.
W. Benson, RtInd, Vrmt
D.

46. [ ] FOSTER, Orrin
B.
W.
M.
D.

47. [ ] COMPTON, Rachel

W. Benson, RtInd, Vrmt
D. 10 Apr 1887
W. Bountiful, Davis, Utah

22. [ ] CARTER, Daniel
B. 28 Aug 1803-4
W. Benson, RtInd, Vrmt
M. 1830

23. [ ] FOSTER, Clarissa Amelia
B. 18 Dec 1812
W. Madison, N-Hpsh, Cnnc

11. [ ] CARTER, Harriet Amelia
B. 25 Nov 1830-1
W. Benson, RtInd, Vrmt
D. 21 Jan 1894
W. Woodruff, Rich, Utah

W. Davis, Utah

Marr

W. Woodruff, Rich, Utah

10. [ ] LEE, William Henry
B. 12 May 1827
W. Clarendon,Orlns. N-Yr
M. 11 Mar 1849
D. 25 Nov 1910

W. Salt Lake City, S-Lk. Utah

20. [ ] LEE, Ezekiel
B. 8 Nov 1795
W. Chesterfield,Hmpshr,Mssc
M. 30 Jan 1822
D. 12 June 1877

21. [ ] STRONG, Elizabeth
B. 17 Nov 1795
W. Rome, Oneida, N-Yr.
D. 22 Apr 1879

W. Peoa, Summit, Utah

Remembrances of Elizabeth

as told to Irene Parker Albretsen by her grandmother Rhoda Lee Parker, daughter of Elizabeth's sister wife

The Lee family was good to [Fanny]. Henry's father, Ezekiel Lee, came occasionally to see his son and family. He felt so sorry for this poor little girl and she thought so much of Doctor Ezekiel. A year later, Ezekiel asked her to be his third wife. His two other wives lived in two separate homes. He was 61 years old and Fanny was just 15 years old. After they were married, he took her to live with Elizabeth Strong Lee, his first wife. Elizabeth was old enough to be Fanny's grandmother. She opened her heart to this new young bride of her husband. My Grandma Parker told me she never remembers hearing any cross words between them. They loved each other dearly.

Elizabeth was a good woman and after Great Grandfather Ezekiel died she moved into one of her son's homes. She became sick and asked Fanny to come and care for her. She asked Fanny not to leave her and to stay with her until she died. She said, "You're the best friend I have ever had." Grandma Parker said she remembers the stockings Grandma Elizabeth knitted for all of them.

Dr. Ezekiel Lee: Life Summary

Oct. 2015 Dr. Ezekiel Lee: Life Summary Beth Ellis Le

The following information and any quotes are from the “History of Dr. Ezekiel Lee: A Pioneer Physician” compiled by Margaret Pryor Williams (6th edition 9-2015). Margaret used as her base document “Life Story of Dr. Ezekiel Lee, Pioneer of 1850*” by Vera Lee Redd in 1993. Additionally, she pulled together all available documents, histories, etc. Ezekiel Lee’s personal journals were destroyed after being ruined by his young children.

* Please note that Margaret Williams has established that Ezekiel Lee was a pioneer of 1848. He entered the Great Salt Lake Valley a second time in 1850 when he brought his family with him. Some records show he came in 1847—please see p. 12 of Margaret Williams’ book named above or, for a brief account, the 5th paragraph of the summary below.

Four thousand kegs of powder exploded on Arsenal Hill when two 18-year-old boys walking past a building, housing the Valley’s ammunition, shot at a flock of cranes. Some thought it was the end of the world. Rocks turned into missiles, killing several, including a baby in its mother’s arms, a young child playing near his home, and a woman drawing water from a well. The latter lived just 1½ blocks from the Ezekiel Lee family who lived at what is now 4th North and 3rd West in Salt Lake City.

“The Lee family was just having dinner [and were so] greatly frightened, that all ran for the door. Ezekiel Lee arose with them; standing erect with arms outstretched [he] spoke in a quiet voice, ‘Be calm! We are in God’s hands.’” Such faith was evident throughout the life of this man.

Ezekiel Lee was the fourth of Charles and Rhoda Keith Lee’s eleven children. He was born in Massachusetts in 1795. At about age 12, Ezekiel’s family moved to Fairfield, New York. At 17, Ezekiel enlisted in the army and fought in the War of 1812 where he served as an orderly, which may be where his desire to be a doctor developed. Ezekiel attended the College of Physicians and Surgeons, the oldest medical college in the U.S., and, as he put it, “got a license to peddle pills.”

He and Elizabeth Strong married, and after some years moved to Kalamazoo County in Michigan. Ezekiel and Elizabeth were baptized as members of The Church of Jesus Christ of Latter-day Saints by Elder E. Milo Webb. Many others near their township of Comstock joined the Church also, and Ezekiel served as the first branch president. Apostle Wilford Woodruff and other church leaders stayed at the Lee home. Just weeks after a Church conference was held in Kalamazoo, the Saints learned of the martyrdom of Joseph and Hyrum Smith. The following year, Ezekiel’s family left their productive farm in Comstock and traveled by covered wagon to Nauvoo “just in time to see that city at its best and its worst.”

Within two years, the Ezekiel Lee family was settled in Winter Quarters. Ezekiel is listed as one of those who accompanied Brigham Young on the first Mormon trek to Utah Valley; however, President Young ended up asking Dr. Lee to remain in Nebraska. Brigham felt Ezekiel was needed more as a doctor and leader with the main body of the Saints. He is also listed as a captain of ten to accompany Brigham Young after Brigham was sustained as President of the Church at Kanesville. It is noted on the roster, “Cannot go to the Valley – one yoak oxen lost.”

When forced to abandon Winter Quarters because of conflict with the Native Americans, Ezekiel relocated his family in Carterville, Iowa and became branch president there. In the conference of October 1848, Dr. Lee volunteered as one to take the first mail from the area to the Salt Lake Valley. It was on this trek that Ezekiel

carved his name into “Independence Rock”. His small group picked up a man headed to California for gold. They shared their provisions with him, but soon ran out of water. After days without hydration, they approached a stream. Dr. Lee gave each man a small cup of water, with a warning that as they had gone so long without, they had best not quench their thirst too quickly. The gold seeker refused the suggestion and was soon in great agony with cramps. One day the mules got into their flour, their last remaining food, and scattered it all over. From the wild, they scrounged what they could find still growing during those November days, but were near starvation as they reached Echo Canyon. Ezekiel gathered the men in prayer and pleaded with the Lord to provide for them. The next morning they came upon Mormon settlers gathering wood who kindly shared their provisions with the grateful men.

Being too late in the year for Ezekiel to return to his family, President Young approved a proposal that Dr. Lee and others go to South Pass to seek gold to aid their families as well as those unable to equip themselves in making their way to the Great Salt Lake Valley.

John S. Higbee recorded an incident stating that he and Dr. Lee were ahead of the camp with the loose animals. About three-quarters of a mile away, a buffalo left the herd at a full run. “Brother Lee,” the record states, “placed himself, with his Yauger, in a ravine and shot (the buffalo) as he showed himself over the brink. He was tolerable fat and each one cut what he wanted.”

Upon returning to Iowa, Ezekiel and his family used the winter months to prepare for their journey west. Of that trek we learn from Ezekiel’s son, William Henry Lee, that Ezekiel was stricken with the measles. The family leaned heavily on William in order to continue on.

When they arrived in the Great Salt Lake Valley, they settled in the Holladay settlement.
There they planted gardens and an orchard. Along the banks of the streams the Lee family tended herbs to use in treating illness. Native Americans knew they were welcome to use the Lee’s extra log cabin. Dr. Lee was called as Bishop of the Holladay Settlement, and in this office served his neighbors as well as the Saints still trying to join them. From Brigham Young’s diary we read, “I wrote to Bishop E. Lee for five yoke of cattle, one wagon, one teamster, one guard and fifteen hundred pounds of flour to go back to meet the immigration, as a large company without transportation or provisions are stranded….” This assignment was met by the small settlement of about 25 families.

Elizabeth and Ezekiel were endowed and sealed in Brigham Young’s office. They had four children. They both received multiple patriarchal blessings over the years.

Ezekiel took widow Martha Frazier, who had lost a daughter on the plains, as his second wife. They had 5 sons—1 died as an infant, 2 drowned. Martha then left Ezekiel for a U.S. soldier from Camp Douglas. Ezekiel had asked for custody of the two remaining children, but she refused, saying “You will never have them in this life.” Dr. Lee was called on to treat Martha’s neighbor’s child who had smallpox, and he stopped by Martha’s home to warn her to stay away. After he left, she took the baby over to the neighbor’s home; the child contracted smallpox and died.

This left only one of their sons—Delhi. Ezekiel rarely saw Delhi and was happy to find him in a store one day. The 8-year-old was dressed in rags and told his father that his stepfather would not allow him to attend school. Ezekiel asked the boy to meet him back there in a few days, telling him he would take him to his home so he could go to school and be provided for. Delhi didn’t show up on the appointed day. Two weeks later, as Ezekiel sat on the porch, Dr. Bernhisel came to him. “I have some bad news for you,” his friend stated. “Is it about my boy?” Ezekiel asked. “Yes, your boy is dead and buried.” Martha had asked Dr. Bernhisel to come. When the doctor questioned why she hadn’t called on the boy’s father, Dr. Lee, Martha replied, “I did, but the old fool

wouldn’t come.”

In 1857 Ezekiel took a third wife, Fanny Britannia Fisher, age 16. Decades later, when asked by a granddaughter why she had married the 61-year-old, Fanny replied, “There are some things that are none of your business.” Fanny’s mother had succumbed to the rigors of the trail to Zion. When her father’s leg had to be amputated due to frostbite complications, young Fanny found work with a family in Bountiful. The non-member brother of the woman who employed her, asked Fanny to marry him. In thinking of her mother and why their family came to Zion, Fanny left her work without notice. She fled to the family of William Henry Lee, Ezekiel’s son. Thus she met Dr. Ezekiel Lee, and they eventually had eight children.

Regarding Ezekiel’s first wife, Elizabeth Strong Lee, comparatively little is known, though much may be surmised. We do have this gem:

A daughter of Fanny Lee’s, Rhoda Lee Parker, told the following to her granddaughter:
“Ezekiel’s two other wives lived in separate homes…After [Ezekiel and Fanny] were married, he took her to live with Elizabeth Strong Lee, his first wife. Elizabeth was old enough to be Fanny’s grandmother. She opened her heart to this new young bride of her husband. My Grandma Parker told me she never remembers hearing any cross words between them. They loved each other dearly. Elizabeth was a good woman and after Great Grandfather Ezekiel died she moved into her son Orrin’s home in Peoa, Utah. She became sick and asked Fanny to come and care for her. She asked Fanny not to leave her and to stay with her until she died. She said, ‘You’re the best friend I have ever had.’ Grandma Parker said she remembers the stockings Grandma Elizabeth knitted for all of them.”

Dr. Lee was one of the first medical practitioners in the Utah Territory. He treated many leaders of the Church and their families including Brigham Young and Joseph F. Smith.
Margaret Hixson’s twins were delivered by Dr. Lee. When shown a photo of him years later, Mrs. Hixson stated, “He looked just like that as he sat by my bed, waiting until he could help me. He was always such a kind man and he kept talking about everything that came into head. He certainly was a fine man.” On another occasion, Dr. Lee pulled a tooth of a very poor woman. He handed her a fifty-cent piece and said, “That hurt you so badly that you, not I, should be paid.”

The Pioneer Memorial Museum has on display several possessions of Dr. Ezekiel Lee’s:

-Black doctor’s bag with tags that read “Tiffany and Co.” and “Union Square”. It is probable that Ezekiel purchased this bag while at medical school in New York.
-Matchbox that is over 150 years old. It used to have the image of a woman on it.
-Tourniquet (no photo)
-Blue, glass chloroform bottle. The raised letter “L” on the top signifies the company who made the bottle.
-Pearl-handled letter opener made in England
-Stone used for handling pain (found in a doctor bag of Marquis Lee, Ezekiel’s son)
Note: “Mark,”as he went by, was called a doctor because he met the need in his community, but his training came from his father.
-A notebook of Mark’s that contains medical “recipes” for treating patients.
(It is believed that these treatments were handed down from Ezekiel to his son.)

One day on the return trip from delivering a baby, Dr. Lee had to ride 39 miles on the wagon’s running gears.

The horses were spooked. As Ezekiel was thrown from the wagon, his clothing got caught and he was dragged for miles. It was days before he was found. He was unconscious and so badly swollen that the doctors didn't realize his hip bones were out of the sockets until the bones had already begun to knit, so the hips were never put back into place. Ezekiel had to depend on canes for the remainder of his life.

It was then that Ezekiel moved his family from Holladay to Salt Lake City. Ezekiel planted a rose bush for each of his children and they were allowed to cultivate the area around it however they chose. He again planted herbs to use in his vocation. Witch oil, or "Dr. Lee's Painkiller", called for hemlock, sassafras, spruce, sprits niter, cloves, chloroform, cedar and alcohol, and the directions say it could be taken internally or used externally.

Ezekiel had a beautiful singing voice and was often found serenading the chickens while feeding them or bursting out in song as he worked in his garden. In May 1875 the Deseret News reported that Dr. Lee sang at the first "Old Folks' Day" celebration at Clinton's Hotel on the Great Salt Lake. At age 81 he sang "How Sweet the Union of Souls".

Dr. Ezekiel Lee died the following year on June 12, 1877. At the funeral, Orson Pratt summed up the life of Ezekiel Lee with these words: "He sleeps with the just and his memory is precious to his posterity."

22. Great-great-grandfather LKVY-GGQ

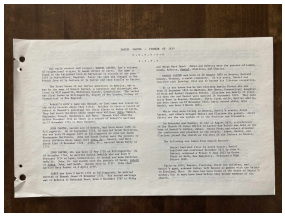
Daniel Carter

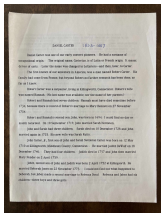
1803-1887

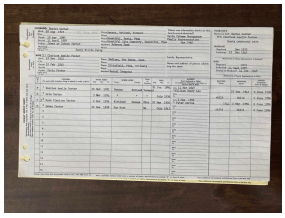


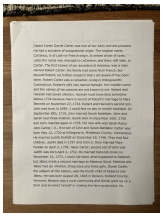
Daniel Carter was born on 28 August 1803 in Benson, Rutland, Vermont, United States and died on 10 April 1887 in Bountiful, Davis, Utah, United States. Daniel Carter was married to Clarissa Amelia Foster.

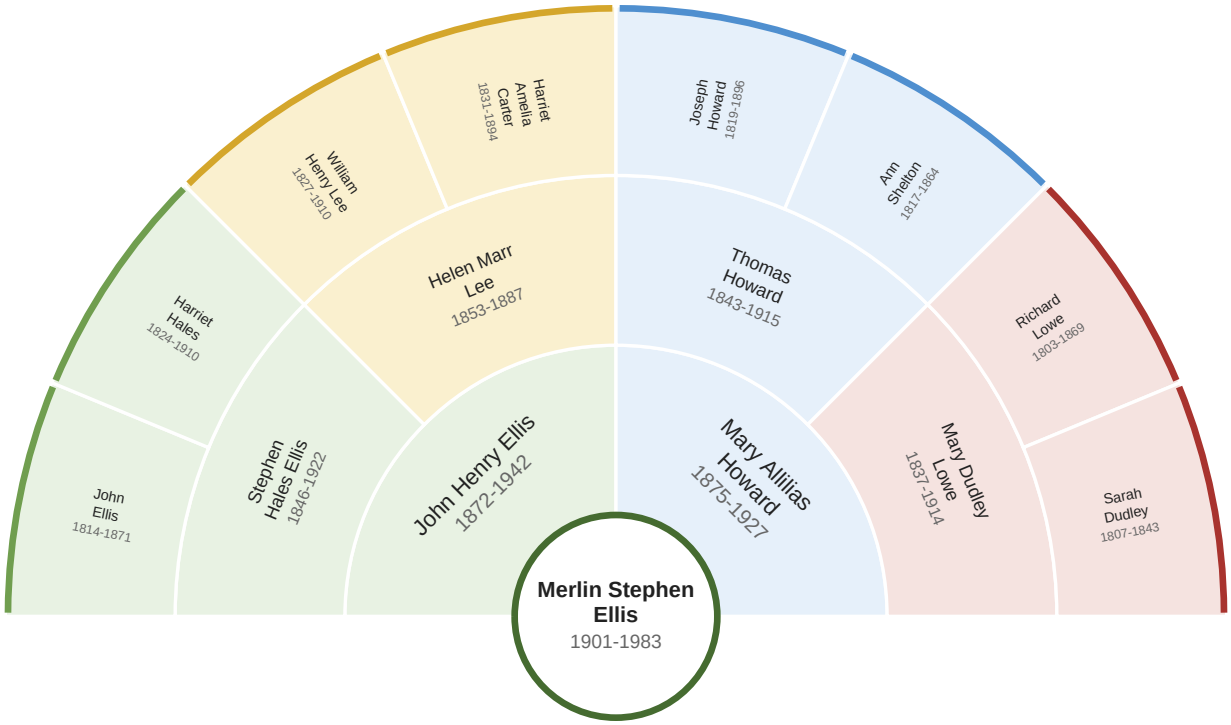
Daniel Carter 1803-1887
Harriet Amelia Carter 1831-1894
Helen Marr Lee 1853-1887
John Henry Ellis 1872-1942
Merlin Stephen Ellis 1901-1983









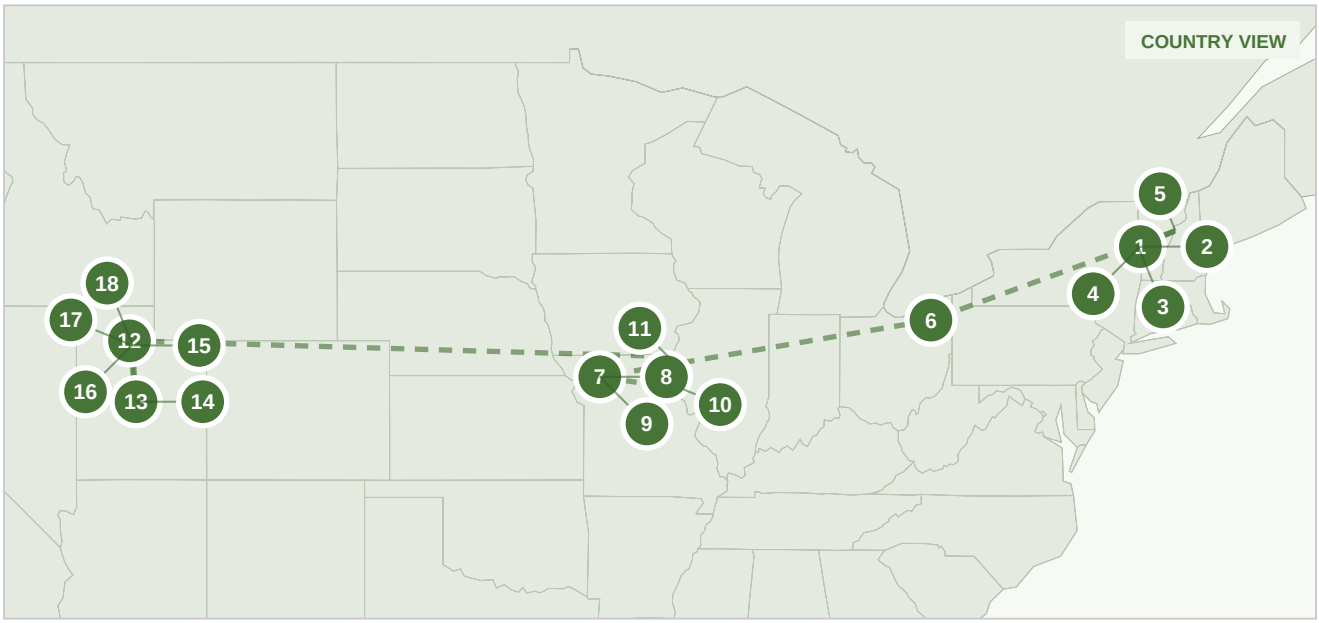


LIFE JOURNEY

Daniel Carter

1803-1887

Known places and dated events recorded in FamilySearch



TIMELINE

1 **28 August 1803**
Birth
Benson, Vermont, United States

2 **1803**
Residence
Benson, Vermont, United States

3 **1823**
Religion
Putnam, New York, United States

4 **about 1832**
Religion
Benson, Vermont, United States

5 **8 June 1833**
Priest Ordination
Bath, New Hampshire

6 **1836**
Move
Kirtland, Ohio, United States

7 **1838**
High++Priest+ +Mormon+church
Daviess, Missouri, United States

8 **Spring 1838**
Move
Daviess, Missouri, United States

9 **1838**
High+Priest
Daviess, Missouri, United States

10 **Spring 1839**
Move
Pittsfield, Illinois, United States

11 **from 1839 to 1846**
Residence
Nauvoo, Illinois, United States

12 **1850**
Residence
Davis, Utah, United States

LIFE JOURNEY

Daniel Carter

1803-1887

Known places and dated events recorded in FamilySearch

TIMELINE

13 **12 September 1850**
Immigration
Utah, United States

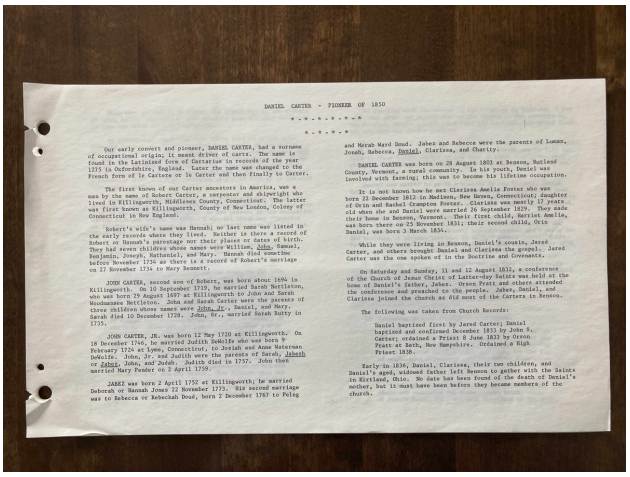
14 **1870**
Residence
Utah, United States

15 **11 April 1887**
Cemetery ID
Bountiful Memorial Park, Utah, United States

16 **10 April 1887**
Death
Bountiful, Utah, United States

17 **11 April 1887**
Burial
Bountiful Memorial Park, Utah, United States

18 **Memorial# 26507616**
Find AGrave.com
Bountiful Memoria Park, Utah, United States



DANIEL CARTER - PIONEER OF 1850

* - * - * - * - * - *

* - * - * - *

Our early convert and pioneer, DANIEL CARTER, had a surname of occupational origin; it meant driver of carts. The name is found in the Latinized form of Cartarius in records of the year 1273 in Oxfordshire, England. Later the name was changed to the French form of le Cartere or le Carter and then finally to Carter.

The first known of our Carter ancestors in America, was a man by the name of Robert Carter, a carpenter and shipwright who lived in Killingworth, Middlesex County, Connecticut. The latter was first known as Killingsworth, County of New London, Colony of Connecticut in New England.

Robert's wife's name was Hannah; no last name was listed in the early records where they lived. Neither is there a record of Robert or Hannah's parentage nor their places or dates of birth. They had seven children whose names were William, John, Samuel, Benjamin, Joseph, Nathaniel, and Mary. Hannah died sometime before November 1734 as there is a record of Robert's marriage on 27 November 1734 to Mary Bennett.

JOHN CARTER, second son of Robert, was born about 1694 in Killingworth. On 10 September 1719, he married Sarah Nettleton, who was born 29 August 1697 at Killingworth to John and Sarah Woodmansee Nettleton. John and Sarah Carter were the parents of three children whose names were John, Jr., Daniel, and Mary. Sarah died 10 December 1728. John, Sr., married Sarah Rutty in 1735.

JOHN CARTER, JR. was born 12 May 1720 at Killingworth. On 18 December 1746, he married Judith DeWolfe who was born 9 February 1726 at Lyme, Connecticut, to Josiah and Anne Waterman DeWolfe. John, Jr. and Judith were the parents of Sarah, Jabesh or Jabez, John, and Judah. Judith died in 1757. John then married Mary Pender on 2 April 1759.

JABEZ was born 2 April 1752 at Killingworth; he married Deborah or Hannah Jones 22 November 1773. His second marriage was to Rebecca or Rebeckah Doud, born 2 December 1767 to Puleg and Norah Ward Doud. Jabez and Rebecca were the parents of Loman, Josiah, Rebecca, Daniel, Clarissa, and Charity.

DANIEL CARTER was born on 28 August 1803 at Benson, Rutland County, Vermont, a rural community. In his youth, Daniel was involved with farming; this was to become his lifetime occupation.

It is not known how he met Clarissa Amelia Foster who was born 25 December 1812 in Madison, New Haven, Connecticut; daughter of Orin and Rachel Crampton Foster. Clarissa was nearly 17 years old when she and Daniel were married 26 September 1829. They made their home in Benson, Vermont. Their first child, Harriet Amelia, was born there on 25 November 1831; their second child, Orin Daniel, was born 3 March 1834.

While they were living in Benson, Daniel's cousin, Jared Carter, and others brought Daniel and Clarissa the gospel. Jared Carter was the one spoken of in the Doctrine and Covenants.

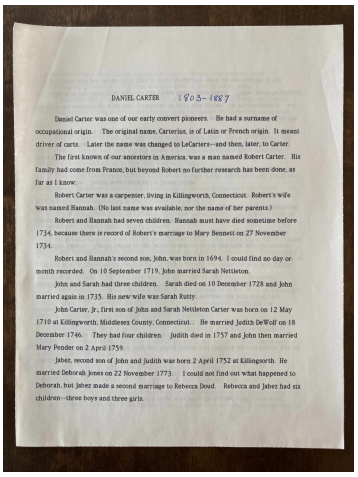
On Saturday and Sunday, 11 and 12 August 1832, a conference of the Church of Jesus Christ of Latter-day Saints was held at the home of Daniel's father, Jabez. Orson Pratt and others attended the conference and preached to the people. Jabez, Daniel, and Clarissa joined the church as did most of the Carters in Benson.

The following was taken from Church Records:

Daniel baptized first by Jared Carter; Daniel baptized and confirmed December 1831 by John S. Carter; ordained a Priest 8 June 1833 by Orson Pratt at Bath, New Hampshire. Ordained a High Priest 1838.

Early in 1836, Daniel, Clarissa, their two children, and Daniel's aged, widowed father left Benson to gather with the Saints in Kirtland, Ohio. No date has been found of the death of Daniel's mother, but it must have been before they became members of the church.

Carter, Daniel 1803 - Pioneer of 1850 p1



DANIEL CARTER 1803-1887

Daniel Carter was one of our early convert pioneers. He had a surname of occupational origin. The original name, Carterius, is of Latin or French origin. It meant driver of carts. Later the name was changed to LeCarters--and then, later, to Carter.

The first known of our ancestors in America, was a man named Robert Carter. His family had come from France, but beyond Robert no further research has been done, as far as I know.

Robert Carter was a carpenter, living in Killingworth, Connecticut. Robert's wife was named Hannah. (No last name was available, nor the name of her parents.)

Robert and Hannah had seven children. Hannah must have died sometime before 1734, because there is record of Robert's marriage to Mary Bennett on 27 November 1734.

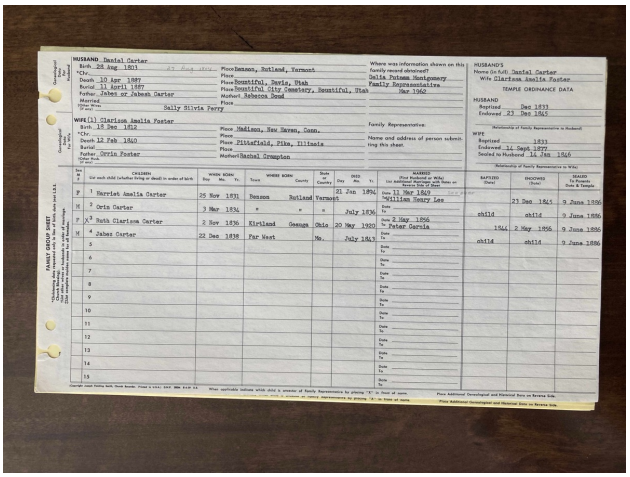
Robert and Hannah's second son, John, was born in 1694. I could find no day or month recorded. On 10 September 1719, John married Sarah Nettleton.

John and Sarah had three children. Sarah died on 10 December 1728 and John married again in 1735. His new wife was Sarah Rutty.

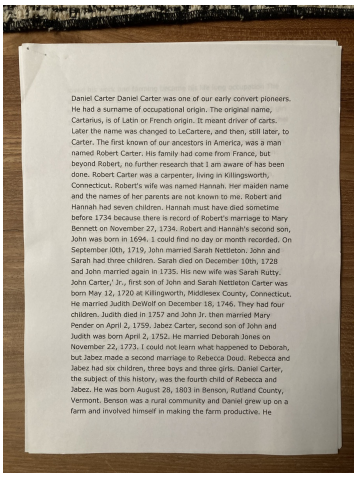
John Carter, Jr., first son of John and Sarah Nettleton Carter was born on 12 May 1710 at Killingworth, Middlesex County, Connecticut. He married Judith DeWolf on 18 December 1746. They had four children. Judith died in 1757 and John then married Mary Pender on 2 April 1759.

Jabez, second son of John and Judith was born 2 April 1752 at Killingsorth. He married Deborah Jones on 22 November 1773. I could not find out what happened to Deborah, but Jabez made a second marriage to Rebecca Doud. Rebecca and Jabez had six children--three boys and three girls.

Daniel Carter 1803-1887 p1

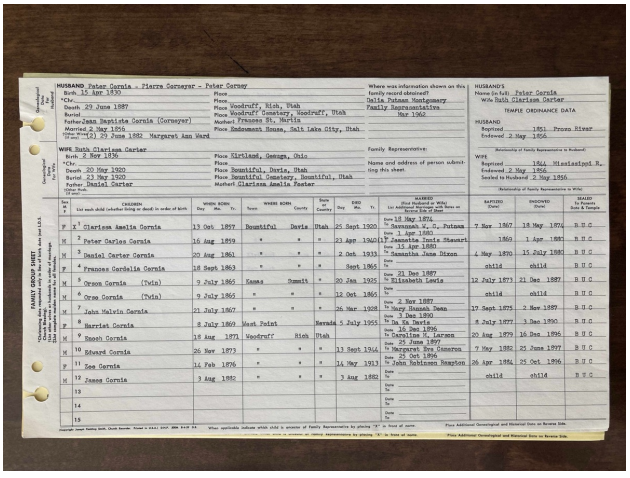


EH Bor FGS Carter Daniel 1803 (update)



Daniel Carter Daniel Carter was one of our early convert pioneers. He had a surname of occupational origin. The original name, Cartarius, is of Latin or French origin. It meant driver of carts. Later the name was changed to LeCartere, and then, still later, to Carter. The first known of our ancestors in America, was a man named Robert Carter. His family had come from France, but beyond Robert, no further research that I am aware of has been done. Robert Carter was a carpenter, living in Killingsworth, Connecticut. Robert's wife was named Hannah. Her maiden name and the names of her parents are not known to me. Robert and Hannah had seven children. Hannah must have died sometime before 1734 because there is record of Robert's marriage to Mary Bennett on November 27, 1734. Robert and Hannah's second son, John was born in 1694. I could find no day or month recorded. On September 10th, 1719, John married Sarah Nettleton. John and Sarah had three children. Sarah died on December 10th, 1728 and John married again in 1735. His new wife was Sarah Rutty. John Carter,' Jr., first son of John and Sarah Nettleton Carter was born May 12, 1720 at Killingworth, Middlesex County, Connecticut. He married Judith DeWolf on December 18, 1746. They had four children. Judith died in 1757 and John Jr. then married Mary Pender on April 2, 1759. Jabez Carter, second son of John and Judith was born April 2, 1752. He married Deborah Jones on November 22, 1773. I could not learn what happened to Deborah, but Jabez made a second marriage to Rebecca Doud. Rebecca and Jabez had six children, three boys and three girls. Daniel Carter, the subject of this history, was the fourth child of Rebecca and Jabez. He was born August 28, 1803 in Benson, Rutland County, Vermont. Benson was a rural community and Daniel grew up on a farm and involved himself in making the farm productive. He

Daniel Carter 1803 History by Edith Putnam Bailess P1



EH BoR FGS Corneyer, Pierre 1830

No. 9

Daniel Carter Aug 28 18014 Benson Rutland Co- Vermont &

Clarissa Amelia Foster (Deceased) born Dec 25 1814 Madison New Haven co- Conn were sealed Husband & wife for time & all eternity (Sally Sylvia (5) Perry acting for & in behalf of Clarissa A Foster deceased)

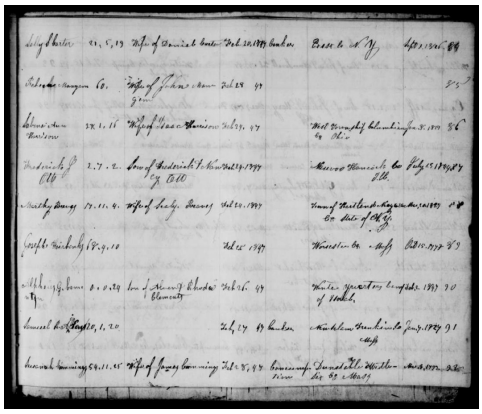
done in the presence of John Young Phineas Young & Issac Higbee-

Elder Heber Chase Kimball officiated

John D. Lee

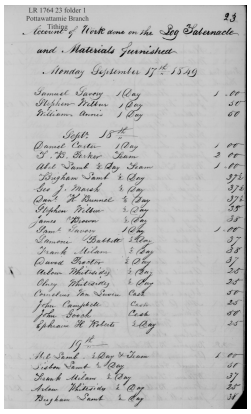
Clerk

Cook, Lyndon W. Nauvoo Marriages Proxy Sealings, 1843–1846. Provo, UT: Grandin Book, 2004.



Winter Quarters Sexton's Records, Feb. 20-28, 1847

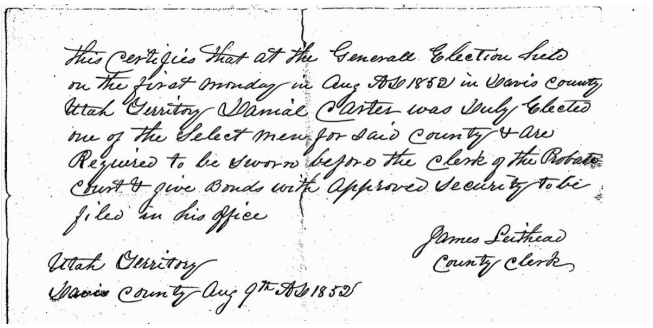
Winter Quarters Sexton's Records 1846-1848, LR 6359, Church History Library, Salt Lake City, Utah.



1849 in-kind Tithing labor - 1st Days building Log Tabernacle

Bishop Jacob G. Bigler is tracking the value of labor and use of oxen needed to get a roof over the congregation for meetings and community dancing. Nauvoo expulsion survivors are very strapped for cash, and just recovering from the typhoid, and scurvy of 1846-47. Many of the men are well over 50 labor value $1/day, or young teens. The tweens can be spotted by the labor value under 38¢/day. Older teens coming into their strength, but not as strong as adult males are 50¢/day. The dances were used as fund raisers to keep building in repair, and expansions.

LR 1764 23 folder 1 p 23



This Certifies that at the Generall Election held on the first Monday in Aug A.D. 1852 in Davis County Utah Territory Daniel Carter was duly Elected one of the Select Men for said County & are Required to be sworn before the Clerk of the Probate Court & give Bonds with Approved Security to be filed in his office

James Leithead
County Clerk

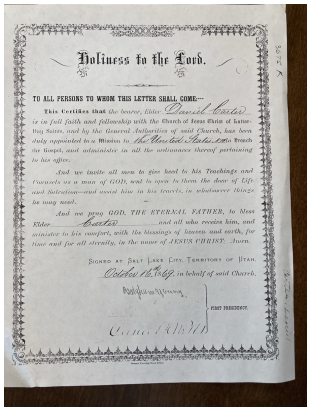
Utah Territory
Davis County Aug 9th A.D. 1852

Elected as one of the Select Men of Davis County, 1852



Daniel Carter - Bountiful Home

Photograph from the Lelia M. Anderson Collection, first all brick home in East Bountiful, built in 1864



Holiness to the Lord.

TO ALL PERSONS TO WHOM THIS LETTER SHALL COME—

This Certifies that the bearer, Elder Daniel Carter, is in full faith and fellowship with the Church of Jesus Christ of Latter-day Saints, and by the General Authorities of said Church, has been duly appointed to a Mission to the United States to preach the Gospel, and administer in all the ordinances thereof pertaining to his office.

And we invite all men to give heed to his Teachings and Counsels as a man of GOD, and to open to them the door of Life and Salvation—and assist him in his travels, in whatsoever things he may need.

And we pray GOD, THE ETERNAL FATHER, to bless Elder Carter, and all who receive him, and minister to his comfort, with his blessings of heaven and earth, for time and for all eternity, in the name of JESUS CHRIST. Amen.

Signed at Salt Lake City, Territory of Utah, October 18, 1869, in behalf of said Church.

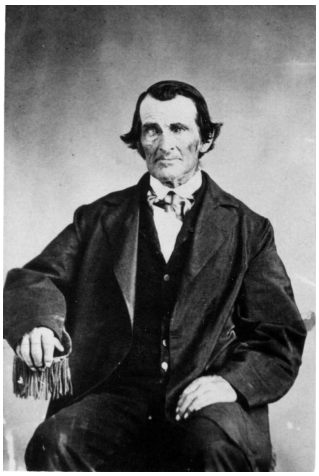
Carter, Daniel 1869 - Mission Authorization Letter

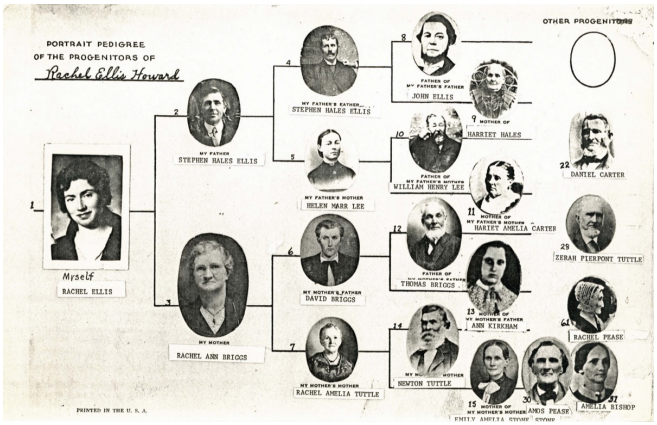


Bountiful City Cemetery - 2224 South 200 West, Bountiful, Utah



Daniel Carter





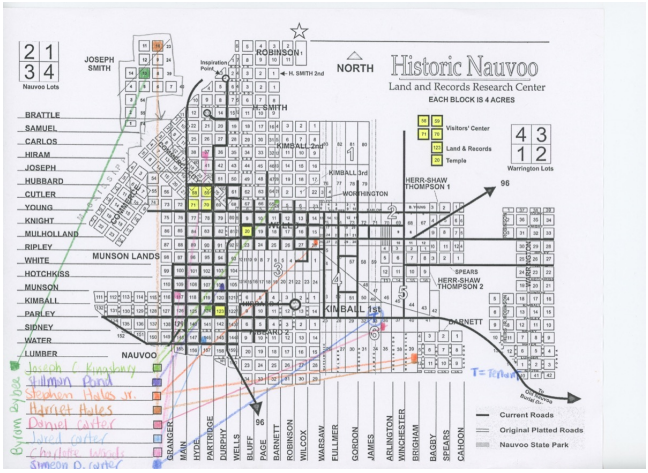
Rachel Ellis Portrait Pedigree



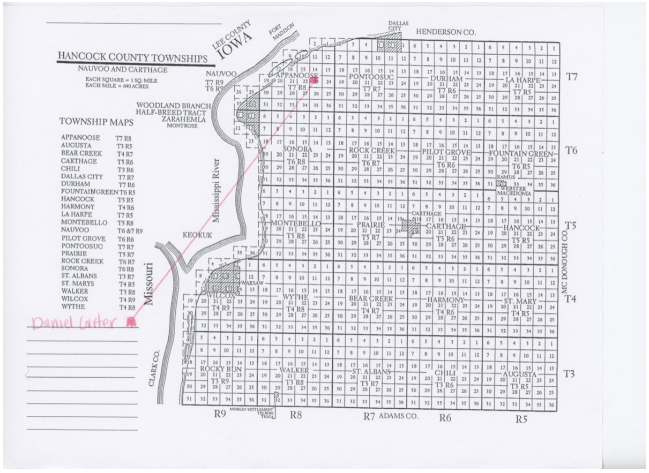
Old marker of Daniel Carter. Broken in 2 places and Uncle Dan replaced it. All gone now.

Daniel Carter - Original Gravestone

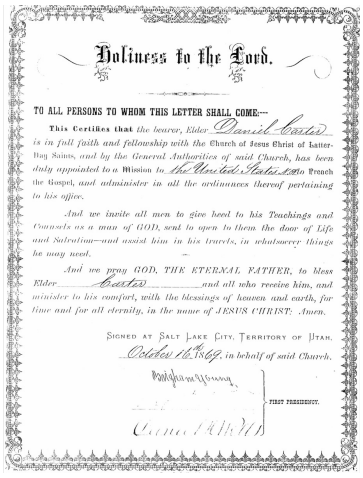
The original headstone in the Bountiful Cemetery. It was broken in two places, and restored by Daniel Carter Lee, but has since been replaced by a flat marker.



Nauvoo Plot Map



Hancock County Townships Map



Holiness to the Lord.

TO ALL PERSONS TO WHOM THIS LETTER SHALL COME:—

This Certifies that the bearer, Elder Daniel Carter is in full faith and fellowship with the Church of Jesus Christ of Latter-Day Saints, and by the General Authorities of said Church, has been duly appointed to a Mission to the United States to preach the Gospel, and administer in all the ordinances thereof pertaining to his office.

And we invite all men to give heed to his Teachings and Counsels as a man of GOD, sent to open to them the door of Life and Salvation—and assist him in his travels, in whatsoever things he may need.

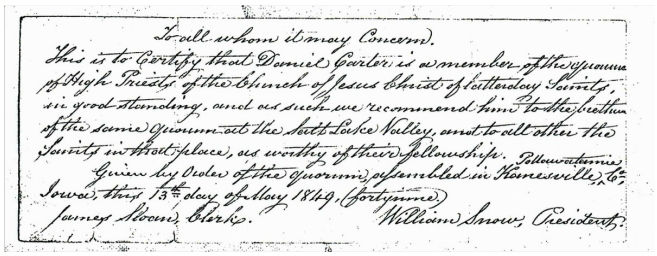
And we pray GOD, THE ETERNAL FATHER, to bless Elder Carter and all who receive him, and minister to his comfort, with the blessings of heaven and earth, for time and for all eternity, in the name of JESUS CHRIST. Amen.

SIGNED AT SALT LAKE CITY, TERRITORY OF UTAH.

October 7th 1869, in behalf of said Church.

FIRST PRESIDENCY.

Daniel Carter's Mission Call



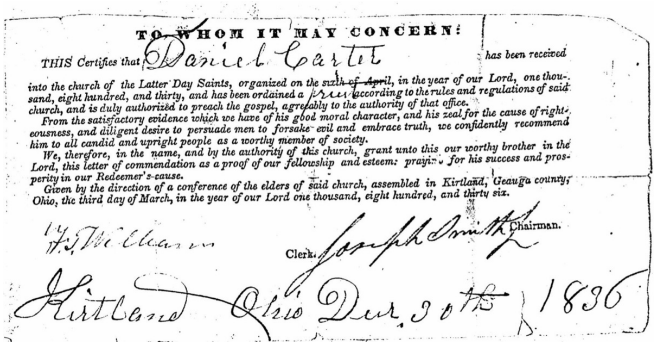
To all whom it may Concern.

This is to Certify that Daniel Carter is a member of the Quorum of High Priests of the Church of Jesus Christ of Latter-day Saints, in good standing, and as such we recommend him to the brethren of the same Quorum at the Salt Lake Valley, and to all other the Saints in whose place, as worthy of their fellowship. Testimonials

Given by Order of the Quorum, assembled in Kanesville, Co. Iowa, this 13th day of May 1849, (forty nine)

James Sloan, Clerk. William Snow, President

Letter of Recommendation



TO WHOM IT MAY CONCERN:

THIS Certifies that Daniel Carter has been received into the church of the Latter Day Saints, organized on the sixth of April, in the year of our Lord, one thousand, eight hundred, and thirty, and has been ordained a Priest according to the rules and regulations of said church, and is duly authorized to preach the gospel, agreeably to the authority of that office.

From the satisfactory evidence which we have of his good moral character, and his zeal for the cause of righteousness, and diligent desire to persuade men to forsake evil and embrace truth, we confidently recommend him to all candid and upright people as a worthy member of society.

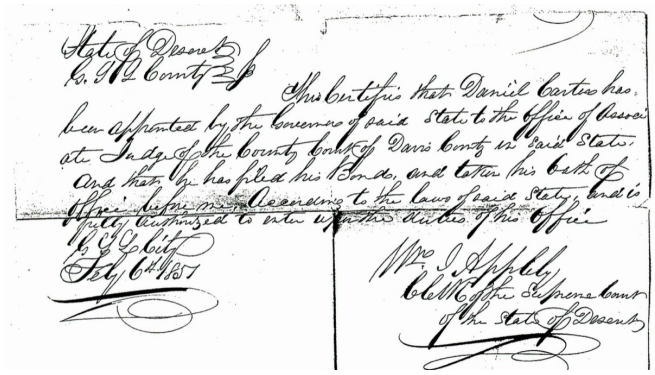
We, therefore, in the name, and by the authority of this church, grant unto this our worthy brother in the Lord, this letter of commendation as a proof of our fellowship and esteem: praying for his success and prosperity in our Redeemer's cause.

Given by the direction of a conference of the elders of said church, assembled in Kirtland, Geauga county, Ohio, the third day of March, in the year of our Lord one thousand, eight hundred, and thirty six.

W. W. Phelps Clerk. Joseph Smith Jr. Chairman.

Kirtland Ohio Dec 30th 1836

Letter of Commendation Signed by Joseph Smith Sr.



State of Deseret
Co. Probate Court

This Certifies that Daniel Carter has been appointed by the Governor of said State to the Office of Associate Judge of the County Court of Davis County in said State, and that he has filed his Bonds, and taken the Oath of Office, before me, According to the Laws of said State, and is fully authorized to enter upon the duties of said Office

Given under my hand and Seal of said Court at Farmington this 6th day of Feb 1857

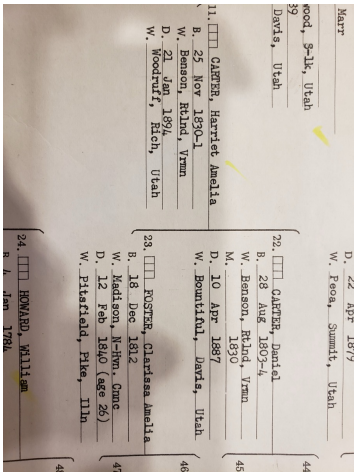
Wm I Appleby
Clk of the Supreme Court
of the State of Deseret

An Associate Judge in the State of Deseret



Daniel Carter's house & barn, Bountiful, Utah.

Photos 1973 by Carol Cornia, great-granddaughter



Marr
D. 22 Apr 1879
W. Peoa, Summit, Utah
44
ood, 9-15, Utah
39
Davis, Utah
72. ☐☐ CARTER, Daniel
B. 28 Aug 1803-4
W. Benson, Rtlnd, Vrmn
M. 1850
45
11. ☐☐ CARTER, Harriet Amelia
B. 25 Nov 1830-1
W. Benson, Rtlnd, Vrmn
D. 10 Apr 1887
W. Bountiful, Davis, Utah
46
D. 21 Jan 1894
W. Woodruff, Rich, Utah
28. ☐☐ FOSTER, Clarissa Amelia
B. 18 Dec 1812
W. Madison, N-Hvn, Conn.
D. 12 Feb 1840 (age 26)
W. Pittsfield, Pike, Ill
47
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Daniel Carter

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Daniel Carter was one of our early convert pioneers. He had a surname of occupational origin. The original name, Cartarius, is of Latin or French origin. It meant driver of carts. Later the name was changed to LeCartere, and then, still later, to Carter.

The first known of our ancestors in America, was a man named Robert Carter. His family had come from France, but beyond Robert, no further research that I am aware of has been done. Robert Carter was a carpenter, living in Killingsworth, Connecticut. Robert's wife was named Hannah. Her maiden name and the names of her parents are not known to me.

Robert and Hannah had seven children. Hannah must have died sometime before 1734 because there is record of Robert's marriage to Mary Bennett on November 27, 1734. Robert and Hannah's second son, John was born in 1694. 1 could find no day or month recorded.

On September l0th, 1719, John married Sarah Nettleton. John and Sarah had three children. Sarah died on December 10th, 1728 and John married again in 1735. His new wife was Sarah Rutty.

John Carter,' Jr., first son of John and Sarah Nettleton Carter was born May 12, 1720 at Killingworth, Middlesex County, Connecticut. He married Judith DeWolf on December 18, 1746. They had four children. Judith died in 1757 and John Jr. then married Mary Pender on April 2, 1759.

Jabez Carter, second son of John and Judith was born April 2, 1752. He married Deborah Jones on November 22, 1773. I could not learn what happened to Deborah, but Jabez made a second marriage to Rebecca Doud. Rebecca and Jabez had six children, three boys and three girls.

Daniel Carter, the subject of this history, was the fourth child of Rebecca and Jabez. He was born August 28, 1803 in Benson, Rutland County, Vermont. Benson was a rural community and Daniel grew up on a farm and involved himself in making the farm productive. He loved his work and farming became his life long occupation

The details of how and when Daniel met Clarrisa Amelia Foster are lost in time but we do know that Daniel knew at once this was the girl he wanted to marry. Clarissa was the daughter of Orin and Rachel Crampton Foster. She had barely turned sixteen when she and Daniel were married on September 26, 1829. They made Benson Vermont their home. They became the parents of two children: Harriet Amelia Carter , born November 25, 1831-, and Orin Daniel, born March 3, 1834.

While they were living in Benson, Daniel's cousin Jared Carter brought the gospel to the Carter family. (Jared Carter is the Jared spoken of in the Doctrine and Covenants.) On a Saturday and Sunday in August of 1832, a conference of the Church of Jesus Christ of Latter-day Saints was held at the home of Daniel's father, Jabez Carter. Orson Pratt and others attended and preached to the many people who came to the Conf erence. Jabez, Daniel and Clarissa joined the Church as did most of the Carter families living in Benson. Daniel was batized by Jared Carter. No date has been found of the death of Daniel's mother, but it must have occured before she became a member of the Church.

Early in 1836 Daniel, Clarissa, their two children, and Daniel's widowed father left Benson, to gather with the Saints in Kirtland, Ohio. When they reached Kirtland, the Temple was in the process of being built and the Saints were asked to give all they possessed in time and money for its completion. All the women of the Church

brought all the china dishes they could. These were broken into fine pieces and put in the final coat of plaster used on the outside of the Temple, this giving the building a glorious shine. People, everywhere commented on its beauty. Clarissa donated most of her precious china.

The Saints had great love and respect for the Prophet Joseph Smith. Daniel knew that he was a true Prophet, sent by the Lord to restore the Gospel in these latter days. The Prophet was built just like other men and yet, there was a difference. He was surely a "man of God" and a great leader who had a magnetism about him that compelled people to look up to him with love and respect. During the years from 1835 6o 1850, even though Daniel suffered-many trials and persecutions, he never wavered in his testimoney of the truthfulness of the Gospel. He was present at the dedication of the Kirtland Temple in 1836.

While living in Kirtland, Daniel's father passed away and was buried in the cemetery of the Kirtland Temple grounds. Daniel and Clarissa had a third child, a baby girl, named Ruth Clarrisa. (Ruth was my great grandmother.) Ruth helped heal the ache in their hearts caused by the death of their two-year old son, Orin Daniel who died on July 20, 1836. He, also, was buried in the Kirtland Temple cemetery.

Daniel was called by the Prophet Joseph Smith, to take his family to Far West and establish a home there. This move of the Saints was caused by the money panic and the dissention of many of the unfaithful members of the Church. The site of Far West was purchased for the Church by John Witmer and W. W. Phelps. The town was laid out will a public square in the center and a place for another Temple was designated.

Caldwell County, where Far West was located, was in 1836, a wilderness, but in the spring of 1838 there were four thousand nine hundred people living there. That same spring, Daniel was sent with a group of one hundred and five families to establish another town for the Church at Adam-ondi-Aman. It was located on the north side of the Grand River, in Davies County, Missouri, just twenty-five miles north of Far West.

Daniel and his family, as well as other Saints, suffered by the persecutions heaped upon them by the mobsters, who were jealous of their success in the new settlements. They were finally forced to move back to Far West where they found conditions were just as bad. Fear, worry and illness were always with them.

While they were living in Far West another child was born to them, a baby boy whom they named Jabez. He was born December 22, 1838. By the spring of 1.839, they and the rest of the Saints were driven from their homes in Far West. They moved to Pittsfield, Pike County, Illinois. Here as elsewhere, sickness, privation and want still plagued them, but Daniel never wavered in his faith.

The many hardships that Clarissa had been called to bear were too much for her frail body. On February 12, 1840, she died and left a young family who needed her badly. Daniel had to care for nine-year-old Harriet, four-year-old Ruth and two-year-old Jabez. The Saints were leaving Pittsfield in great numbers, so Daniel took his three children and went by boat to Nauvoo, where they were welcomed into the home of Hyrum Smith. They lived there until Daniel was able to purchase one hundred and sixty acres of virgin soil. Daniel.'s brother-in-law, Isa Ames and his wife, Sarah, came to live with him. Daniel's burden was lightened somewhat by having a woman to help care for his children. They all lived in a log cabin.

Daniel and Isa worked hard to get crops planted and a garden in to provide food for the table. In the fall they harvested three hundred bushels of wheat, which they ground into flour for the winter. There was plenty of corn to feed the hogs and chickens, and to store for the winter. That fall, they planted twenty acres of wheat. It seemed things would be better, but little Jabez contracted measles and died in July, 1843, at the age of five. They buried him in Nauvoo.

During the winter of that year, Daniel and Isa went to the nearby woods and cut enough oak rails to fence their one hundred and sixty acres. This would keep the animals out and increase the value of their property.

On June 28, 1844, a messenger came on horseback to give them the sad news that the Prophet Joseph Smith and his brother Hyrum had been martyred in the county jail. Their bodies would be brought to Navoo the next day. The following day, all the family walked the eight miles in to Nauvoo, where they could view the remains of their beloved Prophet and Hyrum and attend the furneral. Words could never describe the sorrow the Saints felt in the loss of their leader.

The casket held only sacks of sand, not the bodies of Joseph and Hyrum. Their remains were hidden in a cave, away from those who were seeking the reward that had been offered
for their heads. A long procession of Saints followed the caskets to the cemetary where they were lowered into the ground.

Men kept guard until the bodies could be taken from the cave and buried in a secure place and until the violence from the mob had dissipated and cooled. After the funeral Daniel, Isa and their families returned to the farm. It was another sad summer.

A conference was held in Nauvoo on October 5, 1844. At that time the mantle of the Prophet Joseph Smith fell on the shoulders of Brigham Young and he became the new leader of the Church of Jesus Christ of Latter-day Saints. As yet. neither Daniel or Isa had been called to take up arms against the mob. So they kept close to their farm to guard it and keep out of trouble. They were working had and doing well on their farm. They sold all the surplus crops and were soon able to buy a yoke of oxen and a wagon. Things were looking brighter. On December 23, 1845, Daniel married Silvia Perry in the Nauvoo Temple and on this same day he also had his first wife, Clarissa, sealed to him.

Daniel and his family were driven from Nauvoo in the Nauvoo Exodus. There was no time to sell the farm. They piled what few things they could on their wagon and left in a hurry. They were driven across the Mississippi River to Winter Quarters. Conditions there were deplorable. An epidemic of diphtheria was raging; sickness tnd suffering were everywhere. Here, on December 3, 1846, Silvia (or Sally as she was called) gave birth to a baby girl who was called Mary. Eleven weeks later, Sally died of diphtheria. She was buried the same day, February 20, 1847.

Once again, Daniel was without a mother for his children. Sally's family took the baby Mary to care for her. Daniel thought it would be for the best. He took Harriet and Ruth and moved to Council Bluffs. While in Council Bluffs, Harriet married William Henry Lee. They were married March 11, 1849 by Orson Hyde. Daniel now had only Ruth. Many of his friends had already gone west, so he now began to ready himself for a long trip to Zion. His little daughter Mary was only four years old. Both Daniel and Sally's parents thought the trip would be too hard for the little girl, so Daniel left her, and she grew up with her mothers's family.

In later years, Mary married Edward Stone. They became parents of eleven children. They eventually moved to Utah and settled in Ogden, but Daniel always had a "sore spot" in his heart because Mary never became a member of his Church.

Daniel and Ruth joined the Aaron Johnson Company the third party to leave Iowa that year. They left on June 12, 1850. Daniel had two wagons, a team each of horses and oxen and one cow. He was really well prepared, so he and Ruth made the trip favorably. Ruth was now fourteen and a big help to her father. They arrived in Salt Lake Valley on September 12, 1950. Seventeen others in the company had not been so favored and died and were buried along the way. Daniel and Ruth settled at Sessions Settlement, a community later known as Bountiful. Each of these early settlers were allowed forty acres of land. Ruth and Daniel lived first in a log cabin.

Daniel fenced his land and had soon planted it with wheat and other grains. He made most of his farm implements, and helped others to make theirs. it was evident that he was a natural- horticulturist. He had the best fruit orchard in Bountiful and the produce from his vegetable garden was so plentiful, he always had much to give away. Flowers, too, grew abundantly around his home.

On November 9, 1855, Daniel married for the third time Mary L. Gresley Pill was introduced to him by his first wife's mother, Rachel Crampton Foster. Mary's mother and Clarissa's had crossed the plains in the same company and had renewed their friendship. Mary was first sealed to her first husband, Alfred James Pill, who was no longer living. After the sealing, she was married to Daniel Carter "for time."

On May 2, 1856, Daniel took a fourth wife (in polygamy). She was Cordelia Harriet Hotchkiss. They were married and sealed in the Endowment House. Also, on this day, his daughter, Ruth, was married and sealed to Peter Cornia. So, on this day Daniel gained a wife and a son-in-law. Daniel built homes in Bountiful for each of his wives. In 1860, a sturdy, two story rock house was built on his farm. The house must have been very well constructed because it was still standing in 1979 over one hundred and twenty years later. In 1864, he built a brick home, one of the first brick homes in Bountiful, and one of the prettiest. Mary moved into this home and lived there until she passed away in 1908.

Daniel was called to serve a short time mission to the Eastern States. He left October 25, 1869, when he was 66 years old. He returned to spend many active years in Bountiful serving in Church and civic positions. From a Bountiful newspaper comes this account of his death:

"On Friday, April 1, 1887, an old and rerespected resident of Bountiful passed away peacefully at his home, surrounded by his family and nearest friends, at the age of 83 years, 4 months, and 18 days.
He migrated to Utah in 1850 and located in Bountiful. He was, for several years, a counselor to Bishop John Stoker. His two wives survive him. He also leaves two daughters: Mrs. Harriet Lee and Mrs. Ruth Cornia, 25 grandchildren and 27 great-grandchildren. Funeral was held in the Bountiful Tabernacle on Sunday, April 12, and he was buried in the Bountiful Cemetary."

Cordelia lived sixteen years after Daniel's death. She lived in the rock house on the farm. After Ruth's husband died, Ruth came to live with and care for Cordelia until her death on September 9, 1903. Ruth acquired the property when Cordelia died and she lived there for many years. My father, Laurence A. Putnam, lived with his grandmother Ruth Cornia in that rock house while he attended LDS Business College.

I am very proud to be a descendant of such a stalwart pioneer.

EDITH P. BAILESS

Daniel Carter -- Pioneer of 1850

Daniel Carter - Pioneer of 1850

Our early convert and pioneer, Daniel Carter had a surname of occupational origin; it meant driver of carts. The name is found in the Latinized form of Cartarius in records of the year 1275 in Oxfordshire, England. Later the name was changed to the French form of le Cartere or le Carter and finally to Carter.

The first known of our Carter ancestors in America, was a man by the name of Robert Carter, a carpenter and shipwright who lived in Killingworth, Middlesex County, Connecticut. the latter was first known as Killingworth, County of New London, Colony of Connecticut in New England.

Robert's wife's name was Hannah; no last name was listed in the early records, where they lived. Neither is there a record of Robert or Hannah's parentage nor their places or dates of birth. They had seven children whose names were William John, Samuel, Benjamin, Joseph, Nathaniel and Mary. Hannah died sometime before November 1734 as there is a record of Robert's marriage on 27 November 1734 to Mary Bennett.

John Carter , second son of Robert, was born in 1694 in Killingworth. On 10 Sept 1719 he married Sarah Nettleton, who was born 29 Aug. 1697 at Killingworth to John and Sarah Woodmansee Nettleton. John and Sarah Carter were the parents of three children whose names were John, Jr., Daniel, and Mary. Sarah died 10 Dec 1728. John, Sr., married Sarah Rutty in 1735.

John Carter, Jr. was born 12 My 1720 at Killingworth. On 18 December, 1746, he married Judith DeWolfe who was born 9 February 1724 at Lyme, Connecticut, to Josiah and Anne Waterman DeWolfe. John, Jr. and Judith were the parents of Sarah, Jabesh (or Jabez), John, and Judah. Judith died in 1757. John then married Mary Pender on 2 April 1759.

Jabez was born 2 April 1752 at Killingworth; her married Deborah or Hannah Jones 22 November 1773. His second marriage was to Rebecca or Rebeckah Doud, born 2 December 1767 to Peleg and Merab Ward Doud. Jabez and Rebecca were the parents of Luman, John, Rebecca, Daniel, Clarissa and Charity.

Daniel Carter was born on 28 August 1803 in Benson, Rutland, Vermont, a rural community. In his youth, Daniel was involved with farming; this was to become his lifetime occupation.

It is not known how he met Clarissa Amelia Foster who was born 22 December 1812 in Madison, New Haven, Connecticut; daughter of Orin and Rachel Crampton Foster. Clarissa was nearly 17 years old when she and Daniel were married 26 September 1829. They made their home in Benson, Vermont. Their first child, Harriet Amelia, was born there on 25 November, 1831; their second child, Orin Daniel, was born 3 March 1834.

While they were living in Benson, Daniel's cousin, Jared Carter, and others brought Daniel and Clarissa the gospel. (Read about this story in the book, "House with a Past" written by Erik Barnouw). Jared Carter was the one spoken of in the Doctrine and Covenants.

On Saturday and Sunday, 11 and 12 August 1832, a conference of the Church of Jesus Christ of Latter-day Saints was held at the home of Daniel's father, Jabez. Orson Pratt and others attended the conference and preached to the people. Jabez, Daniel, and Clarissa joined the church as did most of the Carter's in Benson.

The following was taken from church records:

"Daniel baptized first by Jared Carter; Daniel baptized and confirmed December 1833 by John S. Carter; ordained a Priest 8 June 1833 by Orson Pratt at Bath, New Hampshire. Ordained a High Priest, 1838."

Early in 1836, Daniel, Clarissa, their two children, and Daniel's aged widowed father left Benson to gather with the Saints in Kirtland, Ohio. No date has been found of the death of Daniel's mother, but it must have been before they became members of the church.

When they arrived in Kirtland, the Temple was in the process of being built. The Saints were asked to give all they possessed in time and money for its completion.

My grandmother, Ruth Clarissa, often told us of the great love and respect the Saints had for the Prophet, Joseph Smith; and that her father, Daniel, knew that he was a true prophet sent by the Lord to restore the gospel in the latter days. It was observed that the Prophet was built like other men, and yet there was a difference. He was a man of god and a great leader who had a magnitude about him that compelled people to look up to him with love and respect.

During the years from 1835 to 1850, even though Daniel suffered many trials and persecutions, he never wavered in his testimony of the truth of the gospel. He was present at the dedication of the Kirtland Temple in 1836. A special choir was organized to furnish appropriate music for the grand occasion which lasted three days.

While Daniel was living in Kirtland, his father, Jabez, passed away. In the September 1836 issue of the Times and Seasons, the following death notice appeared:

Of pulmonic affection, in the town, on the 19th of August, Brother Jabez Carter, aged 86 years; he embraced the faith of the gospel through much opposition and persecution somewhat over three years since. This aged brother was born in Killingworth in the State of Connecticut, where the early part of his life was spent. He emigrated from thence to Rutland County, town of Benson and State of Vermont, where the fulness of the gospel first saluted his ears. He, like a true child of God embraced it with all his heart, and often expressed his anxiety to come to this place before he died, saying that he should be satisfied. suffice it to say, that he came here in good health, walked our streets with a firm step, viewed the house of the Lord, and then felt to express his satisfaction as did old Simeon when he saw the Savior, "Now lettest thou thy servant depart in peace for mine yes have seen thy salvation." He was take suddenly and violently ill, lingered about 12 days, and god called his happy spirit home.

In checking with the sexton of the cemetery in Kirtland, I was told that Jabez was buried near to the temple in the cemetery on the Kirtland Temple grounds; and that his headstone was still there, but the name was hardly visible.

While living in Kirtland, a third child, Ruth Clarissa, was born on 2 November, 1836 to Daniel and Clarissa. She helped to fill the void in their hearts caused by the loss of their little two-year old son Daniel Orin who died 29 July 1836 and was buried in the Kirtland Temple Cemetery.

Daniel was called to go on a mission by the Prophet Joseph Smith. This mission was to move to Far West and establish a home. The move of the Saints was caused by the money panic in the country and the dissention of many of the unfaithful members of the church.

The site of Far West on the Grand River was purchased for the church by John Whitmer and W.W.Phelps. The town was laid out with a public square in the center; also designated was a place for the building of another temple. In 1836, Caldwell County, where Far West was located was a wilderness. But by the spring of 1838, there were four thousand nine hundred people living there.

In that same spring, a company numbering five hundred souls (one hundred and five families), who had

traveled the nine hundred miles from Kirtland, Ohio arrived at Far West. Daniel was sent with this group of Saints to establish another town for the church at Adam-ondi-Ahman which was located immediately on the north side of the Grand River in Davies County, Missouri. It was about twenty five miles north of Far West.

The following is from Journal of Discourses:

Adam-ondi-ahman or "Diahman," Missouri, Davies County. June 28, 1838. A conference of Elders and Members of the Church of Jesus Christ of Latter-day Saints was held in this place this day, for the purpose of organizing this Stake of Zion, called Adam-ondi-ahman. The meeting convened at 10 o'clock a.m. in the grove near the house of Elder Lyman Wight.

President Joseph Smith, Jr. was called to the chair and organized the Stake. John Smith, uncle of Joseph Smith, Jr., was made President of the Stake. (There must be more to this history, but this is all we have.....)

Events in the life of Daniel Carter

EVENTS IN THE LIFE OF DANIEL CARTER

28 Aug 1803 Born in Benson, Rutland, Vermont to Jabez Carter and Rebecca Dowd

26 Sep 1829 Married Clarrissa Amelia Foster, who was almost 15 years old, in Benson, Rutland, Vermong when he was 26 years old

25 Nov. 1831 First child, Harriet Amelia, born in Benson, Rutland, Vermont

20 Aug. 1833 Daniel's father, Jabez Carter, was baptized

Dec. 1833 Baptized a member of the Church when he was 30 years old

3 Mar 1834 Second child, Orin daniel, born in Benson, Rutland, Vermont

Between 1834-36 Moved to Kirtland, Ohio.

26 or 29 Jul 1836 Son, Orrin Daniel died in Kirtland, Geauga, Ohio

1 Aug. 1836 Daniel's father died in Kirtland, Geauga, Ohio at 86 years old

2 Nov. 1836 Daugher, Ruth Clarissa Carter, born in Kirtland, Geauga, Ohio

1837 Listed as a landowner in Kirtland, Ohio

Mar. 1837 Listed as minister of the Gospel belonging to the Church of Latter-day Saints. License was recorded the last quarter in the License Records In Kirtland, Ohio

Lived in the home of Hyrum Smith in Kirtland for awhile

Knew the Prophet Joseph Smith and his wife

Between 1837-38 Moved to Far West, Caldwell, Missouri

28 June 1838 Called as member of High Council in stake called Adam-ondi-Ahmen In Daviess County, Missouri

22 Dec. 1838 Son, Jabez, born in Far West, Caldwell, Missouri

Probably 1839 Expelled from Missouri

12 Feb. 1840 Wife, Clarissa Amelia, died in Pittsfield, Pike, Illinios leaving children Harriet, 8 years old; Ruth 3 years old; and Jabez 1 year old.

29 Jul 1843 Son, Jabez died at 4 ½ years old, probably in the Nauvoo, Illinois area

27 J un 1844 Lived 8 miles from Nauvoo when the Prophet Joseph Smith was murdered

1844 Baptized daughter Ruth Clarissa in M ississippi or Missouri River

22 Dec. 1845 Received endowments in Nauvoo Temple

1840-1845 Was a widower for nearly 6 years

23 Dec. 1845 Married Sally Sylvia Perry, who was 17 years old, in Nauvoo Temple
Ruth Clarissa was 9 years old

1846 Left Nauvoo, Illinois area and went to Winter Quarters, Nebraska. The first wagons left Nauvoo 4 February 1846. Winter Quarters was established September 1846.

3 Dec. 1846 Daughter, Mary was born in Winter Quarters

20 Apr. 1847 Wife, Sally Sylvia, died in Winter Quarters leaving a 4 ½ month daughter, Mary and 2 step-children.

Moved across Missouri River from Winter Quarters, Nebraska to Pottawattomie County, Iowa. The west side of the Missouri River was abandoned for health reasons and because the Saints had promised they would leave Indian land with all improvements after 2 years.

October 1848 Listened to Oliver Cowdery at conferece at Mosquito Creek

1850 Census Living in District 21, Pottawattomie, Iowa p. 291 with daughter Ruth who was 12 years old (according to the census). Daughter Harriet was married. Mary had been given to Sally's family to raise.

12 Jun 1850 Left Kanesville, Pottawattomie, Iowa with Aaron Johnson Company. While the pioneers journeyed west in 1847 a more permanent and larger settlement was built in Iowa and named Kanesville.

10/12 Sep. 1850 Arrived in Salt Lake City, Utah

1852 Settled in Bountiful, Davis, Utah. Listed in North Kanyon Ward in Bountiful

9 Nov. 1855 Married Mary Le Gresley who was born 26 Mar 1826 and died 26 Apr. 1908.

2 May 1856 Married Cordelia H. Hotchkiss who was born 17 Feb. 1808.

1860 Listed on census in Bountiful, Davis, Utah, page 16 with Cordelia

1870 Listed on census in Bountiful, Davis, Utah, page 32 with Mary (occupation: farmer)

1880 Listed on census in east Bountiful, Davis, Utah with wife Cordelia

10 April 1887 Died in Bountiful, Davis, Utah at 83 ½ years old

11 April 1887 Buried in Bountiful, Davis, Utah cemetary

Daniel Carter by Edith Bailess

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EDITH P. BAILESS

Daniel Carter by Edith Bailess

Daniel Carter

Daniel Carter was one of our early convert pioneers. He had a surname of occupational origin. The original name, Cartarius, is of Latin or French origin. It meant driver of carts. Later the name was changed to LeCartere, and then, still later, to Carter.

The first known of our ancestors in America, was a man named Robert Carter. His family had come from France, but beyond Robert, no further research that I am aware of has been done. Robert Carter was a carpenter, living in Killingsworth, Connecticut. Robert's wife was named Hannah. Her maiden name and the names of her parents are not known to me.

Robert and Hannah had seven children. Hannah must have died sometime before 1734 because there is record of Robert's marriage to Mary Bennett on November 27, 1734. Robert and Hannah's second son, John was born in 1694. 1 could find no day or month recorded.

On September l0th, 1719, John married Sarah Nettleton. John and Sarah had three children. Sarah died on December 10th, 1728 and John married again in 1735. His new wife was Sarah Rutty.

John Carter,' Jr., first son of John and Sarah Nettleton Carter was born May 12, 1720 at Killingworth, Middlesex County, Connecticut. He married Judith DeWolf on December 18, 1746. They had four children. Judith died in 1757 and John Jr. then married Mary Pender on April 2, 1759.

Jabez Carter, second son of John and Judith was born April 2, 1752. He married Deborah Jones on November 22, 1773. I could not learn what happened to Deborah, but Jabez made a second marriage to Rebecca Doud. Rebecca and Jabez had six children, three boys and three girls.

Daniel Carter, the subject of this history, was the fourth child of Rebecca and Jabez. He was born August 28, 1803 in Benson, Rutland County, Vermont. Benson was a rural community and Daniel grew up on a farm and involved himself in making the farm productive. He loved his work and farming became his life long occupation

The details of how and when Daniel met Clarrisa Amelia Foster are lost in time but we do know that Daniel knew at once this was the girl he wanted to marry. Clarissa was the daughter of Orin and Rachel Crampton Foster. She had barely turned sixteen when she and Daniel were married on September 26, 1829. They made Benson Vermont their home. They became the parents of two children: Harriet Amelia Carter , born November 25, 1831-, and Orin Daniel, born March 3, 1834.

While they were living in Benson, Daniel's cousin Jared Carter brought the gospel to the Carter family. (Jared Carter is the Jared spoken of in the Doctrine and Covenants.) On a Saturday and Sunday in August of 1832, a conference of the Church of Jesus Christ of Latter-day Saints was held at the home of Daniel's father, Jabez Carter. Orson Pratt and others attended and preached to the many people who came to the Conf erence. Jabez, Daniel and Clarissa joined the Church as did most of the Carter families living in Benson. Daniel was batized by Jared Carter. No date has been found of the death of Daniel's mother, but it must have occured before she became a member of the Church.

Early in 1836 Daniel, Clarissa, their two children, and Daniel's widowed father left Benson, to gather with the Saints in Kirtland, Ohio. When they reached Kirtland, the Temple was in the process of being built and the Saints were asked to give all they possessed in time and money for its completion. All the women of the Church

brought all the china dishes they could. These were broken into fine pieces and put in the final coat of plaster used on the outside of the Temple, this giving the building a glorious shine. People, everywhere commented on its beauty. Clarissa donated most of her precious china.

The Saints had great love and respect for the Prophet Joseph Smith. Daniel knew that he was a true Prophet, sent by the Lord to restore the Gospel in these latter days. The Prophet was built just like other men and yet, there was a difference. He was surely a "man of God" and a great leader who had a magnetism about him that compelled people to look up to him with love and respect. During the years from 1835 6o 1850, even though Daniel suffered-many trials and persecutions, he never wavered in his testimoney of the truthfulness of the Gospel. He was present at the dedication of the Kirtland Temple in 1836.

While living in Kirtland, Daniel's father passed away and was buried in the cemetery of the Kirtland Temple grounds. Daniel and Clarissa had a third child, a baby girl, named Ruth Clarrisa. (Ruth was my great grandmother.) Ruth helped heal the ache in their hearts caused by the death of their two-year old son, Orin Daniel who died on July 20, 1836. He, also, was buried in the Kirtland Temple cemetery.

Daniel was called by the Prophet Joseph Smith, to take his family to Far West and establish a home there. This move of the Saints was caused by the money panic and the dissention of many of the unfaithful members of the Church. The site of Far West was purchased for the Church by John Witmer and W. W. Phelps. The town was laid out will a public square in the center and a place for another Temple was designated.

Caldwell County, where Far West was located, was in 1836, a wilderness, but in the spring of 1838 there were four thousand nine hundred people living there. That same spring, Daniel was sent with a group of one hundred and five families to establish another town for the Church at Adam-ondi-Aman. It was located on the north side of the Grand River, in Davies County, Missouri, just twenty-five miles north of Far West.

Daniel and his family, as well as other Saints, suffered by the persecutions heaped upon them by the mobsters, who were jealous of their success in the new settlements. They were finally forced to move back to Far West where they found conditions were just as bad. Fear, worry and illness were always with them.

While they were living in Far West another child was born to them, a baby boy whom they named Jabez. He was born December 22, 1838. By the spring of 1.839, they and the rest of the Saints were driven from their homes in Far West. They moved to Pittsfield, Pike County, Illinois. Here as elsewhere, sickness, privation and want still plagued them, but Daniel never wavered in his faith.

The many hardships that Clarissa had been called to bear were too much for her frail body. On February 12, 1840, she died and left a young family who needed her badly. Daniel had to care for nine-year-old Harriet, four-year-old Ruth and two-year-old Jabez. The Saints were leaving Pittsfield in great numbers, so Daniel took his three children and went by boat to Nauvoo, where they were welcomed into the home of Hyrum Smith. They lived there until Daniel was able to purchase one hundred and sixty acres of virgin soil. Daniel.'s brother-in-law, Isa Ames and his wife, Sarah, came to live with him. Daniel's burden was lightened somewhat by having a woman to help care for his children. They all lived in a log cabin.

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Sophia M Burgess

A BRIEF SKETCH OF THE LIFE OF SOPHIA M. BURGESS
(Sister of Clarissa Amelia Foster b. 1812)

Pine Valley 1887
Washington County
Utah Territory

A brief sketch of the life of Sophia M. Burgess born in Madison, New Haven, Connecticut on 12 April 1810.

I am now 77 years of age and as it is my birthday, I have been looking over some of the circumstances and events through which I have passed during my long life. Is it possible I have lived to be 77 years old? Yes, the Lord has spared my life throughout many sickness's and dangers seen and unseen. I hope and trust the hand of the Lord has been over me for good, and it has been through his kind providence that I have been spared that I might do a work for my kindred dead, which they could not do for themselves while I lived on the Earth. I will try and briefly sketch a few of the leading items in order to show some of the locations and windings that have occurred during my history.

I lived at home with my parents (when not engaged in teaching school) until I was about 20 years of age. I then went to Vermont to visit some sisters and relations who were living there in Rutland County. While there the fullness of the gospel with the Book of Mormon as it has been revealed by the Prophet Joseph Smith was brought and preached and a Branch of the Church was raised up and organized of which myself, and Sisters and their husbands soon became members, this was late in the fall of 1831.

We then went to Connecticut our native place; visited and preached the Gospel and raised up a small branch mostly of relatives; after which we returned to Vermont made preparations and emigrated to Kirtland, Ohio; then the gathering place of the New church. The Kirtland Temple, was in progress. We stayed there about five years in which time the Temple was finished and dedicated and we received our blessings therein. It was in this place, that the Lord blessed his people abundantly, with instructions from our prophet and Seer, also with visions and the ministrations of angels etc. I was present when the Twelve were called, and chosen, and also the first Seventy and had the privilege of hearing each in his turn set apart, blessed, and ordained, to their several high and holy callings.

Soon after this I was married to Harrison Burgess on the first day of July 1835. He was a member of Zion Camp, and also, one of the Seventy Elders. the Twelve and most of the Seventy were sent on Missions to preach the fulness of the Gospel and gather in the believing saints that they might learn their duties and be instructed more fully in the principles of righteousness. Thus things remained of a few years.

While I tarried with the Church at Kirtland I was favored with an intimate acquaintance with the Smith family from whom I received many favors, and blessings. One circumstance which occurred I think worthy of mention, in this brief, and hasty sketch. Soon after my arrival at Kirtland I happened to be at the house of Hyrum Smith; his wife, Jerusha, was asking me about my home, and Family, I had left behind in order to gather with the saints: and as I mentioned the names of my Brothers, and Sisters etc.;; she said with a look of tenderness, "You may have me for a sister if you will accept of me." This kind and unexpected offer met with a cordial response and we then, and there, mutually formed that sacred relationship which was to continue through time and Eternity. She died in about three years after; and at her Burial I was invited to act as one of the Group of Family Mourners, which I did. Peace to her memory.

It was then counsel for the Saints to emigrate to Missouri which they did. The Prophet Joseph, and his Father's Family went in the first Company and we in the Second. We settled for a time in Far West, Caldwell County and also in Davis County in what is known as Adam-Ondi-Ahman, it was in this place, that we were counseled, to locate, it was a fertile beautiful Country. Here was to be seen the Valley of Adam-Ondi-Ahman and also the remains of an alter where it is said that our Father, Adam, offered sacrifice, and blessed his posterity. We built good log houses and were living in great peace and happiness together until a jealous wicked mob from the adjoining county sought our destruction robbed, plundered, and murdered many and finally drove us from the State. I myself was sick and nearly helpless while most of these cruel scenes were acted. None but God knows how much I suffered; but yet it seems to have been the will of the Lord that I should live to finish up my mission which I came upon Earth to do. I was the first of my Father's Family and Relations to Pioneer the way to an exaltation by first gathering with the Saints and obeying the Ordinances of the Gospel. This is to me a source of great consolation.

Most of the Church came out of Missouri as far as winter Quarters, staid there, and raised a crop and next season proceeded on for Illinois; built temporary homes among the good people of Illinois as best we could. We rented house in Pittsfield. It was there that my beloved Sister Clarissa (with whom I made it my home) while I stayed in Vermont where first I embraced the gospel sickened and died. She left three children, Harriet, a girl eight years old; next Ruth three years old; and the other a Boy they called Jabez one year old, at his Mother's death. These children were left in charge of their Excellent Father (Daniel Carter), and myself. I tried in every way possible to supply the place of their dear departed mother. They were good children, and it was to me a labor of love to take care of them and try and make them comfortable. The girls continued to live with me until they were nearly grown. The boy died of measles, and scarlet fever, when he was about five years old. The girls married and have each raised large and respectable Families. They have always shown me every possible kindness and in various ways have mor than paid me of all I done for them in their childhood--though we have always lived so far apart that we could not enjoy each others Society, still I consider them as my nearest and dearest Relations now left on Earth.

The Nauvoo Temple was at last finished and dedicated and prepared for the sacred ordinances of Endowment. Myself, and Husband, were among the first to receive ours , after which wee were both called to labor in administering the ordinances to our brethren and Sisters. I myself was privileged to act as one of the hands in the Female Temple department until the work was done. It was in the Nauvoo Temple that my Husband took another wife. I will here note her Genealogy--Amanda Malvina Hammond, daughter of Benjamin and Almeda Longly Hammond was born in Fox Croft Maine, Penobscot County, May 6th, 1827. Sealed to Harrison Burgess Feb 6 1846. Second Anointing by Erastus Snow 1865. Died of cancer and Erycipelas August 8th 1883. After the Endowments were finished in Nauvoo the Church Emigrated to Salt Lake City.

Soon after my Husband was called on a Mission to England. He started June 3, 1848, was gone about three years performed a faithful Mission and returned in 1850. We were greatly blessed in his absence insomuch that we got a comfortable house built got our City lot fenced; made a garden; and got many little home comforts, before he returned.

A Relief Society was at length organized in the 16 Ward over which I was appointed to Preside which I did to the best of my ability until we were called to go South and locate in Washington County in what is termed Dixie where the City of St. George, and the Temple now stands. President Young counseled my Husband and his Brothers to take their Families and go to Pine Valley; build a saw mill and operate in the Lumber Business; which they did. Other Families joined and soon a Branch was organized with proper officers presided over by William Snow as Bishop.

In 1880 a Primary association was established over which I was called to act as President; which I did for six years until my advanced age and feeble State of health was such, that I thought best to resign and give place some one more able to fill such a high and important calling.

A little previous to the St. George Temple being prepared to commence the Work for the Dead I was informed that Dr. Alavan Talcott of Guilford Connecticut New Haven County had the names of my Relatives in Manuscript. I wrote him a letter and engaged him to copy and send to me which he informed me would do for one dollar a hundred. I then procured all the money I possible could and sent to him. and soon obtained several hundred names. The blessings of the Lord seemed to attend all my efforts in this Direction and as soon as the work commenced I was on hand to go and get their Baptisms; and as many of their endowments as I could. I managed to get over 1000 Baptized and some over 100 Endowed and Sealed. My two Nieces have kindly proffered to continue the work of their endowment for my kindred who have received Baptisms, if I would prepare and send the names which I have done. My labors in the St. George Temple were done in 1877-1879 as circumstances would permit. I have not been able to go since or in short do much of anything for myself or anyone else.

A series of Deaths in our Family circle have followed each other in rapid succession at last my husband died very suddenly Feb.. 10 883. This entirely broke up our Family Circle and left me in my old age, to battle with the ills of life alone; and as my health was too poor to live alone I have to live in Families as best I can. I have means at present to pay my expenses for which I am truly thankful.

The people of Pine Valley are kind and do as well by me as they can. I must trust in the Lord for the Future. I should have written more in this brief sketch and had I been able and been posted with dates as I should have been as it is I beg of everyone who may chance to read it to excuse deficiencies etc.

From a well wisher to the human family in general

SOPHIA M. BURGESS.

Copied (by hand) by Miss Effie M. Gardner, oldest Grand-Daughter of Harrison and Amanda M. Burgess.

This hand-copied sketch came into the possession of Delia Putnam Montgomery, whose great grandmother, Clarissa Foster Carter, was a sister to Sophia Minerva Burgess. Delia's daughter, Clarissa Montgomery Benson, typed this sketch November 14, 1977 -- 90 years after Sophia wrote it.

With few exceptions, the spelling and punctuation were copied as they were written. Paragraphs were made for ease in reading.

The following poem was written by Sophia; it was copied from the "faith-promoting diary" of her husband, Harrison. She wrote it while he was overseas on a mission to England in 1848-1851.

HERE, THE SAINTS IN THEIR NEW QUIET DWELLINGS RESIDE

We are here in the place which our Prophet foresaw
Ere his blood sealed h is mission and bound up his law.
We have left our old homes and our forefathers' graves.
Our spirits were noble--we could not be slaves.

Here are many good things which of old have been stored;
On the heads of the Faithful, they soon will be poured.
Here are the silver and gold, yea, and mountains of wealth;

And more than all this we have excellent health.

So you left us--not quite--when you crossed the wide sea;
Here's your fine little girl born in Salt Lake City.
We can trace her features you likeness indeed.
`Tis a volume the soul of affection can read.

Intelligence glows on her fine little brow;
Her spirit is pure through in infancy now.
You would think her a present from some higher sphere;
And wonder if destined to stay with us here.

But my name as a Poetess never was known;
So I'll quit for the present and let it alone.
I wish you good health and a safe journey home;
And I'll make you thrice welcome whenever you come.
The little girl spoken of in the poem who had some of the features of her father, as born to his second wife, Amanda, whom he married in the Nauvoo Temple. Sophia loved all of the children born to Harrison and Amanda.

The infant Sophia wrote about later became the first wife of William Snow. She had two children; she died soon after the birth of the second one. From what Sophia wrote about her, it would seem that she knew she would die early.

Little is know about the last part of Sophia's life. One person commented, "Sophia was ill a lot of the time. One time for six months and another for that long...I'll bet she had rheumatic fever."

Delia P. Montgomery commented, "I don't remember just who told me about Sophia's going to Woodruff--this is what I remember:

"Grandmother Ruth Cornia felt sorry for her as she had always loved her and so she brought her to Woodruff to take care of her until she died. I have thought while reading about her that cold Woodruff would have been a big change from warm St. George. Also, I have wondered why she was not sent to Pine Valley to be buried by her husband. I don't know how long she was with Grandma." (She passed away a little less than two and one-half years after she wrote her sketch.)

"When Grandfather Cornia was told to leave St. Thomas, they stopped at her home and she cared for those of the family who had the ague (my mother, Clarissa, being the most ill) until they were able to travel again."

It might be noted that while the Cornias were living in St. Thomas, they thought they were living in Deseret or Utah. When the State of Nevada notified them that they were to pay taxes to them, the Church told them to leave.

It is recorded that Sophia Minerva Foster Burgess died September 1, 1889, and was buried in the Woodruff Cemetery, Woodruff, Utah

The following stanzas -- selected and copied by Mrs. S.M.Burgess:

How vain, how fleeting, how transitory
This world with all its pomp and show.
Its vain delights and delusive pleasures

I'd gladly leave them all below.
But pure Religion endures forever;
And strengthened my glad heart should be.
While endless ages are onward rolling,
This heavenly treasure mine shall be.

This Earthly House must be dissolved
And mortal life will soon be o'er,
And earthly cares and earthly sorrows
Will pain my heart and eyes no more.
But truth and Virtue endure forever
And strengthened my glad heart shall be
While endless ages are onward rolling,
These heavenly treasure mine shall be.

Life Sketch taken from The First 100 Years in Woodruff

Clarissa Amelia Cornia was born October 13, 1857, in Bountiful, Davis, Utah, the first child of Peter and Ruth Clarissa Carter Cornia. She was given the name of Clarissa Amelia after her grandmother, Clarissa Amelia Foster Carter, who had died in Pittsfield, Pike County, Illinois, from privations and sickness suffered by the saints. To her parents were born eleven other children. Clarissa was always called Clara. She was short in stature, had brown wavy hair, very blue eyes and was cheerful and pleasant by nature. She was very industrious; she could find so much to do there never were enough hours in the day for her. She was a friend to everyone and always was loved and highly respected by all who knew her; her family though they were blessed with the best mother in the world.

When she was seven years old she left Bountiful with her parents who had been called to settle Kamas, Utah; and then from there in 1869 to West Point, Nevada to the "Dixie Mission". After being there two years, her parents were released and they returned to Bountiful. From there they went to Woodruff, arriving there in 1871.

When Clara was seventeen, she married Savannah W. Clarke Putnam. She and Savannah made the trip to Salt Lake with her parents. They stopped at Castle Rock the first night and Bountiful the fourth. They were married in the Endowment House in Salt Lake City on May 18, 1874.

Clara was active in the ward. She sant in the choir and taught in the different organizations. When her mother was president of the ward primary, Clara was her first counselor. She also held positions in the Relief Society.

The day before her twenty first birthday, Savannah married his second wife, Ane Marie Josephine Nielson. Clara was a witness to the marriage in the Endowment House.

The following children were born to Clara and Savannah: Clarence (stillborn), Laurence Artemas, Clara Ruth, Louise May, Savannah Ezra, Harriet, Peter Cornia, John Melvin, Ernest, Edgar and Delia.

As Clara's family grew older, there were no means of earning a livelihood and so she and some of the members of the family moved to Salt Lake. They were able to find employment and Clara was busy and happy maintaining a home for them. From then on she made her home most of the time in Salt Lake City. She would return to Woodruff in the summer to help on the ranch during the haying and threshing season.

She was faithful in attending her church meetings; never mission the afternoon meeting at the tabernacle, ward meeting at night or Relief Society on Tuesday.

She had a desire not to live to be a burden to anyone. It would seem the Lord granted his desire as two weeks before her 64th birthday, on Septembre 25, 1920, she passed away after a short illness. On September 28, 1920, she was buried in the Bountiful City Cemetery, Bountiful, Utah.

*Taken from the book "The First 100 Years in Woodruff"

Complete story (longer version): Daniel Carter - Pioneer of 1850

2006 From: "MK Ward" to Vern Taylor
1 Dec?98 Barb Cornea of Utah jerryc at trib.com to Mary Kay re: Daniel CARTER

(This is the complete history that we only had a part of before. One of my husbands aunts had these in her basement when she died and we just got the whole thing. ~Barb)

Daniel Carter - Pioneer of 1850
by Delia Putnam Montgomery
March 6, 1976

Our early convert and pioneer, Daniel Carter had a surname of occupational origin; it meant driver of carts. The name is found in the Latinized form of Cartarius in records of the year 1275 in Oxfordshire, England. Later the name was changed to the French form of le Cartere or le Carter and finally to Carter.

The first known of our Carter ancestors in America, was a man by the name of Robert Carter, a carpenter and shipwright who lived in Killingworth, Middlesex County, Connecticut. the latter was first known as Killingworth, County of New London, Colony of Connecticut in New England.

Robert's wife's name was Hannah; no last name was listed in the early records, where they lived. Neither is there a record of Robert or Hannah's parentage nor their places or dates of birth. They had seven children whose names were William John, Samuel, Benjamin, Joseph, Nathaniel and Mary. Hannah died sometime before November 1734 as there is a record of Robert's marriage on 27 November 1734 to Mary Bennett.

John Carter , second son of Robert, was born in 1694 in Killingworth. On 10 Sept 1719 he married Sarah Nettleton, who was born 29 Aug. 1697 at Killingworth to John and Sarah Woodmansee Nettleton. John and Sarah Carter were the parents of three children whose names were John, Jr., Daniel, and Mary. Sarah died 10 Dec 1728. John, Sr., married Sarah Rutty in 1735.

John Carter, Jr. was born 12 My 1720 at Killingworth. On 18 December, 1746, he married Judith DeWolfe who was born 9 February 1724 at Lyme, Connecticut, to Josiah and Anne Waterman DeWolfe. John, Jr. and Judith were the parents of Sarah, Jabesh (or Jabez), John, and Judah. Judith died in 1757. John then married Mary Pender on 2 April 1759.

Jabez was born 2 April 1752 at Killingworth; he married Deborah or Hannah Jones 22 November 1773. His second marriage was to Rebecca or Rebeckah Doud, born 2 December 1767 to Peleg and Merab Ward Doud. Jabez and Rebecca were the parents of Luman, John, Rebecca, Daniel, Clarissa and Charity.

Daniel Carter was born on 28 August 1803 in Benson, Rutland, Vermont, a rural community. In his youth, Daniel was involved with farming; this was to become his lifetime occupation.

It is not known how he met Clarissa Amelia Foster who was born 22 December 1812 in Madison, New Haven, Connecticut; daughter of Orin and Rachel Crampton Foster. Clarissa was nearly 17 years old when she and Daniel were married 26 September 1829. They made their home in Benson, Vermont. Their first child, Harriet Amelia, was born there on 25 November, 1831; their second child, Orin Daniel, was born 3 March 1834.

While they were living in Benson, Daniel's cousin, Jared Carter, and others brought Daniel and Clarissa the

gospel. (Read about this story in the book, "House with a Past" written by Erik Barnouw). Jared Carter was the one spoken of in the Doctrine and Covenants.

On Saturday and Sunday, 11 and 12 August 1832, a conference of the Church of Jesus Christ of Latter-day Saints was held at the home of Daniel's father, Jabez. Orson Pratt and others attended the conference and preached to the people. Jabez, Daniel, and Clarissa joined the church as did most of the Carter's in Benson.

The following was taken from church records:

"Daniel baptized first by Jared Carter; Daniel baptized and confirmed December 1833 by John S. Carter; ordained a Priest 8 June 1833 by Orson Pratt at Bath, New Hampshire. Ordained a High Priest, 1838."

Early in 1836, Daniel, Clarissa, their two children, and Daniel's aged widowed father left Benson to gather with the Saints in Kirtland, Ohio. No date has been found of the death of Daniel's mother, but it must have been before they became members of the church.

When they arrived in Kirtland, the Temple was in the process of being built. The Saints were asked to give all they possessed in time and money for its completion.

My grandmother, Ruth Clarissa, often told us of the great love and respect the Saints had for the Prophet, Joseph Smith; and that her father, Daniel, knew that he was a true prophet sent by the Lord to restore the gospel in the latter days. It was observed that the Prophet was built like other men, and yet there was a difference. He was a man of god and a great leader who had a magnitude about him that compelled people to look up to him with love and respect.

During the years from 1835 to 1850, even though Daniel suffered many trials and persecutions, he never wavered in his testimony of the truth of the gospel. He was present at the dedication of the Kirtland Temple in 1836.

A special choir was organized to furnish appropriate music for the grand occasion which lasted three days.

While Daniel was living in Kirtland, his father, Jabez, passed away. In the September 1836 issue of the Times and Seasons, the following death notice appeared:

Of pulmonic affliction, in the town, on the 19th of August, Brother Jabez Carter, aged 86 years; he embraced the faith of the gospel through much opposition and persecution somewhat over three years since. This aged brother was born in Killingworth in the State of Connecticut, where the early part of his life was spent. He emigrated from thence to Rutland County, town of Benson and State of Vermont, where the fulness of the gospel first saluted his ears. He, like a true child of God embraced it with all his heart, and often expressed his anxiety to come to this place before he died, saying that he should be satisfied. Suffice it to say, that he came here in good health, walked our streets with a firm step,
viewed the house of the Lord, and then felt to express his satisfaction as did old Simeon when he saw the Savior, "Now lettest thou thy servant depart in peace for mine eyes have seen thy salvation." He was take suddenly and violently ill, lingered about 12 days, and God called his happy spirit home.

In checking with the sexton of the cemetery in Kirtland, I was told that Jabez was buried near to the temple in the cemetery on the Kirtland Temple grounds; and that his headstone was still there, but the name was hardly visible.

While living in Kirtland, a third child, Ruth Clarissa, was born on 2 November, 1836 to Daniel and Clarissa. She helped to fill the void in their hearts caused by the loss of their little two-year old son Daniel Orin who died 29 July 1836 and was buried in the Kirtland Temple Cemetery.

Daniel was called to go on a mission by the Prophet Joseph Smith. This mission was to move to Far West and establish a home. The move of the Saints was caused by the money panic in the country and the dissention of many of the unfaithful members of the church.

The site of Far West on the Grand River was purchased for the church by John Whitmer and W.W.Phelps. The town was laid out with a public square in the center; also designated was a place for the building of another temple.

In 1836, Caldwell County, where Far West was located was a wilderness. But by the spring of 1838, there were four thousand nine hundred people living there.

In that same spring, a company numbering five hundred souls (one hundred and five families), who had traveled the nine hundred miles from Kirtland, Ohio arrived at Far West. Daniel was sent with this group of Saints to establish another town for the church at Adam-ondi-Ahman which was located immediately on the north side of the Grand River in Davies County, Missouri. It was about twenty five miles north of Far West.

The following is from Journal of Discourses:

Adam-ondi-ahman or "Diahman," Missouri, Davies County. June 28, 1838. A conference of Elders and Members of the Church of Jesus Christ of Latter-day Saints was held in this place this day, for the purpose of organizing this Stake of Zion, called Adam-ondi-Ahman. The meeting convened at 10 o'clock a.m. in the grove near the house of Elder Lyman Wight.

President Joseph Smith, Jr. was called to the chair and organized the Stake. John Smith, uncle of Joseph Smith, Jr., was made President of the Stake with Reynolds Cahoon, 1st Counselor, and Lyman Wight 2nd Counselor, and Vincent Knight as acting Bishop. The High
Council for the Stake was organized with the following members:

John Lemmon
Daniel Stanton
Mayhew Hillman
Daniel Carter
Isaac Perry
Harrison Sagers
Alanson Brown
Thomas Gordon
Lorenzo D. Barnes
George A. Smith
Harvey Olmstead
Ezra Thayer

The following is from an account by Andrew Jenson, Assistant Church Historian:

Adam-ondi-Ahman, in Davies County, Missouri, once a settlement of the Saints. It is the place, where,

according to revelation, Father Adam, three years previous to his death blessed his posterity; when they rose up and called him Michael, the Prince, the Archangel, and he being full of the Holy Ghost, predicted what should befall his posterity to the latest
generation (D&C 107: 53, 56). After the arrival of the Prophet Joseph Smith in Missouri in the spring of 1838, he began to plan for new locations for the gathering of the Saints, whose numbers continually increased in Caldwell and surrounding counties, and on May 19, 1838, in company with other Elders, he visited a place on Grand River near Wight's Ferry, Davies
County, Missouri, where they laid claim to a city plat which was surveyed.

They called the place Spring Hill, but "by the mouth of the Lord it was named Adam-ondi-Ahman," because "it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the Prophet." Adam-ondi-Ahman was the third Stake to be organized in this dispensation.

On July 4, 1838, there was a great celebration. The cornerstone was laid and excavation begun for the building of a temple which was to be a hundred and ten feet long by eighty feet wide and was to have three floors.

Immediately after the organization of the Stake, the Saints commenced to gather there from all parts of the country, including Canada.

Adam-ondi-Ahman indicated from the beginning success and prosperity, but under the exterminating order of Governor Boggs, the Saints who had settled Caldwell, Davies and other counties were compelled to leave Missouri in the Spring of 1839. (Historical Record, Vol 1: 45-58.)

Daniel and his family, as well as the other Saints, suffered with the persecutions heaped upon them by the mobsters who were jealous of their success in the new settlements. They were forced to move back to Far West, where they found conditions the same as before -- fear, worry, and illness were ever present with them.

Because no funerals cold be held, Daniel had prepared an old wagon box and had it hidden in the woods near his home so that in the event of a death in the family, the person would have at least this much of a burial.

Shortly after their return to Far West, Daniel and Clarissa's sister, Sophia Foster Burgess, took gravely ill with the cholera; Daniel was delirious most of the time. Clarissa tenderly cared for them without the aids of medicine or a doctor because neither was available at that time.

One evening as she was sitting and watching out the window, she saw a mob approaching their home. In her panic, she called out, "Daniel, get your gun and come quickly, the mob is coming!" at this, they turned from her gate and went on down the street. Daniel could have done nothing as he was too ill to rise from his bed.

While they were still at Far West, on 22 December 1838, their last child Jabez was born.

In the spring of 1839, they and the rest of the Saints were driven from their homes in far West. They moved to Pittsfield, Pike County, Illinois.

Here sickness, privation, and want still plagued them, but Daniel never wavered in his faith in the Church.

One time, when all the children were ill, Clarissa was lifting a kettle which somehow tipped and spilled boiling water on her feet. They were scalded and it was feared for some time that she might lose her feet from blood poisoning, but in time they healed.

Daniel had a sister, Charity Ames, who went to Kirtland a year before he did. This sister passed away on 22 June 1839.

The many hardships Clarissa had been called to bear were too much for her frail body. On 12 February 1840, she died and left a young family who needed her greatly. Daniel, who was now alone, had to care for nine year old Harriet, four year old Ruth, and Jabez who was two years old.

The Saints were leaving Pittsfield in great numbers and so Daniel took his three children and went by boat to Nauvoo where they were welcomed into the home of Hyrum Smith. They lived in part of his home until Daniel purchased one hundred sixty acres of virgin soil. It was swampy in some parts and was located eight miles east of the Nauvoo Temple. Daniel's brother-in-law, Ira Ames, his children, and second wife, Sarah, came to live with them. Daniel's burden was lightened by having a woman to care for his children. They lived in a small log cabin.

Daniel and Ira worked hard to get crops planted and a garden to provide food for the table. In the fall they harvested three hundred bushels of wheat which they ground into flour for the winter. There was also plenty of corn to feed the hogs and chickens. A bounteous garden provided well for them during the summer and with ample to store for the winter. That fall they planted twenty acres of wheat.

While living here, little Jabez contracted measles and died in July 1843 at the age of five. He was buried in Nauvoo, but the place is not known.

During the winter of 1843-44, Daniel and Ira went into the nearby woods and cut oak rails with which they fenced the one hundred sixty acres. This kept the animals out and also added to the value of their farm.

One day as Daniel, Harriet, and Ruth were riding along in a wagon (possibly borrowed as Daniel didn't own one), the girls made a request of their father to let them add one of their mother's names to theirs. Daniel greatly approved of the idea and from then on they were called Harriet Amelia and Ruth Clarissa. The girls now felt closer to their mother.

On 28 June 1844, a messenger on horseback rode into the yard of Daniel's farm and gave them the sad news that the Prophet Joseph Smith and his brother, Hyrum, had been martyred in the Carthage Jail and that their bodies would be brought to Nauvoo the following day. He told them about one large fellow in the howling mob who sprang to claim the head of the Prophet after the shooting. It looked as if no one cold stop him, so quick he was -- like a mad animal. At that instant a bright light seemed to make his body numb and so paralyzed that he was utterly helpless. His companions had to carry him away; they seemed glad for the opportunity to make their get-away. With this heartbreaking news, chairs were pushed away from the breakfast table as no one now had any appetite for food.

The following day, all of the family walked the eight miles into Nauvoo where they could view the remains of their beloved Prophet and Hyrum and to attend the funeral. Their only solace was to think that Joseph and Hyrum would have no more suffering to bear. Words could not describe the sorrow the Saints felt in the loss of their leaders.

One of the mourners was Ruth Clarissa Carter Cornia, who gave the following account:

"Those were trying times -- awful scenes! I especially recall the hour of the funeral procession; the playing of the Marshall Band and the roll of the drums. The caskets that held the sacks of sand rather than the bodies of Joseph and Hyrum. God surely helped the friends of those martyred men in keeping their bodies from the mob. Their remains were hidden in a cave, away from those who were seeking the reward that had been offered for their heads. We followed along behind the procession to where the caskets were lowered into the ground and men were kept there to guard until the bodies were taken from the cave and safely buried in a secure place, and until the mob violence had cooled down."

After the funeral, Daniel, Ira, and their families returned to their farm.

It was a sad summer; so many rumors were circulated and actual crimes were being committed around them. They were in attendance at the Nauvoo Temple when the mantle of the Prophet Joseph Smith fell on the shoulders of Brigham Young and he became the new leader of the Church of Jesus Christ of Latter-day Saints. Daniel knew Brigham Young and approved of him; he felt Brigham was called of God for this position.

The following is from JOURNAL OF DISCOURSES, page 12:

At a conference held at Nauvoo on October 6, 1844, Daniel Carter was one of the High Priests selected from the High Priest Quorum to go on a mission, by President Brigham Young. President Young explained the object for which these High Priests were being sent out and informed them that it was not the design to go and tarry six months and then return; but to go and settle down where they could take their families and tarry until the Temple was
built, return and get their endowments, and then return to their families and build up a Stake as large as the Stake of Nauvoo.

At this time, Daniel did not have a wife and so he didn't leave, but continued on at his farm. In the spring of 1845, he gathered a strong force of men and broke more land and planted corn, oats, buckwheat, peas, potatoes, and a vegetable garden. That fall they harvested one thousand bushels of corn, four hundred bushels of wheat, a large quantity of other grains, potatoes, and plentiful garden vegetables.

As yet, neither Daniel nor Ira ad been called to take up arms. they kept close to the farm to guard it and keep out of trouble. Both had already had enough experience carrying arms against the mobs.

They ground their wheat into flour and sold their surplus. they also sold their surplus of other grains. Each of them was now able to buy a yoke of oxen and a wagon. Things were looking better to them now.

On December 23, 1845, in the Nauvoo Temple, Daniel married Sally Sylvia Perry, a daughter of Stephen and Rhody Edwards Perry. On this day, Daniel's first wife, Clarissa was sealed to him. Sally was proxy.

Daniel and his family were driven from Nauvoo in the Nauvoo Exodus. There was no time to sell his farm. They had to pile what few belongings they could on their wagon and leave in a hurry. They camped at a place on the banks of the Mississippi River and from there were driven across Iowa and then the river to Winter Quarters. Conditions were deplorable. An epidemic of canker or diphtheria caused sickness and suffering everywhere.

Here, on December 3, 1846, Sally gave birth to a baby daughter whom they named Mary. Eleven weeks later, on Saturday, February 20, 1847, Sally died from canker. She was buried that same day. Once again Daniel was without a mother for his children. Sally's family took the baby to care for her.

Daniel took Harriet and Ruth and moved to Council Bluffs, Pottawattamie County, Iowa. It was near the little settlement of Kanesville, Iowa, which was named after Colonel Thomas L. Kane, who was not a member of the church. He could do nothing to help them, but he did everything in his power to avoid making any trouble for them.

The following is from the JOURNAL OF DISCOURSES:

January 20, 1848: Daniel Carter was in attendance at the Seventy's Jubilee at the Log Tabernacle, in Miller's Hollow, Kanesville, Pottawatamie County, Iowa. The Jubilee was held five days, from the 16th January to 20th.

A petition was presented for a Post Office for the town and for mail to be delivered twice a week.

While they were living at Council Bluffs, Daniel's oldest daughter, Harriet, met William Henry Lee. They were married on March 11, 1849, by Orson Hyde in the town of Carterville, Iowa. Daniel now had only one child, Ruth living with him.

Many of Daniel's friends had already gone west and so he began to get ready to go to Zion and join the Saints there. His little daughter, Mary, was four years old by now. Her grandparents did not want to part with her.

Daniel felt that with no mother to care for her, the long trek would be too much for her, and so he decided to leave her. She grew up with her mother's family, married Edward Stone, and had a family of eleven children.

Later in life she came to Utah and lived in Ogden; she did not join the church.

Daniel and Ruth joined the Aaron Johnson Company, the third one to leave Iowa that year. They left Kanesville, June 12, 1850. Daniel had two wagons, a team each of horses and oxen, and one cow. He was well prepared and so he and Ruth, who was nearly fourteen years of age, made the journey favorably. The company was captained by Aaron Johnson and Mattie Caldwell.

After a three months' journey, they arrived in Salt Lake, September 12, 1850. Many of the people were very ill. seventeen persons had died and had been buried along the way.

Daniel's daughter, Harriet, her Husband, Henry Lee, and their six months old baby came in another company the same year. For awhile, they made their home in Salt Lake. Daniel and Ruth went to Session's Settlement; the name of which was changed on February 27, 1855, to Bountiful after the city of the same name in the Book of Mormon. The name was suggested by
Bishop John Stoker, who was the first Bishop of North Canyon Ward; Daniel was his Second Counselor.

Session's Settlement was named after Peregrine Sessions, Captain of the first fifty of Captain David Spencer's hundred, who arrived in the valley September 26, 1847. Peregrine went on north of Salt Lake, camped, and established a home. The land proved a good place to feed the three hundred head of cattle this company brought with them. They had one problem and that was guarding the cattle from the Indians.

As the area grew in population, a Stake was organized June 17, 1877, and it was called Davis Stake of Zion. It consisted of Centerville, Kaysville, and Farmington. A few days after the organization of the Stake, the North Canyon ward (or Bountiful) was divided into three wards that were named East Bountiful Ward, West Bountiful Ward, and South Bountiful Ward.

Bountiful, like many early settlements, had its town wall. It was planned that the wall would be fourteen feet high, have a wide base six or seven feet wide, and then it would taper to about four feet at the top. To pay for the wall, each family was assessed an average of around six hundred dollars which was to be paid in two years. This furnished employment for the needy; the project was a success. Years later as the community grew, the wall was torn down.

Each of the early settlers were allowed forty acres of land; Daniel's was adjacent to Peregrine Sessions. Ruth and Daniel's first home on their acreage was one which Daniel built of logs. He fenced the land and soon had it planted with wheat and grains. In addition to his being a 'handy man' , who made the most of his farm implements and helped others with theirs, it was evident that he was a natural horticulturist. He had the best fruit orchard in Bountiful -- many a tree there was budded by him.

The produce from his vegetable garden was so plentiful, he always had much to give away. Flowers were

abundant around his home.

Before the coming of the railroad, it was difficult to get kerosene, and so the main source of light was the candle. Candles were made by putting a piece of string in the center of a candle mold and then pouring in hot beef or mutton tallow or sometimes beeswax. When it hardened, the candles were ready for use. Sometimes, under hasty circumstances or as a last resort, a "bitch" was used; it was a greasy cloth placed in a dish and burned for light. There was great rejoicing when they had the use of coal oil lamps in the home.

On November 9, 1855, Daniel and Mary LeGresley Pill went to President Brigham Young's office in Salt Lake City, where Mary was sealed for eternity to her first husband, Alfred John James Pill, who was no longer living. After the sealing, President Young married Daniel and Mary for time. Mary was the daughter of John and Victoria Arsene DuFresne LeGresley. She was born March 26, 1826, at Isle of Jersey, England. It is the opinion of the writer that possibly Mary crossed the plains in the same company as Rachel Crampon Foster in 1855. Mary's husband is listed as having died at Mormon Grove in 1855; the company left Mormon Grove at that time to cross the plains. It is also possible that Daniel met Mary through his mother-in-law, Rachel.

The following is taken from Heart Throbs of the West, 1948, Vol. 8, page 41, "Clothing I Love":

A white lace cape, worn during the 1850's and 1860's as a summer wrap over a fine silk dress, was originally the property of Mrs. Mary Carter of East Bountiful, Utah. It was part of her trousseau when, as Mary LeGresley, she became the bride in Jersey Isle, of a very fine young man named Alfred John James Pill. He died while they were on their way to Utah. The cape was part of the clothing Mary brought with her. The wrap is shaped like a cape in back, but the front is made of two long straight panels. Around the edge is a ruffle of lace, probably homemade. Above the edge is a border, which is a wonder in workmanship. It is of finest white muslin, cut out in beautiful design, and appliqued to the net by thousands of fine stitches.

It certainly attests to the artistic skill of the designer and maker. The cape is now the property of Mrs. Elizabeth S. Wilcox, as a gift from her friend and relative, Mrs. Mary Carter.

On May 2, 1856, Daniel took as his fourth wife, Cordelia Harriet Hotchkiss, who was born February 17, 1808 at Bethany, New Haven, Connecticut, to Thaddeus and Harriet Ball Hotchkiss. Cordelia was forty-eight years old when she and Daniel were married; she lived to the golden age of 95 years.

Daniel and Cordelia were married and sealed in the Endowment House. Also that day, Daniel's daughter Ruth, was married to Peter Cornia (Cournoyer); and so as a result of a double wedding that 2 May, Daniel gained a wife and a new son-in-law.

I remember grandmother, Cordelia. She was a small woman, cheerful and always busy. We would visit her at the stone home and I well recall the racks of fruit drying in the yard near the house. Because I was named after her, she was a special person to me; but I was glad that the name was shortened for me.

Cordelia lived sixteen years after Daniel's death, 10 April 1887. Only two months later, Ruth's husband, Peter, died. Ruth came and made her home with Cordelia until she passed away September 8, 1903. The property then belonged to Ruth.

The aforementioned stone home was a beautiful two-story dwelling that Daniel built on his farm. In the June 13, 1860 newspaper, the following appeared:

The new stone home at Bountiful, built by Daniel Carter, is a neat, substantial, good looking building, and will resist the action of the corroding tooth of time better than those built of wood or unburnt bricks.

At the date of this writing, 1976, the stone house is one hundred sixteen years old and is still being used as a home.

In 1864, he built a second home; it was located on the main road in Bountiful. It was one of the first brick homes in Bountiful and one of the prettiest in town. The home was built for Mary, who lived there until she passes away in 1908 at the age of 82. In the latter years, Mary's sister lived with her. I remember going with my mother to see Aunt Mary, as she was called, and her sister. We would sit in the front parlor and they would have their visit. Mary's brick home stood on the main street in bountiful; about 1967 a place of business was built in front of it.

Daniel was active in Church and civic affairs. The following notes were taken from Bountiful records of the L.D.S. Church Journal of History:

Daniel Carter made a member of the Grand Jury, --March 1863. July 1863, Daniel Carter called to be a judge at the Farmington County Fair of fruits and flowers. He continued on in this position for many years. December 1868, he was made treasurer of the co-operative Silk Producing Society.

March 1868, he was a member of the Bountiful Co-op Institution. He was one of the Board of Directors.

On October 7, 1870 at Willow Island, two hundred fifty miles west of Omaha, Elder Edward Stevenson wrote that a company of Elders were at that point and were ready to start homeward. They were short of means and had accepted a kind offer from the Union Pacific Railroad to travel at lower fares and at a slower rate of speed (freight cars.) Daniel Carter was one of the group. He arrived in Bountiful March 28, 1870.

The following is an account of Daniel's death:

On Friday, April 10, 1887, an old and respected resident of Bountiful, Davis County, passed away peacefully at his home, surrounded by his family and nearest friends, at the honorable age of 83 years, 4 months and 18 days. Brother Carter was born in Benson, Rutland County, Vermont August 28, 1803. He was the son of Jabez Carter and Rebecca Doud. He was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints by his cousin, John S. Carter, in December 1833, while still living in his native State. His father, who was a widower, joined the Church at the same time. He went to Kirtland in 1836, and was with the Saints in their migration to Missouri, and thence to Nauvoo, and afterwards to Winter Quarters. His first wife, Clarissa Foster, died February 20, 1840, at the age of 26 years. He remained a widower until 1845, when he married Sally Perry, who died in 1847.

He emigrated to Utah in 1850 and located in bountiful and was for several years a Counselor to Bishop John Stoker. His two wives survive him. He also leaves two daughters, 25 grandchildren, and 27 great grandchildren.

Funeral was held in the Bountiful Tabernacle on Sunday, April 12th.

Speakers were Charles W. Stayner, Matthew T.Cowley, Arthur Stayner, and Henry Rampton. Burial in Bountiful Cemetery, Sunday, April 12, 1887."

Daniel's eldest daughter, Harriet Amelia Carter, who married William Henry Lee, lived most of her life in Woodruff, Rich County, Utah. She died there on January 21, 1894. Her body was brought to Bountiful and buried in the Bountiful Cemetery.

My grandmother, Ruth Clarissa Carter, who married Peter Cornia, also lived in Woodruff; she went there in 1871. After her husband died in 1887, she returned to Bountiful and was buried there. And thus Daniel and his

daughters are together again in their last resting place on earth. The husbands of Harriet and Ruth were buried in the Woodruff Cemetery.

My mother, Clarissa Amelia Cornia Putnam, and my father, Savannah W. Clarke Putnam are buried in the Bountiful Cemetery; and when my call comes, I will join them there. This thought is consoling to me.

I dedicated this history to my dear daughter, Clarissa J. Benson, who has been so willing to help me write the histories of my departed loved ones. When her call comes, she, too, will join us in Bountiful.

Delia Putnam Montgomery
March 6, 1976

(If Daniel Carter kept a diary, it was not available when I decided to write a history on him. This information was gathered from L.D.S. Church records and stories from family sources.)

•_TMPLT:
•FIELD:
•Name: Page 1
•_TMPLT:
•FIELD:
•Name: Page 2
•Birth: 28 AUG 1803 in Benson, Rutland, Vermont
•Death: 10 APR 1887 in Bountiful, Davis, Utah
•Burial: 11 APR 1887 Bountiful, Davis, Utah
•Ancestral File #: 3KK5-V6

Sources: 1.Abbrev: Ancestral File (TM)
Title: The Church of Jesus Christ of Latter-day Saints, Ancestral File (TM). June 1998 (c), data as of 5 JAN 1998une 1998 (c), data as of 5 JAN 1998.
Name: Footnoteune 1998 (c), data as of 5 JAN 1998
Name: ShortFootnote
Name: Bibliographyune 1998 (c), data as of 5 JAN 1998.
Repository: Name: Family History Library
Salt Lake City, UT 84150 USA
Repository: Name: Family History Library
Salt Lake City, UT 84150 USA
2.Abbrev: LDS Historical database by Vern Taylor
Title: LDS Historical database compiled by Vern Taylor Dec 2003
http://wc.rootsweb.ancestry.com/cgi-bin/igm.cgi?op=GET&db=ldshistorical&id=I1
http://wc.rootsweb.ancestry.com/cgi-bin/igm.cgi?op=GET&db=ldshistorical&id=I1
Name: Footnote
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Name: ShortFootnote
Name: Bibliography
http://wc.rootsweb.ancestry.com/cgi-bin/igm.cgi?op=GET&db=ldshistorical&id=I1

Newspapers.com: Premier Newspapers Online

Clarissa Amelia's Daughters Honor Her

Clarissa Amelia Foster didn’t live long enough to start the trek west with the Saints.

She had married Daniel Carter in Vermont where they joined the Church.
In Nauvoo they helped build the temple and were called to move to settle in Far West.
There, Daniel built and hid a wooden casket in case any of his family should need it.

One evening when Daniel was delirious with the cholera, Clarissa heard mobsters in their street. She watched from the house as the angry men stood at the Carter’s gate, then turned and continued down the street. That was indeed a protective miracle.

After the move to Illinois, all the children fell ill. In caring for them, Clarissa spilled scalding water on her feet. She came close to having to have them amputated. Then at age 28, in her weakened state, Clarissa Amelia Foster Carter passed away, leaving two daughters and their one living son. The little boy, Jabez, later succumbed to measles and died.

Family legend has it that one day while driving in a wagon near Nauvoo, Daniel’s two daughters made a request. They both desired to add one of their mother’s names to theirs so as to remember and honor her. So my 4th-great-grandmother, Harriet, became Harriet Amelia Carter. Her sister, Ruth, became Ruth Clarissa Carter. Their mother had not done any one great thing. She did not cross the plains with her family. She was cherished and loved because of her obedience and faith. She simply followed the Lord’s plan for her, including lovingly taking care of her family.

This story of Clarissa Amelia Foster Carter reminds me that not all pioneers trekked west.

We too can be pioneers, in a sense, everyday. As we live obediently and faithfully, we complete our own trek through this life.

Source: "Daniel Carter" by Delia Putnam Montgomery

Daniel Carter

CARTER, Daniel (1803-1887), farmer; born in Benson, Rutland County, Vermont. Married Clarissa A. Foster, 1829. Converted to Mormonism in 1833. In 1838 he was living in Missouri and was appointed to the Adam-ondi-Ahman high council in Daviess County. After arriving in Utah in 1850, he settled at Bountiful, Davis County, Utah. Appointed selectman of the county; also associate probate judge. (PJSv2)

23. Great-great-grandmother 2MGJ-X52

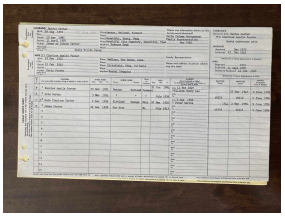
Clarissa Amelia Foster

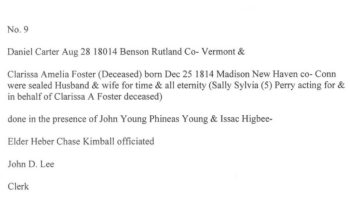
1812-1840



Clarissa Amelia Foster was born on 18 December 1812 in East Guilford, New Haven, Connecticut, United States and died on 12 February 1840 in Pittsfield, Pike, Illinois, United States. Clarissa Amelia Foster was married to Daniel Carter.

Clarissa Amelia Foster 1812-1840
Harriet Amelia Carter 1831-1894
Helen Marr Lee 1853-1887
John Henry Ellis 1872-1942
Merlin Stephen Ellis 1901-1983





No. 9

Daniel Carter Aug 28 18014 Benson Rutland Co- Vermont &

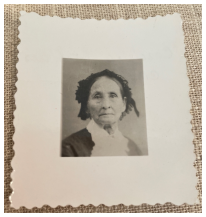
Clarissa Amelia Foster (Deceased) born Dec 25 1814 Madison New Haven co- Conn were sealed Husband & wife for time & all eternity (Sally Sylvia (5) Perry acting for & in behalf of Clarissa A Foster deceased)

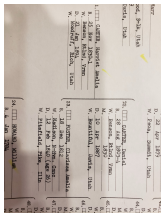
done in the presence of John Young Phineas Young & Issac Higbee-

Elder Heber Chase Kimball officiated

John D. Lee

Clerk





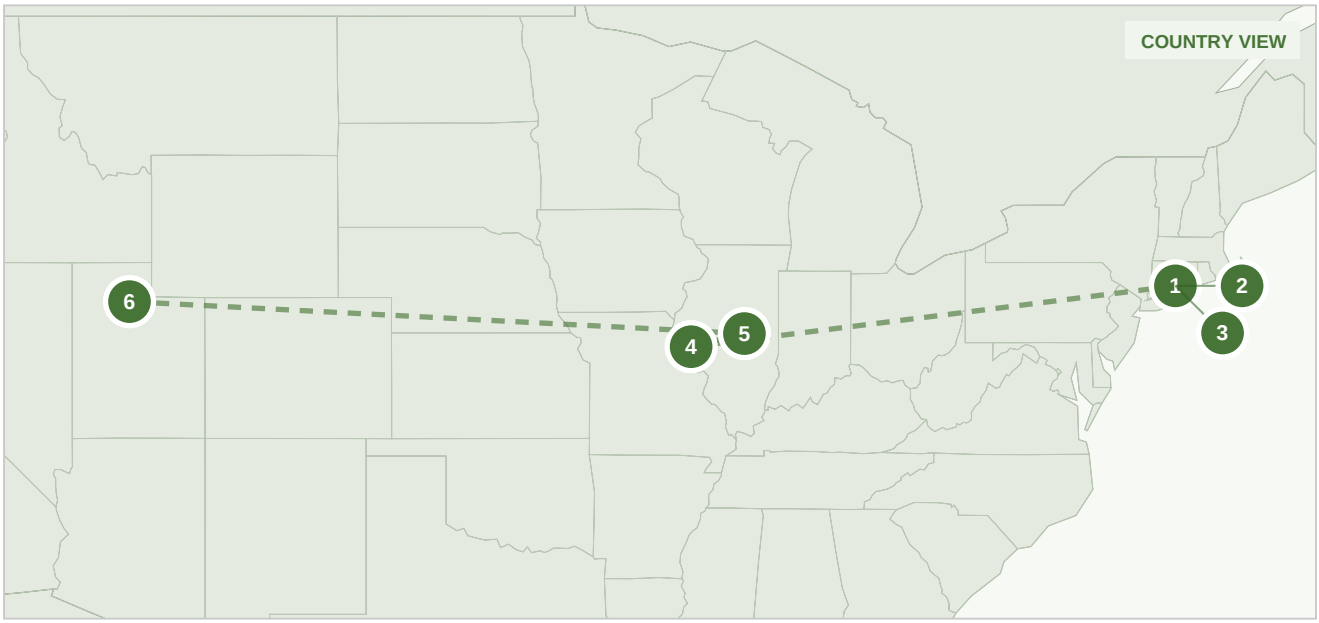


LIFE JOURNEY

Clarissa Amelia Foster

1812-1840

Known places and dated events recorded in FamilySearch



TIMELINE

1 **18 December 1812**
Birth
Madison, Connecticut, United States

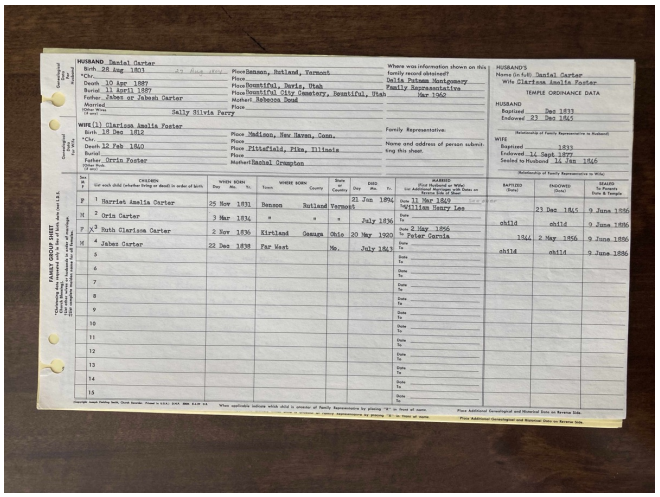
2 **25 December 1814**
Birth Date
Madison, Connecticut, United States

3 **25 December 1814**
Custom Event
Madison, Connecticut, United States

4 **12 February 1840**
Death
Pittsfield, Illinois, United States

5 **February 1840**
Burial
Mormontown Burial Site, IL, United States

6 **Memorial# 26507662**
Find AGrave.com
Bountiful Cem, Bountiful, Utah



HUSBAND Daniel Carter
Birth 28 Aug 1801 Place Benson, Rutland, Vermont
Chr. Place
Death 10 Apr 1887 Place Bountiful, Davis, Utah
Burial 11 April 1887 Place Bountiful City Cemetery, Bountiful, Utah
Father Jabez or Jabesh Carter Mother Rebecca Dean
Married Place
Sally Silvia Perry

WIFE (1) Clarissa Amelia Foster
Birth 18 Dec 1812 Place Madison, New Haven, Conn.
Chr. Place
Death 12 Feb 1840 Place Pittsfield, Pike, Illinois
Burial Place
Father Orrin Foster Mother Rachel Crompton

Where was information shown on this family record obtained? Celia Putnam Montgomery
Family Representative
Name and address of person submitting this sheet

HUSBAND'S Name (in full) Daniel Carter
Wife Clarissa Amelia Foster

TEMPLE ORDINANCE DATA

HUSBAND
Baptized Dec 1833
Endowed 23 Dec 1845
Relationship of Family Representative to Husband

WIFE
Baptized 1833
Endowed 14 Sept 1877
Sealed to Husband 14 Jan 1846
Relationship of Family Representative to Wife

Sex	No.	CHILDREN List each child (whether living or dead) in order of birth	WHEN BORN Day	Mo.	Yr.	WHERE BORN Town	County	State or Country	DIED Day	Mo.	Yr.	MARRIED (First Husband or Wife) (For Additional Marriages see Notes on Reverse Side of Sheet)	BAPTIZED (Date)	ENDOWED (Date)	SEALED To Parents (Date & Temple)
F	1	Harriet Amelia Carter	25	Nov	1831	Benson	Rutland	Vermont	21	Jan	1894	Date 11 Mar 1849 *William Henry Lee		23 Dec 1845	9 June 1886
M	2	Orin Carter	3	Mar	1834	"	"	"			July 1836	Date To	child	child	9 June 1886
F	X[3]	Ruth Clarissa Carter	2	Nov	1836	Kirtland	Geauga	Ohio	20	May	1920	Date 2 May 1856 To Peter Garcia	1844	2 May 1846	9 June 1886
M	4	Jabez Carter	22	Dec	1838	Far West		Mo.			July 1841	Date To	child	child	9 June 1886
	5											Date To			
	6											Date To			
	7											Date To			
	8											Date To			
	9											Date To			
	10											Date To			
	11											Date To			
	12											Date To			
	13											Date To			
	14											Date To			
	15											Date To			

FAMILY GROUP SHEET

EH Bor FGS Carter Daniel 1803 (update)

No. 9

Daniel Carter Aug 28 18014 Benson Rutland Co- Vermont &

Clarissa Amelia Foster (Deceased) born Dec 25 1814 Madison New Haven co- Conn were sealed Husband & wife for time & all eternity (Sally Sylvia (5) Perry acting for & in behalf of Clarissa A Foster deceased)

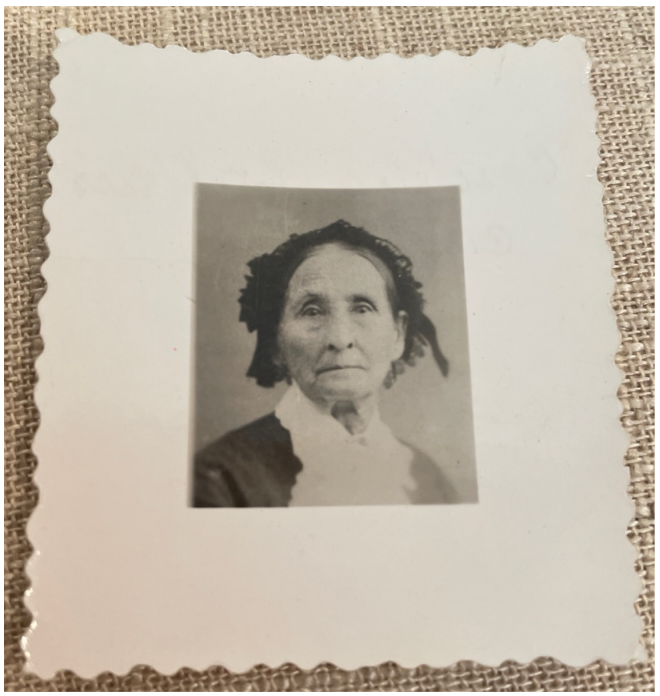
done in the presence of John Young Phineas Young & Issac Higbee-

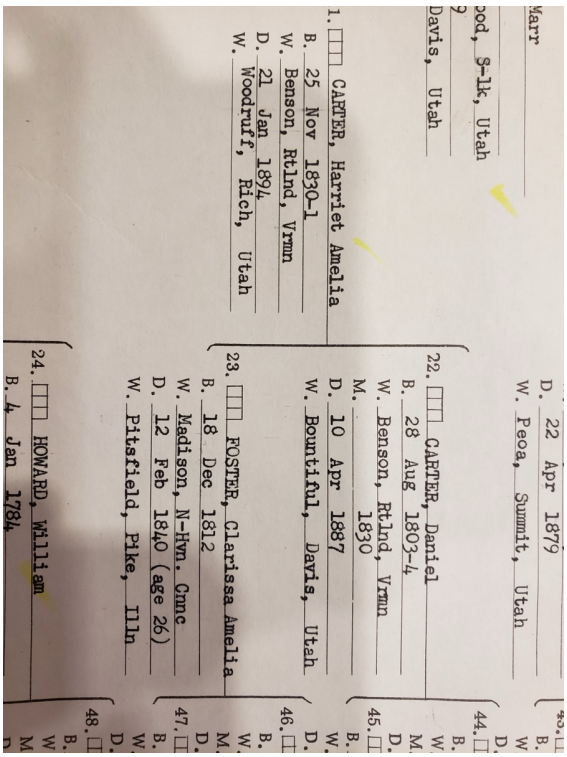
Elder Heber Chase Kimball officiated

John D. Lee

Clerk

Cook, Lyndon W. Nauvoo Marriages Proxy Sealings, 1843–1846. Provo, UT: Grandin Book, 2004.





D. 22 Apr 1879
W. Peoa, Summit, Utah

22. [ ] CARTER, Daniel
B. 28 Aug 1803-4
W. Benson, Rtlnd, Vrmn
1830
M.
D. 10 Apr 1887
W. Bountiful, Davis, Utah

1. [ ] CARTER, Harriet Amelia
B. 25 Nov 1830-1
W. Benson, Rtlnd, Vrmn
D. 21 Jan 1894
W. Woodruff, Rich, Utah

23. [ ] FOSTER, Clarissa Amelia
B. 18 Dec 1812
W. Madison, N-Hvn, Conn
D. 12 Feb 1840 (age 26)
W. Pitsfield, Pike, Ill

24. [ ] HOWARD, William
B. 4 Jan 1784

Davis, Utah

Clarissa Amelia Foster

CLARISSA AMELIA FOSTER

25 December 1814 Born at Madison, New Haven, Connecticut to Orin Foster and Rachel Crampton

26 September 1829 Married Daniel Carter, who was 26 years old, at Benson,
Rutland, Vermont when she was almost 15 years old.

25 November 1831 Daughter Harriet Amelia Carter was born in Benson, Rutland Vermont when Clarissa was almost 17 yrs. old

1833 Baptized a member of the church

3 March 1834 Son Orin Carter was born in Benson, Rutland, Vermont

Between 1834-36 Moved to Kirtland, Geauga, Ohio

26/29 July 1836 Son, Orin, died in Kirtland, Geauga, Ohio

2 November 1836 Daughter, Ruth Clarissa Carter, was born in Kirtland, Ohio

Lived in the home of Hyrum Smith in Kirtland for awhile

Between 1836-38 Moved to Far West, Caldwell, Missouri

22 December 1838 Son, Jabez Carter, was born in Far West, Missouri

Probably 1839 Expelled from Missouri

12 February 1840 Died in Pittsfield, Pike, Illinois at the age of 26 years old, leaving her husband, Daniel Carter and 3 children: Harriet-8 years old, Ruth-3 years old and Jabez-1 year old.

Sophia M Burgess

A BRIEF SKETCH OF THE LIFE OF SOPHIA M. BURGESS
(Sister of Clarissa Amelia Foster b. 1812)

Pine Valley 1887
Washington County
Utah Territory

A brief sketch of the life of Sophia M. Burgess born in Madison, New Haven, Connecticut on 12 April 1810.

I am now 77 years of age and as it is my birthday, I have been looking over some of the circumstances and events through which I have passed during my long life. Is it possible I have lived to be 77 years old? Yes, the Lord has spared my life throughout many sickness's and dangers seen and unseen. I hope and trust the hand of the Lord has been over me for good, and it has been through his kind providence that I have been spared that I might do a work for my kindred dead, which they could not do for themselves while I lived on the Earth. I will try and briefly sketch a few of the leading items in order to show some of the locations and windings that have occurred during my history.

I lived at home with my parents (when not engaged in teaching school) until I was about 20 years of age. I then went to Vermont to visit some sisters and relations who were living there in Rutland County. While there the fullness of the gospel with the Book of Mormon as it has been revealed by the Prophet Joseph Smith was brought and preached and a Branch of the Church was raised up and organized of which myself, and Sisters and their husbands soon became members, this was late in the fall of 1831.

We then went to Connecticut our native place; visited and preached the Gospel and raised up a small branch mostly of relatives; after which we returned to Vermont made preparations and emigrated to Kirtland, Ohio; then the gathering place of the New church. The Kirtland Temple, was in progress. We stayed there about five years in which time the Temple was finished and dedicated and we received our blessings therein. It was in this place, that the Lord blessed his people abundantly, with instructions from our prophet and Seer, also with visions and the ministrations of angels etc. I was present when the Twelve were called, and chosen, and also the first Seventy and had the privilege of hearing each in his turn set apart, blessed, and ordained, to their several high and holy callings.

Soon after this I was married to Harrison Burgess on the first day of July 1835. He was a member of Zion Camp, and also, one of the Seventy Elders. the Twelve and most of the Seventy were sent on Missions to preach the fulness of the Gospel and gather in the believing saints that they might learn their duties and be instructed more fully in the principles of righteousness. Thus things remained of a few years.

While I tarried with the Church at Kirtland I was favored with an intimate acquaintance with the Smith family from whom I received many favors, and blessings. One circumstance which occurred I think worthy of mention, in this brief, and hasty sketch. Soon after my arrival at Kirtland I happened to be at the house of Hyrum Smith; his wife, Jerusha, was asking me about my home, and Family, I had left behind in order to gather with the saints: and as I mentioned the names of my Brothers, and Sisters etc.;; she said with a look of tenderness, "You may have me for a sister if you will accept of me." This kind and unexpected offer met with a cordial response and we then, and there, mutually formed that sacred relationship which was to continue through time and Eternity. She died in about three years after; and at her Burial I was invited to act as one of the Group of Family Mourners, which I did. Peace to her memory.

It was then counsel for the Saints to emigrate to Missouri which they did. The Prophet Joseph, and his Father's Family went in the first Company and we in the Second. We settled for a time in Far West, Caldwell County and also in Davis County in what is known as Adam-Ondi-Ahman, it was in this place, that we were counseled, to locate, it was a fertile beautiful Country. Here was to be seen the Valley of Adam-Ondi-Ahman and also the remains of an alter where it is said that our Father, Adam, offered sacrifice, and blessed his posterity. We built good log houses and were living in great peace and happiness together until a jealous wicked mob from the adjoining county sought our destruction robbed, plundered, and murdered many and finally drove us from the State. I myself was sick and nearly helpless while most of these cruel scenes were acted. None but God knows how much I suffered; but yet it seems to have been the will of the Lord that I should live to finish up my mission which I came upon Earth to do. I was the first of my Father's Family and Relations to Pioneer the way to an exaltation by first gathering with the Saints and obeying the Ordinances of the Gospel. This is to me a source of great consolation.

Most of the Church came out of Missouri as far as winter Quarters, staid there, and raised a crop and next season proceeded on for Illinois; built temporary homes among the good people of Illinois as best we could. We rented house in Pittsfield. It was there that my beloved Sister Clarissa (with whom I made it my home) while I stayed in Vermont where first I embraced the gospel sickened and died. She left three children, Harriet, a girl eight years old; next Ruth three years old; and the other a Boy they called Jabez one year old, at his Mother's death. These children were left in charge of their Excellent Father (Daniel Carter), and myself. I tried in every way possible to supply the place of their dear departed mother. They were good children, and it was to me a labor of love to take care of them and try and make them comfortable. The girls continued to live with me until they were nearly grown. The boy died of measles, and scarlet fever, when he was about five years old. The girls married and have each raised large and respectable Families. They have always shown me every possible kindness and in various ways have mor than paid me of all I done for them in their childhood--though we have always lived so far apart that we could not enjoy each others Society, still I consider them as my nearest and dearest Relations now left on Earth.

The Nauvoo Temple was at last finished and dedicated and prepared for the sacred ordinances of Endowment. Myself, and Husband, were among the first to receive ours , after which wee were both called to labor in administering the ordinances to our brethren and Sisters. I myself was privileged to act as one of the hands in the Female Temple department until the work was done. It was in the Nauvoo Temple that my Husband took another wife. I will here note her Genealogy--Amanda Malvina Hammond, daughter of Benjamin and Almeda Longly Hammond was born in Fox Croft Maine, Penobscot County, May 6th, 1827. Sealed to Harrison Burgess Feb 6 1846. Second Anointing by Erastus Snow 1865. Died of cancer and Erycipelas August 8th 1883. After the Endowments were finished in Nauvoo the Church Emigrated to Salt Lake City.

Soon after my Husband was called on a Mission to England. He started June 3, 1848, was gone about three years performed a faithful Mission and returned in 1850. We were greatly blessed in his absence insomuch that we got a comfortable house built got our City lot fenced; made a garden; and got many little home comforts, before he returned.

A Relief Society was at length organized in the 16 Ward over which I was appointed to Preside which I did to the best of my ability until we were called to go South and locate in Washington County in what is termed Dixie where the City of St. George, and the Temple now stands. President Young counseled my Husband and his Brothers to take their Families and go to Pine Valley; build a saw mill and operate in the Lumber Business; which they did. Other Families joined and soon a Branch was organized with proper officers presided over by William Snow as Bishop.

In 1880 a Primary association was established over which I was called to act as President; which I did for six years until my advanced age and feeble State of health was such, that I thought best to resign and give place some one more able to fill such a high and important calling.

A little previous to the St. George Temple being prepared to commence the Work for the Dead I was informed that Dr. Alavan Talcott of Guilford Connecticut New Haven County had the names of my Relatives in Manuscript. I wrote him a letter and engaged him to copy and send to me which he informed me would do for one dollar a hundred. I then procured all the money I possible could and sent to him. and soon obtained several hundred names. The blessings of the Lord seemed to attend all my efforts in this Direction and as soon as the work commenced I was on hand to go and get their Baptisms; and as many of their endowments as I could. I managed to get over 1000 Baptized and some over 100 Endowed and Sealed. My two Nieces have kindly proffered to continue the work of their endowment for my kindred who have received Baptisms, if I would prepare and send the names which I have done. My labors in the St. George Temple were done in 1877-1879 as circumstances would permit. I have not been able to go since or in short do much of anything for myself or anyone else.

A series of Deaths in our Family circle have followed each other in rapid succession at last my husband died very suddenly Feb.. 10 883. This entirely broke up our Family Circle and left me in my old age, to battle with the ills of life alone; and as my health was too poor to live alone I have to live in Families as best I can. I have means at present to pay my expenses for which I am truly thankful.

The people of Pine Valley are kind and do as well by me as they can. I must trust in the Lord for the Future. I should have written more in this brief sketch and had I been able and been posted with dates as I should have been as it is I beg of everyone who may chance to read it to excuse deficiencies etc.

From a well wisher to the human family in general

SOPHIA M. BURGESS.

Copied (by hand) by Miss Effie M. Gardner, oldest Grand-Daughter of Harrison and Amanda M. Burgess.

This hand-copied sketch came into the possession of Delia Putnam Montgomery, whose great grandmother, Clarissa Foster Carter, was a sister to Sophia Minerva Burgess. Delia's daughter, Clarissa Montgomery Benson, typed this sketch November 14, 1977 -- 90 years after Sophia wrote it.

With few exceptions, the spelling and punctuation were copied as they were written. Paragraphs were made for ease in reading.

The following poem was written by Sophia; it was copied from the "faith-promoting diary" of her husband, Harrison. She wrote it while he was overseas on a mission to England in 1848-1851.

HERE, THE SAINTS IN THEIR NEW QUIET DWELLINGS RESIDE

We are here in the place which our Prophet foresaw
Ere his blood sealed h is mission and bound up his law.
We have left our old homes and our forefathers' graves.
Our spirits were noble--we could not be slaves.

Here are many good things which of old have been stored;
On the heads of the Faithful, they soon will be poured.
Here are the silver and gold, yea, and mountains of wealth;

And more than all this we have excellent health.

So you left us--not quite--when you crossed the wide sea;
Here's your fine little girl born in Salt Lake City.
We can trace her features you likeness indeed.
`Tis a volume the soul of affection can read.

Intelligence glows on her fine little brow;
Her spirit is pure through in infancy now.
You would think her a present from some higher sphere;
And wonder if destined to stay with us here.

But my name as a Poetess never was known;
So I'll quit for the present and let it alone.
I wish you good health and a safe journey home;
And I'll make you thrice welcome whenever you come.
The little girl spoken of in the poem who had some of the features of her father, as born to his second wife, Amanda, whom he married in the Nauvoo Temple. Sophia loved all of the children born to Harrison and Amanda.

The infant Sophia wrote about later became the first wife of William Snow. She had two children; she died soon after the birth of the second one. From what Sophia wrote about her, it would seem that she knew she would die early.

Little is know about the last part of Sophia's life. One person commented, "Sophia was ill a lot of the time. One time for six months and another for that long...I'll bet she had rheumatic fever."

Delia P. Montgomery commented, "I don't remember just who told me about Sophia's going to Woodruff--this is what I remember:

"Grandmother Ruth Cornia felt sorry for her as she had always loved her and so she brought her to Woodruff to take care of her until she died. I have thought while reading about her that cold Woodruff would have been a big change from warm St. George. Also, I have wondered why she was not sent to Pine Valley to be buried by her husband. I don't know how long she was with Grandma." (She passed away a little less than two and one-half years after she wrote her sketch.)

"When Grandfather Cornia was told to leave St. Thomas, they stopped at her home and she cared for those of the family who had the ague (my mother, Clarissa, being the most ill) until they were able to travel again."

It might be noted that while the Cornias were living in St. Thomas, they thought they were living in Deseret or Utah. When the State of Nevada notified them that they were to pay taxes to them, the Church told them to leave.

It is recorded that Sophia Minerva Foster Burgess died September 1, 1889, and was buried in the Woodruff Cemetery, Woodruff, Utah

The following stanzas -- selected and copied by Mrs. S.M.Burgess:

How vain, how fleeting, how transitory
This world with all its pomp and show.
Its vain delights and delusive pleasures

I'd gladly leave them all below.
But pure Religion endures forever;
And strengthened my glad heart should be.
While endless ages are onward rolling,
This heavenly treasure mine shall be.

This Earthly House must be dissolved
And mortal life will soon be o'er,
And earthly cares and earthly sorrows
Will pain my heart and eyes no more.
But truth and Virtue endure forever
And strengthened my glad heart shall be
While endless ages are onward rolling,
These heavenly treasure mine shall be.

Complete story (longer version): Daniel Carter - Pioneer of 1850

2006 From: "MK Ward" to Vern Taylor
1 Dec?98 Barb Cornea of Utah jerryc at trib.com to Mary Kay re: Daniel CARTER

(This is the complete history that we only had a part of before. One of my husbands aunts had these in her basement when she died and we just got the whole thing. ~Barb)

Daniel Carter - Pioneer of 1850
by Delia Putnam Montgomery
March 6, 1976

Our early convert and pioneer, Daniel Carter had a surname of occupational origin; it meant driver of carts. The name is found in the Latinized form of Cartarius in records of the year 1275 in Oxfordshire, England. Later the name was changed to the French form of le Cartere or le Carter and finally to Carter.

The first known of our Carter ancestors in America, was a man by the name of Robert Carter, a carpenter and shipwright who lived in Killingworth, Middlesex County, Connecticut. the latter was first known as Killingworth, County of New London, Colony of Connecticut in New England.

Robert's wife's name was Hannah; no last name was listed in the early records, where they lived. Neither is there a record of Robert or Hannah's parentage nor their places or dates of birth. They had seven children whose names were William John, Samuel, Benjamin, Joseph, Nathaniel and Mary. Hannah died sometime before November 1734 as there is a record of Robert's marriage on 27 November 1734 to Mary Bennett.

John Carter , second son of Robert, was born in 1694 in Killingworth. On 10 Sept 1719 he married Sarah Nettleton, who was born 29 Aug. 1697 at Killingworth to John and Sarah Woodmansee Nettleton. John and Sarah Carter were the parents of three children whose names were John, Jr., Daniel, and Mary. Sarah died 10 Dec 1728. John, Sr., married Sarah Rutty in 1735.

John Carter, Jr. was born 12 My 1720 at Killingworth. On 18 December, 1746, he married Judith DeWolfe who was born 9 February 1724 at Lyme, Connecticut, to Josiah and Anne Waterman DeWolfe. John, Jr. and Judith were the parents of Sarah, Jabesh (or Jabez), John, and Judah. Judith died in 1757. John then married Mary Pender on 2 April 1759.

Jabez was born 2 April 1752 at Killingworth; he married Deborah or Hannah Jones 22 November 1773. His second marriage was to Rebecca or Rebeckah Doud, born 2 December 1767 to Peleg and Merab Ward Doud. Jabez and Rebecca were the parents of Luman, John, Rebecca, Daniel, Clarissa and Charity.

Daniel Carter was born on 28 August 1803 in Benson, Rutland, Vermont, a rural community. In his youth, Daniel was involved with farming; this was to become his lifetime occupation.

It is not known how he met Clarissa Amelia Foster who was born 22 December 1812 in Madison, New Haven, Connecticut; daughter of Orin and Rachel Crampton Foster. Clarissa was nearly 17 years old when she and Daniel were married 26 September 1829. They made their home in Benson, Vermont. Their first child, Harriet Amelia, was born there on 25 November, 1831; their second child, Orin Daniel, was born 3 March 1834.

While they were living in Benson, Daniel's cousin, Jared Carter, and others brought Daniel and Clarissa the

gospel. (Read about this story in the book, "House with a Past" written by Erik Barnouw). Jared Carter was the one spoken of in the Doctrine and Covenants.

On Saturday and Sunday, 11 and 12 August 1832, a conference of the Church of Jesus Christ of Latter-day Saints was held at the home of Daniel's father, Jabez. Orson Pratt and others attended the conference and preached to the people. Jabez, Daniel, and Clarissa joined the church as did most of the Carter's in Benson.

The following was taken from church records:

"Daniel baptized first by Jared Carter; Daniel baptized and confirmed December 1833 by John S. Carter; ordained a Priest 8 June 1833 by Orson Pratt at Bath, New Hampshire. Ordained a High Priest, 1838."

Early in 1836, Daniel, Clarissa, their two children, and Daniel's aged widowed father left Benson to gather with the Saints in Kirtland, Ohio. No date has been found of the death of Daniel's mother, but it must have been before they became members of the church.

When they arrived in Kirtland, the Temple was in the process of being built. The Saints were asked to give all they possessed in time and money for its completion.

My grandmother, Ruth Clarissa, often told us of the great love and respect the Saints had for the Prophet, Joseph Smith; and that her father, Daniel, knew that he was a true prophet sent by the Lord to restore the gospel in the latter days. It was observed that the Prophet was built like other men, and yet there was a difference. He was a man of god and a great leader who had a magnitude about him that compelled people to look up to him with love and respect.

During the years from 1835 to 1850, even though Daniel suffered many trials and persecutions, he never wavered in his testimony of the truth of the gospel. He was present at the dedication of the Kirtland Temple in 1836.

A special choir was organized to furnish appropriate music for the grand occasion which lasted three days.

While Daniel was living in Kirtland, his father, Jabez, passed away. In the September 1836 issue of the Times and Seasons, the following death notice appeared:

Of pulmonic affliction, in the town, on the 19th of August, Brother Jabez Carter, aged 86 years; he embraced the faith of the gospel through much opposition and persecution somewhat over three years since. This aged brother was born in Killingworth in the State of Connecticut, where the early part of his life was spent. He emigrated from thence to Rutland County, town of Benson and State of Vermont, where the fulness of the gospel first saluted his ears. He, like a true child of God embraced it with all his heart, and often expressed his anxiety to come to this place before he died, saying that he should be satisfied. Suffice it to say, that he came here in good health, walked our streets with a firm step,
viewed the house of the Lord, and then felt to express his satisfaction as did old Simeon when he saw the Savior, "Now lettest thou thy servant depart in peace for mine eyes have seen thy salvation." He was take suddenly and violently ill, lingered about 12 days, and God called his happy spirit home.

In checking with the sexton of the cemetery in Kirtland, I was told that Jabez was buried near to the temple in the cemetery on the Kirtland Temple grounds; and that his headstone was still there, but the name was hardly visible.

While living in Kirtland, a third child, Ruth Clarissa, was born on 2 November, 1836 to Daniel and Clarissa. She helped to fill the void in their hearts caused by the loss of their little two-year old son Daniel Orin who died 29 July 1836 and was buried in the Kirtland Temple Cemetery.

Daniel was called to go on a mission by the Prophet Joseph Smith. This mission was to move to Far West and establish a home. The move of the Saints was caused by the money panic in the country and the dissention of many of the unfaithful members of the church.

The site of Far West on the Grand River was purchased for the church by John Whitmer and W.W.Phelps. The town was laid out with a public square in the center; also designated was a place for the building of another temple.

In 1836, Caldwell County, where Far West was located was a wilderness. But by the spring of 1838, there were four thousand nine hundred people living there.

In that same spring, a company numbering five hundred souls (one hundred and five families), who had traveled the nine hundred miles from Kirtland, Ohio arrived at Far West. Daniel was sent with this group of Saints to establish another town for the church at Adam-ondi-Ahman which was located immediately on the north side of the Grand River in Davies County, Missouri. It was about twenty five miles north of Far West.

The following is from Journal of Discourses:

Adam-ondi-ahman or "Diahman," Missouri, Davies County. June 28, 1838. A conference of Elders and Members of the Church of Jesus Christ of Latter-day Saints was held in this place this day, for the purpose of organizing this Stake of Zion, called Adam-ondi-Ahman. The meeting convened at 10 o'clock a.m. in the grove near the house of Elder Lyman Wight.

President Joseph Smith, Jr. was called to the chair and organized the Stake. John Smith, uncle of Joseph Smith, Jr., was made President of the Stake with Reynolds Cahoon, 1st Counselor, and Lyman Wight 2nd Counselor, and Vincent Knight as acting Bishop. The High
Council for the Stake was organized with the following members:

John Lemmon
Daniel Stanton
Mayhew Hillman
Daniel Carter
Isaac Perry
Harrison Sagers
Alanson Brown
Thomas Gordon
Lorenzo D. Barnes
George A. Smith
Harvey Olmstead
Ezra Thayer

The following is from an account by Andrew Jenson, Assistant Church Historian:

Adam-ondi-Ahman, in Davies County, Missouri, once a settlement of the Saints. It is the place, where,

according to revelation, Father Adam, three years previous to his death blessed his posterity; when they rose up and called him Michael, the Prince, the Archangel, and he being full of the Holy Ghost, predicted what should befall his posterity to the latest
generation (D&C 107: 53, 56). After the arrival of the Prophet Joseph Smith in Missouri in the spring of 1838, he began to plan for new locations for the gathering of the Saints, whose numbers continually increased in Caldwell and surrounding counties, and on May 19, 1838, in company with other Elders, he visited a place on Grand River near Wight's Ferry, Davies
County, Missouri, where they laid claim to a city plat which was surveyed.

They called the place Spring Hill, but "by the mouth of the Lord it was named Adam-ondi-Ahman," because "it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the Prophet." Adam-ondi-Ahman was the third Stake to be organized in this dispensation.

On July 4, 1838, there was a great celebration. The cornerstone was laid and excavation begun for the building of a temple which was to be a hundred and ten feet long by eighty feet wide and was to have three floors.

Immediately after the organization of the Stake, the Saints commenced to gather there from all parts of the country, including Canada.

Adam-ondi-Ahman indicated from the beginning success and prosperity, but under the exterminating order of Governor Boggs, the Saints who had settled Caldwell, Davies and other counties were compelled to leave Missouri in the Spring of 1839. (Historical Record, Vol 1: 45-58.)

Daniel and his family, as well as the other Saints, suffered with the persecutions heaped upon them by the mobsters who were jealous of their success in the new settlements. They were forced to move back to Far West, where they found conditions the same as before -- fear, worry, and illness were ever present with them.

Because no funerals cold be held, Daniel had prepared an old wagon box and had it hidden in the woods near his home so that in the event of a death in the family, the person would have at least this much of a burial.

Shortly after their return to Far West, Daniel and Clarissa's sister, Sophia Foster Burgess, took gravely ill with the cholera; Daniel was delirious most of the time. Clarissa tenderly cared for them without the aids of medicine or a doctor because neither was available at that time.

One evening as she was sitting and watching out the window, she saw a mob approaching their home. In her panic, she called out, "Daniel, get your gun and come quickly, the mob is coming!" at this, they turned from her gate and went on down the street. Daniel could have done nothing as he was too ill to rise from his bed.

While they were still at Far West, on 22 December 1838, their last child Jabez was born.

In the spring of 1839, they and the rest of the Saints were driven from their homes in far West. They moved to Pittsfield, Pike County, Illinois.

Here sickness, privation, and want still plagued them, but Daniel never wavered in his faith in the Church.

One time, when all the children were ill, Clarissa was lifting a kettle which somehow tipped and spilled boiling water on her feet. They were scalded and it was feared for some time that she might lose her feet from blood poisoning, but in time they healed.

Daniel had a sister, Charity Ames, who went to Kirtland a year before he did. This sister passed away on 22 June 1839.

The many hardships Clarissa had been called to bear were too much for her frail body. On 12 February 1840, she died and left a young family who needed her greatly. Daniel, who was now alone, had to care for nine year old Harriet, four year old Ruth, and Jabez who was two years old.

The Saints were leaving Pittsfield in great numbers and so Daniel took his three children and went by boat to Nauvoo where they were welcomed into the home of Hyrum Smith. They lived in part of his home until Daniel purchased one hundred sixty acres of virgin soil. It was swampy in some parts and was located eight miles east of the Nauvoo Temple. Daniel's brother-in-law, Ira Ames, his children, and second wife, Sarah, came to live with them. Daniel's burden was lightened by having a woman to care for his children. They lived in a small log cabin.

Daniel and Ira worked hard to get crops planted and a garden to provide food for the table. In the fall they harvested three hundred bushels of wheat which they ground into flour for the winter. There was also plenty of corn to feed the hogs and chickens. A bounteous garden provided well for them during the summer and with ample to store for the winter. That fall they planted twenty acres of wheat.

While living here, little Jabez contracted measles and died in July 1843 at the age of five. He was buried in Nauvoo, but the place is not known.

During the winter of 1843-44, Daniel and Ira went into the nearby woods and cut oak rails with which they fenced the one hundred sixty acres. This kept the animals out and also added to the value of their farm.

One day as Daniel, Harriet, and Ruth were riding along in a wagon (possibly borrowed as Daniel didn't own one), the girls made a request of their father to let them add one of their mother's names to theirs. Daniel greatly approved of the idea and from then on they were called Harriet Amelia and Ruth Clarissa. The girls now felt closer to their mother.

On 28 June 1844, a messenger on horseback rode into the yard of Daniel's farm and gave them the sad news that the Prophet Joseph Smith and his brother, Hyrum, had been martyred in the Carthage Jail and that their bodies would be brought to Nauvoo the following day. He told them about one large fellow in the howling mob who sprang to claim the head of the Prophet after the shooting. It looked as if no one cold stop him, so quick he was -- like a mad animal. At that instant a bright light seemed to make his body numb and so paralyzed that he was utterly helpless. His companions had to carry him away; they seemed glad for the opportunity to make their get-away. With this heartbreaking news, chairs were pushed away from the breakfast table as no one now had any appetite for food.

The following day, all of the family walked the eight miles into Nauvoo where they could view the remains of their beloved Prophet and Hyrum and to attend the funeral. Their only solace was to think that Joseph and Hyrum would have no more suffering to bear. Words could not describe the sorrow the Saints felt in the loss of their leaders.

One of the mourners was Ruth Clarissa Carter Cornia, who gave the following account:

"Those were trying times -- awful scenes! I especially recall the hour of the funeral procession; the playing of the Marshall Band and the roll of the drums. The caskets that held the sacks of sand rather than the bodies of Joseph and Hyrum. God surely helped the friends of those martyred men in keeping their bodies from the mob. Their remains were hidden in a cave, away from those who were seeking the reward that had been offered for their heads. We followed along behind the procession to where the caskets were lowered into the ground and men were kept there to guard until the bodies were taken from the cave and safely buried in a secure place, and until the mob violence had cooled down."

After the funeral, Daniel, Ira, and their families returned to their farm.

It was a sad summer; so many rumors were circulated and actual crimes were being committed around them. They were in attendance at the Nauvoo Temple when the mantle of the Prophet Joseph Smith fell on the shoulders of Brigham Young and he became the new leader of the Church of Jesus Christ of Latter-day Saints. Daniel knew Brigham Young and approved of him; he felt Brigham was called of God for this position.

The following is from JOURNAL OF DISCOURSES, page 12:

At a conference held at Nauvoo on October 6, 1844, Daniel Carter was one of the High Priests selected from the High Priest Quorum to go on a mission, by President Brigham Young. President Young explained the object for which these High Priests were being sent out and informed them that it was not the design to go and tarry six months and then return; but to go and settle down where they could take their families and tarry until the Temple was
built, return and get their endowments, and then return to their families and build up a Stake as large as the Stake of Nauvoo.

At this time, Daniel did not have a wife and so he didn't leave, but continued on at his farm. In the spring of 1845, he gathered a strong force of men and broke more land and planted corn, oats, buckwheat, peas, potatoes, and a vegetable garden. That fall they harvested one thousand bushels of corn, four hundred bushels of wheat, a large quantity of other grains, potatoes, and plentiful garden vegetables.

As yet, neither Daniel nor Ira ad been called to take up arms. they kept close to the farm to guard it and keep out of trouble. Both had already had enough experience carrying arms against the mobs.

They ground their wheat into flour and sold their surplus. they also sold their surplus of other grains. Each of them was now able to buy a yoke of oxen and a wagon. Things were looking better to them now.

On December 23, 1845, in the Nauvoo Temple, Daniel married Sally Sylvia Perry, a daughter of Stephen and Rhody Edwards Perry. On this day, Daniel's first wife, Clarissa was sealed to him. Sally was proxy.

Daniel and his family were driven from Nauvoo in the Nauvoo Exodus. There was no time to sell his farm. They had to pile what few belongings they could on their wagon and leave in a hurry. They camped at a place on the banks of the Mississippi River and from there were driven across Iowa and then the river to Winter Quarters. Conditions were deplorable. An epidemic of canker or diphtheria caused sickness and suffering everywhere.

Here, on December 3, 1846, Sally gave birth to a baby daughter whom they named Mary. Eleven weeks later, on Saturday, February 20, 1847, Sally died from canker. She was buried that same day. Once again Daniel was without a mother for his children. Sally's family took the baby to care for her.

Daniel took Harriet and Ruth and moved to Council Bluffs, Pottawattamie County, Iowa. It was near the little settlement of Kanesville, Iowa, which was named after Colonel Thomas L. Kane, who was not a member of the church. He could do nothing to help them, but he did everything in his power to avoid making any trouble for them.

The following is from the JOURNAL OF DISCOURSES:

January 20, 1848: Daniel Carter was in attendance at the Seventy's Jubilee at the Log Tabernacle, in Miller's Hollow, Kanesville, Pottawatamie County, Iowa. The Jubilee was held five days, from the 16th January to 20th.

A petition was presented for a Post Office for the town and for mail to be delivered twice a week.

While they were living at Council Bluffs, Daniel's oldest daughter, Harriet, met William Henry Lee. They were married on March 11, 1849, by Orson Hyde in the town of Carterville, Iowa. Daniel now had only one child, Ruth living with him.

Many of Daniel's friends had already gone west and so he began to get ready to go to Zion and join the Saints there. His little daughter, Mary, was four years old by now. Her grandparents did not want to part with her.

Daniel felt that with no mother to care for her, the long trek would be too much for her, and so he decided to leave her. She grew up with her mother's family, married Edward Stone, and had a family of eleven children.

Later in life she came to Utah and lived in Ogden; she did not join the church.

Daniel and Ruth joined the Aaron Johnson Company, the third one to leave Iowa that year. They left Kanesville, June 12, 1850. Daniel had two wagons, a team each of horses and oxen, and one cow. He was well prepared and so he and Ruth, who was nearly fourteen years of age, made the journey favorably. The company was captained by Aaron Johnson and Mattie Caldwell.

After a three months' journey, they arrived in Salt Lake, September 12, 1850. Many of the people were very ill. seventeen persons had died and had been buried along the way.

Daniel's daughter, Harriet, her Husband, Henry Lee, and their six months old baby came in another company the same year. For awhile, they made their home in Salt Lake. Daniel and Ruth went to Session's Settlement; the name of which was changed on February 27, 1855, to Bountiful after the city of the same name in the Book of Mormon. The name was suggested by
Bishop John Stoker, who was the first Bishop of North Canyon Ward; Daniel was his Second Counselor.

Session's Settlement was named after Peregrine Sessions, Captain of the first fifty of Captain David Spencer's hundred, who arrived in the valley September 26, 1847. Peregrine went on north of Salt Lake, camped, and established a home. The land proved a good place to feed the three hundred head of cattle this company brought with them. They had one problem and that was guarding the cattle from the Indians.

As the area grew in population, a Stake was organized June 17, 1877, and it was called Davis Stake of Zion. It consisted of Centerville, Kaysville, and Farmington. A few days after the organization of the Stake, the North Canyon ward (or Bountiful) was divided into three wards that were named East Bountiful Ward, West Bountiful Ward, and South Bountiful Ward.

Bountiful, like many early settlements, had its town wall. It was planned that the wall would be fourteen feet high, have a wide base six or seven feet wide, and then it would taper to about four feet at the top. To pay for the wall, each family was assessed an average of around six hundred dollars which was to be paid in two years. This furnished employment for the needy; the project was a success. Years later as the community grew, the wall was torn down.

Each of the early settlers were allowed forty acres of land; Daniel's was adjacent to Peregrine Sessions. Ruth and Daniel's first home on their acreage was one which Daniel built of logs. He fenced the land and soon had it planted with wheat and grains. In addition to his being a 'handy man' , who made the most of his farm implements and helped others with theirs, it was evident that he was a natural horticulturist. He had the best fruit orchard in Bountiful -- many a tree there was budded by him.

The produce from his vegetable garden was so plentiful, he always had much to give away. Flowers were

abundant around his home.

Before the coming of the railroad, it was difficult to get kerosene, and so the main source of light was the candle. Candles were made by putting a piece of string in the center of a candle mold and then pouring in hot beef or mutton tallow or sometimes beeswax. When it hardened, the candles were ready for use. Sometimes, under hasty circumstances or as a last resort, a "bitch" was used; it was a greasy cloth placed in a dish and burned for light. There was great rejoicing when they had the use of coal oil lamps in the home.

On November 9, 1855, Daniel and Mary LeGresley Pill went to President Brigham Young's office in Salt Lake City, where Mary was sealed for eternity to her first husband, Alfred John James Pill, who was no longer living. After the sealing, President Young married Daniel and Mary for time. Mary was the daughter of John and Victoria Arsene DuFresne LeGresley. She was born March 26, 1826, at Isle of Jersey, England. It is the opinion of the writer that possibly Mary crossed the plains in the same company as Rachel Crampon Foster in 1855. Mary's husband is listed as having died at Mormon Grove in 1855; the company left Mormon Grove at that time to cross the plains. It is also possible that Daniel met Mary through his mother-in-law, Rachel.

The following is taken from Heart Throbs of the West, 1948, Vol. 8, page 41, "Clothing I Love":

A white lace cape, worn during the 1850's and 1860's as a summer wrap over a fine silk dress, was originally the property of Mrs. Mary Carter of East Bountiful, Utah. It was part of her trousseau when, as Mary LeGresley, she became the bride in Jersey Isle, of a very fine young man named Alfred John James Pill. He died while they were on their way to Utah. The cape was part of the clothing Mary brought with her. The wrap is shaped like a cape in back, but the front is made of two long straight panels. Around the edge is a ruffle of lace, probably homemade. Above the edge is a border, which is a wonder in workmanship. It is of finest white muslin, cut out in beautiful design, and appliqued to the net by thousands of fine stitches.

It certainly attests to the artistic skill of the designer and maker. The cape is now the property of Mrs. Elizabeth S. Wilcox, as a gift from her friend and relative, Mrs. Mary Carter.

On May 2, 1856, Daniel took as his fourth wife, Cordelia Harriet Hotchkiss, who was born February 17, 1808 at Bethany, New Haven, Connecticut, to Thaddeus and Harriet Ball Hotchkiss. Cordelia was forty-eight years old when she and Daniel were married; she lived to the golden age of 95 years.

Daniel and Cordelia were married and sealed in the Endowment House. Also that day, Daniel's daughter Ruth, was married to Peter Cornia (Cournoyer); and so as a result of a double wedding that 2 May, Daniel gained a wife and a new son-in-law.

I remember grandmother, Cordelia. She was a small woman, cheerful and always busy. We would visit her at the stone home and I well recall the racks of fruit drying in the yard near the house. Because I was named after her, she was a special person to me; but I was glad that the name was shortened for me.

Cordelia lived sixteen years after Daniel's death, 10 April 1887. Only two months later, Ruth's husband, Peter, died. Ruth came and made her home with Cordelia until she passed away September 8, 1903. The property then belonged to Ruth.

The aforementioned stone home was a beautiful two-story dwelling that Daniel built on his farm. In the June 13, 1860 newspaper, the following appeared:

The new stone home at Bountiful, built by Daniel Carter, is a neat, substantial, good looking building, and will resist the action of the corroding tooth of time better than those built of wood or unburnt bricks.

At the date of this writing, 1976, the stone house is one hundred sixteen years old and is still being used as a home.

In 1864, he built a second home; it was located on the main road in Bountiful. It was one of the first brick homes in Bountiful and one of the prettiest in town. The home was built for Mary, who lived there until she passes away in 1908 at the age of 82. In the latter years, Mary's sister lived with her. I remember going with my mother to see Aunt Mary, as she was called, and her sister. We would sit in the front parlor and they would have their visit. Mary's brick home stood on the main street in bountiful; about 1967 a place of business was built in front of it.

Daniel was active in Church and civic affairs. The following notes were taken from Bountiful records of the L.D.S. Church Journal of History:

Daniel Carter made a member of the Grand Jury, --March 1863. July 1863, Daniel Carter called to be a judge at the Farmington County Fair of fruits and flowers. He continued on in this position for many years. December 1868, he was made treasurer of the co-operative Silk Producing Society.

March 1868, he was a member of the Bountiful Co-op Institution. He was one of the Board of Directors.

On October 7, 1870 at Willow Island, two hundred fifty miles west of Omaha, Elder Edward Stevenson wrote that a company of Elders were at that point and were ready to start homeward. They were short of means and had accepted a kind offer from the Union Pacific Railroad to travel at lower fares and at a slower rate of speed (freight cars.) Daniel Carter was one of the group. He arrived in Bountiful March 28, 1870.

The following is an account of Daniel's death:

On Friday, April 10, 1887, an old and respected resident of Bountiful, Davis County, passed away peacefully at his home, surrounded by his family and nearest friends, at the honorable age of 83 years, 4 months and 18 days. Brother Carter was born in Benson, Rutland County, Vermont August 28, 1803. He was the son of Jabez Carter and Rebecca Doud. He was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints by his cousin, John S. Carter, in December 1833, while still living in his native State. His father, who was a widower, joined the Church at the same time. He went to Kirtland in 1836, and was with the Saints in their migration to Missouri, and thence to Nauvoo, and afterwards to Winter Quarters. His first wife, Clarissa Foster, died February 20, 1840, at the age of 26 years. He remained a widower until 1845, when he married Sally Perry, who died in 1847.

He emigrated to Utah in 1850 and located in bountiful and was for several years a Counselor to Bishop John Stoker. His two wives survive him. He also leaves two daughters, 25 grandchildren, and 27 great grandchildren.

Funeral was held in the Bountiful Tabernacle on Sunday, April 12th.

Speakers were Charles W. Stayner, Matthew T.Cowley, Arthur Stayner, and Henry Rampton. Burial in Bountiful Cemetery, Sunday, April 12, 1887."

Daniel's eldest daughter, Harriet Amelia Carter, who married William Henry Lee, lived most of her life in Woodruff, Rich County, Utah. She died there on January 21, 1894. Her body was brought to Bountiful and buried in the Bountiful Cemetery.

My grandmother, Ruth Clarissa Carter, who married Peter Cornia, also lived in Woodruff; she went there in 1871. After her husband died in 1887, she returned to Bountiful and was buried there. And thus Daniel and his

daughters are together again in their last resting place on earth. The husbands of Harriet and Ruth were buried in the Woodruff Cemetery.

My mother, Clarissa Amelia Cornia Putnam, and my father, Savannah W. Clarke Putnam are buried in the Bountiful Cemetery; and when my call comes, I will join them there. This thought is consoling to me.

I dedicated this history to my dear daughter, Clarissa J. Benson, who has been so willing to help me write the histories of my departed loved ones. When her call comes, she, too, will join us in Bountiful.

Delia Putnam Montgomery
March 6, 1976

(If Daniel Carter kept a diary, it was not available when I decided to write a history on him. This information was gathered from L.D.S. Church records and stories from family sources.)

•_TMPLT:
•FIELD:
•Name: Page 1
•_TMPLT:
•FIELD:
•Name: Page 2
•Birth: 28 AUG 1803 in Benson, Rutland, Vermont
•Death: 10 APR 1887 in Bountiful, Davis, Utah
•Burial: 11 APR 1887 Bountiful, Davis, Utah
•Ancestral File #: 3KK5-V6

Sources: 1.Abbrev: Ancestral File (TM)
Title: The Church of Jesus Christ of Latter-day Saints, Ancestral File (TM). June 1998 (c), data as of 5 JAN 1998une 1998 (c), data as of 5 JAN 1998.
Name: Footnoteune 1998 (c), data as of 5 JAN 1998
Name: ShortFootnote
Name: Bibliographyune 1998 (c), data as of 5 JAN 1998.
Repository: Name: Family History Library
Salt Lake City, UT 84150 USA
Repository: Name: Family History Library
Salt Lake City, UT 84150 USA
2.Abbrev: LDS Historical database by Vern Taylor
Title: LDS Historical database compiled by Vern Taylor Dec 2003
http://wc.rootsweb.ancestry.com/cgi-bin/igm.cgi?op=GET&db=ldshistorical&id=I1
http://wc.rootsweb.ancestry.com/cgi-bin/igm.cgi?op=GET&db=ldshistorical&id=I1
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Name: ShortFootnote
Name: Bibliography
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Clarissa Amelia's Daughters Honor Her

Clarissa Amelia Foster didn’t live long enough to start the trek west with the Saints.

She had married Daniel Carter in Vermont where they joined the Church.
In Nauvoo they helped build the temple and were called to move to settle in Far West.
There, Daniel built and hid a wooden casket in case any of his family should need it.

One evening when Daniel was delirious with the cholera, Clarissa heard mobsters in their street. She watched from the house as the angry men stood at the Carter’s gate, then turned and continued down the street. That was indeed a protective miracle.

After the move to Illinois, all the children fell ill. In caring for them, Clarissa spilled scalding water on her feet. She came close to having to have them amputated. Then at age 28, in her weakened state, Clarissa Amelia Foster Carter passed away, leaving two daughters and their one living son. The little boy, Jabez, later succumbed to measles and died.

Family legend has it that one day while driving in a wagon near Nauvoo, Daniel’s two daughters made a request. They both desired to add one of their mother’s names to theirs so as to remember and honor her. So my 4th-great-grandmother, Harriet, became Harriet Amelia Carter. Her sister, Ruth, became Ruth Clarissa Carter. Their mother had not done any one great thing. She did not cross the plains with her family. She was cherished and loved because of her obedience and faith. She simply followed the Lord’s plan for her, including lovingly taking care of her family.

This story of Clarissa Amelia Foster Carter reminds me that not all pioneers trekked west.

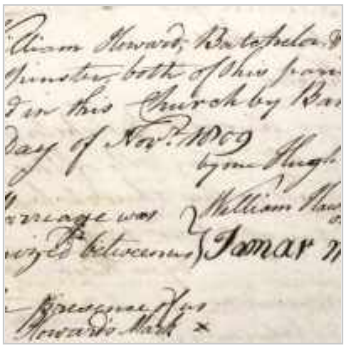
We too can be pioneers, in a sense, everyday. As we live obediently and faithfully, we complete our own trek through this life.

Source: "Daniel Carter" by Delia Putnam Montgomery

24. Great-great-grandfather LL94-7HX

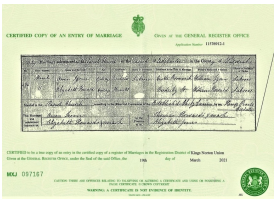
William Howard

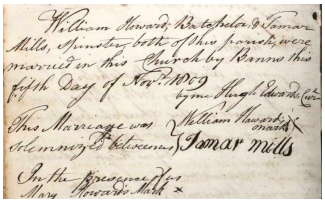
1784-1869

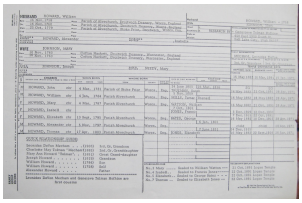


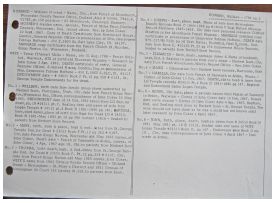
William Howard was born on 4 January 1784 in Alvechurch, Worcestershire, England, United Kingdom and died on 10 February 1869 in Birmingham, Warwickshire, England, United Kingdom. William Howard was married to Tamar Mills.

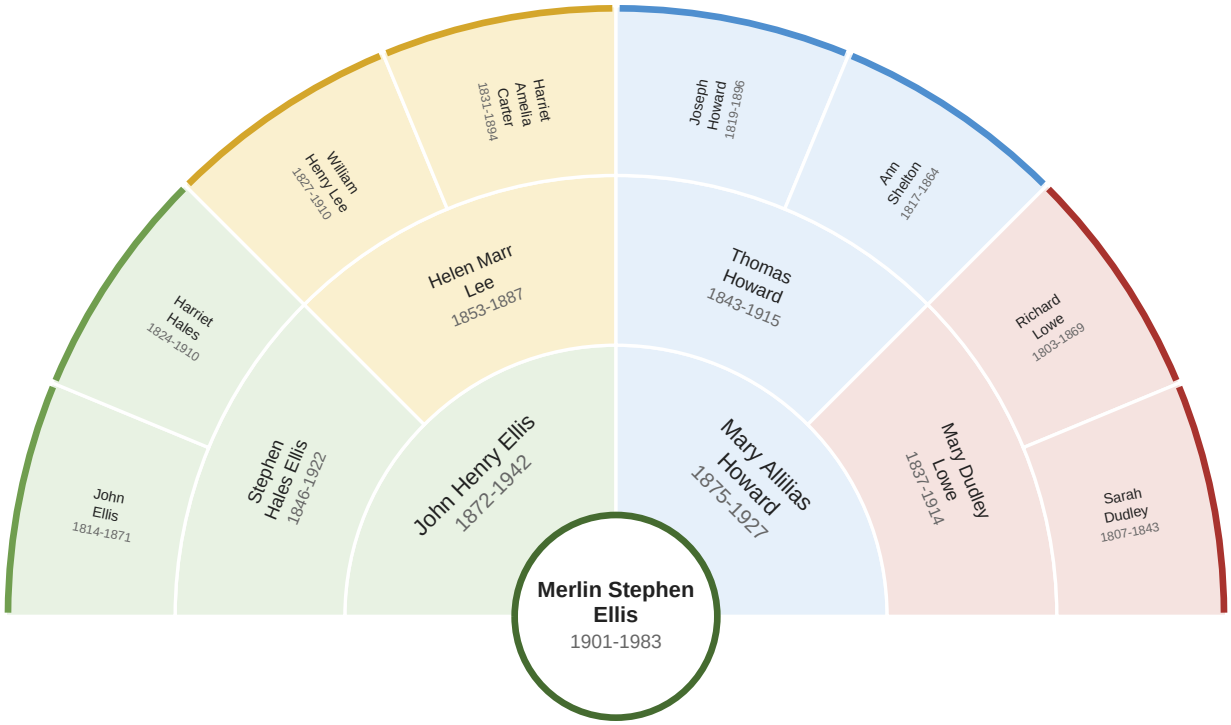
William Howard 1784-1869
Joseph Howard 1819-1896
Thomas Howard 1843-1915
Mary Allilias Howard 1875-1927
Merlin Stephen Ellis 1901-1983











LIFE JOURNEY

William Howard

1784-1869

Known places and dated events recorded in FamilySearch



TIMELINE

1 **4 January 1784**
Birth
Alvechurch, England, Great Britain

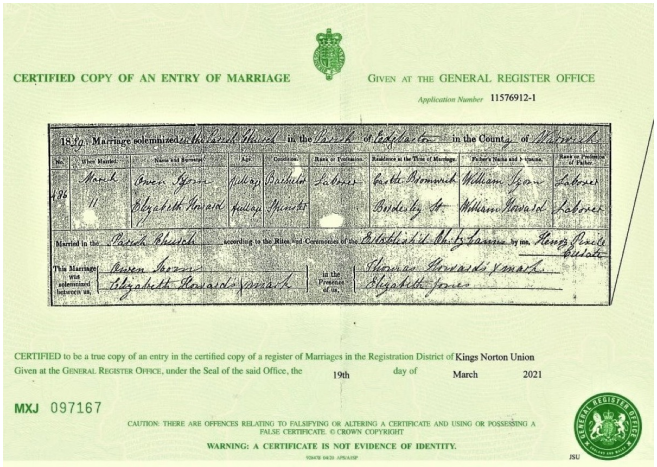
2 **4 January 1784**
Christening
Alvechurch, England, United Kingdom

3 **1841**
Residence
Solihull, England, United Kingdom

4 **1851**
Residence
Yardley, Warwickshire, England

5 **10 February 1869**
Death
Birmingham, England, United Kingdom

6 **February 1869**
Burial
Yardley, England, United Kingdom



CERTIFIED COPY OF AN ENTRY OF MARRIAGE

GIVEN AT THE GENERAL REGISTER OFFICE

Application Number 11576912-1

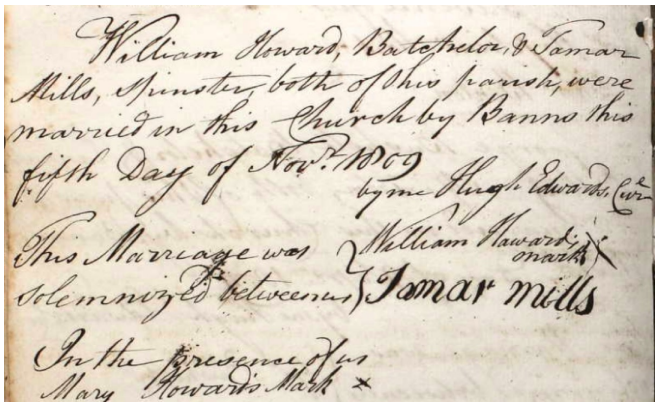
CERTIFIED to be a true copy of an entry in the certified copy of a register of Marriages in the Registration District of Kings Norton Union
Given at the GENERAL REGISTER OFFICE, under the Seal of the said Office, the 19th day of March 2021

MXJ 097167

CAUTION: THERE ARE OFFENCES RELATING TO FALSIFYING OR ALTERING A CERTIFICATE AND USING OR POSSESSING A FALSE CERTIFICATE. © CROWN COPYRIGHT

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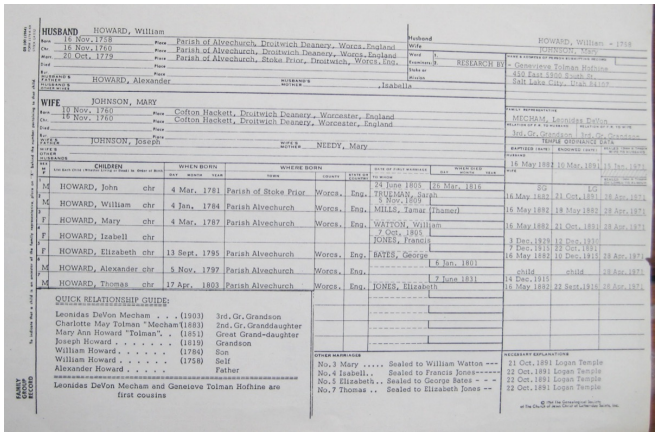
Owen Isom Marriage 1839



William Howard, Batchelor, & Tamar Mills, Spinster both of this parish, were married in this Church by Banns this fifth Day of Nov.r 1809 by me Hugh Edwards, Curate

This Marriage was solemnized between us William Howard mark X Tamar Mills

In the Presence of us Mary Howards Mark X



HUSBAND HOWARD, William
Born 16 Nov. 1758 Place Parish of Alvechurch, Droitwich Deanery, Worcs. England
Chr. 16 Nov. 1760 Place Parish of Alvechurch, Droitwich Deanery, Worcs. England
Marr. 20 Oct. 1779 Place Parish of Alvechurch, Stoke Prior, Droitwich, Worcs. Eng.
Died Place
FATHER'S NAME HOWARD, Alexander MOTHER'S MAIDEN NAME Isabella

WIFE JOHNSON, MARY
Born 10 Nov. 1760 Place Cofton Hackett, Droitwich Deanery, Worcester, England
Chr. 16 Nov. 1760 Place Cofton Hackett, Droitwich Deanery, Worcester, England
Died Place
FATHER'S NAME JOHNSON, Joseph MOTHER'S MAIDEN NAME NEEDY, Mary

CHILDREN	SEX	WHEN BORN	WHERE BORN			DATE OF FIRST MARRIAGE	WHEN DIED
HOWARD, John chr	M	4 Mar. 1781	Parish of Stoke Prior	Worcs.	Eng.	24 June 1805 TRUEMAN, Sarah	26 Mar. 1816
HOWARD, William chr	M	4 Jan. 1784	Parish Alvechurch	Worcs.	Eng.	5 Nov. 1809 MILLS, Tamar (Tamer)	
HOWARD, Mary chr	F	4 Mar. 1787	Parish Alvechurch	Worcs.	Eng.	WATTON, William	
HOWARD, Izabell chr	F					7 Oct. 1801 JONES, Francis	
HOWARD, Elizabeth chr	F	13 Sept. 1795	Parish Alvechurch	Worcs.	Eng.	BATES, George	
HOWARD, Alexander chr	M	5 Nov. 1797	Parish Alvechurch	Worcs.	Eng.		6 Jan. 1801
HOWARD, Thomas chr	M	17 Apr. 1803	Parish Alvechurch	Worcs.	Eng.	JONES, Elizabeth	7 June 1831

QUICK RELATIONSHIP GUIDE:

Leonidas DeVon Mecham . . .	(1903)	3rd. Gr. Grandson
Charlotte May Tolman "Mecham"	(1883)	2nd. Gr. Granddaughter
Mary Ann Howard "Tolman". .	(1851)	Great Grand-daughter
Joseph Howard	(1819)	Grandson
William Howard.	(1784)	Son
William Howard	(1758)	Self
Alexander Howard		Father

Leonidas DeVon Mecham and Geneieve Tolman Hofhine are first cousins

OTHER MARRIAGES
No.3 Mary ..... Sealed to William Watton ---
No.4 Isabell.. Sealed to Francis Jones-------
No.5 Elizabeth.. Sealed to George Bates - - -
No.7 Thomas .. Sealed to Elizabeth Jones --

RESEARCH BY
Genevieve Tolman Hofhine
450 East 3300 South St.
Salt Lake City, Utah 84107

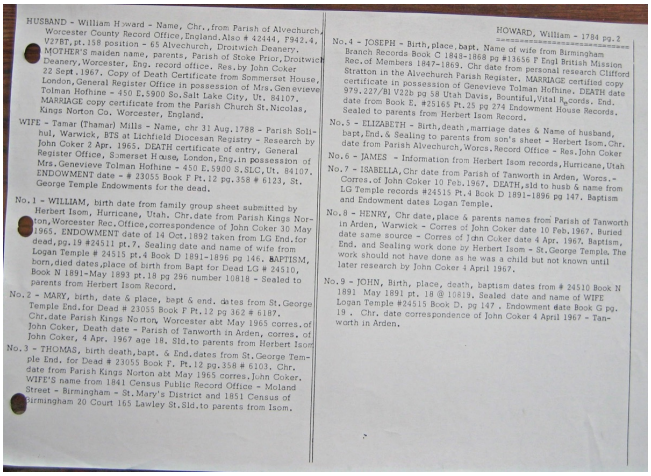
MECHAM, Leonidas DeVon
3rd. Gr. Grandson

ORDINANCE	DATE	TEMPLE
BAPTISED (WAIT)	16 May 1882	10 Mar. 1891
ENDOWED (WAIT)	16 May 1882	15 Jan. 1973
SEALED	16 May 1882	10 Mar. 1891

		80	LG
16 May 1882	21 Oct. 1891	16 Apr. 1971	
16 May 1882	18 May 1892	28 Apr. 1971	
16 May 1882	21 Oct. 1891	28 Apr. 1971	
3 Dec. 1970	12 Dec. 1930		
7 Dec. 1915	22 Oct. 1891		
16 May 1882	10 Dec. 1915	28 Apr. 1971	
child	child	28 Apr. 1971	
14 Dec. 1915			
16 May 1882	22 Sept. 1916	20 Apr. 1971	

NECESSARY EXPLANATIONS
21 Oct. 1891 Logan Temple
22 Oct. 1891 Logan Temple
22 Oct. 1891 Logan Temple
22 Oct. 1891 Logan Temple

Willem Howard and Mary Johnson family



HUSBAND - William Howard - Name, Chr., from Parish of Alvechurch, Worcester County Record Office, England. Also # 42444, F942.4, V27BT, pt.158 position - 65 Alvechurch, Droitwich Deanery, Deanery, Worcester, Eng. record office. Res. by John Coker 22 Sept. 1967. Copy of Death Certificate from Sommerset House, London, General Register Office in possession of Mrs. Genevieve Tolman Hofhine - 450 E.5900 So. Salt Lake City, Ut. 84107. MARRIAGE copy certificate from the Parish Church St. Nicolas, Kings Norton Co. Worcester, England.

WIFE - Tamar (Thamar) Mills - Name, chr 31 Aug. 1788 - Parish Solihul, Warwick, BTS at Lichfield Diocesan Registry - Research by John Coker 2 Apr. 1965. DEATH certificate of entry, General Register Office, Somerset House, London, Eng. in possession of Mrs. Genevieve Tolman Hofhine - 450 E.5900 S.SLC, Ut. 84107. ENDOWMENT date - # 23055 Book F Pt.12 pg.358 # 6123, St. George Temple Endowments for the dead.

No.1 - WILLIAM, birth date from family group sheet submitted by Herbert Isom, Hurricane, Utah. Chr. date from Parish Kings Norton, Worcester Rec. Office, correspondence of John Coker 30 May 1965. ENDOWMENT date of 14 Oct. 1892 taken from LG End. for dead, pg.19 #24511 pt.7. Sealing date and name of wife from Logan Temple # 24515 pt.4 Book D 1891-1896 pg 146. BAPTISM, born, died dates, place of birth from Bapt for Dead LG # 24510, Book N 1891-May 1893 pt.18 pg 296 number 10818 - Sealed to parents from Herbert Isom Record.

No.2 - MARY, birth, date & place, bapt & end. dates from St. George Temple End. for Dead # 23055 Book F Pt.12 pg 362 # 6187. Chr. date Parish Kings Norton, Worcester abt May 1965 corres. of John Coker, Death date - Parish of Tanworth in Arden, corres. of John Coker, 4 Apr. 1967 age 18. Sld. to parents from Herbert Isom

No.3 - THOMAS, birth death, bapt. & End. dates from St. George Temple End. for Dead # 23055 Book F. Pt.12 pg.358 # 6103. Chr. date from Parish Kings Norton abt May 1965 corres. John Coker. WIFE'S name from 1841 Census Public Record Office - Moland Street - Birmingham - St. Mary's District and 1851 Census of Birmingham 20 Court 165 Lawley St. Sld. to parents from Isom.

HOWARD, William - 1784 pg.2

No.4 - JOSEPH - Birth, place, bapt. Name of wife from Birmingham Rec. of Members 1847-1869. Chr date from personal research Clifford Stratton in the Alvechurch Parish Register. MARRIAGE certified copy 979.227/B1 V22b pg 58 Utah Davis, Bountiful, Vital Records. End. date from Book F. #25165 Pt.25 pg 274 Endowment House Records. Sealed to parents from Herbert Isom Record.

No.5 - ELIZABETH - Birth, death, marriage dates & Name of husband, bapt, End. & Sealing to parents from son's sheet - Herbert Isom. Chr. date from Parish Alvechurch, Worcs. Record Office - Res. John Coker

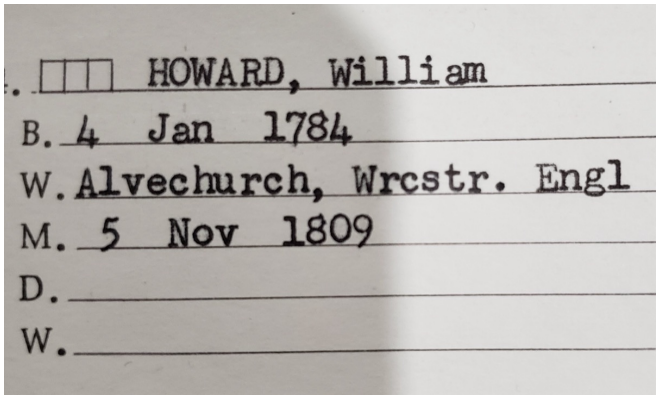
No.6 - JAMES - Information from Herbert Isom records, Hurricane, Utah

No.7 - ISABELLA, Chr date from Parish of Tanworth in Arden, Worcs. - Corres. of John Coker 10 Feb. 1967. DEATH, sld to husb & name from LG Temple records #24515 Pt.4 Book D 1891-1896 pg 147. Baptism and Endowment dates Logan Temple.

No.8 - HENRY, Chr date, place & parents names from Parish of Tanworth in Arden, Warwick - Corres of John Coker date 10 Feb. 1967. Buried date same source - Corres of John Coker date 4 Apr. 1967. Baptism, End. and Sealing work done by Herbert Isom - St. George Temple. The work should not have done as he was a child but not known until later research by John Coker 4 April 1967.

No.9 - JOHN, Birth, place, death, baptism dates from # 24510 Book N 1891 May 1891 pt. 18 @ 10819. Sealed date and name of WIFE Logan Temple #24515 Book D. pg 147. Endowment date Book G pg. 19. Chr. date correspondence of John Coker 4 April 1967 - Tanworth in Arden.

Willem Howard and Tamer Mills and family



HOWARD, William
B. 4 Jan 1784
W. Alvechurch, Wrcstr. Engl
M. 5 Nov 1809
D.
W.

Owen Isam History as gathered by his great granddaughter, Hortense Spendlove Bradshaw

Owen Isom History
as gathered by his great granddaughter,
Hortense Spendlove Bradshaw

Owen Isom was born May 2, 1813, in Greatworth, England. The son of William Isom and Elizabeth Austin. His father died while Owen was quite a small boy. His mother also died when he was only four years old. She just have died from a goiter for she choked to death.
The oldest child left was a girl by the name of Sarah. She was but twelve years old. There were four boys; Samuel, George, Owen and William. (Note: According to temple records there were two children Older than Sarah, Richard being five years older and John three years older.) Sarah took care of the family of four boys and herself and raised them in England where bread was scarce and work was hard. Their home was on Renthum Street.
Sister Sarah did not marry until her four brothers were married, then in later years she married a well to do carpenter. Owen could never speak of his sister but what he would cry. He always said that she was one of the best women that ever lived.
Elizabeth Howard was born Sept. 13, 1821 in Birmingham England, the daughter of William Howard and Tamar Mills. She went to work in the factories when quite a young girl. It was the custom to sign a contract to work for a year in order to keep the job. While working there she met Owen Isom and he started courting her, but it was against the rules to hire married women so six months before the contract was up they were married in secret, March 11, 1838 in Birmingham, England. She went on living at home and Owen lived at his father's home, and continued to court her until the year was up, then they went to live by themselves.
Owen made a comfortable living for his family. He always had a little money. They had a family of eight children while in England. There was William, Mary, George, Samuel, Alfred, Sarah, Elizabeth, Joseph Hyrum and Fredrick Heber. They had joined the Church of Jesus Christ of Latter-day Saints and Owen was presiding elder of that district.
While in England, two sons died Alfred and Joseph Hyrum. The family decided to immigrate to America. Their two oldest children William and Mary having good jobs. William as a brass founder and Mary a glove maker, decided to stay in England another year to earn money to pay their way to America.
On the seventh day of May 1860 Owen Isom left his home in 'Birmingham and went to Liverpool. They sailed in Wm. Tapcots company. The captain of the ship was Mr. Bell. He was a fine gentleman, and was very kind to our people. There were one thousand passengers aboard this sailing vessel. They set sail May 8, 1860 on Samuel's 11th birthday. They were five weeks on the ocean. All were seasick but Owen and he had to do the cooking and take care of the rest of the family.
While on the ship smallpox broke out. None of the family took it but the baby, Fredrick Heber. He was very sick. The pox did not come out on him. Elizabeth sat and held her baby for three weeks and held his eyes shut. As soon as possible after landing they got a doctor. He told them to bathe the baby, which they did, but it proved to be the worst thing they could have done for the baby died right after the bath.
When the ship reached the quarantine area there were still two or three Danish people aboard who had the small pox. Therefore they were not permitted to land. The sick were taken to Blackwell or Mare Island between New York and Brooklyn. Then the rest were permitted to land at Castle Garden, a place prepared for the reception of emigrants, where they could remain a day to two until they could find more suitable quarters. Most of the company being bound for Salt Lake, continued their journey by rail.
Owen Isom with some thirty or forty other families made their destination New York, where they remained for a

while to obtain means to enable them to continue their journey. They were kindly taken in charge by some of the brethren of the Williamsburg Branch who assisted them in locating themselves and also in finding employment. Although they were strangers to them, they were brothers and sisters indeed.

Owen Isom and his two sons, George and Samuel soon found employment at Stephen's Harness Military Equipment Factory, New York. After residing at Williamsburg a few months they moved to a little village called Astoria further up the East River. They continued to work at the same place. They had a ride of six miles night and morning up the East River.

In the spring of 1861 their son and daughter William and Mary who had remained in England arrived in New York. William had married previous to leaving England. His wife's name was Katharine Woolfe. They stopped a short time, William wanting to stay, then continued their journey to Salt Lake City.

Owen and his two sons had now become accustomed to the use of the awl and needles and were enabled to earn good wages. They worked by the piece and when working upon good work they sometimes earned nine or ten dollars a week. Although when working upon skate straps at one and one half cents per dozen they could not earn more than seventy-five cents a day. But taking good and bad times together they were enabled to lay by means to immigrate.

In August 6, 1861 a little baby boy was born to them at Middletown. They named him Franklin Howard Isom. In the spring of 1862, a few weeks previous to the general immigration of the Saints for Salt Lake City, they moved back to Williamsburg. In the month of May they left with the saints for Salt Lake. They did not have much time to note the scenery along the road, for as soon as they reached the terminus of one railroad, they were transferred to another, until they reached the city of Chicago. While traveling on the railroad they passed through thousands of acres of lovely grain. Owen wanted to stop there, but his wife Elizabeth said, "No we started for Utah, and there is where I am going. If you want to stop here alright, but I and the children are going to Utah."

One incident that happened to them while on their railroad journey will show the thought of our enemies. They were traveling upon the Chicago Burlington and Quincy Railroad. Mormons seemed to enrage the engineer very much. He said he would drive the Mormons to hell and used considerable abusive language. He did his best to carry out his threats. He drove at a great rate, going a mile per minute. Before reaching Quincy, either through friction or a spark from the engine, one of the freight cars caught fire. Instead of allowing the brethren to take out the freight while the fire was in its infancy, the engineer had the other cars uncoupled and drove the engine with the burning car attached at a very rapid rate, causing the flames to gain full control insomuch that upon reaching the station, some six miles from where the fire was first noticed, the car was thrown from the track a mass of ruins.

Owen Isom lost most everything he had. The affair was afterward investigated. The engineer lost both character and situation. The loss of property was reimbursed about 30%. They now continued their journey to the railroad terminus of St. Joseph. There they had to take a boat.

There were too many immigrants for the boat and some had to wait for the return boat. Owen's family was among that number. Their quarters at St. Joseph during their three day stay was not the most pleasant, but provisions were very cheap, so they managed to put up with them.

They embarked and traveled to what was then the head of Navigater, or Florence Neb. Here they pitched their tents for about one month. While camped here they were visited by a terrible storm. For a while they were compelled to hold to their tent poles. In spite of their efforts many tents were blown down. Two brethren were killed by lightening and the immigration agent Joseph Young was severely hurt by a wagon being blown over upon him.

At length, all preparation being completed, they continued their journey, traveling to the Elk Horn River. They had an occasional day of rest to repair wagons, shoe oxen, and wash their clothes. They continued their journey through the fertile plains of Nebraska, their oxen enjoying its lovely pastures. They were loaded so heavily, all were compelled to walk except the mother and baby. They had the privilege of riding in no great

amount of comfort upon the load. The journey gave them all an appetite that made them ever ready for their meals.

As they approached the Rocky Mts., the face of the country changed rapidly in appearance. The pleasant prairie no longer cheered the eyes or refreshed the oxen with their luscious herbs. Sage plains, stretches of sand, barren wastes and rocky steeps were now the characteristic of the country.

Their oxen began to lose strength and flesh and upon reaching Green River, Owen was compelled to sell one yoke of oxen on account of their poor condition and buy one that had not suffered from fatigue of a march across the plains. Many others were compelled to do likewise.

Cold nights and mornings now began to warn them of the near approach of winter. A slight covering of snow at the South Pass caused them to feel a desire to reach their destination and find an abode to shelter them from the coming winter.

At the Weber River they were met by their son, William, who had proceeded them the year before. They were very much pleased to see him. And at a point so near their journey's end that it made them feel at home.

In Parley Canyon they lost an oxen for a length of time. They almost gave him up and the train moved on, but upon ascending a high hill overlooking the canyon they could see him in a dense growth of willows. They descended in haste and driving him to camp followed the teams, but did not again overtake them until they arrived at the camp ground in Salt Lake City.

They supposed Salt Lake to be their destination, but as a home was what they wanted and as it was easier for poor people to make one from the elements in a new country where land could be had for the fencing, they decided to continue to move southward. They stayed in the vicinity of Salt Lake City for ten days, then Owen Isom, his two sons George and William, and William's wife started for their intended home in Southern Utah, or Dixie. In company with them were George Taurston and family. The mother Elizabeth, Samuel, Sarah, and Frank, the baby, stayed in Salt Lake City at the home their son-in-law Smith Thurston, Mary's husband. Mary was married after arriving in Salt Lake the year before. Elizabeth Isom had had a little experience in home nursing in England, and she decided to stay in Salt Lake City a few months with Mary who was expecting to be confined.

During the ten-day stay in Salt Lake they got their first experience in running a cane mill at Bishop Smith's at Centerville. At the end of the ten days, Owen and his two sons and William's wife started for their intended home in Dixie. Their journey southward was a more wearisome march then crossing the plains. For in addition to being on foot they drove thirteen head of cows and young stock for George Thurston.

Upon arriving Ash Creek in Washington C…then Kane Co., they camped. Owen, George and Katherine keeping camp while William and George Thurston went to St. George with the view of seeing the country, before deciding where to settle. William saw while on this trip Sextus E. Johnson with whom he had previously traveled across the plains. He gave such a glowing account of the Rio Virgin country that they decided to move to Virgin.

They broke camp and traveled to Virgin City, arriving there toward evening late in Dec. 1862, just a few days before Christmas. They had no home, nor relatives to go to so they again pitched their tent, on Sextus Johnson's lot. They went to work to locate a lot of their own and finally located upon a lot in the north east corner of town, a very unpromising place. A barren sandy piece of land, with the surface washed with the rain until considerably gulled, near to and overlooking the changing channel of the Rio Virgin River. They had no means to purchase land, so had to take such as could be obtained without cost other than labor.

The first three weeks they directed their time in building a rock walled and rock floored dugout using cottonwood logs for the gables and roof timbers, covering with a sort of thatch of cottonwood brush laid from ridge to eaves, upon the cross timbers, then upon the brush was laid covering of pressed cane or hagus and then finished off with a coat of earth.

They next took up a farm of six acres of the public land situated on North Creek about three miles north of Virgin or our home. They had to grub the brush, fence, dig a ditch to carry water to it and work for their living

while doing it. It was rather hard for them, not being accustomed to any but the life and labor of a manufacturing district. Although they were never very well off, still their circumstances enabled them to live well and clothe themselves comfortable. About this time, 1863, they decided to build a dugout nearer their farm on North Creek, having sold the one in Virgin.

In the spring of 1864 Elizabeth Isom and the remainder of the family arrived at their Dixie home, all very glad of the reuniting of the family. Their first years were their years of trials in Dixie. Mother Isom would gather the pigweed, cook it in a large kettle till tender, then empty and press in a vessel, and when cold she would cut it in slices as a loaf of bread, sometimes with salt. One day, father Isom was very hungry. He wanted something different than greens.

He said, “I wish you would make some cane-seed dumplings.”

She said, “You could not eat them if I did.”

“Oh yes, I could.” he answered.

She made the dumplings, but as she had said, he could not eat them. He told her to put them away. He believed they would be better cold.

They continued to labor on their farm and by industry and perseverance over-came the difficulties that surrounded them, and were enabled to raise a crop equal to any raised by their neighbors.

By this time their clothing was mostly used up and they had not the wherewith to buy more so mother Isom, although unaccustomed to spin or weave, took the situation in hand. Father Isom bought a spinning wheel and loom. They were very industrious and by continual labor were granted with comparative comfort.

Father Isom, at times became very discouraged, when he would look upon the boys in their dilapidated garments, knowing that he was unable to clothe and feed them as they used to be. At all such times mother would comfort him with the assurance that better times would surely come if they persevered. She would remind him that they were in a new country with little to go on but their own labor.

While hauling the fencing for the farm, William and George were after a load of cottonwood in the creek bottom. While crossing the creek their only yoke of oxen mired down. After unyoking the team, one of the oxen struggled and got out himself, but the other was pulled out with the assistance of two yoke of oxen belonging to a neighbor. This was the ruin of their team. For a year or more the one pulled out was unable to walk. They labored with feeding and supporting him in a frame for a week without signs of recovery. A heavy rain in the mountains caused a flood in the creek, washing down both ox and frame. Father Isom concluded it was a hopeless case so he killed the ox. They now had to hire and get along with as little teamwork as possible.

One evening they were going in to supper, it being prepared and spread upon the board. The roof to the dugout, their home, gave away, leaving them supperless and without shelter for the night. Instead of regretting their loss they were thankful that they escaped death, for they would have been injured severely had they not be outside. Instead of taking supper, they took their shovels and spades and went to work cleaning away the debris, working until they had cleaned out the earth and brush, taking no rest until their home was re-roofed.

They continued to labor on the farm and as opportunity offered they worked for cows. By so doing they were enabled to live much better year by year adding to the comforts of home, and improving their home surroundings.

In the winter of 1866, the Indians caused considerable panic among the settlers of Southern Utah. The people in Long Valley and Kanab were compelled to vacate their homes and move into the neighboring settlements. Previous to moving several were killed and much stock stolen. For a time it was ordered by General Erastus Snow, that there should be only six settlements below the rim of the basin: Rockville, Toquerville, Harrisburg, Washington, and St. Georgeand the Clara. As the settlement of Mt. Dell numbered only three or four families, father Isom prepared to move to Toquerville. In fact he had moved over a lumber shack and was about to buy a lot when the news came for them to fort at Virgin. Father Isom sold the shanty, he had moved, and moved to Virgin, making a shade with cottonwood boughs and using the wagon bed as their home, until George and Samuel could haul pinion poles to make them a house suitable to live in until the time they would be permitted

to return to their home at Mountain Dell. All the time they were not working on the farm, they spent in hauling timber and building their house to make it more comfortable, until the spring of 1868 when they moved back to Mt. Dell, very glad to get back to be nearer their farm.

On the 12th of July 1869 George was married to Alice Parker in Salt Lake City.

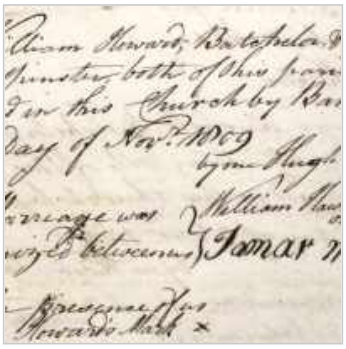
At one time father Isom took very sick. He could not do any farm work and the grain was ready to harvest so mother Isom went into the field and cut the grain and threshed it. There was twenty-five bushels. They loaned twelve bushels and lived on the other thirteen.

Owen Isom died Apr. 26, 1884 at the age of seventy years.

25. Great-great-grandmother LLQS-X63

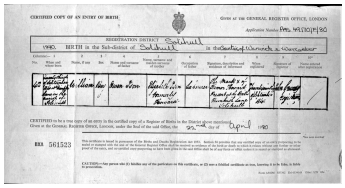
Tamar Mills

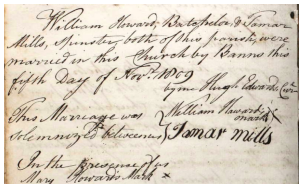
1788-1869

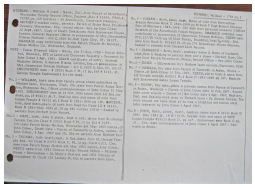


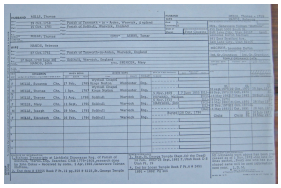
Tamar Mills was born on 13 August 1788 in Solihull, Warwickshire, England, United Kingdom and died on 7 June 1869 in Solihull, Warwickshire, England, United Kingdom. Tamar Mills was married to William Howard.

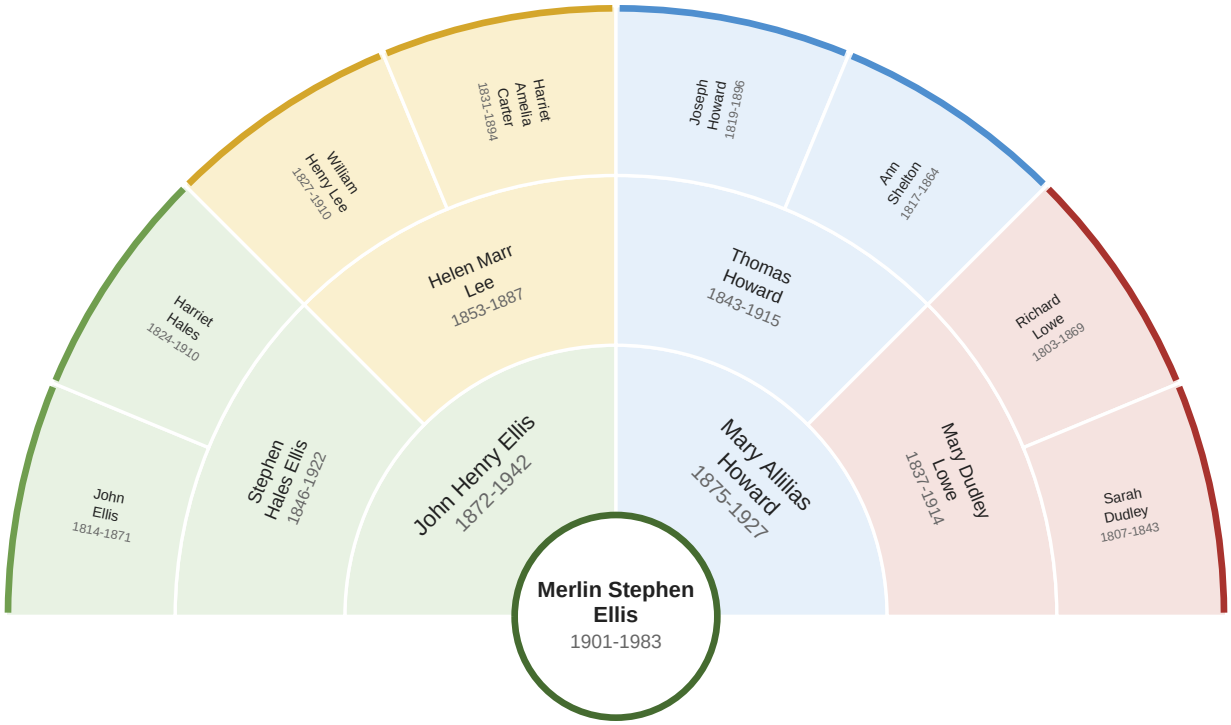
Tamar Mills 1788-1869
Joseph Howard 1819-1896
Thomas Howard 1843-1915
Mary Allilias Howard 1875-1927
Merlin Stephen Ellis 1901-1983











LIFE JOURNEY

Tamar Mills

1788-1869

Known places and dated events recorded in FamilySearch



TIMELINE

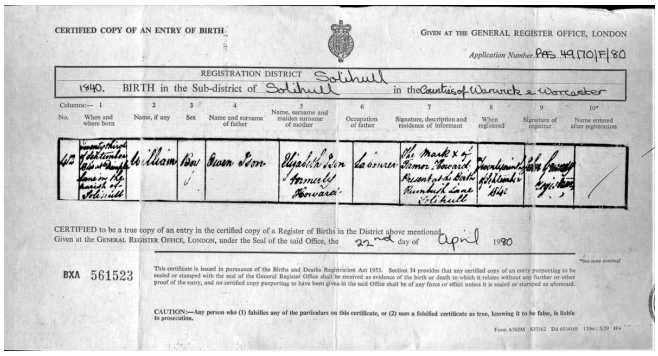
1 **13 August 1788**
Birth
Solihull, England, Great Britain

2 **31 August 1788**
Christening
Solihull, England, Great Britain

3 **1841**
Residence
Solihull, England, United Kingdom

4 **1851**
Residence
Yardley, England, United Kingdom

5 **7 June 1869**
Death
Solihull, England, United Kingdom



CERTIFIED COPY OF AN ENTRY OF BIRTH

GIVEN AT THE GENERAL REGISTER OFFICE, LONDON

Application Number PRS 49170/F/80

REGISTRATION DISTRICT Solihull

1840. BIRTH in the Sub-district of Solihull in the Counties of Warwick & Worcester

Columns:— 1 No.	2 When and where born	3 Name, if any	4 Sex	5 Name and surname of father	6 Name, surname and maiden surname of mother	7 Occupation of father	8 Signature, description and residence of informant	9 When registered	10 Signature of registrar	11 Name entered after registration
610	Twenty Second day of August One thousand eight hundred and forty in the Parish of Solihull	William	Boy	Owen Son	Elizabeth Son formerly Howard	Labourer	His mark X of Owen Ison Present at the Birth Richard Lane Solihull	Fourth day of November 1840	William Hawkes Registrar	

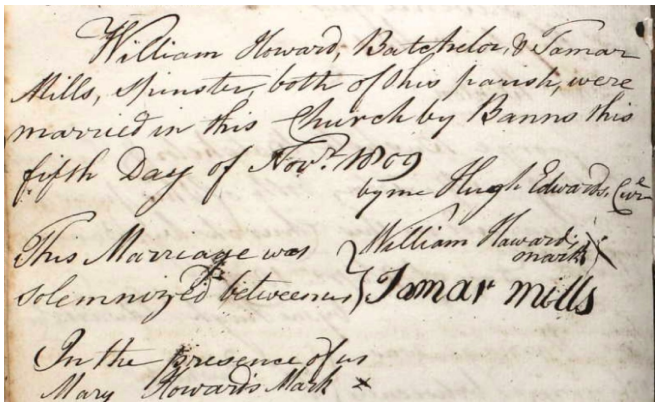
CERTIFIED to be a true copy of an entry in the certified copy of a Register of Births in the District above mentioned. Given at the GENERAL REGISTER OFFICE, LONDON, under the Seal of the said Office, the 22nd day of April 1980

BXA 561523

This certificate is issued in pursuance of the Births and Deaths Registration Act 1953. Section 34 provides that any certified copy of an entry purporting to be sealed or stamped with the seal of the General Register Office shall be received as evidence of the birth or death to which it relates without any further or other proof of the entry, and no certified copy purporting to have been given in the said Office shall be of any force or effect unless it is sealed or stamped as aforesaid.

CAUTION:—Any person who (1) falsifies any of the particulars on this certificate, or (2) uses a falsified certificate as true, knowing it to be false, is liable to prosecution.

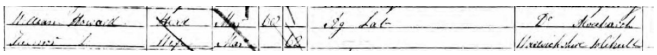
1950_0010 Birth of William Ison son of Owen Ison and Elizabeth Howard

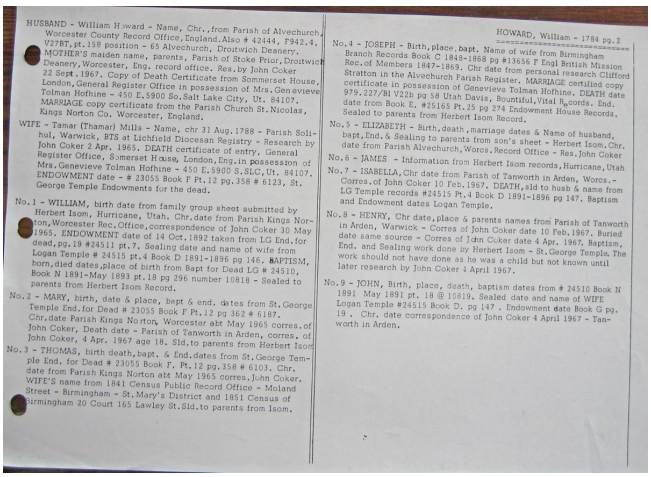


William Howard, Batchelor, & Tamar Mills, Spinster, both of this parish, were married in this Church by Banns this fifth Day of Nov.r 1809 by me Hugh Edwards, Curate

This Marriage was solemnized between us William Howard his mark X Tamar Mills

In the Presence of us Mary Howard his Mark X





HUSBAND - William Howard - Name, Chr., from Parish of Alvechurch, Worcester County Record Office, England. Also # 42444, F942.4, V27BT, pt.158 position - 65 Alvechurch, Droitwich Deanery.

MOTHER'S maiden name, parents, Parish of Stoke Prior, Droitwich Deanery, Worcester, Eng. record office. Res. by John Coker 22 Sept. 1967. Copy of Death Certificate from Sommerset House, London, General Register Office in possession of Mrs. Genevieve Tolman Hofhine - 450 E.5900 So. Salt Lake City, Ut. 84107. MARRIAGE copy certificate from the Parish Church St. Nicolas, Kings Norton Co. Worcester, England.

WIFE - Tamar (Thamar) Mills - Name, chr 31 Aug. 1788 - Parish Solihul, Warwick, BTS at Lichfield Diocesan Registry - Research by John Coker 2 Apr. 1965. DEATH certificate of entry, General Register Office, Somerset House, London, Eng. in possession of Mrs. Genevieve Tolman Hofhine - 450 E.5900 S.SLC, Ut. 84107. ENDOWMENT date - # 23055 Book F Pt.12 pg.358 # 6123, St. George Temple Endowments for the dead.

No.1 - WILLIAM, birth date from family group sheet submitted by Herbert Isom, Hurricane, Utah. Chr. date from Parish Kings Norton, Worcester Rec. Office, correspondence of John Coker 30 May 1965. ENDOWMENT date of 14 Oct. 1892 taken from LG End. for dead, pg. 19 #24511 pt.7. Sealing date and name of wife from Logan Temple # 24515 pt.4 Book D 1891-1896 pg 146. BAPTISM, born, died dates, place of birth from Bapt for Dead LG # 24510, Book N 1891-May 1893 pt.18 pg 296 number 10818 - Sealed to parents from Herbert Isom Record.

No.2 - MARY, birth, date & place, bapt & end. dates from St. George Temple End. for Dead # 23055 Book F Pt.12 pg 362 # 6187. Chr. date Parish Kings Norton, Worcester abt May 1965 corres. of John Coker, Death date - Parish of Tanworth in Arden, corres. of John Coker, 4 Apr. 1967 age 18. Sld. to parents from Herbert Isom.

No.3 - THOMAS, birth death, bapt. & End. dates from St. George Temple End. for Dead # 23055 Book F. Pt.12 pg.358 # 6103. Chr. date from Parish Kings Norton abt May 1965 corres. John Coker. WIFE'S name from 1841 Census Public Record Office - Moland Street - Birmingham - St. Mary's District and 1851 Census of Birmingham 20 Court 165 Lawley St. Sld. to parents from Isom.

HOWARD, William - 1784 pg. 2

No.4 - JOSEPH - Birth, place, bapt. Name of wife from Birmingham Branch Records Book C 1848-1868 pg #13656 F Engl British Mission Rec. of Members 1847-1869. Chr date from personal research Clifford Stratton in the Alvechurch Parish Register. MARRIAGE certified copy certificate in possession of Genevieve Tolman Hofhine. DEATH date 979.227/B1 V22b pg 58 Utah Davis, Bountiful, Vital Records. End. date from Book F. #25165 Pt.25 pg 274 Endowment House Records. Sealed to parents from Herbert Isom Record.

No.5 - ELIZABETH - Birth, death, marriage dates & Name of husband, bapt, End. & Sealing to parents from son's sheet - Herbert Isom. Chr. date from Parish Alvechurch, Worcs. Record Office - Res. John Coker

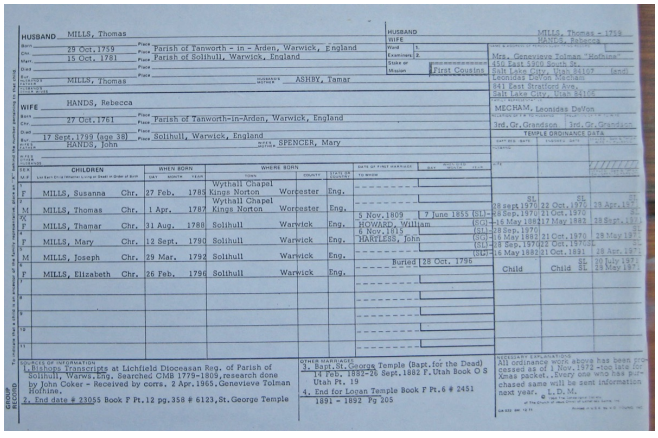
No.6 - JAMES - Information from Herbert Isom records, Hurricane, Utah

No.7 - ISABELLA, Chr date from Parish of Tanworth in Arden, Worcs. - Corres. of John Coker 10 Feb. 1967. DEATH, sld to husb & name from LG Temple records #24515 Pt.4 Book D 1891-1896 pg 147. Baptism and Endowment dates Logan Temple.

No.8 - HENRY, Chr date, place & parents names from Parish of Tanworth in Arden, Warwick - Corres of John Coker date 10 Feb. 1967. Buried date same source - Corres of John Coker date 4 Apr. 1967. Baptism, End. and Sealing work done by Herbert Isom - St. George Temple. The work should not have done as he was a child but not known until later research by John Coker 4 April 1967.

No.9 - JOHN, Birth, place, death, baptism dates from # 24510 Book N 1891 May 1891 pt. 18 @ 10819. Sealed date and name of WIFE Logan Temple #24515 Book D. pg 147. Endowment date Book G pg 19. Chr. date correspondence of John Coker 4 April 1967 - Tanworth in Arden.

Willem Howard and Tamer Mills and family



HUSBAND MILLS, Thomas
Born 29 Oct. 1759 Place Parish of Tanworth - in - Arden, Warwick, England
Chr. 15 Oct. 1781 Place Parish of Solihull, Warwick, England
Died Place
Father MILLS, Thomas Mother ASHBY, Tamar

WIFE HANDS, Rebecca
Born 27 Oct. 1761 Place Parish of Tanworth-in-Arden, Warwick, England
Died 17 Sept. 1799 (age 38) Place Solihull, Warwick, England
Father HANDS, John Mother SPENCER, Mary

CHILDREN		WHEN BORN		WHERE BORN		
		DAY	MONTH	YEAR	COUNTY	COUNTRY
					Wythall Chapel	
F	MILLS, Susanna	Chr.	27 Feb.	1785	Kings Norton	Worcester Eng.
					Wythall Chapel	
M	MILLS, Thomas	Chr.	1 Apr.	1787	Kings Norton	Worcester Eng.
W	MILLS, Thamar	Chr.	31 Aug.	1788	Solihull	Warwick Eng.
F	MILLS, Mary	Chr.	12 Sept.	1790	Solihull	Warwick Eng.
M	MILLS, Joseph	Chr.	29 Mar.	1792	Solihull	Warwick Eng.
F	MILLS, Elizabeth	Chr.	26 Feb.	1796	Solihull	Warwick Eng.

Buried 28 Oct. 1796

HUSBAND MILLS, Thomas - 1759
WIFE HANDS, Rebecca

Mrs. Genevieve Tolman "Hofhine" 450 East 5900 South St. Salt Lake City, Utah 84107 (end)
Leonidas Devon Meehan 841 East Stratford Ave. Salt Lake City, Utah 84106
MECHAM, Leonidas DeVon 3rd. Gr. Grandson | 3rd. Gr. Grandson

TEMPLE ORDINANCE DATA

	St.	St.	
	28 sept 1976	22 Oct. 1975	29 Apr. 1977
	24 Sep. 1970	21 Oct. 1970	
(BC)	16 May 1882	17 May 1882	28 Sept. 1933
(BC)	28 Sep. 1970		
(BC)	16 May 1882	21 Oct. 1970	29 May 1977
(BC)	28 Sep. 1970	22 Oct. 1970	
(BC)	16 May 1882	21 Oct. 1891	28 Apr. 1977
Child	Child	St.	26 July 1977
		St.	29 May 1977

SOURCE OF INFORMATION
1. Bishops Transcripts at Lichfield Diocesan Reg. of Parish of Solihull, Warws, Eng. Searched CMB 1779-1809, research done by John Coker - Received by corrs. 2 Apr. 1965. Genevieve Tolman Hofhine.
2. End date # 23055 Book F Pt.12 pg.358 # 6123, St. George Temple

OTHER MARRIAGES
3. Bapt. St. George Temple (Bapt. for the Dead) 14 Feb. 1882-26 Sept. 1882 F. Utah Book O S Utah Pt. 19
4. End for Logan Temple Book F Pt.6 # 2451 1891 - 1892 Pg 205

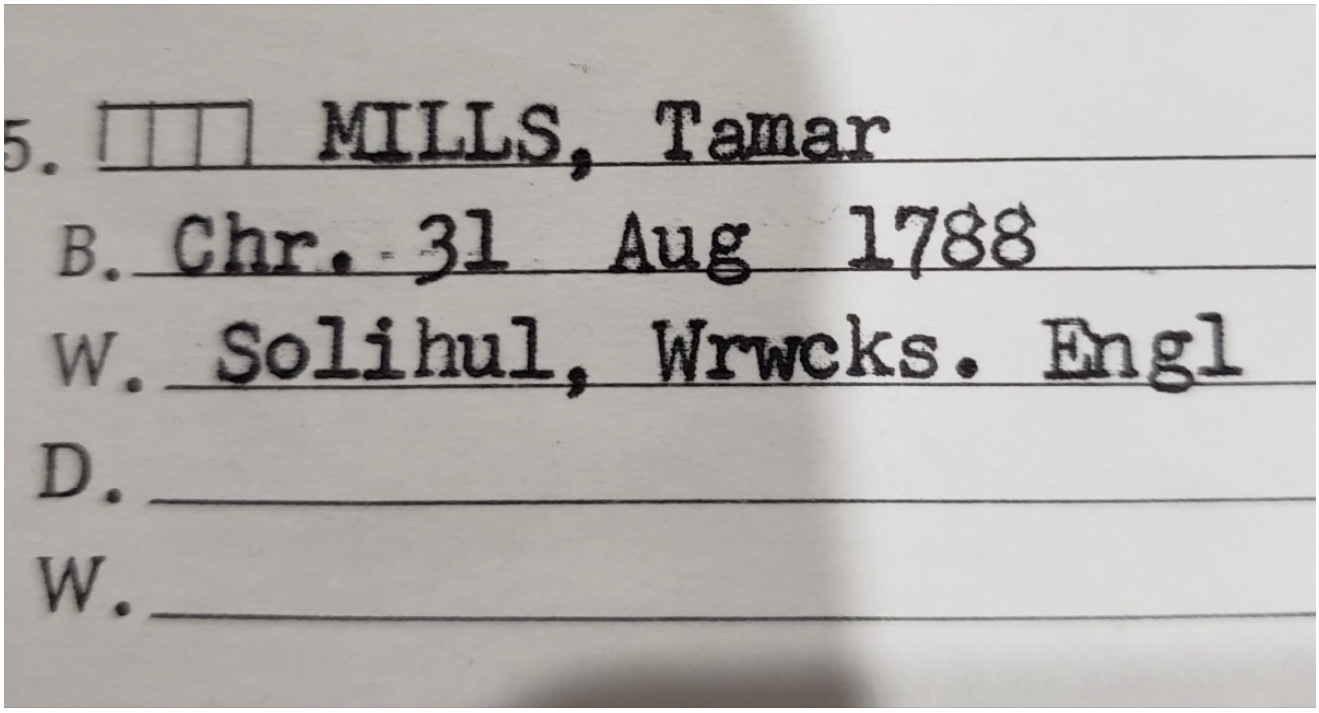
ORDINANCE INFORMATION
All ordinance work above has been processed as of 1 Nov. 1972 - too late for Xmas packet. Every one who has purchased same will be sent information next year. L. D. M.

Thomas Mills and Rebecca Hands and family



Solihull church

Owen Isom's oldest son William was christened here.


5. MILLS, Tamar

B. Chr. 31 Aug 1788

W. Solihul, Wrwcks. Engl

D.

W.

Owen Isam History as gathered by his great granddaughter, Hortense Spendlove Bradshaw

Owen Isom History
as gathered by his great granddaughter,
Hortense Spendlove Bradshaw

Owen Isom was born May 2, 1813, in Greatworth, England. The son of William Isom and Elizabeth Austin. His father died while Owen was quite a small boy. His mother also died when he was only four years old. She just have died from a goiter for she choked to death.
The oldest child left was a girl by the name of Sarah. She was but twelve years old. There were four boys; Samuel, George, Owen and William. (Note: According to temple records there were two children Older than Sarah, Richard being five years older and John three years older.) Sarah took care of the family of four boys and herself and raised them in England where bread was scarce and work was hard. Their home was on Renthum Street.
Sister Sarah did not marry until her four brothers were married, then in later years she married a well to do carpenter. Owen could never speak of his sister but what he would cry. He always said that she was one of the best women that ever lived.
Elizabeth Howard was born Sept. 13, 1821 in Birmingham England, the daughter of William Howard and Tamar Mills. She went to work in the factories when quite a young girl. It was the custom to sign a contract to work for a year in order to keep the job. While working there she met Owen Isom and he started courting her, but it was against the rules to hire married women so six months before the contract was up they were married in secret, March 11, 1838 in Birmingham, England. She went on living at home and Owen lived at his father's home, and continued to court her until the year was up, then they went to live by themselves.
Owen made a comfortable living for his family. He always had a little money. They had a family of eight children while in England. There was William, Mary, George, Samuel, Alfred, Sarah, Elizabeth, Joseph Hyrum and Fredrick Heber. They had joined the Church of Jesus Christ of Latter-day Saints and Owen was presiding elder of that district.
While in England, two sons died Alfred and Joseph Hyrum. The family decided to immigrate to America. Their two oldest children William and Mary having good jobs. William as a brass founder and Mary a glove maker, decided to stay in England another year to earn money to pay their way to America.
On the seventh day of May 1860 Owen Isom left his home in 'Birmingham and went to Liverpool. They sailed in Wm. Tapcots company. The captain of the ship was Mr. Bell. He was a fine gentleman, and was very kind to our people. There were one thousand passengers aboard this sailing vessel. They set sail May 8, 1860 on Samuel's 11th birthday. They were five weeks on the ocean. All were seasick but Owen and he had to do the cooking and take care of the rest of the family.
While on the ship smallpox broke out. None of the family took it but the baby, Fredrick Heber. He was very sick. The pox did not come out on him. Elizabeth sat and held her baby for three weeks and held his eyes shut. As soon as possible after landing they got a doctor. He told them to bathe the baby, which they did, but it proved to be the worst thing they could have done for the baby died right after the bath.
When the ship reached the quarantine area there were still two or three Danish people aboard who had the small pox. Therefore they were not permitted to land. The sick were taken to Blackwell or Mare Island between New York and Brooklyn. Then the rest were permitted to land at Castle Garden, a place prepared for the reception of emigrants, where they could remain a day to two until they could find more suitable quarters. Most of the company being bound for Salt Lake, continued their journey by rail.
Owen Isom with some thirty or forty other families made their destination New York, where they remained for a

while to obtain means to enable them to continue their journey. They were kindly taken in charge by some of the brethren of the Williamsburg Branch who assisted them in locating themselves and also in finding employment. Although they were strangers to them, they were brothers and sisters indeed.

Owen Isom and his two sons, George and Samuel soon found employment at Stephen's Harness Military Equipment Factory, New York. After residing at Williamsburg a few months they moved to a little village called Astoria further up the East River. They continued to work at the same place. They had a ride of six miles night and morning up the East River.

In the spring of 1861 their son and daughter William and Mary who had remained in England arrived in New York. William had married previous to leaving England. His wife's name was Katharine Woolfe. They stopped a short time, William wanting to stay, then continued their journey to Salt Lake City.

Owen and his two sons had now become accustomed to the use of the awl and needles and were enabled to earn good wages. They worked by the piece and when working upon good work they sometimes earned nine or ten dollars a week. Although when working upon skate straps at one and one half cents per dozen they could not earn more than seventy-five cents a day. But taking good and bad times together they were enabled to lay by means to immigrate.

In August 6, 1861 a little baby boy was born to them at Middletown. They named him Franklin Howard Isom. In the spring of 1862, a few weeks previous to the general immigration of the Saints for Salt Lake City, they moved back to Williamsburg. In the month of May they left with the saints for Salt Lake. They did not have much time to note the scenery along the road, for as soon as they reached the terminus of one railroad, they were transferred to another, until they reached the city of Chicago. While traveling on the railroad they passed through thousands of acres of lovely grain. Owen wanted to stop there, but his wife Elizabeth said, "No we started for Utah, and there is where I am going. If you want to stop here alright, but I and the children are going to Utah."

One incident that happened to them while on their railroad journey will show the thought of our enemies. They were traveling upon the Chicago Burlington and Quincy Railroad. Mormons seemed to enrage the engineer very much. He said he would drive the Mormons to hell and used considerable abusive language. He did his best to carry out his threats. He drove at a great rate, going a mile per minute. Before reaching Quincy, either through friction or a spark from the engine, one of the freight cars caught fire. Instead of allowing the brethren to take out the freight while the fire was in its infancy, the engineer had the other cars uncoupled and drove the engine with the burning car attached at a very rapid rate, causing the flames to gain full control insomuch that upon reaching the station, some six miles from where the fire was first noticed, the car was thrown from the track a mass of ruins.

Owen Isom lost most everything he had. The affair was afterward investigated. The engineer lost both character and situation. The loss of property was reimbursed about 30%. They now continued their journey to the railroad terminus of St. Joseph. There they had to take a boat.

There were too many immigrants for the boat and some had to wait for the return boat. Owen's family was among that number. Their quarters at St. Joseph during their three day stay was not the most pleasant, but provisions were very cheap, so they managed to put up with them.

They embarked and traveled to what was then the head of Navigater, or Florence Neb. Here they pitched their tents for about one month. While camped here they were visited by a terrible storm. For a while they were compelled to hold to their tent poles. In spite of their efforts many tents were blown down. Two brethren were killed by lightening and the immigration agent Joseph Young was severely hurt by a wagon being blown over upon him.

At length, all preparation being completed, they continued their journey, traveling to the Elk Horn River. They had an occasional day of rest to repair wagons, shoe oxen, and wash their clothes. They continued their journey through the fertile plains of Nebraska, their oxen enjoying its lovely pastures. They were loaded so heavily, all were compelled to walk except the mother and baby. They had the privilege of riding in no great

amount of comfort upon the load. The journey gave them all an appetite that made them ever ready for their meals.

As they approached the Rocky Mts., the face of the country changed rapidly in appearance. The pleasant prairie no longer cheered the eyes or refreshed the oxen with their luscious herbs. Sage plains, stretches of sand, barren wastes and rocky steeps were now the characteristic of the country.

Their oxen began to lose strength and flesh and upon reaching Green River, Owen was compelled to sell one yoke of oxen on account of their poor condition and buy one that had not suffered from fatigue of a march across the plains. Many others were compelled to do likewise.

Cold nights and mornings now began to warn them of the near approach of winter. A slight covering of snow at the South Pass caused them to feel a desire to reach their destination and find an abode to shelter them from the coming winter.

At the Weber River they were met by their son, William, who had proceeded them the year before. They were very much pleased to see him. And at a point so near their journey's end that it made them feel at home.

In Parley Canyon they lost an oxen for a length of time. They almost gave him up and the train moved on, but upon ascending a high hill overlooking the canyon they could see him in a dense growth of willows. They descended in haste and driving him to camp followed the teams, but did not again overtake them until they arrived at the camp ground in Salt Lake City.

They supposed Salt Lake to be their destination, but as a home was what they wanted and as it was easier for poor people to make one from the elements in a new country where land could be had for the fencing, they decided to continue to move southward. They stayed in the vicinity of Salt Lake City for ten days, then Owen Isom, his two sons George and William, and William's wife started for their intended home in Southern Utah, or Dixie. In company with them were George Taurston and family. The mother Elizabeth, Samuel, Sarah, and Frank, the baby, stayed in Salt Lake City at the home their son-in-law Smith Thurston, Mary's husband. Mary was married after arriving in Salt Lake the year before. Elizabeth Isom had had a little experience in home nursing in England, and she decided to stay in Salt Lake City a few months with Mary who was expecting to be confined.

During the ten-day stay in Salt Lake they got their first experience in running a cane mill at Bishop Smith's at Centerville. At the end of the ten days, Owen and his two sons and William's wife started for their intended home in Dixie. Their journey southward was a more wearisome march then crossing the plains. For in addition to being on foot they drove thirteen head of cows and young stock for George Thurston.

Upon arriving Ash Creek in Washington C…then Kane Co., they camped. Owen, George and Katherine keeping camp while William and George Thurston went to St. George with the view of seeing the country, before deciding where to settle. William saw while on this trip Sextus E. Johnson with whom he had previously traveled across the plains. He gave such a glowing account of the Rio Virgin country that they decided to move to Virgin.

They broke camp and traveled to Virgin City, arriving there toward evening late in Dec. 1862, just a few days before Christmas. They had no home, nor relatives to go to so they again pitched their tent, on Sextus Johnson's lot. They went to work to locate a lot of their own and finally located upon a lot in the north east corner of town, a very unpromising place. A barren sandy piece of land, with the surface washed with the rain until considerably gulled, near to and overlooking the changing channel of the Rio Virgin River. They had no means to purchase land, so had to take such as could be obtained without cost other than labor.

The first three weeks they directed their time in building a rock walled and rock floored dugout using cottonwood logs for the gables and roof timbers, covering with a sort of thatch of cottonwood brush laid from ridge to eaves, upon the cross timbers, then upon the brush was laid covering of pressed cane or hagus and then finished off with a coat of earth.

They next took up a farm of six acres of the public land situated on North Creek about three miles north of Virgin or our home. They had to grub the brush, fence, dig a ditch to carry water to it and work for their living

while doing it. It was rather hard for them, not being accustomed to any but the life and labor of a manufacturing district. Although they were never very well off, still their circumstances enabled them to live well and clothe themselves comfortable. About this time, 1863, they decided to build a dugout nearer their farm on North Creek, having sold the one in Virgin.

In the spring of 1864 Elizabeth Isom and the remainder of the family arrived at their Dixie home, all very glad of the reuniting of the family. Their first years were their years of trials in Dixie. Mother Isom would gather the pigweed, cook it in a large kettle till tender, then empty and press in a vessel, and when cold she would cut it in slices as a loaf of bread, sometimes with salt. One day, father Isom was very hungry. He wanted something different than greens.

He said, “I wish you would make some cane-seed dumplings.”

She said, “You could not eat them if I did.”

“Oh yes, I could.” he answered.

She made the dumplings, but as she had said, he could not eat them. He told her to put them away. He believed they would be better cold.

They continued to labor on their farm and by industry and perseverance over-came the difficulties that surrounded them, and were enabled to raise a crop equal to any raised by their neighbors.

By this time their clothing was mostly used up and they had not the wherewith to buy more so mother Isom, although unaccustomed to spin or weave, took the situation in hand. Father Isom bought a spinning wheel and loom. They were very industrious and by continual labor were granted with comparative comfort.

Father Isom, at times became very discouraged, when he would look upon the boys in their dilapidated garments, knowing that he was unable to clothe and feed them as they used to be. At all such times mother would comfort him with the assurance that better times would surely come if they persevered. She would remind him that they were in a new country with little to go on but their own labor.

While hauling the fencing for the farm, William and George were after a load of cottonwood in the creek bottom. While crossing the creek their only yoke of oxen mired down. After unyoking the team, one of the oxen struggled and got out himself, but the other was pulled out with the assistance of two yoke of oxen belonging to a neighbor. This was the ruin of their team. For a year or more the one pulled out was unable to walk. They labored with feeding and supporting him in a frame for a week without signs of recovery. A heavy rain in the mountains caused a flood in the creek, washing down both ox and frame. Father Isom concluded it was a hopeless case so he killed the ox. They now had to hire and get along with as little teamwork as possible.

One evening they were going in to supper, it being prepared and spread upon the board. The roof to the dugout, their home, gave away, leaving them supperless and without shelter for the night. Instead of regretting their loss they were thankful that they escaped death, for they would have been injured severely had they not be outside. Instead of taking supper, they took their shovels and spades and went to work cleaning away the debris, working until they had cleaned out the earth and brush, taking no rest until their home was re-roofed.

They continued to labor on the farm and as opportunity offered they worked for cows. By so doing they were enabled to live much better year by year adding to the comforts of home, and improving their home surroundings.

In the winter of 1866, the Indians caused considerable panic among the settlers of Southern Utah. The people in Long Valley and Kanab were compelled to vacate their homes and move into the neighboring settlements. Previous to moving several were killed and much stock stolen. For a time it was ordered by General Erastus Snow, that there should be only six settlements below the rim of the basin: Rockville, Toquerville, Harrisburg, Washington, and St. Georgeand the Clara. As the settlement of Mt. Dell numbered only three or four families, father Isom prepared to move to Toquerville. In fact he had moved over a lumber shack and was about to buy a lot when the news came for them to fort at Virgin. Father Isom sold the shanty, he had moved, and moved to Virgin, making a shade with cottonwood boughs and using the wagon bed as their home, until George and Samuel could haul pinion poles to make them a house suitable to live in until the time they would be permitted

to return to their home at Mountain Dell. All the time they were not working on the farm, they spent in hauling timber and building their house to make it more comfortable, until the spring of 1868 when they moved back to Mt. Dell, very glad to get back to be nearer their farm.

On the 12th of July 1869 George was married to Alice Parker in Salt Lake City.

At one time father Isom took very sick. He could not do any farm work and the grain was ready to harvest so mother Isom went into the field and cut the grain and threshed it. There was twenty-five bushels. They loaned twelve bushels and lived on the other thirteen.

Owen Isom died Apr. 26, 1884 at the age of seventy years.

Church of St Alphege, Solihull, Warwickshire

William Isom, the oldest son of Owen and Elizabeth Howard Isom, was christened in the church of St Alphege, Solihull, Warwickshire, England on 18 October 1840. Mary, the second child of Owen and Elizabeth, was christened here on 23 October 1842. Elizabeth's mother, Tamar, had also been christened here.

The parish of Solihull can be traced back to the late C12, and the Church of St Alphege is thought to have been founded c.1180. The original building is thought to have consisted of a nave, tower and chancel. During the C13 the manor of Solihull was in the possession of the de Odingsells family, and the granting of a licence for a weekly market in 1242 is evidence of a growing settlement. In 1283 William de Odingsells was knighted, and his marriage to a granddaughter of Henry II and improving rank in society encouraged him to engage in a programme of rebuilding of the church. This began with the building of the present chancel and the Chantry Chapel of St Alphege, which de Odingsells endowed. Worked was halted on Sir William's death in 1295, and then continued slowly until its eventual completion in 1535.

The enlargement of the church took place in stages. After the chancel and chantry chapel, the next addition was the transepts in the early C14, the S being understood to have been built first. The N aisle and porch were built at around the same time as the N transept, c.1350, and the S aisle followed with the rebuilding of the nave and the west front in 1535. The top of the tower and spire were added in the late C15.

26. Great-great-grandfather LZNX-3PG

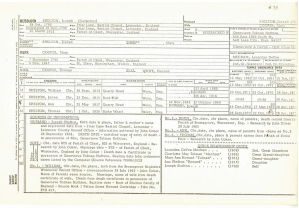
Joseph Shelton

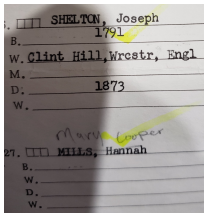
1790-1873

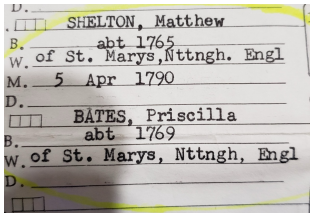


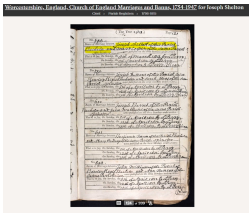
Joseph Shelton was born on 28 October 1790 in Leicestershire, England, United Kingdom and died on 26 September 1873 in Radford, Nottinghamshire, England, United Kingdom. Joseph Shelton was married to Mary Cooper.

Joseph Shelton 1790-1873
Ann Shelton 1817-1864
Thomas Howard 1843-1915
Mary Allilias Howard 1875-1927
Merlin Stephen Ellis 1901-1983











LIFE JOURNEY

Joseph Shelton

1790-1873

Known places and dated events recorded in FamilySearch



TIMELINE

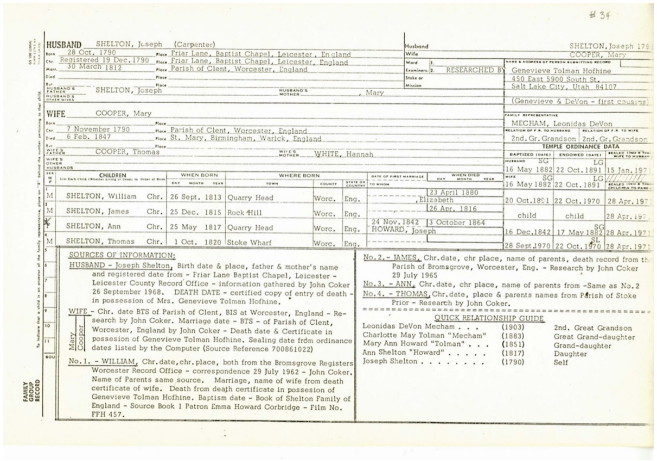
1 **28 October 1790**
Birth
Leicestershire, England, Great Britain

2 **19 December 1790**
Christening
Leicester, England, Great Britain

3 **1861**
Residence
Aston, England, United Kingdom

4 **1871**
Residence
Radford, England, United Kingdom

5 **26 September 1873**
Death
Union workhouse, England, United Kingdom



HUSBAND SHELTON, Joseph (Carpenter)
Born 28 Oct. 1790 Place Friar Lane, Baptist Chapel, Leicester, England
Chr. Registered 19 Dec.1790 Place Friar Lane, Baptist Chapel, Leicester, England
Died 30 March 1872 Place Parish of Clent, Worcester, England
Buried Place
Father SHELTON, Joseph Mother , Mary

WIFE COOPER, Mary
Born 7 November 1790 Place Parish of Clent, Worcester, England
Died 6 Feb. 1847 Place St. Mary, Birmingham, Warick, England
Father COOPER, Thomas Mother WHITE, Hannah

CHILDREN

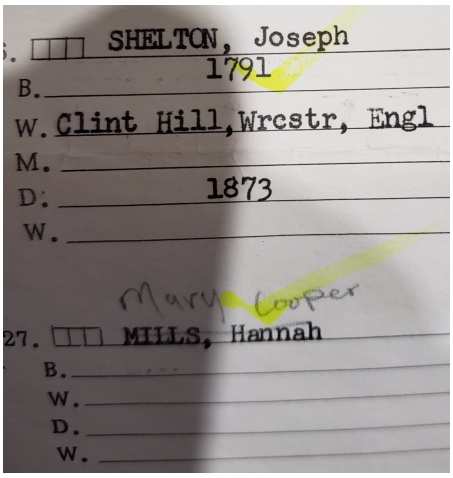
			WHEN BORN	WHERE BORN			DATE OF FIRST MARRIAGE	WHEN BURIED
M	SHELTON, William	Chr.	26 Sept. 1813	Quarry Head	Worc.	Eng.	23 April 1880 , Elizabeth	
M	SHELTON, James	Chr.	25 Dec. 1815	Rock Hill	Worc.	Eng.	24 Apr. 1816	
F	SHELTON, Ann	Chr.	25 May 1817	Quarry Head	Worc.	Eng.	24 Nov.1842 HOWARD, Joseph	11 October 1864
M	SHELTON, Thomas	Chr.	1 Oct. 1820	Stoke Wharf	Worc.	Eng.		

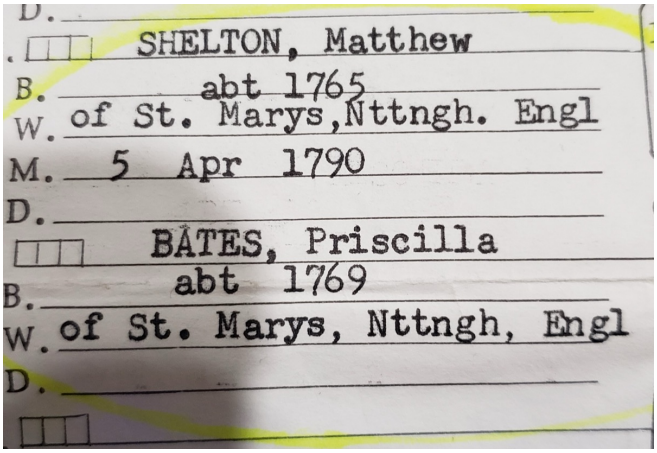
SOURCES OF INFORMATION:
HUSBAND - Joseph Shelton, Birth date & place, father & mother's name and registered date from - Friar Lane Baptist Chapel, Leicester - Leicester County Record Office - information gathered by John Coker 26 September 1968, DEATH DATE - certified copy of entry of death - in possession of Mrs. Genevieve Tolman Hofhine.
WIFE - Chr. date BTS of Parish of Clent, BIS at Worcester, England - Research by John Coker. Marriage date - BTS - of Parish of Clent, Worcester, England by John Coker - Death date & Certificate in possession of Genevieve Tolman Hofhine. Sealing date frdm ordinance dates listed by the Computer (Source Reference 70086102D)
No.1. - WILLIAM, Chr.date,chr.place, both from the Bromsgrove Registers Worcester Record Office - correspondence 29 July 1962 - John Coker, Name of Parents same source. Marriage, name of wife from death certificate of wife. Death from death certificate in possession of Genevieve Tolman Hofhine. Baptism date - Book of Shelton Family of England - Source Book 1 Patron Emma Howard Corbridge - Film No. FTH 457,
No.2. - JAMES, Chr.date, chr place, name of parents, death record from th Parish of Bromsgrove, Worcester, Eng. - Research by John Coker 29 July 1965
No.3. - ANN, Chr.date, chr place, name of parents from -Same as No.2
No.4. - THOMAS, Chr.date, place & parents names from Parish of Stoke Prior - Research by John Coker.

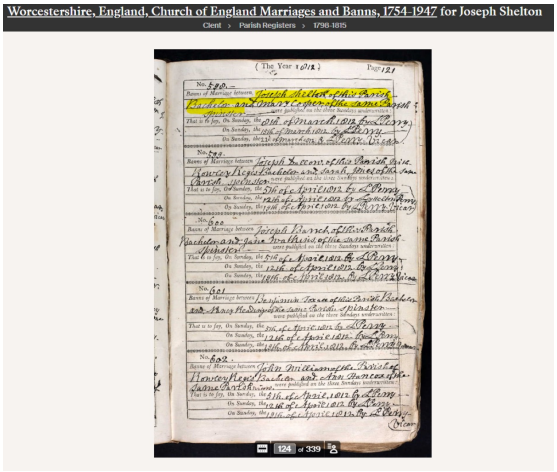
QUICK RELATIONSHIP GUIDE

Leonidas DeVon Mecham . . .	(1903)	2nd. Great Grandson
Charlotte May Tolman "Mecham"	(1883)	Great Grand-daughter
Mary Ann Howard "Tolman" . . .	(1851)	Grand-daughter
Ann Shelton "Howard"	(1817)	Daughter
Joseph Shelton	(1790)	Self

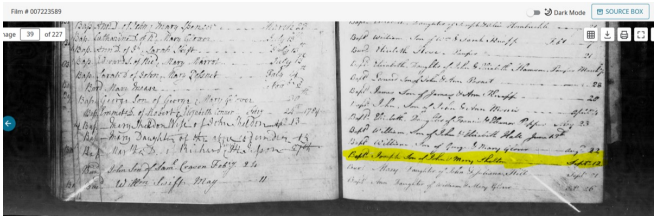
Joseph Shelton Family Group Record



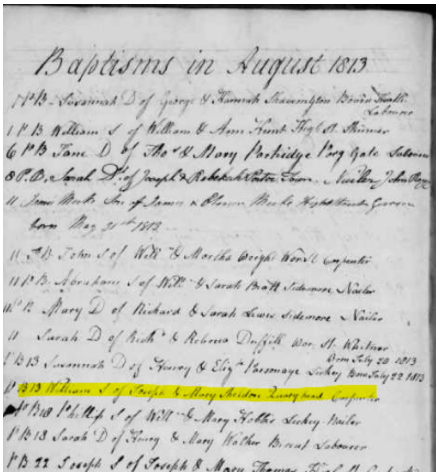




Marriage Baans



birth registration



Baby christening

27. Great-great-grandmother LZDV-TPH

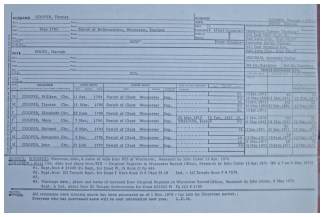
Mary Cooper

1790-1847



Mary Cooper was born on 1790 in Clent, Worcestershire, England, United Kingdom and died on 6 February 1847 in Birmingham, Warwickshire, England, United Kingdom. Mary Cooper was married to Joseph Shelton.

Mary Cooper 1790-1847
Ann Shelton 1817-1864
Thomas Howard 1843-1915
Mary Allilias Howard 1875-1927
Merlin Stephen Ellis 1901-1983



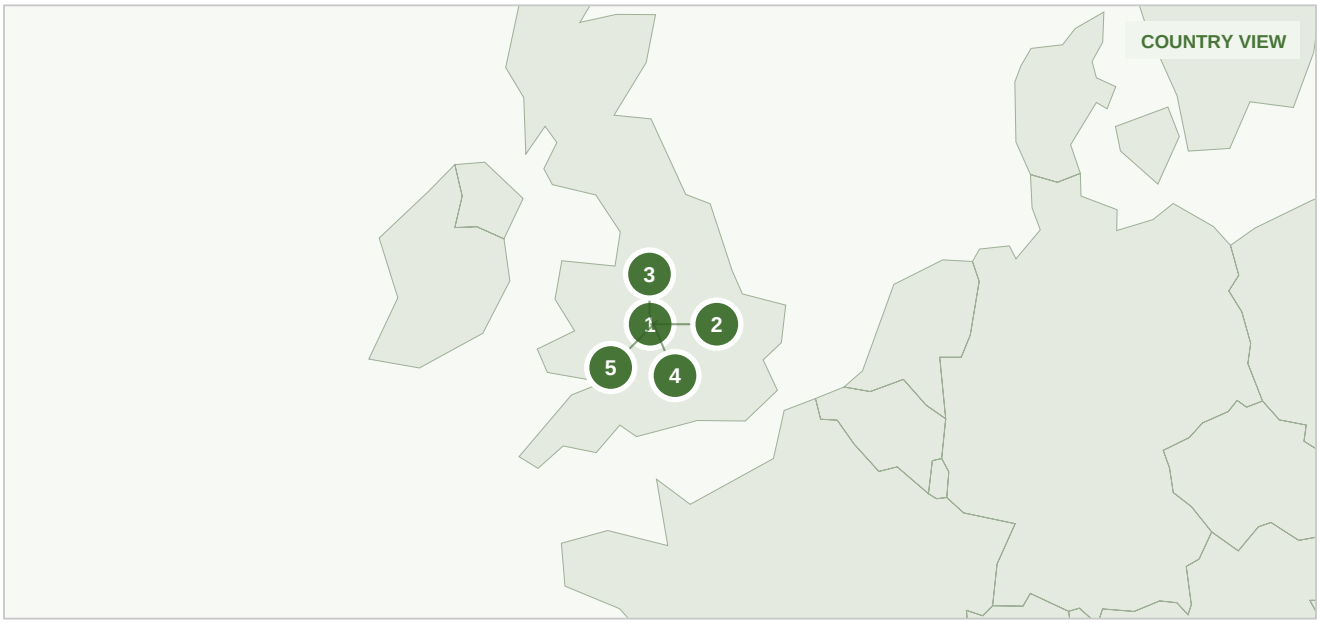


LIFE JOURNEY

Mary Cooper

1790-1847

Known places and dated events recorded in FamilySearch



TIMELINE

1 **1790**
Birth
Clent, England, United Kingdom

2 **7 November 1790**
Christening
Clent, England, United Kingdom

3 **23 Aug 1817**
Baptism
Wolverhampton, England, United Kingdom

4 **17 Jan 1819**
Baptism
Wolverhampton, England, United Kingdom

5 **6 February 1847**
Death
Digby Street Birmingham, England, United Kingdom

HUSBAND COOPER, Thomas

Born ____ Place ____

Chr. ____ Place ____

Marr. May 1783 Place Parish of Belbroughton, Worcester, England

Died ____ Place ____

Bur. ____ Place ____

HUSBAND'S FATHER ____ HUSBAND'S MOTHER ____

HUSBAND'S OTHER WIVES ____

WIFE WHITE, Hannah

Born ____ Place ____

Chr. ____ Place ____

Died ____ Place ____

Bur. ____ Place ____

WIFE'S FATHER ____ WIFE'S MOTHER ____

WIFE'S OTHER HUSBANDS ____

HUSBAND COOPER, Thomas - 1751?

WIFE WHITE, Hannah

Ward ____ 1. ____

Examiners: 2. (First Cousins--

Stake or Mission ____ (First Cousins--

Genevieve Tolman "Hofhine"
450 East 5900 South St.
Salt Lake City, Utah 84107

Leonidas DeVon Mecham
841 East Stratford Ave.
Salt Lake City, Utah 84105

FAMILY REPRESENTATIVE

MECHAM, Leonidas DeVon

RELATIONSHIP TO HUSBAND: 3rd Gr. Grandson | RELATIONSHIP TO WIFE: 3rd Gr. Grandson

TEMPLE ORDINANCE DATA

	SEX M-F	CHILDREN List Each Child (Whether Living or Dead) in Order of Birth	WHEN BORN DAY MONTH YEAR	WHERE BORN TOWN	COUNTY	STATE OR COUNTRY	DATE OF FIRST MARRIAGE TO WHOM	WHEN DIED DAY MONTH YEAR	HUSBAND: BAPTIZED (DATE)	HUSBAND: ENDOWED (DATE)	HUSBAND: SEALED TO PARENTS (DATE & TEMPLE)	WIFE: BAPTIZED (DATE)	WIFE: ENDOWED (DATE)	WIFE: SEALED TO PARENTS (DATE & TEMPLE)
1	M	COOPER, William Chr.	11 Apr. 1784	Parish of Clent	Worcester	Eng.	----------	SL	12 Jan.1971	SL	SL			
								SG	16 May 1882	12 Mar.1971	12 Mar.1971			
2	M	COOPER, Thomas Chr.	13 Mar. 1786	Parish of Clent	Worcester	Eng.	----------	SL	12 Jan. 1971	LG	SL			
								SG	16 May 1882	22 Oct. 1891	12 Mar.1971			
3	F	COOPER, Elizabeth Chr.	29 June 1788	Parish of Clent	Worcester	Eng.	----------	SL	12 Jan.197[illegible]					
4X	F	COOPER, Mary Chr.	7 Nov. 1790	Parish of Clent	Worcester	Eng.	30 Mar.1812 SHELTON, Joseph	6 Feb. 1847 SL SG	12 Jan.1971 16 May 1882	SG 18 May 1882	SL 12 Mar.1971			
5	M	COOPER, Richard Chr.	9 Mar. 1794	Parish of Clent	Worcester	Eng.	----------	SL	12 Jan.1971	22 Jan.1971	SL 12 Mar.1971			SL
6	M	COOPER, Benjamin Chr.	3 Jan. 1796	Parish of Clent	Worcester	Eng.	----------	LA	13 Mar.1971	18 Sept.1971	LA 12 Mar.1971			SL
7	M	COOPER, John Chr.	23 July 1797	Parish of Clent	Worcester	Eng.	----------	LA SG	13 Mar.1971 16 May 1882	18 Sept.1971	LA 12 Mar.1971			SL
8							----------							

SOURCE: HUSBAND: Marriage, date, & name of wife from BTS at Worcester, Research by John Coker 12 Apr. 1970

CHILDREN : (ALL) Chr. date and place from BTS - Original Register in Worcester Record Office, Research by John Coker 12 Apr. 1970 (#6 & 7 on 9 May 1970)

#1. Bapt. from # 23089 SG Bapt. for Dead Pt. 19 Book O Pg 446

#2. Bapt. from SG Temple Bapt. for Dead F Utah Book O S Utah Pt 19 End. - LG Temple Book F # 7579

#3.

#4. Marriage date, place and name of husband from Original Register in Worcester Record Office, Research by John Coker, 9 May 1970
Bapt. & End. dates from SL Temple Endowments for Dead #23055 Pt Pg 362 # 6188

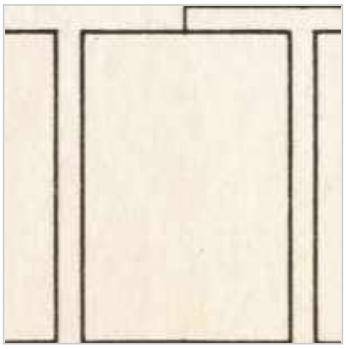
NOTE: All ordinance work missing above has been processed as of 1 Nov. 1972 - too late for Christmas packet..
Everyone who has purchased same will be sent information next year. L.D.M.

Thomas Cooper and Hannah White and family

28. Great-great-grandfather M4MJ-VRD

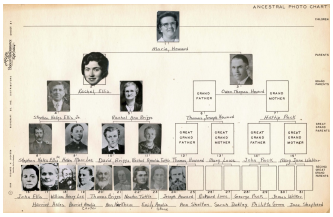
Richard Lowe

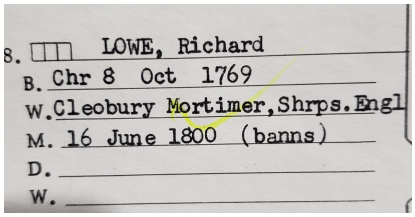
1769-1843



Richard Lowe was born on 1769 in Shropshire, England and died on 16 July 1843 in Sedgley, Staffordshire, England. Richard Lowe was married to Mary Miles.

Richard Lowe 1769-1843
Richard Lowe 1803-1869
Mary Dudley Lowe 1837-1914
Mary Allilias Howard 1875-1927
Merlin Stephen Ellis 1901-1983







LIFE JOURNEY

Richard Lowe

1769-1843

Known places and dated events recorded in FamilySearch



TIMELINE

1 **1769**
Birth
Cleobury, Shropshire, England

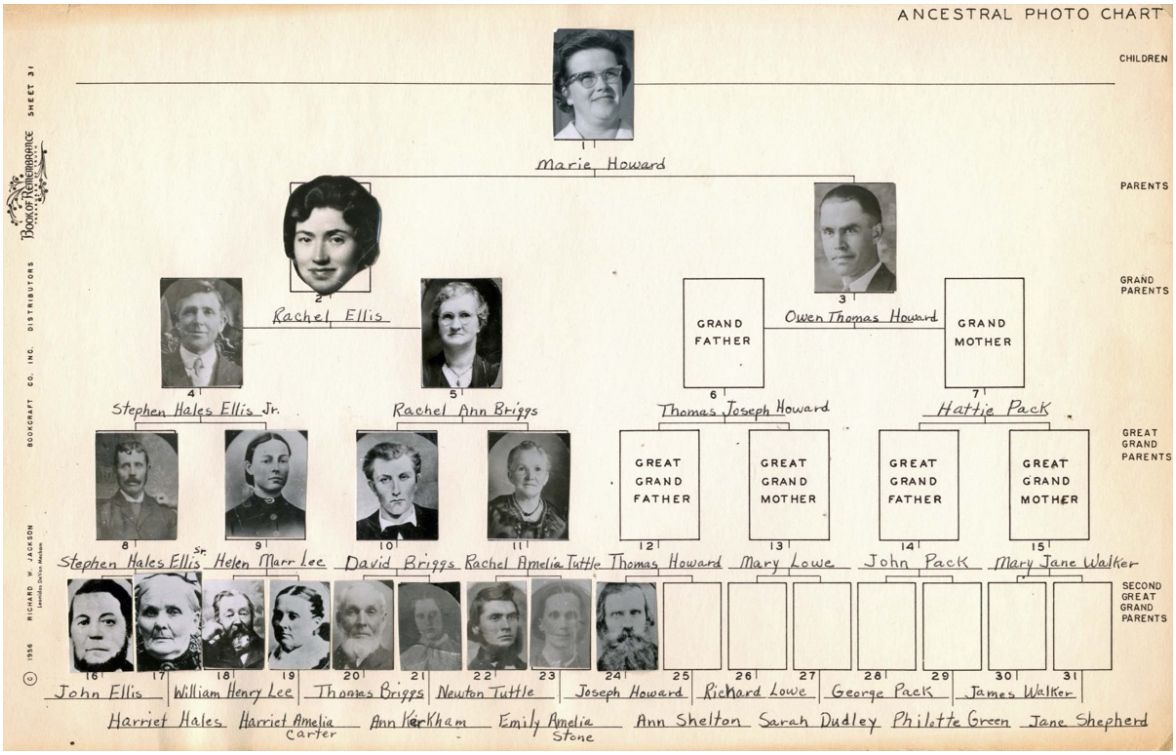
2 **8 October 1769**
Christening
Cleobury Mortimer, Shropshire, England

3 **8 October 1769**
Baptism
Shropshire, England

4 **1841**
Residence
Sedgley, England, United Kingdom

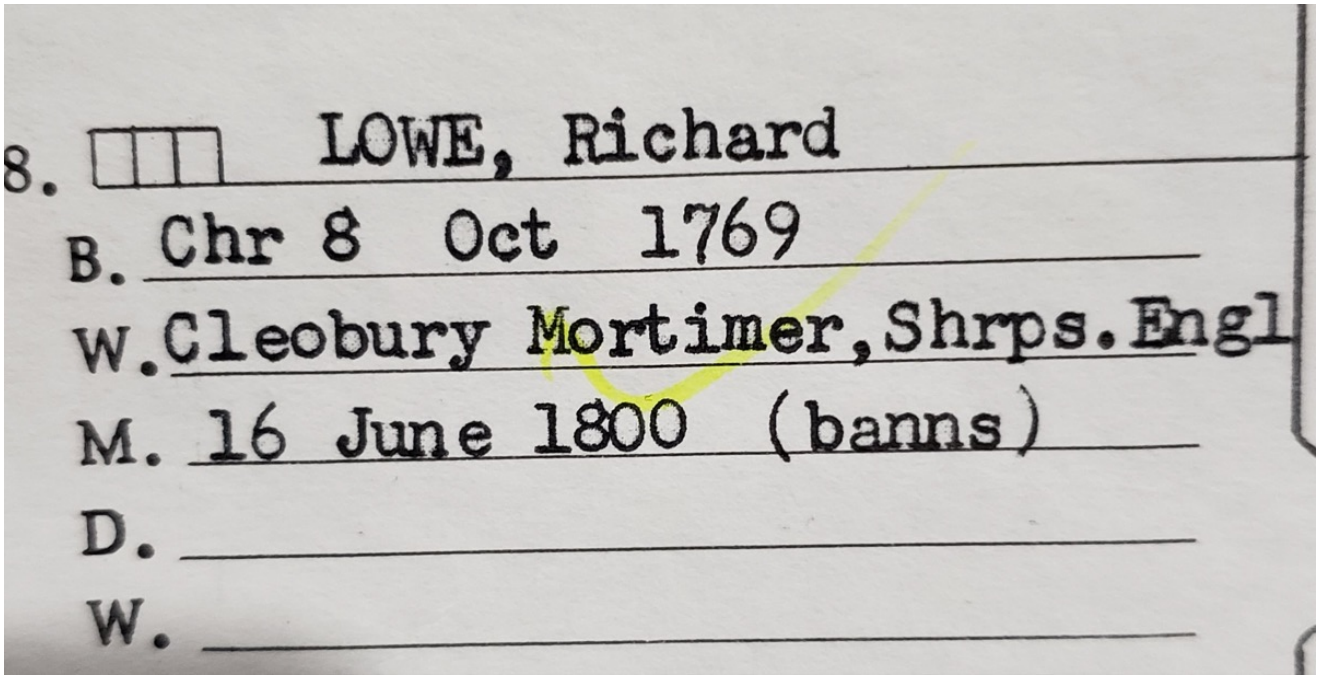
5 **1841**
Residence
Newport, England, United Kingdom

6 **16 July 1843**
Death
Sedgley, Staffordshire, England



Marie Howard Ancestral Photo Chart

Ancestral Photo Chart



29. Great-great-grandmother LZXJ-3LJ

Mary Miles

1776-Deceased



Mary Miles was born on 28 April 1776 in Alberbury, Shropshire, England, United Kingdom. Mary Miles was married to Richard Lowe.

Mary Miles 1776-Deceased
Richard Lowe 1803-1869
Mary Dudley Lowe 1837-1914
Mary Allilias Howard 1875-1927
Merlin Stephen Ellis 1901-1983

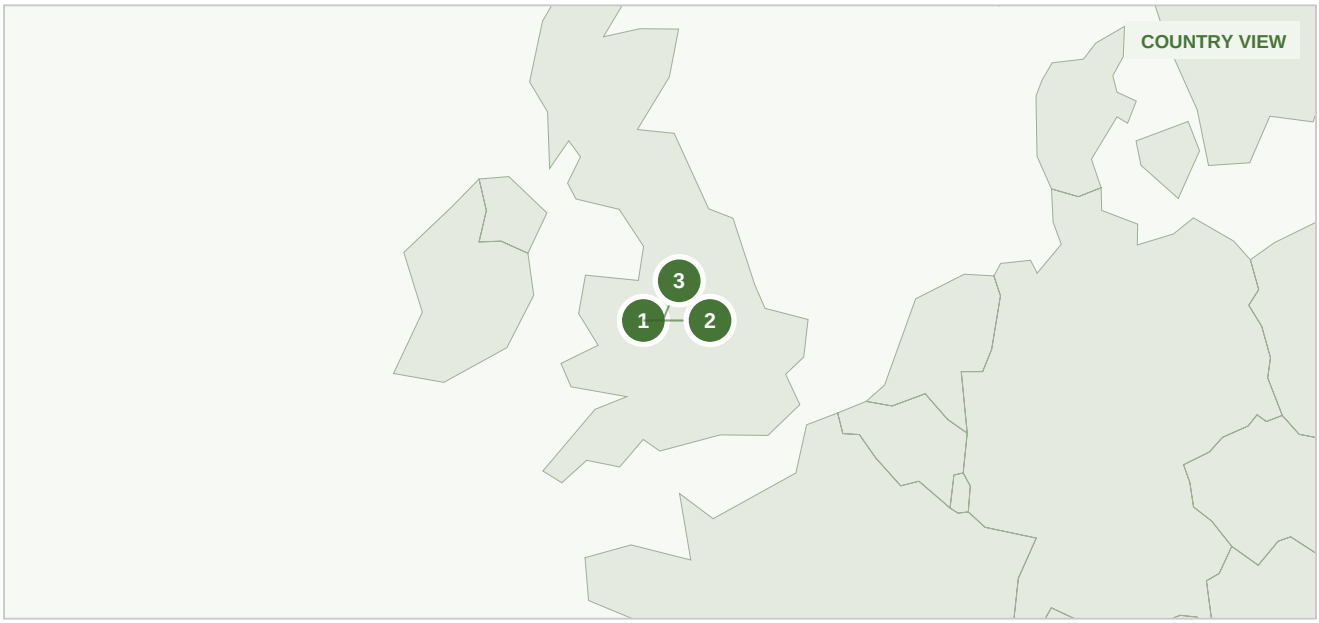


LIFE JOURNEY

Mary Miles

1776-Deceased

Known places and dated events recorded in FamilySearch



TIMELINE

1 **28 April 1776**
Birth
Alberbury, England, United Kingdom

2 **28 APR 1776**
Christening
Alberbury, Shropshire, England

3 **1841**
Residence
Newport, England, United Kingdom

30. Great-great-grandfather LD3H-JRZ

Edward Dudley

1774-1844



Edward Dudley was born on 6 August 1774 in Bilston, Staffordshire, England and died on about 1844. Edward Dudley was married to Ann Pitt.

Edward Dudley 1774-1844
Sarah Dudley 1807-1843
Mary Dudley Lowe 1837-1914
Mary Allilias Howard 1875-1927
Merlin Stephen Ellis 1901-1983

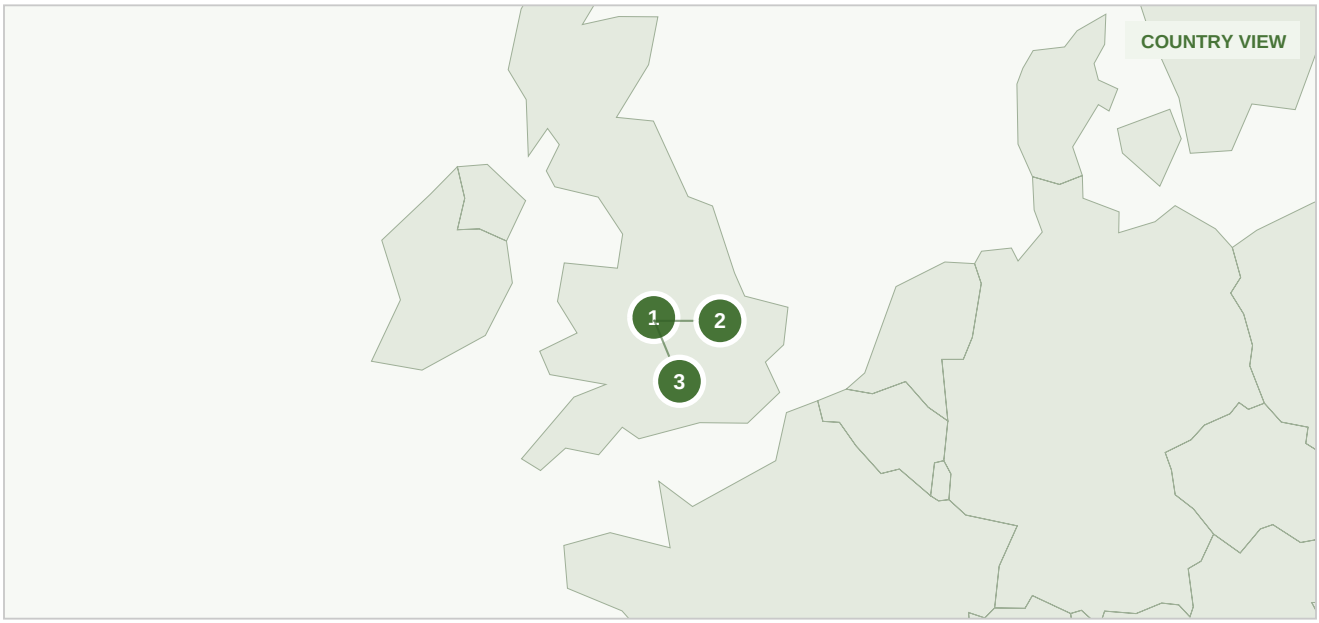


LIFE JOURNEY

Edward Dudley

1774-1844

Known places and dated events recorded in FamilySearch



TIMELINE

1 **6 August 1774**
Birth
Bilston, Staffordshire, England

2 **6 August 1775**
Christening
Saint Thomas's Church, Worcestershire, England

3 **1841**
Residence
Tipton, England, United Kingdom

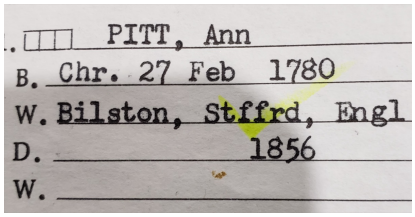
31. Great-great-grandmother L8WJ-TX6

Ann Pitt

1774-1856

Ann Pitt was born on 1774 in Tipton, Staffordshire, England, United Kingdom and died on about 1856. Ann Pitt was married to Edward Dudley.

Ann Pitt 1774-1856
Sarah Dudley 1807-1843
Mary Dudley Lowe 1837-1914
Mary Allilias Howard 1875-1927
Merlin Stephen Ellis 1901-1983


PITT, Ann
B. Chr. 27 Feb 1780
W. Bilston, Stffrd, Engl
D. 1856
W.



LIFE JOURNEY

Ann Pitt

1774-1856

Known places and dated events recorded in FamilySearch



TIMELINE

1 **1774**
Birth
Tipton, Staffordshire, England

2 **27 February 1780**
Christening
Bilston, Staffordshire, England

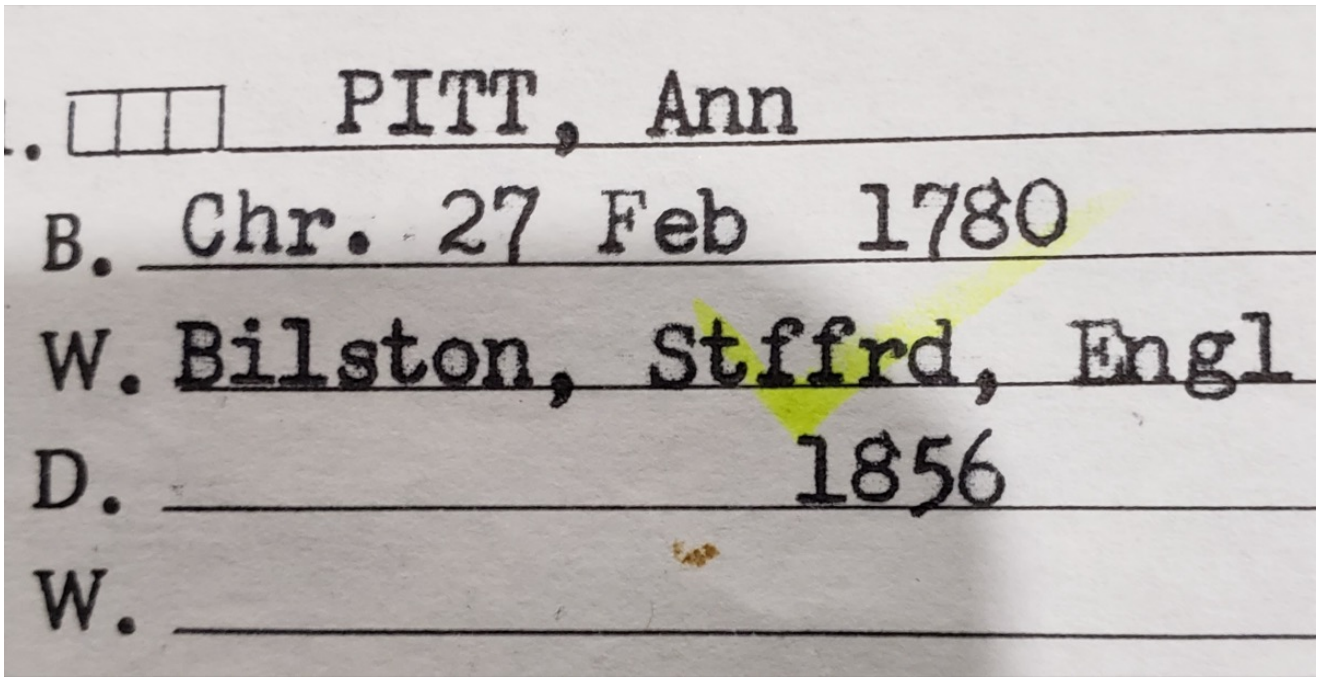
3 **27 Feb 1780**
Baptism
Bilston, England, United Kingdom

4 **1841**
Residence
Walsall, Staffordshire, England

5 **1841**
Residence
Tipton, England, United Kingdom

6 **1841**
Residence
Wolverhampton, Staffordshire, England

7 **1851**
Residence
Tipton, England, United Kingdom


PITT, Ann
B. Chr. 27 Feb 1780
W. Bilston, Stffrd, Engl
D. 1856
W.

