

Elias Adams the Pioneer, Age 94.  
(See Page 7.)



ANCESTORS  
*and*  
DESCENDANTS

*of*

Elias Adams : The Pioneer

600 - 1930

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*Compiled and Edited by*  
FRANK D. ADAMS  
(His Grandson)

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*With Illustrations by My Mother*  
ANNIE PENROD ADAMS

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*Published by the Author*

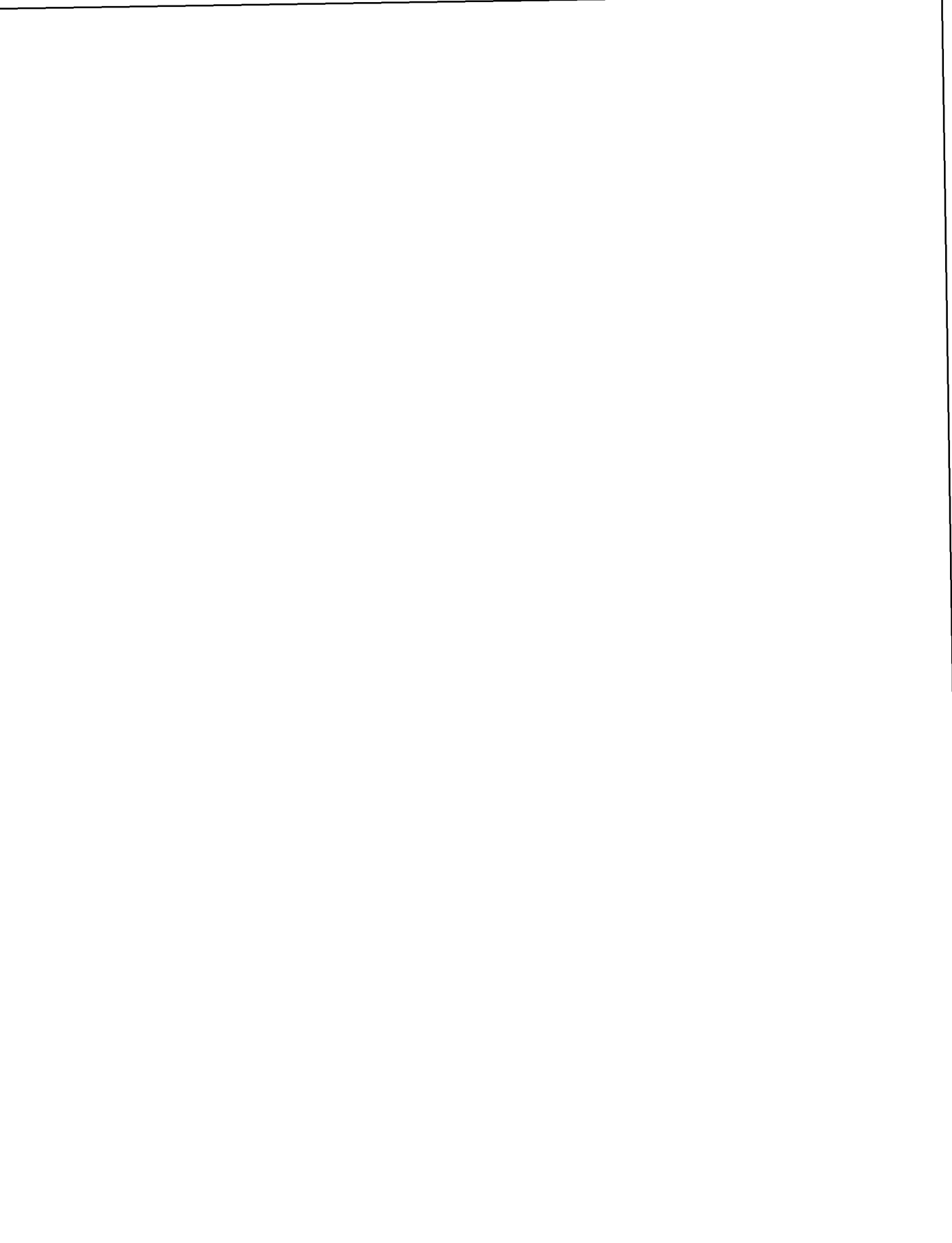
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To the posterity of ELIAS ADAMS  
THE PIONEER, who endeavor to make  
the world better than they find it, this  
book is gratefully dedicated.

—F. D. A.



## To the Reader

You are asked to bear in mind that these are the records of only one descendant or branch of the great Adams family of New England. There are other branches both larger and smaller—notably that of Henry Adams, of Braintree, Massachusetts, and Robert Adams, of Newbury, Massachusetts, whose histories were published by Andrew N. Adams, of Fair Haven, Vermont; also "William of Ipswich," "John of Plymouth," "George of Watertown," as well as several other first comers in Massachusetts, Connecticut, Maine and New Hampshire. Andrew N. Adams has compiled extensive lists of all those families which could be published for the benefit of others, if there were sufficient interest among the living descendants to warrant the labor and expense.

This record of Elias Adams was begun thirteen years ago by the author. It has been carried forward under many difficulties and discouragements, and is now completed only through persistent determination and effort. The genealogy has been carefully and accurately gathered and compiled into its present form for the benefit of the living and future generations, as a tribute of affection for him and as a token of love to his posterity.

The names of the forefathers of Elias Adams are copied verbatim from the following records in the Congressional Library at Washington, D. C.: "Robert Adams of Newbury, Massachusetts," "Henry Adams of Braintree, Massachusetts," both volumes by Andrew N. Adams; "Founding and Organization of the Daughters of the American Revolution," by Flora Adams Darling, and "Ancestry of Henry Adams of Braintree, Massachusetts," by Reverend Hiram Francis Fairbanks.

This book contains no unhistoric or misleading statements, and is an honest effort by the author to give useful and correct knowledge. It is designed to be handed down from generation to generation—to be preserved as a family memorial.

To my wife and the relatives who have cheerfully and willingly given valuable assistance, I wish here to make acknowledgment of my gratitude.

FRANK D. ADAMS.

Layton, Utah, November, 1929.





# CONTENTS

Chapter	Page
1 ANCESTORS OF ELIAS ADAMS .....	1
2 IN THE WAR OF 1812 .....	8
3 LIFE IN ILLINOIS .....	14
4 THE EVACUATION OF NAUVOO .....	19
5 THE "MORMON" BATTALION .....	27
6 WINTER QUARTERS .....	34
7 FIRST COMPANY OF PIONEERS .....	38
8 THE DONNER PARTY, 1846 .....	42
9 BRIDGER'S DESCRIPTION OF THE UTAH COUNTRY.....	51
10 THE "MORMON" ROAD .....	56
11 "THIS IS THE PLACE" .....	57
12 MOUNT PISGAH, IOWA .....	64
13 WESTWARD HO! .....	66
14 THE BUFFALO STAMPEDE .....	76
15 DAKOTA INDIANS .....	80
16 FORT LARAMIE .....	84
17 PASSAGE OF THE MOUNTAINS .....	89
18 SALT LAKE CITY, 1850 .....	94
19 SELECTING A LOCATION FOR A HOME .....	96
20 THE HOME .....	100
21 IRRIGATION .....	111
22 THE UTAH WAR .....	115
23 BATTLE OF BEAR RIVER .....	124
24 EMPIRE BUILDING .....	132
25 THE GREAT ADVENTURE .....	142
26 DESCENDANTS OF ELIAS ADAMS .....	146
SUPPLEMENT .....	257

## LIST OF TEXT ILLUSTRATIONS

	Page
The Indians Concealed Themselves .....	9
The Indians Laid Down Their Firearms .....	10
Brigham Young .....	21
"Mormon" Battalion Monument .....	27
The Winter was Long and Very Stormy .....	37
First Company of Pioneers .....	38
James Bridger Discovers the Great Salt Lake .....	41
It was a Dreary, Desolate, Alkali, Waste .....	43
Pilot Peak .....	44
The Indians Knew We were Doomed .....	46
Old Fort Sutter .....	47
"This Is the Place" .....	55
The "Mormon" Road .....	56
Largest Open-cut Copper Mine in the World .....	62
Westward Ho! .....	66
Wounded Buffalo .....	71
The Buffalo Hunt .....	72

In the Valley of the Platte Many a Grave was Passed.....	75
The White Covered Wagons Resembling Birds of Passage Moving to a Warmer Clime .....	79
The Wagons were Arranged as Usual in a Circle.....	83
A Blackfoot Woman .....	87
Indian Scout .....	88
Chimney Rock .....	89
Portal of the Rocky Mountains .....	91
They were Standing Now Upon the Threshold of the Land of Promise .....	93
The Bed of the Stream is a Solid Mass of Boulders .....	97
Sunset, Great Salt Lake .....	98
The First Home of Elias Adams the Pioneer, in the Ter- ritory of Utah .....	100
Clearing the Homestead of Sage-brush and Scrub Oak .....	103
Irrigation in the Salt Lake Valley .....	112
Indian Camp .....	124
Chief Pocatello .....	131
Pony Express .....	134
Dam, East Canyon Reservoir .....	139
Administration Building, University of Utah .....	141
"Go Ye, Therefore, and Teach All Nations" .....	255
Temple, Salt Lake City, Utah.....	256

#### LIST OF HALF TONE ILLUSTRATIONS

Elias Adams the Pioneer .....	Frontispiece
Malinda Railey Adams .....	10
John Quincy Adams and Ellen Dolan Adams .....	146
George W. Adams .....	154
Rufus Adams .....	170
Frank D. Adams .....	171
Spencer D. Adams .....	180
Pilling's Ranch, Alberta, Canada .....	186
Anna Maria Adams Shepard .....	195
Descendants of Elias Adams the Pioneer in the World War .....	226
Doral W. Pilling .....	237
Kodak Pictures .....	242
Hunting and Fishing Scenes in Utah .....	242
Davis High School .....	260
Layton Sugar Company .....	260
Salt Lake City and Layton, Utah, Past and Present.....	260

#### Group

Catherine Adams Pilling, Joseph S. Adams, Elias Adams, Jr., Caroline Adams Stoddard, Joshua Adams, Malinda Adams Burton and Hyrum Adams .....	147
Rufus, John Quincy, George W., Elias, Jr., and Joseph S. Adams....	194

# Explanation

Numbers occurring in the margin on the left of any name re-occur in the center of the page immediately above the name when that name again occurs as a parent in the next or succeeding generation.

Thus, the marginal number refers forward to descendants, and the number in the center of the page backward to ancestors.



## CHAPTER I.

### Ancestors of Elias Adams

ARNULPH, Bishop of Metz, France, born before the year 600, died A. D. 631, had

PEPIN LE VIEUX, who died A. D. 639; his daughter had

PEPIN LE GROS, who died in 714; he had

CHARLES MARTEL (the King-maker), was born A. D. 690, and died October 22, A. D. 741. He was the first King of France; he had

PEPIN LE BREF, died A. D. 768; he had

CHARLEMAGNE, Emperor of the West, and was born April 2, 742, at Aix le Chapelle; was King of the French, A. D. 768-814, Emperor of Rome, A. D. 800-814, when he died. His son,

LOUIS I (The Pious, King of France), had

CHARLES II (the Bald), King of France. His daughter was

JUDITH; she married Count Baldwin I; they had

BALDWIN II, Count of Flanders. He had

ARNOLPH the Great, Count of Flanders; he had

BALDWIN III, Count of Flanders, who had

ARNOLPH II, Fifth Count of Flanders, who had

BALDWIN IV, Sixth Count of Flanders, who had

BALDWIN V, Seventh Count of Flanders; he married Princess Adele, daughter of King Robert the Pious, son of Hugh Capet, King of France. He had

MATILDA, who married William the Conqueror, King of England and seventh Duke of Normandy, in A. D. 1053. William the First, King of England, born A. D. 1027, conquered England A. D. 1066, and died 1087. Their daughter

PRINCESS GUNDRED, who married William de Warren, a Norman baron of Danish descent, who accompanied William the Conqueror on his expedition to England and took an important part in the Battle of Hastings, fought October 14, 1066. For his valor that day he was rewarded with lands in Sussex, Surrey, Norfolk and Suffolk, and had conferred on him the earldom of Surrey by William. He married Princess Gundred, fourth daughter of William the Conqueror and Matilda, and became the progenitor of the Earl of Warren and Surrey. At Lews, near Newhaven, he lies buried; and here, "The Great Earl" and Princess Gun-

dred founded "a glorious Priory to the Glory of God." They had

EDITH DE WARREN, who married Gerard, Baron de Gournai. He was the son of Hugh de Gournai and Basilia, daughter of Gerard Flaital, and sister of William, Bishop of Evercaux. He, with his father, fought in the battles of Mortemer and Hastings. His father became a monk in the Benedictine Abbey of Bec. Gerard de Gournai died in Palestine in 1096. Their son was

HUGH, Baron de Gournai, who married Millicent de Maria, daughter of Thomas, Lord of Coucy; they had

HUGH DE GOURNAI, Baron, married Lady Julia Dumpmartin, sister of Reginald, Count de Boulonge. He lost his Norman estates through political troubles and took refuge in England. He was buried in Langley Abbey, Norfolk; was Lord of Beverston. He had

ANSELM DE GOURNAI, Lord of Beverston; he had

ROBERT DE GOURNAI, Lord of Beverston; he had

ANSELM DE GOURNAI, Lord of Beverston; his son,

JOHN DE GOURNAI, Lord of Beverston, married Lady Olivia, daughter of Henry Lovel, Baron of Castle Cary. They had

ELIZABETH DE GOURNAI, who married Sir John ap Adam (son of ap Adam), of Beverston and Tidenham, Lord ap Adam by writ, who was called to Parliament by Edward I as "Baron of the Realm" from A. D. 1296 to 1307, and he came out of the marches or borders of Wales into Devonshire. Lords of the Marches were noblemen who, in early days, inhabited and secured the Marches of Wales and Scotland, ruling as independent kings, with their private laws. Lady Elizabeth de Gournai was, it is historically stated, related to all the reigning houses of Europe. Sir John ap Adam's estates were large not only in his own right, but he received valuable estates from his wife. Their names are found in many books on heralds and peerages. He was engaged in the Scottish wars. There remains to this day a beautiful stained glass window in his memory in the church in Tidenham, with his name, coat-of-arms, and the date in the upper part. His coat-of-arms is given as "Argent, a cross gules, 5 mullets or crest; that of a ducal coronet, a demi-lion." This means that on a silver ground was a red cross which extended from top to bottom and to each side, and on this cross were five golden stars. The

crest, as given in Fairhairn's Crests, was the head and principal part of the body of a lion, rampant guardant—that is erect and the right paw raised and full-faced. In the upper part of a Gothic window in Tidenham Church, near Chepstow, the name of Lord ap Adam, 1310, and coat-of-arms are still to be found, beautifully executed in stained glass of great thickness and in perfect preservation. This church stood originally within the boundary of Wales, but at a later period the boundary line was changed and it now stands on English soil. Their sons were: First, Sir Thomas ap Adam, married and had no issue; second, Sir John ap Adam; third, William ap Adam, married and had issue; fourth, Roger ap Adam of Lancashire. Sir John ap Adam (the second son) married and had a son,

WILLIAM AP ADAM; he had

SIR JOHN AP ADAM, who was father of

THOMAS AP ADAM (Sir Knight), who married Lady Jane, daughter of Sir John Inge, Knight; they had

SIR JOHN AP ADAM, Knight, who married Lady Millicent, daughter of Sir Mathew Bessylls, Knight; their son,

SIR JOHN AP ADAM (31 generations from Arnulph, Bishop of Metz) had the name changed to Adams (the prefix "ap" was dropped, and "s" added instead). He married Clara, daughter and co-heir of Roger Powell; their son,

ROGER ADAMS, married Jane, daughter of Mr. Ellyott; they had

THOMAS ADAMS, who married Marie, daughter of Mr. Upton; they had

JOHN ADAMS, who married Jane, daughter of Mr. Rennelegh; their son,

JOHN ADAMS, married Catherine, daughter of Mr. Stebbing; they had three sons: First, Nicholas, who married and had no issue; second, John; third, George. The second and third sons married and had issue.

JOHN ADAMS (the second son) married Margerye, daughter and heiress of Mr. Squier; their son was

RICHARD ADAMS, who married Margaret, daughter of Mr. Armager; their children were Robert and William. (William married a Miss Borrington and had a son, Henry Adams, who became great-great-grandfather of John Adams, the second President of the United States.)

ROBERT ADAMS married Elizabeth Sharlow; their son

ROBERT ADAMS was born in Devonshire, England, 1602, and came first to Ipswich in Massachusetts Bay in A. D. 1635, with his wife (Eleanor Wilmot). He was a tailor by trade; resided in Salem in 1638-9, and removed to Newbury, Massachusetts, in 1640, where he acquired a large farm and valuable property, and died October 12, 1682.

His will was made at Newbury March 7, 1680, and probated November 27, 1682. His wife Eleanor died June 12, 1677, and he married, second, Sarah (Glover) Short, February 6, 1678, the widow of Henry Short. She died in Newbury October 24, 1697.

The will of Robert Adams alludes to and confirms an agreement made with his loving wife, Sarah, before marriage—gives her “my great chest and the highest chair in the room wherein we live,” both of which she is to restore at her death, or if she shall marry again; “also all the money I have,” she not to be accountable to anyone, and “to enjoy the parlor wholly for one year.” To his eldest son, John, he gives £20 to be paid by his executors within twelve months after his decease; to his son Isaac he bequeaths £5 yearly during life “in English corn, pork, beef, and such like, also my wearing apparel, and the bed in the north garret and all the furniture belonging to it, and the least brass pot and pot hooks, etc.”

To Jacob he gives the house he lives in and the land adjoining to it as now fenced in, and the meadow on the neck or south side of Newbury River. To his daughter Hannah he gives £20 to be paid within one year; to Joanna, or her children, the bed and furniture belonging to it in the parlor, and the biggest brass pot, and the chest and chair previously mentioned when they are returned, to have them when 18 years of age or when she marries; to daughter Elizabeth, wife of Edward Phelps, he gives one cow; to daughter Mary, wife of Jeremiah Goodrich, one cow. To three sons of Abraham, then born—Robert, Abraham, Isaac—he gives each a gun, and to the two older each a sword. All the rest of his effects he gives to Abraham.

He provides that his lands shall go to Robert, the eldest son of Abraham; also the great brass kettle, table, and irons and spit; Abraham and his son Robert to be joint executors, but Abraham to have power to act alone 'till Robert should become of age. “And though I appoint Robert Adams my heir after his father, Mary, the wife of said Abraham, is



not to be debarred of any just claim if left a widow." Further, to Joanna Granger he bequeaths his pewter tankard and a pewter bowl, and to Mary, daughter of Abraham, a box with lock and key and six diaper napkins." If Robert comes into possession of the lands by reversion, he is to give to either of his two brothers "now in being"—Abraham and Isaac—£20 apiece. His loving friends, Mr. John Woodbridge and Mr. Nicholas Noyes, were to be overseers of the will; and to them, each one, was bequeathed one of his best wethers.

Signed and sealed March 7, 1680.

ROBERT ADAMS and his wife Eleanor had

JACOB, who was born in Newbury, Massachusetts, September 13, 1651; married Anna Allen (Ellen?), April 7, 1677, daughter of Nicholas Allen of Dorchester, Massachusetts. She was born January 3, 1658.

He removed, probably about 1681-2, to Suffield (now Connecticut), where he was one of the most prominent and influential of the early settlers. He was often chosen to important offices; was a member of the General Court of the colony, then held in Boston, 1711 to 1714, and again in 1717. He died in Boston, suddenly, in November, 1717, while in attendance upon his duties as a member of the General Court from Suffield.

He acquired a large property, and was greatly esteemed. His will, dated November 20, 1717, is recorded both in Boston and at Northampton, which was the county seat of Hampshire County—to which Suffield then belonged. His child

JOHN ADAMS was born in Suffield June 18, 1694; married Abigail Roe or Rowe July 26, 1722, daughter of Peter and Sarah (Remington) Rowe. Their child

LIEUTENANT JOEL ADAMS was born in Suffield December 20, 1729; married Elizabeth Fowler July 16, 1761. She died at 90 years of age.

He was a soldier in the French War, and was wounded in the battle at Lake George, 1755. He held a lieutenant's commission under the English crown. He is said to have manumitted his slaves that they might participate in the war for independence. He settled in Marlboro, Vermont. His will was probated March, 1809. He left his property to his wife, his sons, Job, Bildad and Joel, Jr., and to his daugh-

ters, Lucina Hale, Elizabeth Otis, and Sarah Winchester; Joel, Jr., was named as executor.

The last will of Lieutenant Joel reads: "In the name of God, Amen. I, Joel Adams, of Marlboro, in the County of Windham, State of Vermont, considering the uncertainty of this mortal life and being of sound and perfect mind and memory, blessed be God for the same, do make and publish this my last Will and Testament this sixth day of April in the year of our Lord one thousand seven hundred and ninety-five in manner and form following: (That is to say) First, I give and bequeath unto Elizabeth, my well beloved wife, the use and improvement of one-third part of my home farm on which I now live and the same proportion of what I own on right number three in said Marlboro, and the use and improvement of one-half my house and barn to use and improve during her natural life; and I furthermore give and bequeath to her one-third part of all my personal or movable estate to be at her disposal and also a good horse to be provided for her and the side-saddle which she now has exclusive of her third part. I also give and bequeath unto my son, Job Adams, fifty acres of land on right number seventeen in said Marlboro, which is all the land I now own on said right, reference to my deed being had for the boundaries, exclusive of what I have before given him. I also give and bequeath unto my son Bildad and my daughters, Lucina Hale and Elizabeth Otis and Sarah Winchester, in equal shares a lot of land on right number nine in said Marlboro, being about sixty-six acres, which is all the land I now own on said right, exclusive of what I have before given them. I also give and bequeath unto my daughter, Elizabeth Otis, and her heirs fifty acres of land on which she now lives on right number fourteen, which is all the land I own on said right. I also give and bequeath unto my son, Joel Adams, all my land which I now own which is not otherwise disposed of in my last Will and Testament (excepting what I own on right number four in said Marlboro) with all the privileges thereunto belonging, excepting the saw mill which my son Bildad is to have the use of seven years from this date.

I also give and bequeath to my son, Joel Adams, all my personal estate and moveable estate excepting what I otherwise have disposed of in this my last Will and Testament, and I also appoint my son, Joel Adams, executor of this my

last Will and Testament. In witness whereof I have hereunto set my hand and seal the day and year above or within written, signed, sealed and delivered on the last Will and Testament by the said Joel Adams, in the presence of in witness Jonas Whitney, Timothy Mather, Timothy Mather, Jr. State of Vermont, District of Marlboro." Probated March 22, 1809. (From page 146, Land Record of Marlboro, Vermont. Book No. 8.)

Their child

JOB ADAMS was born April 3, 1765, in Suffield; he was a twin to Bildad. Job married Sabra Whitmore; settled in Marlboro, Vermont, but later removed to Antwerp, Jefferson County, New York. Their children as follows:

1. GEORGE, born in Marlboro, Vermont, March 29, 1790; married (1) Polly Woodward: she died September 30, 1826, and was buried in Antwerp, New York; married (2), about 1827, Polly Edgerton: she was born 1790, and died January 21, 1874, age 84 years, 2 months and 9 days.  
He removed to Rutland, or Ellisburg, Jefferson County, New York, about 1810; then to Antwerp, New York, 1822-3, and to Theresa, New York, 1847, and died there August 29, 1849.
2. ELIAS, born in Marlboro, Vermont, February 18, 1792; married (1) Elmira Cadwell, 1823: she died about 1836; married (2) Malinda (later known as Belinda) Railey in 1837, daughter of Joseph and Catherine Railey. She was born in Kentucky August 3, 1815, and died October 13, 1882, at Layton, Utah.
3. JOB, born in Marlboro, Vermont.



## CHAPTER 2

## IN THE WAR OF 1812

Elias Adams, as a boy, made his home with his aunt, Elizabeth Adams Otis, wife of Arunah Otis, because his mother died when he was very young.

Arunah Otis was a veteran of the Revolutionary War and by trade a blacksmith and farmer, making his home in Rutland, Jefferson County, New York, where he died in 1833.

George and Job, while at home one evening, were disagreeably surprised by the sudden appearance of a platoon of British soldiers, who attempted to force their entrance into the house. George, thinking he could escape by jumping from a back window, did so; but he was unsuccessful, for he was immediately overpowered and taken prisoner by the English soldiers. Job, being large and strong, thereupon decided to remain in the house, using a heavy chair as his weapon of defense; and, after cracking the heads of several Britishers who tried to force passageway through the door, the entire force decided to withdraw, taking their one prisoner when they came expecting two. Job, however, was captured later by the British, and both he and George were pressed into the English Army much against their personal wishes and in opposition to the ideals of the land of their birth.

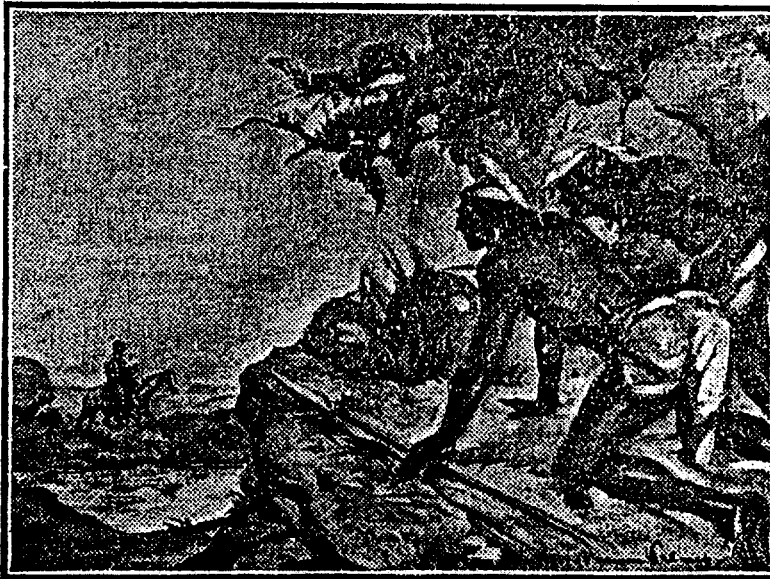
The conscience and pride of Elias Adams was deeply affected by this act of the English invaders; and, as a result, he volunteered his services, and enlisted in the United States Army, September 17, 1812, at Sacketts Harbor, New York, which is located on the shore of Lake Ontario.

He served in Captain Benjamin Forsythe's, Lieutenant Hamilton's, Captain Smith's, and Captain Joseph Selden's companies, and in the First United States Rifle Regiment. Elias Adams was in the battles of Ogdensburg, Little York (where he was wounded), Fort George, Stony Creek, and in the battle of Odelltown, New York, where Colonel Forsythe (the same as above) was killed June 28, 1814. Colonel Forsythe was decorated shortly before his death by the United States for distinguished service.

The call of duty took Elias Adams deep into the savage Indians' territory, who were not only assisted by the British to fight the Americans by being furnished guns and am-

munition, but were further encouraged by being offered a high price for American scalps by Colonel Proctor, a British officer.

For some time prior to the declaration of war with England in 1812, the famous Shawnee chieftain, Tecumseh, had entertained a scheme of uniting a large number of Indian tribes to drive back the steadily advancing westward wave of white settlers. At the first news of war between the United States and Great Britain, Tecumseh joined the British, and was able to furnish important assistance to General Isaac Brock, the English commander.



Indian attacks upon settlers on the Western Frontier now increased at an alarming rate. At this time several families were traveling from Fort Dearborn to Detroit. They were accompanied by fifty soldiers, and were following the road along the lake shore which was guarded by a low range of sandhills, behind which the Indians had concealed themselves. At a point near the southern extremity of what is now Lake Front Park, Chicago, the Indians, yelling their terrible war cry, rushed upon the caravan.

In the conflict which followed, the women fought with the men, but their combined efforts were no match for the

savages; all the wounded were scalped. The children, twelve of them in all, had been placed in one wagon in the futile hope that the Indians might spare them, but the little ones were all tomahawked by one Indian. The massacre was attended by peculiar horrors, which are too terrible to bear description.

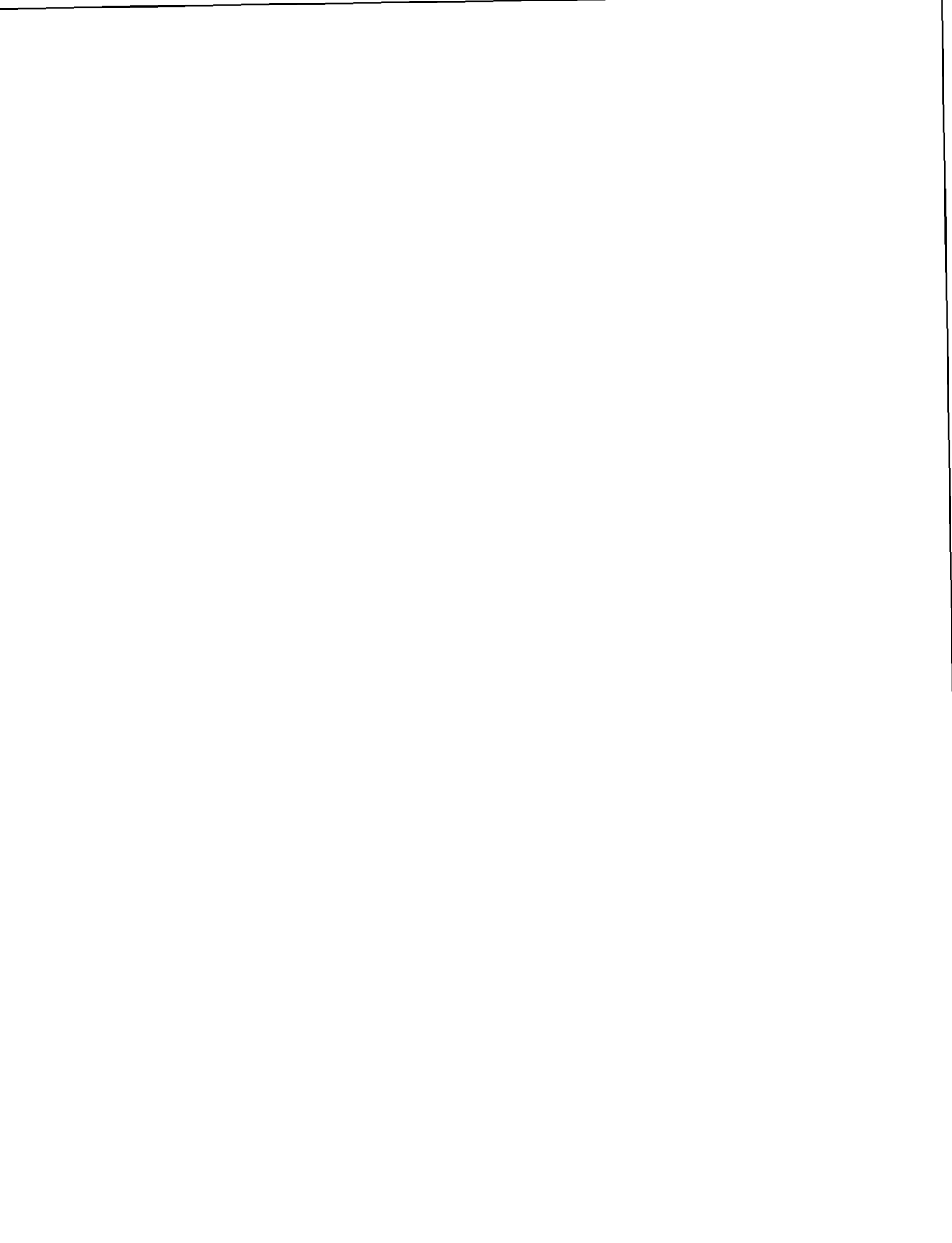
While this massacre was being completed, Elias Adams, and the scouting party of which he was a member, were surrounded by a large band of Indian warriors in another section of our western frontier. To expect reinforcements or assistance of any kind from the outpost was hopeless, for it was miles distant.



The scout commander quickly essayed the situation and ordered his men to place a "double charge" in their rifles, and instructed them further by saying, "Don't fire until you see the white of the Indian's eyes." Thinking the scouts were "pale-face" cowards and that they were not going to offer resistance, the exultant Indians laid down their firearms (which were furnished by the British), and drew forth their blood-stained tomahawks, which they flourished high above their heads while yelping their ancient war cry. They gradually tightened their circle and advanced upon the desired prey. The scouts, standing at attention, calmly awaited the command of their leader. Presently the quick, clear order rang forth, "Aim! Fire!" The double charge in the old muzzle loaders had a telling effect, for a gap was literally mowed through the circular formation of the murderous Indians, who, for a moment, were apparently shocked and surprised. Instantly following the report of their rifles, the scouts dashed through the gap and over the bleeding, writhing bodies of their fallen enemy. A race was now on for life or death. The gaudily dressed warriors were madly pursuing the fleet-



Malinda Railey Adams.  
(See Page 7.)





footed scouts, who had five miles to cover before they could receive protection from the outpost.

Before the race was finished, yet within sight of camp, two of the U. S. scouts, being handicapped by their age of fifty years, gradually fell behind their younger comrades, and were captured by the frenzied Indians, who bound them hand and foot and placed their live bodies upon a roaring fire which was built on the summit of a small hill in plain view of the scouts' camp in order that no doubt might be had concerning the fate of those two so recently captured; and there, as the fire hissed and roared, and the smoke curled skyward, two bodies were consumed and sacrificed on the altar of Freedom and Liberty.

The military activities of Elias Adams were not all confined to Indian warfare, for he often told of how he watched from a distance the unloading of English soldiers from the ships. The Englishmen wore red coats; and, as they spread out on the land, they were so numerous as to cause the ground to look red where they were assembled.

During one skirmish with the English, Elias Adams had a bullet cut a slight nick in the division on the bottom part of his nose. That evening his commanding officer, upon observing the wound, remarked, "Well, my boy, if it had been an inch closer, it would have spoiled your face." To which Elias Adams replied, "Yes, and if it had been an inch farther away, it never would have touched me."

During the battle which followed at Odelltown, New York, on June 28, 1814, the English outnumbered the Americans about three to one. The Americans, being hard pressed, were on the verge of retreating, when Colonel Benjamin Forsythe climbed to the top of a rail fence and drew forth his sword; and, waving it toward the enemy, shouted to his men these words of encouragement: "Fight on, brave boys; don't give up to the red-coats." Those were his last words, for an enemy bullet found its mark, and the faithful and beloved colonel was no more. He fell dead within four feet of Elias Adams, who was the first to render aid. The men were inspired by the example and last command of their officer. They sprang from their position and charged with fixed bayonets the stronghold of the enemy, who surrendered following a bloody combat.

During the time Elias Adams was in the United States Army he was wounded three times, and frequently exper-

ience a bullet passing through a part of his clothing. So destitute were the American soldiers at times, they were compelled to wear the clothing captured from the English, which made it very difficult to distinguish a comrade from a foe.

Our southwestern frontier was in Alabama, where the Creek Indians began hostilities in August, 1813, with a frightful massacre of men, women, and children, at Fort Mimms. Then Andrew Jackson, with his Tennessee troops and a few United States regulars, made a bloody campaign of nearly seven months, ending with the great battle of Tallapoosa, in March, 1814, which finally broke the Indian power in the Southwest.

In August, 1814, a small British force entered the city of Washington, D. C., which was very inadequately defended, and burned to the ground several of the public buildings.

The next and last movement of the British was against New Orleans. An army of 12,000 men, under Sir Edward Pakenham, landed below that city in December. General Jackson, with about half as many men, awaited attack in a strongly intrenched position. It was foolish of Pakenham to try the assault; but he and his men were Wellington's veterans, and no such word as "defeat" was in their dictionary. But the 8th of January, 1815, wrote that word for them in big letters. Their assault upon Jackson's lines lasted about twenty-five minutes; then they made all haste from the field, leaving 2,600 killed and wounded. Pakenham was among the slain. The American loss was only eight killed and thirteen wounded, for they kept mowing down the British ranks so fast that the latter had no chance to return their fire. Never in all the history of England was a British army so badly defeated.

The British soldiers when going into battle marched in close-order formation and held their guns at the hip, firing from that position at the command of their officers. They considered the Americans unfair because they would shoot from behind trees and take deliberate aim with their rifles. Because of the maneuvers which the British soldiers invariably executed before firing, and by listening closely for the command of the British officer, the Americans would drop to the ground at the proper time, and the English bullets would go singing over their heads. The results of the war proved which method of fighting was most successful.

On Christmas eve, 1814, a treaty of peace was signed at Ghent, Belgium, between the Americans and British. Those were not the days of telegraph and radio, and the last victories on land and sea were won without knowing that peace had already been made.

Elias Adams remained in the United States Army until September 28, 1817, when he was honorably discharged at New Madrid, Missouri, having served for five years.

Upon leaving the army, Elias Adams and a companion went hunting on a near-by lake. They made a raft and a harpoon in order to capture a large alligator which often visited the shore of the lake. They succeeded in thrusting the harpoon into the body of the alligator, which, being maddened with pain, bolted out into the lake, towing his would-be captors after him on their raft for five miles. As they approached the opposite shore, the alligator entered a thick grove of timber growing in shallow water. He was now undoubtedly in the haunt of friends, for, after emitting several roaring sounds, alligators large and small came to his aid. The adventurers, being armed with only an axe were forced to climb trees. After much labor of climbing from one tree to another, they finally reached the shore; and the long walk around the lake back to camp lasted late into the next day.



## CHAPTER 3

## LIFE IN ILLINOIS

Having seen both the northern and southern parts of the United States while in the service of his country, Elias Adams decided to return North and select a location for a home, whereupon he and a companion purchased two yoke of Oxen and an ox cart and started the long journey of several hundred miles.

Road maps were not available as today for their guidance, principally because there were no roads through the wild and uncharted country through which they were traveling; and, as a result, they encountered many difficulties. Upon reaching a large river they found it so deep that they were unable to ford it. A tribe of Indians were encamped on the opposite shore who ferried their cart over; and the oxen were forced to swim through by the Indians, who cut the tail from the fattest ox while the animal was in the water. This act of the Indians displeased the two travelers considerably. It appeared that this act on the part of the Indians was prearranged; for immediately upon reaching the shore the chief of the tribe was determined he was going to kill this particular fat ox, and Elias Adams was equally as determined he was not. The chief raised his gun to shoot the ox; and Elias, taking a fine aim on the chief with his rifle, said: "Indian nipo ox, I nipo Indian," which meant, if you kill my ox, I'll kill you. His fearlessness convinced the chief that his remarks were sincere, so the life of the ox was spared. The chief was so impressed with this act of bravery he appointed a number of young Indians to act as guides for several days until the travelers reached a road which they could follow.

Upon reaching Illinois, Elias Adams located in a place to his liking, and the town which he founded was named "Quincy" and the county, "Adams," in his honor. It was here he met and married Miss Elmira Cadwell in the year 1823, who became the mother of seven children and died in 1836.

Elias Adams was engaged in the manufacture of brick; he also owned a large flour mill and was considered very prosperous.

In 1837 he married Miss Malinda Railey (known later as Belinda). She was the daughter of Joseph and Catherine

Railey. Malinda Railey was born August 3, 1815, in Washington County, Kentucky. She moved with her parents from Kentucky to Illinois when she was eighteen; and when Elias Adams made her acquaintance her family was employed at his brick yard, and her mother and sister Dorothy Ann boarded the employes.

The exact date is not known when Elias Adams and family joined the Church of Jesus Christ of Latter-day Saints, but it must have been in the year 1843, because they moved from Quincy, Adams County, Illinois, to Nauvoo, Hancock County, Illinois. Nauvoo was considered to be a beautiful city, with a population of 20,000 composed entirely of Latter-day Saints. It is very doubtful if this move would have been made except to be with the main body of the church, because he was very prosperous and financially independent at Quincy.

Elias Adams described the Prophet Joseph Smith as being a handsome man, very large and athletic, who often indulged in out-door sports such as running, jumping and wrestling. There can be no doubt of the testimony which Elias Adams and family possessed concerning the truthfulness of the gospel of Jesus Christ, else why should they have left their home in Quincy, Adams County, Illinois, where they were established in a good comfortable home and were influential citizens engaged in a profitable business, to cast their lot with the Latter-day Saints, who were at this time driven and tormented by mobs because they belonged to a church which was so unpopular with the people of the world that they murdered its leader and prophet, Joseph Smith, thinking that by so doing they could destroy the church which he was instrumental in founding?

Nothing seemed to satisfy the mobs but the blood of the Prophet, and he seemed to realize it; for, on his way to Carthage, Illinois, where he was murdered in cold blood, he said: "I am going like a lamb to the slaughter, but I am as calm as a summer's morning. I have a conscience void of offense towards God, and towards all men; I shall die innocent, and it shall yet be said of me, 'He was murdered in cold blood.'" Fifty times had he been arrested on trumped up charges, and forty-nine times had he been acquitted by the courts of the land, innocent of any crime. Desperate and maddened by being foiled in their wicked designs, the mob finally declared that, "If law couldn't reach them,

powder and ball should." On the 27th of June, 1844, while in jail in the town of Carthage, and under the protective pledge of the governor of the State, Joseph Smith, the Prophet, and his brother Hyrum, the Patriarch, were cruelly murdered by a furious armed mob, painted black, of from 150 to 200 persons.

While at Montrose, Iowa, August 6, 1842, Joseph Smith prophesied "that the Saints would continue to suffer much affliction, and would be driven to the Rocky Mountains. Many would apostatize; others would be put to death or lose their lives through exposure and disease; but some of those present would live to go and help make settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains."

At that date, August 6, 1842, the Rocky Mountains seemed like a far-off country to the people of Illinois. The Missouri River was the extreme frontier of the United States; all beyond that was well nigh an unexplored wilderness filled with savages. The Church was fairly settled at Nauvoo, Illinois; the State authorities were apparently very friendly; the future of the Saints seemed propitious. Yet, in the midst of all these favorable circumstances, the Prophet predicted much affliction for some of the Saints, death from persecution for others, apostasy for many, and for the great body of the Church an exodus to the Rocky Mountains.

Following the martyrdom of Joseph and Hyrum Smith, the mobs continued to attack the Saints in the outlying settlements in Hancock County, Illinois; by burning a number of homes, barns and shops, and threatened instant death to men, women, and children. The few Saints who still remained at Kirtland, Ohio, were persecuted by their enemies, who took possession of the temple.

The citizens of Nauvoo, Illinois, asked the Governor of the State for protection; and, in answer, he sent Major James R. Parker, of the State Militia, with a force of ten men, and authority to muster what forces he could in the neighborhood without expense to the State. Major Parker wrote to Singleton, one of the mob leaders, expressing a desire to settle matters without shedding blood; but, as Singleton saw nothing in Parker's proposition to the expulsion of the Saints, he rejected it, saying: "I say to you with all candor, they shall go."

Acting in concert with a committee of one hundred appointed at a meeting at Quincy, Adams County, Illinois, a committee consisting of "Mormons" and non-"Mormons" at Nauvoo formulated terms of settlement. The chief proposition was that the Saints should leave the State within sixty days. But these terms, though satisfactory to Singleton, who said that the "Mormons" had done all that could reasonably be asked of them, were altogether unsatisfactory to the mob. Singleton and some of his assistants, therefore, resigned their command, whereupon Thomas S. Brockman, a Cambellite preacher, was appointed as commander of the mob forces, and gave orders to march to the city of Nauvoo.

This approaching mob-force was first seen by the citizens of Nauvoo in the early part of the forenoon. Major Parker, having organized four companies of volunteers, they were ordered out to meet the mob, which was now in the field at the head of Mulholland Street. About this time Major Parker left the city, promising to send recruits, which never came; and Major Clifford was in command of the forces at Nauvoo. These, however, were but poorly equipped with arms and ammunition. They had but two cannons, made especially for the occasion out of an old steamboat shaft, while their enemies had five good pieces of field artillery. The Saints numbered about four hundred, with not enough guns and ammunition, while the mob numbered upwards of two thousand and had plenty of both. Nevertheless, nothing daunted, because they were in the right, they prepared for battle.

For three days there was firing on both sides. On the third day the mob made a desperate effort to reach Mulholland Street, the principal one leading to Nauvoo, but were resisted by an effort equally desperate. The "Spartan Band," under the command of Captain William Anderson, saved the day for Nauvoo, though at the sacrifice of the Captain's life and that of his son, a youth of fifteen years. The mob forces were repulsed with many losses, though the facts were kept carefully concealed; and, putting their dead and wounded into wagons, they returned to where they had encamped in the morning.

The citizens of Nauvoo, seeing that the State authorities would render them no assistance, despaired of defeating their enemies in the end. The forces against them and

their own deficiencies in number and equipment were so great that it was only a matter of time when they would all be put to death and their property destroyed. And so they entered into negotiations with the mob, with the following result: The city was to surrender; all arms were to be delivered to the committee; all parties to pledge themselves to protect persons and property from violence; the "Mormon" population to leave the State as soon as they could; and five of the brethren to remain in the city to sell the property. These terms were accepted by the citizens.

And so the mob forces marched into the city; but they flagrantly violated the conditions which they had themselves dictated. Contrary to the terms of the treaty, Brockman issued an order expelling from the State, not only "Mormons" but also all those who had borne arms in defense of the city and all who were in any way connected with the "Mormons." This order he straightway proceeded to execute. The mob yelled like savages at their victory over the Saints. They proceeded to occupy the temple, desecrating its holy precincts with vile jests, blasphemous language, and horrid oaths. A preacher, ascending the topmost tower, proclaimed aloud: "Peace to the inhabitants of the earth, now the 'Mormons' are driven out." Members of this plundering gang ran everywhere ransacking houses, taking whatever they could lay their hands upon in the shape of firearms. They searched the wagons of the Saints that stood on the banks of the river ready to cross into Iowa, unpacking the contents, which they scattered over the ground. These wretches plundered property wherever they found it, without inquiring whether it belonged to the "Mormons" or not.



## CHAPTER 4

## THE EVACUATION OF NAUVOO

Meanwhile, the Saints hurriedly collected what property they could and moved across the Mississippi to the Iowa side. They left behind them their homes and most of their property. They were not granted sufficient time to secure food for more than a few days. The first company of Saints crossed the Mississippi River on the ice on February 6, 1846, moved northwest nine miles to Sugar Creek, where they cleared away the snow, which had lately fallen—these men and women, most of whom were accustomed to the refinements of an educated home—pitched their tents on the frozen ground and prepared to make the best of their melancholy situation, and awaited the signal for marching forward. The first night in camp nine new babies were born; by the end of the month there were 400 wagons at the place of rendezvous. The cold was intense, the thermometer having dropped to 20 degrees below zero.

H. H. Bancroft, in his History, says:

“There is no parallel in the world’s history to this migration from Nauvoo. The exodus from Egypt was from a heathen land, a land of idolaters, to a fertile region designated by the Lord for His chosen people, the land of Canaan. The Pilgrim fathers in fleeing to America came from a bigoted and despotic people—a people making few pretensions to civil or religious liberty. It was from these same people who had fled from old-world persecutions that they might enjoy liberty of conscience in the wilds of America, from their descendants and associates, that other of their descendants, who claimed the right to differ from them in opinion and practice, were now fleeing. The ‘Mormons’ had been driven to the outskirts of civilization, where they had built themselves a city; this they must now abandon, and throw themselves upon the mercy of savages.”

The life of Elias Adams was so closely associated with the westward migration of the Saints, it will be necessary to relate the story of that journey in order to get the proper background of the movement of this Pioneer from the Mississippi Valley to the Rocky Mountains.

It is perfectly clear that the idea of a home in the West for the Saints was not a vague, uncertain thing in the minds, at least of the leaders of the Church, before the death of Joseph Smith.

Lorenzo D. Young states in his journal that while at Kirtland, Ohio, in the year 1831, lying sick of a deadly malady, he was administered to by Hyrum Smith, who pronounced the remarkable blessing upon his head that he should recover and go with the Saints to the Rocky Mountains and there help to perform a great work. This prophecy made a deep impression on his mind, as it did also upon the mind of Hyrum, who seemed to be amazed at the strange words he had uttered. The sick man, it may be added, completely recovered; and, subsequently, in fulfillment of the prediction, moved to Utah with the body of Saints, where he lived to a great age.

The Prophet actually took steps to plan an exodus of his people from Nauvoo to the Rocky Mountains. In the first place, he made preparations for a select company of men to scout the whole country known as Oregon and California. "I instructed the Apostles," he says, referring to a meeting held on the 20th of February, 1844, "to send out a delegation and investigate the locations of California and Oregon, and hunt out a good location where we can remove to after the temple is completed, and where we can build a city in a day." From Nauvoo they planned their course westward through Iowa, bearing a little to the north until they reached the Missouri River, leaving the State of Missouri on the left; thence up the North Fork of the Platte into the mouth of Sweetwater River, in the longitude of 107 degrees 45 minutes west, and thence up Sweetwater River to the south pass of the Rocky Mountains; and from said south pass in latitude 42 degrees 28 minutes north to the Umpqua and Kalamet valleys in Oregon, making the distance from Nauvoo to the best portion of Oregon, 1,700 miles.

In view of all these facts there cannot be any doubt, not only that Joseph conceived the idea of moving the body of the Church to the Rocky Mountains, but that he fully matured his plans for the removal, and would actually have conducted the exodus in person had not his martyrdom prevented.

While camped on Sugar Creek, Iowa, March 1, 1846, the word of command was given to begin this westward pilgrimage. President Young, mounting his wagon, spoke to the people respecting their duties under the new situation. "We will have no laws we cannot keep," he said, "but we will have order in the camp. If any want to live in peace when we have left this place, they must toe the mark."

The organization of the "Camp" was partially effected at Sugar Creek; and, subsequently, this was improved and perfected at Shoal Creek, near the Chariton River in Iowa, which point they reached March 27, 1846, and were required to wait for three weeks before fording the stream because of high water.

Upon perfecting the organization of the "Camp" for efficiency and order in traveling and camping, each unit was to consist of 100 wagons, which was divided again into fifties and tens, with a captain over each who was responsible for the welfare and conduct of his command.

The order and discipline of the camp is shown in William Clayton's journal. Writing on April 18, 1846, he says:

"At five o'clock in the morning the bugle is to be sounded as a signal for every man to arise and attend prayers before he leaves his wagon. Then cooking, eating, feeding teams, etc., until seven o'clock, at which time the camp is to move at the sound of the bugle. Each teamster is to keep beside his team, with his loaded gun in his hands or in his wagon where he can get it in a moment. The extra men, each to walk opposite his wagon with his loaded gun on his shoulders; and no man to be permitted to leave his wagon unless he obtains permission from his officer. In case of an attack from Indians or hostile appearances, the wagons to travel in double file. The order of encampment



Brigham Young

to be in a circle with the mouth of the wagon to the outside, and the horses and stock tied inside the circle. At 8:30 P. M. the bugle to be sounded again, at which time all to have prayers in their wagons, and to retire to rest by nine o'clock."

It was intended that each family of five persons should have one good wagon, three yoke of cattle, two cows, two beef cattle, three sheep, 1,000 pounds of flour, twenty-four pounds of sugar, a tent and bedding, one rifle and ammunition, cooking utensils, from ten to twenty pounds of seeds, and twenty-five to 100 pounds of farming tools. But many a family was driven out with almost nothing.

While they were encamped on Sugar Creek, of an evening when the weather had not proved unusually disagreeable during the day, and while they were waiting around their camp fires for the trumpet to sound the note for prayers and bed time, jokes, conundrums, and stories would bring on smiles and laughter. Sometimes the cares of the day would be laid aside in the Virginia reel or the customary "round dance," for these "Mormon" pilgrims had not forgotten to bring with them their musical instruments, notwithstanding their more pressing need of life's necessities—the more material things. The songs of Zion, sometimes composed for the occasion, dispelled the gloom that would otherwise have settled down on the camp. Two of these written by the young poetess, Eliza R. Snow Smith, may be specially referred to as illustrating the extreme buoyancy of soul possessed by these outcast "Mormons":

"Although in woods and tents we dwell,  
Shout! shout! O Camp of Israel;  
No 'Christian' mobs on earth can bind  
Our thoughts, or steal our peace of mind,"

she sings in the first month of the journey when difficulties were greatest. And a little later she cries:

"Lo, a mighty host of Jacob,  
Tented on the western shore  
Of the noble Mississippi,  
They had crossed to cross no more.  
At the last day-dawn of winter,  
Bound with frost and wrapped in snow;

Hark! the cry is 'Onward, onward!  
Camp of Israel, rise and go.'"

At this season of the year the roads across Iowa were extremely bad, wagons became stuck in the mud, which necessitated a doubling up of teams; and thus the weary march was slowly continued from day to day in mud, snow, and rain.

The company was considered as having made remarkable progress if it had gone 15 miles in a day; far more often it made only five or six, and sometimes only a single mile, because wagons were always breaking down, and this meant a delay for repairs.

The Pioneers arrived at a place on the east fork of Grand River, 145 miles from Nauvoo, on April 24, 1846, which the Saints called Garden Grove. Here they determined to make a settlement for the benefit of the companies which should follow after. During the seventeen days they remained here—for they pushed on again to another situation farther west on the 11th of May—a large and flourishing town sprang up like magic from the naked prairie. On the second day of their sojourn, three hundred and fifty-nine men, in response to a request by President Young, reported for labor. Accordingly, forty-eight of them were directed to cut down and trim trees for log houses; one hundred men were chosen to fell trees, split them into rails, and set up zigzag fences; twelve to dig wells; ten to build bridges; some made wooden plows; a few watched the flocks of sheep and herds of cattle; while a small party was dispatched on an expedition into Missouri to exchange property for cows, provisions and other necessities. The remaining members of the party were directed to plant and sow the crops that later comers would reap. In a few days, therefore, several hundred acres of land had been inclosed, crops put in, and houses erected. Then the main company pressed on its way, leaving only a few persons to guard these new possessions.

Before his departure from Garden Grove, Iowa, however, President Young appointed Elders Samuel Bent, Aaron Johnson, and David Fuller to preside, with instructions to divide the land among the needy Saints now on their way from Nauvoo, but not to permit any one to have more than he could till; to preach tithing so that the sick and other-

wise helpless might be properly cared for; and, finally, to see that there was no unnecessary waste in harvesting and housing the crops.

While the vanguard of Zion's Camp was thus employed, Apostle Parley P. Pratt and a few others were instructed to go farther west along the intended route for the purpose of choosing another location for a settlement. "Riding out about three or four miles through beautiful prairies," says Pratt's Autobiography, after they had gone thirty-odd miles from Garden Grove, "I came suddenly to some round and sloping hills, grassy and crowned with beautiful groves of timber, while alternate open groves and forests seemed blended in all the beauty and harmony of an English park. While beneath and beyond, on the west, rolled a main branch of the Grand River, with its rich bottoms of alternate forests and prairie. As I approached this lovely scenery, deer and wolves, startled at sight of men, abandoned the place and bounded away from sight amid the groves. Being pleased and excited over the varied beauty before me, I cried out, 'This is Mount Pisgah.'"

Mount Pisgah, Iowa, was located at the middle fork of Grand River, on the land of the Pottawattamie Indians, where the advanced companies of the pioneers arrived May 18, 1846. This was 172 miles from Nauvoo, Illinois.

Here, also, President Young set the men to work as they had been at Garden Grove. More than a thousand acres of land were fenced and put under cultivation, and a large collection of log cabins erected.

It was here, on May 21, 1846, that a general council of the camps was called for the purpose of considering the proposition of sending an exploring company to the Rocky Mountains that year, whose object it was to seek out a location where the Saints could live in peace and be free from the attacks of organized mobs.

On June 2, 1846, the advance company moved forward toward the Missouri River, where, on June 15, 1846, Brigham Young arrived with the vanguard of the migrating trains, followed by the main body in July. This point was 267 miles from Nauvoo, Illinois, three and one-half months being required to make the journey.

Elias Adams and family having journeyed with ox team and covered wagon with the advanced companies of Saints since their departure from Nauvoo, was now ap-

pointed Presiding Elder of the Church at Mt. Pisgah; here he remained faithful to his charge while the vanguard of the pioneers journeyed westward.

The Church authorities in making this selection had taken into consideration his age of fifty-four years; his experience as a pioneer in western Illinois for a quarter of a century; his five years of training in the United States Army, where he learned much concerning discipline and attention to duties; his success as a business man at Quincy, Illinois, was an indication of leadership. These acquired experiences, combined with his native ability, fitted and prepared him to ably discharge the duties that were placed upon him in this new calling. He remained here until 1850.

One may readily see that these pioneer people were trail breakers of high order because of the log-cabin villages they established along the route, the crops they planted to be harvested by others, the bridges they built over turbulent streams—all this being done for the welfare of the companies that were soon to follow. Everyone rejoiced in the help that he could give his brother. Bancroft, the historian, tells us that in July, 1846, 15,000 "Mormons" were encamped or toiling along the Iowa trails westward, with 3,000 wagons, 30,000 head of cattle, horses and mules, as well as a vast number of sheep.

It was the intention of President Young to hasten onward with a band of pioneers to explore the Rocky Mountains. "The muster for volunteers for this purpose was in progress at Mount Pisgah, under the direction of Apostle Wilford Woodruff, who had recently returned from England, when the "Mormon" nation of twelve thousand souls, stretching across the whole of Iowa, was startled by a call for volunteers—for a "Mormon" Battalion—to do battle for their country against Mexico. This event changed the plans, and the Saints were compelled to remain in Winter Quarters, and in the other settlements in Iowa, over winter"\*

In 1840 Joseph Smith and Elias Higbee journeyed to Washington, D. C., with a petition addressed to Congress, seeking reparation for the loss of property and life which the Saints had suffered in their persecutions. They had in their possession numerous affidavits, covering all phases of the cause which they came to represent, and also letters

\*Life of Brigham Young.

of introduction from prominent Western men to the chief executive and some of the lawmakers at Washington. Calling on President Van Buren, they related their tragic story, to which he calmly replied: "Gentlemen, your cause is just, but I can do nothing for you." They returned home, and thus ended the last efforts of the Saints to obtain redress for their great loss of property and life.

The romantic story of the "Mormon" Battalion is worthy of a place here because it shows what sacrifices these men were willing to undergo for their people; because it exhibits the loyalty of the Latter-day Saints to the American Government at the most inopportune moment of their lives.





## CHAPTER 5

## THE "MORMON" BATTALION

Great was the consternation in camp at Mount Pisgah, when on June 26, 1846, it was told that a United States Army officer had arrived and was calling for five hundred



Mormon Battalion Monument at Salt Lake City, Utah

volunteers—naturally the Saints thought it was another threat being carried out.

That there may be a better understanding of the call from the United States, I will quote from the "Life of Brigham Young," showing how it originated:

"About the time the Saints left Nauvoo, Elder Samuel Brannan sailed with two hundred and thirty-five 'Mormons' on the ship 'Brooklyn' for California, intending to join those who left Nauvoo, somewhere on the Pacific Coast. Before sailing from New York, Brannan entered into a peculiar agreement with one, A. G. Benson, who represented a company of Washington sharpers, requiring the 'Mor-

mons' to transfer to said Benson and Company the odd numbers of all the lands and townlots which they might acquire in the country where they should settle. \* \* \* Brannan was prevailed upon to sign such an agreement, and he forwarded it to the 'Mormon' leaders for their approval and signatures, with the information that if they did not sign the document President Polk would issue a proclamation setting forth that it was the intention of the 'Mormons' to take sides with either Mexico or Great Britain—which latter country then claimed Oregon—in the impending struggle against the United States; intercept them, and order them to be disarmed and dispersed; but, if they did sign, then they were to be allowed to proceed unmolested. When this strange document came to President Young, he called a council of the Twelve (Sugar Creek, Feb. 17, 1846), resulting in the emphatic rejection of the proposition without reply. 'We concluded that our trust is in God, and we look to Him for protection,' said they; and, added President Young, 'This is a plan of political demagogues to rob the Latter-day Saints of millions and compel them to submit to it by threats of Federal bayonets.'

"The appearance of Captain James Allen in Mount Pisgah, however, was not due to the Brannan letter, but resulted from a different cause. \* \* \* Shortly after the Saints left Nauvoo, Brigham Young had sent Elder Jesse C. Little to Washington, D. C., to try to obtain aid, if possible, from the nation to assist them in their march. It was thought that they might be permitted to freight government provisions and stores to Oregon and other Pacific Coast points. Elder Little succeeded to such an extent that assistance was about to be granted, when the breaking out of the war with Mexico determined President Polk upon the design of hurriedly taking possession of California, and of using the migrating 'Mormons' for this purpose. This project was matured and about to be carried out, when it was changed through the influence of Senator Thomas Benton—an old enemy of the 'Mormons'—a Missourian. Another plan was then adopted which involved a call for five hundred 'Mormon' volunteers to form a part of the force which was to invade New Mexico and California, under General Kearney, the commander of the army of the West, then at Santa Fe. When the commander received the President's order, he detailed Captain Allen to proceed to the camps of the Saints, muster the battalion, and march them to Fort Leavenworth, there to be armed and prepared for service,

then to follow the trail of General Kearney and the main army.

"To this day there is a difference of opinion as to whether it was meant for the good or destruction of the 'Mormons.' The Saints in that day viewed it in the latter light. The Church Authorities looked upon it as a test of loyalty of the 'Mormons' to their country; and so, when the recruiting officer came to Brigham Young at Council Bluffs, Iowa, \* \* \* he promptly replied: 'You shall have your battalion, Captain Allen, and if there are not young men enough, we will take the old men, and if they are not enough, we will take the women.' \* \* \* Men were sent to all the camps to summon to headquarters the old men, and the boys to supply the place of the men—the strength of the people—who were enlisted in the battalion. Taking up the keynote from the leader, 'You shall have your battalion,' leading elders cheerfully responded to the call."

Colonel Thomas L. Kane, who was present at the time of the muster, says: "A central mass meeting for council; an American flag brought out from the storehouse of things; rescued, and hoisted to the top of a tree mast; and in three days the force was reported, mustered, organized and ready to march."

The 'Mormon' Battalion, under the command of Colonel James Allen, left Council Bluffs, Iowa, July 20, 1846, and marched to Fort Leavenworth, arriving there August 1st, having covered a distance of 200 miles.

At Fort Leavenworth the men were issued their army equipment, which included a flintlock rifle with bayonet.

The weather here was very warm, and many cases of sickness developed from ague, Colonel Allen being one of the first to be taken seriously ill; following which he instructed the senior captain, Jefferson Hunt, to advance with the command, while he would remain to recruit and complete the business pertaining to the outfitting of the battalion. On August 12th they left the fort on their long journey to the Pacific Coast by way of Santa Fe, New Mexico.

Colonel Allen failed to recover from his illness, and died at Fort Leavenworth on August 23, 1846. When this information reached the battalion on the 27th there was much sorrow among the men, for they had learned to love and respect this officer. Upon his death the command was usurped by a Lieutenant Smith, a fierce, unreasonable man, who had joined them upon hearing of Colonel Allen's death,

much to the dissatisfaction of the battalion, which should have had Captain Hunt as its leader.

Upon reaching Santa Fe on October 9, 1846, Colonel Phillip St. George Cooke assumed command, much to the relief of the troops, whose march from Fort Leavenworth to Santa Fe had been interrupted by a great deal of sickness and many deaths, most of which had been caused by the forced marches and harsh conduct of Lieutenant Smith.

The original battalion of five hundred men which had left Nauvoo less than three months ago was now reduced to three hundred and fifty, because of much sickness and several deaths. Reduced thus, the battalion proceeded on its way to California. And what a journey that was!

Colonel Cooke, the commanding officer of the battalion, had received orders to build a road to the Pacific. The route of the soldiers from Santa Fe lay down the Rio Grande for some 300 miles, then almost due west by way of the Gila River to the Colorado, and on to San Diego, California. It led through burning deserts, over vast stretches of miry clay, and through beds of shifting sands. With ropes fastened about their shoulders, the men drew the wagons up steep mountainsides; with pick, axe, and crowbar they widened passages through walls of solid rock. They assisted their emaciated animals over mountain heights, while they, themselves, were half starved. Their keenest suffering was from thirst. For ninety miles they marched through the scorching sands of the American Desert without seeing a drop of water, save in the deep wells which they dug themselves. On January 24, 1847, they came in sight of the Pacific Ocean. They had completed their march of over two thousand miles—the longest march of infantry made in the history of the world.

Then it was that their commander, Colonel Philip St. George Cooke, issued the following order:

Mission of San Diego,  
January 30, 1847.

“Headquarters ‘Mormon’ Battalion,  
Orders No. 1.

“History may be searched in vain for an equal march of infantry. Half of it has been through a wilderness where nothing but savages and wild beasts are found, or deserts where for want of water there is no living creature. There, with almost hopeless labor, we have dug wells which the future traveler will enjoy. Without a single guide who had traversed them, we have ventured into trackless table lands

where water was not found for several marches. With crowbar, pick and axe in hand, we have worked our way over mountains which seemed to defy aught save the wild goat, and hewed a passage through a chasm of living rock more narrow than our wagons. To bring these first wagons to the Pacific, we have preserved the strength of our mules by herding them over large tracts which you have guarded without loss. The garrison of four presidios of Sonora concentrated within the walls of Tucson gave us no pause. We drove them out, with their artillery, but our intercourse with the citizens was unmarked by a single act of injustice. Thus, marching half naked and half fed and living upon wild animals, we have discovered and made a road of great value to our country.

"Arrived at the first settlement in California, after a single day's rest, you cheerfully turned off from the route to this point of promised repose, to enter upon a campaign; and meet, as we supposed, the approach of an enemy—and this, too, without salt to season your sole subsistence of fresh meat. \* \* \*

"Thus, volunteers, you have exhibited some high and essential qualities of veterans. But much remains undone. Soon you will turn your attention to the drill, to system and order, to forms also, which are all necessary to the soldier.

By order of

Lieut. Col. P. St. George Cooke,  
P. C. Merrill, Adjutant."

The chaplain of the battalion was David Pettegrew, who has left a diary of the journey which will take its place among the most famous of American history. He tells us many incidents of the march. One part of his journal reads:

"December 18, 1846: This morning we took up our march for the Gila River, but between us and that place was a vast desert without water or feed for our mules. We traveled forty-five miles and camped without water."

"December 19: We started without water and traveled all day and part of the night and camped without water. We were all weary and fatigued, and we could hardly get along, the weather being very warm. Towards evening the men might be seen lying down on the road, overpowered by fatigue and thirst."

"December 25: It is Christmas day. We are without

food or water. We have traveled twenty miles and camped at night without finding water."

Chaplain Pettegrew held services with his men, and daily dedicated the lives of the battalion to God. At one time when they were almost famished for want of water, they knelt in the sands of the banks of the Gila River and thanked God that they still had life and hopes to reach their destiny in California, and thus "protect their country and their flag."

During this historic march, the men were compelled at times to slaughter oxen which had given out. Though the animals were mere skeletons, their remaining flesh was issued as rations, while the hide was removed from the fore-part of the animals' legs and fashioned into shoes for the bare feet of the men; others wrapped cast-off clothing around their feet to protect them from the burning sand. Men fainted from hunger and exhaustion while helping the worn-out mules pull the heavy loads over rugged mountains and sandy deserts.

The battalion was honorably discharged on July 16, 1847, at Los Angeles; and on the 22nd many of the men, with 500 head of animals, left to join their families and friends. They returned by way of the Mojave Desert and through Southern Utah, arriving at Salt Lake City in September, 1847. (The advanced company of the Pioneers had reached the Salt Lake Valley in July). The battalion men continued their journey to the Missouri River, thus making a trip of 2,700 miles from Los Angeles with their animals. A few of the 'Mormon' Battalion men made their way into the valley of the Sacramento River, and were employed by Captain John A. Sutter digging mill-races and erecting mills near the place where Sacramento City now stands; and were among those who discovered gold at Sutter's Fort in February, 1848.

Mr. B. H. Roberts has enumerated things that the battalion accomplished in his book entitled the "Mormon Battalion."

He says:

"Referring briefly to these four definite achievements: First, the conquest of northern Mexico. There can be no question about the part they took in the conflict which made California, Utah, Idaho, Nevada, Colorado, New Mexico and Arizona part of the United States. Second, the opening of highways: A chart of the road made by Colonel Cooke's engineer was placed on file at Washington, D. C., and later

formed the basis for the construction of the Southern Pacific Railroad. Upon their return march the battalion pioneered the road through Cajon Pass northeasterly into Salt Lake Valley—a distance of over 500 miles. Subsequently over this trail the Salt Lake and Los Angeles Railroad was built. Third, the discovery of gold in California: While they were not the first to discover gold in California, they took a very important part in discovering it. This event not only added millions to the nation's wealth, but resulted in California being admitted into the Union in 1850 as a free State—an event of great political significance. Fourth, the battalion was a factor in teaching irrigation.



## CHAPTER 6

### WINTER QUARTERS

No sooner had the pioneers reached the Missouri River than President Young began to cast about him for means to accomplish the removal to the Rocky Mountains. Realizing the gigantic labor and danger involved in transporting such an immense body of men, women, and children over an untraversed country for a thousand miles, he and his brethren decided to make temporary homes for the people at the places we have named and to dispatch a select company to pioneer the way to their western home. For this purpose one hundred able-bodied men, well provisioned and unencumbered by families, were to be chosen. They were to have twenty-five wagons and fifty yokes of oxen—every four men a wagon and a double team—each man two hundred and fifty pounds of flour with other necessary articles; the company to be amply provided with farming implements and seeds. It was the intention to have them go in the summer of '46, make a selection of a suitable location for the winter; some were to remain there so as to be on hand the following spring to put in crops, while others were to return to guide the remaining companies thither. But this excellent plan was not executed then on account of the call for the battalion.

Upon reaching the Missouri River the Saints made a settlement at Kaneshville—the Council Bluffs of today—and farther up the river, at what is now Florence, most of them located a little town and called it Winter Quarters.

Winter Quarters became a city on the Frontier, with an organized government and all the elements that make a city. The city was hastily built, and the houses were small and made of logs and thatched with mud. Order was kept along the highways, sanitation laws were obeyed, and the people settled down for the winter to live as comfortably as possible. It is unity of purpose that makes a people altruistic; it is sorrow and trials and make them look to God in faith. The "Mormons" had passed through a season of terrible suffering. They knew what it meant to suffer and be strong.

Winter Quarters overlooked the river, and nearly 4,000 of the pioneers lived there during the winter. By January



1, 1847, it had 538 log houses and 83 sod houses. The city was cut in symmetrical blocks, separated by regular streets. "The numerous and skillful craftsmen of the emigrants had worked all the summer and fall under the incessant and energetic directions of Brigham Young. The houses they built afforded shelter and were comfortable, but were not calculated to stand the first sudden thaw or drenching rain." "The buildings were generally of logs," says the manuscript history of Young, "from twelve to eighteen feet long; a few were split and made from linn and cottonwood timber; many roofs were made by splitting oak timber into boards, called shakes, about three feet long and six inches wide, and kept in place by weights and poles. Others were made of willows, straw, and earth, about a foot thick. Many cabins had no floors; there were a few dugouts on the hillside; the fireplace was cut at the upper end. The ridge-pole was supported by two uprights in the center and roofed with straw and earth, with chimneys of prairie sod. The doors were made of shakes, with wooden hinges and a strong latch; the inside of the log house was daubed with clay; a few had stoves."

Schools were maintained, meetinghouses were built, and the people were encouraged to sing hymns and have proper amusements.

To the suffering of the people were added another in the form of a plague, which to this day remains a problem as to just what the disease was. The trial was a severe one, for death struck hard in the camps and villages. The people had but little food, and none of the necessities to help them through the difficulty. In those days sickness and disease were treated with herb teas, but there was nothing with which to relieve pain. The "Mormons" called the plague the black-canker, and in one of the camps nearly forty per cent of the people succumbed. The disease also played havoc with the Indians, and they believed that the Great Spirit was angry with them. The pestilence was attributed to "the rank vegetation and decaying organic matter on the bottoms of the Missouri River, and its sluggish tributaries; to the foul slime left by the rapid subsidence of a flood, and the turning of the virgin soil by the settlers." In many of the camps there were not enough well persons to attend the sick and bury the dead. The people huddled in their cabins and dugouts and tried to keep dry and warm. The

fever raged among them, "little children cried for food and the relief of the fever," and the women worked and prayed constantly for relief. Six hundred deaths occurred at Winter Quarters, and hundreds were buried on the slopes of the Iowa bluffs.

In all the camps of the year 1846 there was much sickness and pestilence; and this, with the scantiness of wearing apparel, as well as poor food, makes a story of hardship and sorrow seldom equalled in American history. Hardly a family had escaped the ravages of the disease, and graves marked the trail from the Mississippi River to the Missouri.

In writing of the journey to Winter Quarters, Mrs. Zina D. Young says: "The destitute lived in wagons. But something worse than destitution stared us in the face. Sickness came upon us, and death invaded our camp. Sickness was so prevalent, and death so frequent, that enough help could not be had to make coffins. Many of the dead were wrapped in the grave-clothes and buried with split logs at the bottom of the grave and brush at the sides, that being all that could be done for them by their mourning friends. When my father died, sad was my heart. I alone of all the children was there to mourn. There upon the hillside was his resting-place. The graveyard was so near, I could hear the wolves howling as they visited the spot."

Notwithstanding the trials endured by the people, every family had its home in a cave of the river bank, in wagon, or in cabin. The day's work was always started with prayer to God; it was closed with praises of thanksgiving. It is trials and sorrows that develop the best within the heart; and the refugees on the banks of the Missouri in that fearful winter thought of each other; and if one family had plenty, it was shared with another who had not fared so well. Sorrows united the people, and there was developed a spirit of human helpfulness that stamps those people as large hearted and Christian-like. Indians often came to their doors, begging for bread and meat; they were helped as often as the people could possibly give. But at best the people were very poor. There were no carpets on the floors in those days; in fact, there were no floors. The furniture consisted of chairs made of willows, and wagon seats were used for tables. The beds were merely ticks filled with dried grass and leaves, and thankful were the people when

they had a blanket. Fortunately for the little children, the Indians sold buffalo skins cheap; and many were provided with these for covering at night. The winter was long and very stormy; in fact, it was a dark, dreary time, and thankful were the people when the birds heralded the coming of spring. With the coming of clear weather the people began to make preparations to go to the West.



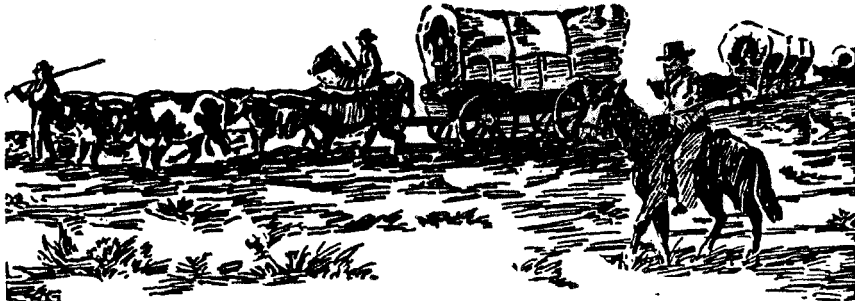
## CHAPTER 7

## THE FIRST COMPANY OF PIONEERS

The people at Winter Quarters and at the other camps along the Missouri River welcomed the spring of 1847, for they had suffered much during the long, hard winter. However, the pioneers were buoyant in spirits, and hopeful as to the outcome of the year before them. The Indians were friendly, and passing emigrants gave words of encouragement to the people. The farmers from Iowa came into their camps with flour and grain. A great deal of bacon was purchased; fur traders came up the Missouri River from St. Louis with supplies such as bacon, calicos, and shoes. Wagons were mended, oxen shod, and everything put in readiness—for the first company was to start for the West.

The first company of pioneers left Winter Quarters April 7, 1847. There were in the command 143 men, three women, and two children, all under the direction of Brigham Young. There were 70 wagons, 93 horses, 52 mules, 66 oxen, 19 cows, and 17 dogs and chickens. The wagons were loaded with provisions and farming machinery. The company was well organized. Brigham Young was in command, and over each 50 was a captain. Each company of 50 was divided into smaller units of 10, and over each 10 was a captain. Thomas Bullock was the clerk of the camp, and his duty was to keep a careful account of the journey.

Did Brigham Young know where he was taking this pioneer company? We have no absolute positive answer to this question, but several things point to the fact that he did. One of these is the appearance of progress to a definite end in the company's march. No one who reads the details



of this journey can fail to be impressed with this fact. Another is, that the Prophet Joseph, before his death, indicated that the objective point of the journey he was about to undertake was the Great Basin of the Rocky Mountains. And a third lies in the very definite inquiries President Young made of the trappers whom the company met on its way, as well as the remarks he made when he first looked upon the valley of the Great Salt Lake.

The company left the Elkhorn River, a branch of the Platte—twenty-seven miles beyond Winter Quarters—on April 16, and followed along the north bank of the Platte River. They crossed Loup River on April 24 by means of a leather boat, and continued on, following, for hundreds of miles, the meanderings of the great Platte—the dreariest of all wild rivers—through Nebraska and Wyoming, and continued on to Fort Laramie, an old trading post.

While the pioneers were on the march through Iowa, Brigham Young asked William Clayton, a poet and musician, to compose a hymn which would encourage and cheer the Saints; this being accomplished, it was afterward sung by every pioneer company to Utah. In the evening when the people made camp, and all were tired with the day's march, they would gather around their fires; and, preceding a prayer of thanksgiving and benediction, they would sing:

## I

“Come, come, ye Saints, no toil nor labor fear;  
 But with joy wend your way.  
 Though hard to you this journey may appear,  
 Grace shall be as your day.  
 'Tis better far for us to strive,  
 Our ceaseless cares from us to drive;  
 Do this, and joy your hearts will swell—  
 All is well All is well!

## II

“Why should we mourn, or think our lot is hard?  
 'Tis not so; all is right!  
 Why should we think to earn a great reward,  
 If we now shun the fight?  
 Gird up your loins, fresh courage take,  
 Our God will never us forsake;  
 And soon we'll have this truth to tell—  
 All is well! All is well!

## III

We'll find the place which God for us prepared,  
 Far away in the West;  
 Where none shall come to hurt or make afraid;  
 There the Saints will be blessed.  
 We'll make the air with music ring—  
 Shout praises to our God and King;  
 Above the rest these words we'll tell—  
 All is well! All is well!

## IV

And should we die before our journey's through,  
 Happy day! All is well!  
 We then are free from toil and sorrow too;  
 With the just we shall dwell.  
 But if our lives are spared again  
 To see the Saints, their rest obtain,  
 O how we'll make this chorus swell—  
 All is well! All is well!

Upon arriving at Fort Laramie, the pioneers were kindly received by the officer in command. Fort Laramie was a center for the American Fur Company, and was the first to be built in the present State of Wyoming. Its walls were made of adobe, or sun-dried brick, and were 15 feet high. They enclosed a court of 130 square feet. It was a general resting place for the overland travel along the trail. While here Orson Pratt determined the latitude and longitude of the place, as well as its altitude above the sea. Such records of mathematical calculations of Mr. Pratt have been very useful in years gone by to overland travelers.

The company, on leaving Fort Laramie, June 1, 1847, crossed to the south side of the North Fork of the Platte River, having traveled on the north bank of the Platte from Elkhorn to that point. 124 miles west of Fort Laramie they recrossed the river from its south to north side. Continuing on, they passed Red Buttes, then Independence Rock, which place was reached on Monday, June 21, and Mr. Clayton, in describing the rock, says:

"After dinner, in company with a number of my brethren, I went up to view the rock, Independence, which is situated on the north bank of the river. \* \* \* The rock is composed of the same barren granite as other masses in this region; it is probably 400 yards long, 80 yards wide,

and 100 yards high, as nearly as I can guess. The ascent is difficult all around."

The name of the rock was given by a party of trappers, who, in early history of the trail, ascended the rock and held services in honor of Independence Day. Following up the Sweet Water Creek and its beautiful valley, the pioneers came to the well-known South Pass of the Rocky Mountains. This is the great height of land which separates the waters that find their way into the Gulf of Mexico from those flowing into the Pacific Ocean. The pass is less than 7,500 feet above sea level and is free from timber.

Upon descending the western slope of the South Pass, they arrived at the Big Sandy River, a tributary of the Green River; and here, on Sunday, June 28, the company met James Bridger, one of the noted guides and frontiersmen of the West in early days. He was one of the oldest mountain men in this entire region; and had been engaged in the Indian trade here, and upon the heads of the Missouri and Columbia rivers, for thirty years. He has the honor of having discovered the Great Salt Lake in 1825. Upon invitation of President Young, Captain Bridger and party remained the night in camp. A council meeting was called for the purpose of obtaining information from this famous old mountaineer concerning the country toward which the "Mormons" were traveling. He told the pioneers about the route taken by the Donner party.



Captain James Bridger Discovers the Great Salt Lake

## CHAPTER 8

## THE DONNER PARTY—1846

Of all the parties of emigrants that crossed the plains before the year 1847, the Donner party is the most noted, because of its terrible sufferings and tragic fate in the Sierra Nevada Mountains during the winter of 1846-1847. On the 15th of April, 1846, a party of people left their homes in Sangamon County, Illinois, bound for the Bay of San Francisco. The party traveled as far as the Little Sandy River in Wyoming. Here it was that the Donner brothers, Jacob and George, decided to take a new trail to California. They had been advised by Lansford Hastings to leave the Oregon Trail, make their way through Echo Canyon and over the Wasatch to the shore of the Great Salt Lake, and on west over the desert of what is now western Utah and Nevada to the Sierra Nevada Mountains. The company, as it left the fort of "Jim" Bridger, consisted of eighty-one souls. Taking the advice of Hastings, the party followed down Echo Canyon to the Weber. They took the route followed by the "Mormon" party in 1847, and came into the valley of the Great Salt Lake in mid-summer, 1846. After camping on City Creek a day or two, near the present site of Salt Lake City, they crossed the Jordan River and followed along the south shore of the Great Salt Lake; leaving the south end of the lake, they passed through the country which is now occupied by the town of Grantsville, Utah. Here the oxen drank their fill, and the water kegs were replenished, for the desert ahead was dry and parched for seventy-five miles. Crossing Hastings Pass in the Cedar Mountains, they launched out into the desert and alkali barrens, traveling north of west, arriving at the northeast end of Silver Island, which lies in a northeasterly and southwesterly direction, being about 20 miles long by 5 miles wide and of a mountainous nature, the island itself being completely surrounded by miles of barren, salty flats.

Says Virginia Reed in her memories, written years afterward, describing their journey across this lonely desert of western Utah and eastern Nevada:

"It was a dreary, desolate, alkali waste; not a living thing could be seen; it seemed as though the hand of death had been laid upon the country. We started in the eve-



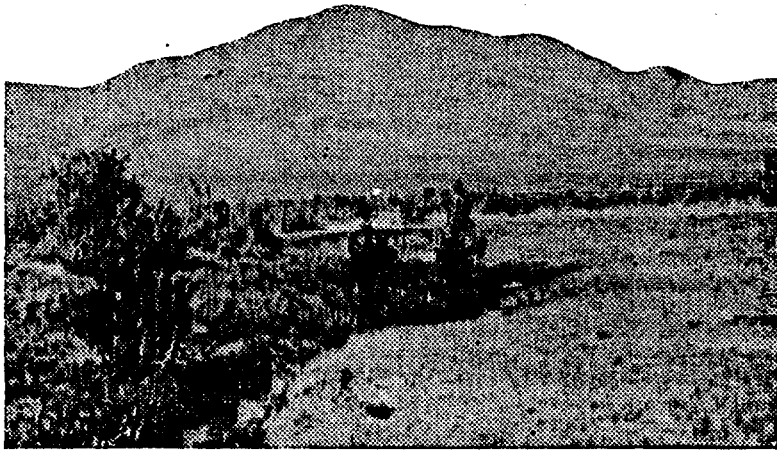
ning in order to avoid the heat of the day; traveled all that night and the following day and night—two nights and one day of suffering, from thirst and heat



"It Was a Dreary, Desolate, Alkali Waste"

by day and piercing cold by night. When the third day came and we saw the barren waste stretching away apparently as boundless as when we started, my father determined to go ahead in search of water. Before starting, he instructed the drivers if the cattle showed signs of giving out to unyoke them from the wagons and follow them. He had not been gone long before the oxen began to fall to the ground from thirst and exhaustion. They were unyoked at once and driven ahead. My father, coming back, met the drivers with the cattle within ten miles of water, and instructed them to return as soon as the animals had satisfied their thirst. He reached us about daylight. We waited all that day in the desert looking for the return of our drivers, the other wagons going on out of sight. Toward night the situation became desperate, and we had only a few drops of water left. Another night there meant death. We must set out on foot and try to reach some of the wagons. Can I ever forget that night in the desert when we walked mile after mile in the darkness, every step seeming to be the very last we could take. Suddenly all fatigue was banished by fear—through the night came a swift rushing sound of one of the young steers crazed by thirst and apparently bent upon our destruction. My father, holding his youngest child in his arms, and keeping us close behind him, drew his pistol; but finally the

maddened beast turned and dashed off into the wilderness. Dragging ourselves along about ten miles, we reached the wagon of Jacob Donner. The family was all asleep, so we children lay down on the ground. A bitter wind swept over the desert, chilling us through and through. We crept closer together; and, when we complained of the cold, papa placed all five of our dogs around us, and only for the warmth of these faithful creatures we should doubtless have perished."



Pilot Peak

Ten miles beyond Silver Island, in a westerly direction, is Pilot Peak, a mountain which rises for 7000 feet above the surrounding desert; on the eastern base of this peak are springs of water which are laden with alkali—here the oxen of the Donner Party arrived after having been without water for three days and nights while crossing seventy-five miles of barren desert in the hot month of August. The cattle were in a famished condition, and, naturally, drank to an excess of this brackish water which caused the immediate death of several. Because of this loss the Donner Party was forced to leave a number of their wagons on the desert in the vicinity of Silver Island. Part of the equipment remains there as evidence of this tragic journey at the present time. While herding sheep on this island in the winters of 1924-25 and 1925-26, Adams Brothers, Dell, Clay and Blaine, grandsons of Elias Adams, found

rusty, long-range rifle barrels, broken dishes, rusted wagon chains, ox yokes, saddles, parts of wagons and other equipment—some of which has been preserved by them.

It was now that the Donner Party discovered that its food supply was running out, and a call was made for volunteers to make their way to Sutter's Fort in California to secure supplies for the party. This mission was entrusted to William McCutcheon and Charles Stanton, who left the emigrant camp with a letter to Captain Sutter, asking for needed supplies to be sent at once.

The main party pushed on across the desert, though at times nearly famished for want of water. By October 12, they reached the valley beyond the sink of Ogden's River, in what is now Western Nevada. On October 19, near the site of Wadsworth, Nevada, Charles Stanton returned to the party, accompanied by two Indians. They had corn meal which they distributed to the almost famished travelers. It was now decided to let Stanton lead the party across the Sierra Nevada Mountains to Sacramento. There was to be no delay, for the snow on distant peaks announced that winter was near at hand. The Truckee River was crossed and recrossed; and the party, pushing on into the mountain defiles, on October 28 reached a cabin near Truckee Lake, at the foot of what is known as Fremont's Pass. Here it was forced into camp because of heavy snows. Meanwhile, the five Donner wagons with one other had become separated from the main company by an accident, and were forced to make camp on a stream called Prosser Creek, a few miles from the lake camp. Says Mrs. Eliza Donner Houghton in her book, "The Tragic Fate of the Donner Party":

"No one observed the picturesque grandeur of the forest-covered mountains which hem it in on the north and west. A piercing wind was driving the storm clouds toward us, and those who understood their threatening aspect realized that twenty-one persons, eight of them helpless children, were there at the mercy of the pitiless storm king. The teams were hurriedly unyoked, the tents pitched, and the men and women began gathering material for more suitable quarters. Some felled trees, some lopped off the branches; and some, with oxen, dragged the logs into position. The moon and stars came out before we went to bed; yet the following morning the ground was covered with snow two or three feet in depth, which had to be shoveled from the exposed beds before their occupants could arise.

I remember well that new day. There was no sheltered nook for shivering children, so father lifted Georgia and me onto a log, and mother tucked a buffalo robe around us. There we sat, snug and dry, watching the hurrying, anxious workers.



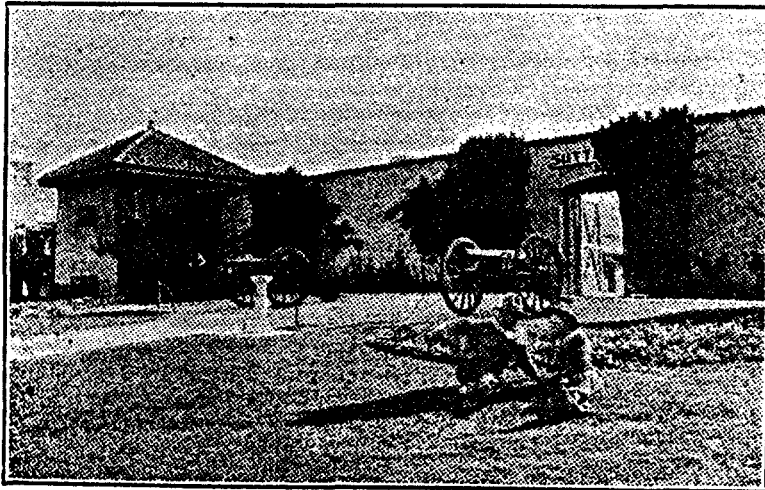
"The Indians Knew We Were Doomed"

"That night came the dreaded snow. Around the campfires under the trees great feathery flakes came whirling down. The air was so full of them that one could see objects only a few feet away. The Indians knew we were doomed, and one of them wrapped his blanket about him and stood all night under a tree. We children slept soundly on our cold bed of snow, with a soft white mantle falling over us so thickly that every few minutes my mother would have to shake the shawl—our only covering—to keep us from being buried alive. In the morning the snow lay deep on mountain and valley. With heavy hearts we turned back to a cabin that had been built two years before. We built more cabins, and prepared as best we could for the winter."

There the permanent winter camps were made for the Donner families. The one a few miles beyond, near the lake, consisted of two or three huts. Within a few days both sections of the party were completely snowed in, and

the two camps were left to their fate. In the early part of November, Jacob Donner passed away, and he was followed soon after by three other men. They had become weakened through hunger and cold, and were unable to stand the terrible hardships. Their companions made graves for them in the snowbanks. Meanwhile, the food had all been eaten, and the cattle frozen to death and covered by the deep snow. There was but one thing to do—dig for their carcasses. "It was weary work," says Mrs. Houghton, "for the snow was higher than the level of the guide marks, and the men searched day after day and found no trace of hoof or horn. The little mice that had crept into camp were caught and used to ease the pangs of hunger. Also, pieces of beef hide were cut into strips, singed, scraped, and boiled to the consistency of glue, and swallowed with considerable effort, for no degree of hunger could make the saltless, sticky substance palatable. Even the bark and twigs of pine trees were chewed in the vain effort to soothe the gnawings which made one cry for bread and meat." Christmas and New Year's passed, and by the middle of January the snow was fourteen feet deep.

"I remember Christmas day. We prayed that God would spare us. We had nothing for the children to eat. We huddled close to the fire and tried at times to sing, but we couldn't. The children cried, and the mothers hid their



Old Fort Sutter

tears that the children might not see their sorrow. Now and then the ice on the mountain crags would crack and crash into some ravine; it would startle us, and the frightened children drew nearer to us."

"On that Christmas day," said Mrs. Eliza Donner Houghton, "mother sang to us some of the time. One of the favorite songs we had sung on the plains and while crossing the deserts was a lovely old hymn: 'How Firm a Foundation.' On Christmas we all joined and sang it. The little children knew it well, for they had heard it at home in Illinois."

Through all that month the two camps patiently waited for the coming of relief parties. They prayed; they hoped. Some asked God that death might come to release them from their terrible plight. The men gave that the women might live; the women took the food and gave it to the children. The one question with them was: "Has the 'Forlorn Hope' reached Sutter's Fort?" This party, consisting of fifteen men and women, had set out on foot from the lake camp in December to try to make Sacramento. Fathers leaving their wives and children and women leaving their parents made this one last effort. The sufferings of the "Forlorn Hope" are among the most terrible in the annals of western history. When their food was gone, they crisped their boots and literally devoured them. On January 18, 1847, they reached the home of friends in Sacramento Valley. Over half of the party died on the way.

The first request of the survivors was that relief be sent immediately to the camps on Donner Lake. News was even carried to San Francisco, where a large sum of money was raised, and men volunteered their services to go in search for the snowbound emigrants. Three relief parties were organized. Donations of mules, horses, beef, and flour were made, and on the morning of February 5, 1847, the "first relief" left Sutter's Fort for Lake Donner. After a hard journey, in which the horses had to be abandoned on account of the snow, the party reached the lake on the morning of February 19.

"The seven men who first braved the dangers of the icy trail in the work of rescue came over the trackless, rugged waste of snow, varying from ten to forty feet in depth, and approached the camp near the lake at sunset. They halloped, and up the snow steps came those able to drag themselves to the surface. When they descended into the cabins they found no cheering lights. Through the smoky

atmosphere they saw smoldering fires, and faced conditions so appalling that words forsook them; their very souls were racked with agonizing sympathy. There were the famine-stricken and the perishing, almost as wasted and helpless as those whose sufferings had ceased. Too weak to show rejoicing, they could only beg with quivering lips and trembling hands, 'Oh, give us something to eat; we are starving'."

Twenty-one of the snowbound emigrants were taken by the "relief," and they started immediately for Sacramento. About March 12 the second "party" arrived. Thirty-one of the company were still in the camps. Nearly all of them were children, and it meant that most of them would have to be carried over the mountains. The "second relief" took with them seventeen refugees. Three of the children of George Donner and wife were left for the "third relief" which arrived in a few days. George Donner was too weak to travel, and his faithful wife refused to leave him in his helpless condition. She expressed her solemn and unalterable purpose, which no danger or peril could change, to remain to perform for him the last sad office of duty and devotion. She manifested, however, the greatest solicitude for her children, and informed Mr. Eddy, of the rescue party, that she had fifteen hundred dollars in silver, all of which she would give him if he would save her children.

"He informed her that he would not carry out one hundred dollars of all she had, but that he would save her children or die in the attempt.

"A woman was probably never before placed in such circumstances of greater or more peculiar trial; but her duty and affection as a wife triumphed over all her instincts of reason.

"The parting scene between parent and children is represented as being one that will never be forgotten, so long as life remains or memory performs its functions. My own emotions will not permit me to attempt a description which language, indeed, has no power to delineate. It is sufficient to say that it was affecting beyond measure, and that the last words uttered by Mrs. Donner in tears and sobs to Mr. Eddy were: 'Oh, save, save my children'."

The children were saved, for in a few days they came in sight of the valley; and not long after were safely lodged in the home of Mr. and Mrs. John Sinclair, not far from Sutter's Fort. Their father and mother perished at the

Donner camp soon after. Of the eighty-one souls that undertook the journey over the deserts of Utah and the Sierra Nevada Mountains, forty-five finally reached Sutter's Fort. The total number of deaths was thirty-six—fourteen in the mountains while en route from the lake to the settlement; fourteen at the camp on Donner Lake, and eight at the lower camp. Of the forty-five who reached the settlement, five were men, eight were women, and thirty-two were children.

Such were some of the sorrows of the long trail that led to the West. It was an unknown country, and great stretches were infested with Indians. But the American emigrant was unafraid, and it was he who made it possible for the United States to obtain Oregon and the Mexican lands of the Southwest, including Utah.





## CHAPTER 9

BRIDGER'S DESCRIPTION OF THE UTAH COUNTRY  
TO THE PIONEERS

"In the Bear River Valley there are oak timber, sugar-trees, cottonwood, pine, and maple. The pine are large and plentiful. There is no timber on the Utah Lake, but some on the streams that empty into it. On the banks of the river which flows from Utah Lake into the Great Salt Lake there is an abundance of blue-grass and red and white clover. Some explorers have been around the Salt Lake hunting for beaver. The Utah tribe of Indians inhabit the region around Utah Lake, and are a bad people. They have firearms, and will rob and kill when they can. A French trapper, by the name of Etienne Provost, was camped with his men on the banks of the Provo River, near Utah Lake; they were visited by a Snake Ute, named Mauvaise Gauche; and after stacking arms and smoking the "peace-pipe," the Indian gave a signal, and his men massacred seven of Provost's command, the trapper, however, made his escape. The soil is good and likely to produce corn were it not for the excessive cold nights." Captain Bridger considered it imprudent to bring a large population into the Great Basin until it could be ascertained that grain could be raised there. So confident was he that it could not be done, because of frost, he addressed Mr. Young and said: "I would give a thousand dollars if I knew that an ear of corn could be ripened in the Great Basin. I have been here twenty years and have tried in vain, over and over again." The Utah Lake country and the lands south are good for 200 miles until the desert is reached, where it was so hot in January that the sand burnt his horses's feet. Mr. Bridger told them he knew of gold, silver, copper, lead, coal, iron, sulphur and saltpeter mines. He spoke highly of the Great Basin for a settlement; said that it was his paradise, and if this people settled in it he wanted to settle with them. There was but one thing that could operate against its becoming a great country, and that would be frost.

## FORT BRIDGER

On the morning of June 29, 1847, the "Mormon" Pioneers and Captain James Bridger parted company; he traveled east, while they continued towards the West, meeting

Samuel Brannan at Green River June 30, who was traveling East over the Oregon Trail. Upon leaving the Pacific Coast he followed up the Sacramento Valley, over the Sierra Nevadas, via Fort Hall, Soda Springs and Fort Bridger. He reported that the ship "Brooklyn" upon sailing from New York February 4, 1846, with 238 Saints, had successfully made the long journey around Cape Horn and arrived at San Francisco, via the Hawaiian Islands, July 29, 1846, and were all busy making farms and raising grain on the San Joaquin River. They had brought with them implements of husbandry and necessary tools for establishing a new settlement. They also brought with them the first printing press and materials, which were afterward used for publishing the first newspaper in California.

Again en route, passing through the Green River country, they reached Fort Bridger which was built in 1843 by James Bridger. Fort Bridger was on Black Fork, a branch of the Green River, and was located in a beautiful little valley. Willows and cottonwoods fringed the stream for miles, and the fort was a veritable oasis in the desert. Bridger kept a store and blacksmith's shop, and here wagons were repaired and horses, oxen and mules shod. The fort was built in the usual form of pickets, with the lodging apartments and offices opening into a hollow square, protected from attack from without by a strong gate of timber. On the north, and continuous with the walls, was a strong, high picket fence, enclosing a large yard into which the animals belonging to the establishment were driven for protection from wild beasts and Indians.

The "Mormon" pioneers of July, 1847, reached the fort on July 7, and Orson Pratt writes a good description of the life at the fort. "Bridger's Post consists of two adjoining log houses, dirt roofs and a small picket yard of logs, set in the ground, and about eight feet high. The number of men, squaws, and half-breed children in those houses and lodges may be about fifty or sixty." Bridger owned a large number of cattle, horses, and mules, and "enjoyed a large trade with the 'Mormons,' gold hunters, pilgrims, mountaineers and Indians."

Soon after leaving Fort Bridger the real difficulties of the journey commenced. Led, as the Saints relate, only by the inspiration of the Almighty, President Young and the Pioneers crossed the rugged spurs of the Uintah range, now following the rocky bed of a mountain torrent, and now cleaving their way through dense and gnarled timber

until they arrived at Echo Canyon, near the eastern slope of the Wasatch Mountains, where for a brief space the main body rested—the president and many others being attacked with mountain fever.

Impatient of the delay, President Young, after a formal meeting, directed Orson Pratt to take forty-four men and twenty-three wagons and cut through the mountains into the valley, making roads and bridges as they went. The men called at the wagon where Brigham Young was sick, asking if he had any council to give to guide their movements. Resting his elbow on the pillow with his head in his hand, he spoke feebly: "My impressions are," said he, "that when you emerge from the mountains into the open country you bear to the northward, and stop at the first convenient place for putting in your seed."

This advanced company crossed to the south bank of the Weber River at a point between Echo and Henefer, Utah, and traveling up Henefer Canyon and through a pass, came down to a long, thickly-wooded canyon, now called East Canyon.

Twenty miles south of where they crossed the Weber River the party finally arrived at a high pass 7,200 feet above sea level. This was on Big Mountain and at a point from which the excited path-breakers obtained their first glimpse of the Great Salt Lake, glistening in the west about thirty miles distant.

"After careful blocking of wheels, westward from this pass rumbled the heavily-laden wagons, sliding, creaking, and groaning down the frightful declivity. At the foot of the precipitous incline was another canyon which called for more road building and pioneering.

Down this, the Dell Canyon, the members of the party slowly worked their way as far as Little Mountain; and then, crossing over it, found themselves winding down Emigration Canyon and finally into Salt Lake Valley, arriving there July 21, 1847.

Hubert Howe Bancroft, the historian, says: "Thus the Saints are reaching their resting-place. Their new Zion is near at hand; how near, they are yet all unaware. But their prophet has spoken; their way is plain; and the spot for them prepared from the foundation of the earth will presently be pointed out to them. The great continental chain is penetrated. In the heart of America they are now upon the border of a new holy land, with its Desert and Dead Sea, its River Jordan, Mount of Olives and Gallilee

Lake, and a hundred other features of its prototype of Asia.

"Through the western base of the mountains extends the canyon, the two sides of which are serrated by a narrow stream, which along the last five miles flings itself from one side to the other a score or two of times, in places tumbling over boulders, again quietly threading its way over a pebbly bottom, but everywhere cutting up the narrow and rugged gorge so as to make it most difficult and dangerous of passage.

"The primeval silence is now broken; the primeval songs are now disturbed by sounds strange to the surrounding hills, accustomed only to the music of running water and the notes of birds and wild beasts. There is the rumbling of the caravan as it comes slowly picking its way down the dark ravine; the tramping of the horses upon the hard ground, and the grinding of the wheels among the rocks as they plunge down one bank and climb another, or thread their way along the narrow ledge overhanging an abyss, the songs of Israel meanwhile being heard, and midst the cracking of whips the shouts now and then breaking forth from a pioneer who is awe-struck by the grandeur of the scene.

"Emerging from the ravine upon a bench or terrace, they behold the lighted valley, the land of promise, the place of long seeking which shall prove a place of rest—a spot of rare and sacred beauty. Behind them and on either hand majestic mountains rear their proud fronts heavenward, while far before them the vista opens. Over the broad plain, through the clear thin air, bathed in purple sunlight, are seen the bright waters of the lake, dotted with islands and bordered by glistening sands, the winding river, and along the creek the broad patches of green cane which look like waving corn. Raising their hats in reverence from their heads, again shouts of joy burst from their lips, while praise to the Most High ascends from grateful hearts."

The company, under Orson Pratt, explored the valley to the north as far as the Hot Springs, and west of the Jordan River. Moving his camp to the banks of City Creek, July 23, he called the men together and dedicated the land to the Lord, and prayed for His blessing on the seeds about to be planted and on the labors of the Saints. During the afternoon three ploughs and one harrow were at work. A dam was commenced, and trenches were dug to convey water to the fields from the creek. The ground was

so dry that they found it necessary to irrigate before ploughing, some ploughs having been broken.

Meanwhile, the main company hastened on as fast as possible, and after a trying time getting the wagons over Big Mountain and down Emigration Canyon, it arrived in the valley July 24, 1847.

The famous words of Brigham Young, "THIS IS THE PLACE," were uttered when he emerged with his company from Emigration Canyon. As he overlooked the valley from the hill that lies at the mouth of the canyon, he announced to the people that they had reached the end of their journey. He was still weak from the effects of mountain fever, and was obliged to be conveyed on a bed in a carriage; rising from which, he gazed long in silence at the beautiful valley stretching away before him. Then he said: "THIS IS THE PLACE." Toward noon on the 24th they reached the encampment of the advance party on City Creek. Potatoes and early corn were planted in a five-acre patch of ploughed ground.

Since this first company of pioneers had left the Missouri River, on April 7th, it had traveled over 1000 miles in 107 days, having sought out and made a new road for over 600 miles, and followed a trapper's trail for the remaining 400. Frequently during this long journey, President Young was questioned by the pioneers as to the definite point of their destination; all he could say to them was that he would know the place when he should see it.



Monument Marking Spot Where Brigham Young Said, "This Is the Place"

## CHAPTER 10

### THE "MORMON" ROAD

Much of the way from the Missouri River to Utah was traveled over an unbroken road. While on the Oregon Trail some of the time, the "Mormons" made a new road through a part of the Platte Valley, which became the highway for the Union Pacific Railroad later. In the report of the Washington Historical Society, Volume 6, Mr. Hiram F. White, in speaking of the "Mormon" road from the Missouri River to Utah, says:

"It is impossible to estimate how much the making of the 'Mormon' road contributed to the settling of the West. It is a significant fact that, for a good part of its way from Omaha to Salt Lake, the Union Pacific Railroad runs over the route of the old 'Mormon' Road. It aided vastly the great rush to the gold mines of California that immediately followed its completion. It was a great aid to the emigrants to Oregon and Washington of subsequent years. It transformed the dry and barren waste of the Salt Lake Basin into one of the most fertile and beautiful regions of the whole country, and formed a much needed and convenient resting place for every one of the weary travelers who subsequently went to the Pacific Coast."



Dotted Line Indicates Route Followed by "Mormons"

## CHAPTER 11

## "THIS IS THE PLACE"

Progress does not always pursue a straight and even course. Its pathway is often a winding one, and sometimes zigzag. The obstacles which usually challenge any progressive movement frequently compel deviation and hesitation. Sometimes such a cause will appear to stand still, and at other times it appears to be on the retrograde; but as time measures the forward strides, progress is registered.

From 1830 to 1847 there is but the lapse of a moment, historically speaking. But in events and circumstances there were vicissitudes enough to bewilder and dishearten those who did not have the clear vision and the unflinching faith that led to achievement. Prejudice has played a heroic part in the world's progress. Persecution has been one of the most effective factors in human advancement. Farrar somewhere says that Saul in seeking his father's asses found a kingdom, and that through the gateway of delusion truth may be found. So with the blindness of bigotry, and the ferocity of religious persecution, the very cause which it is hoped may be crushed is promoted and made more permanent in the earth.

## THE PURPOSES OF PROVIDENCE

The history of the Latter-day Saints proves that Kirtland, Ohio, was not to be their home. Neither were the Temple-crowned heights of Nauvoo to be their abiding place; and it seems, in the irony of fate, that Providence frequently uses the instrument of hate to bring about its purposes and accelerate a movement in which it is concerned. Ohio, Missouri and Illinois were not the destined places for the Latter-day Saints, and yet they would have remained in either one of those States had not the compelling forces of persecution and expulsion driven them elsewhere.

One of the original pioneers naively said: "We came here willingly, because we had to." Joseph Smith, the "Mormon" Prophet, looked to the West with the vision of a Seer, and saw the Saints firmly established in the midst of the Rocky Mountains, where he declared they would become a mighty people. Brigham Young and his associates had

the task thrust upon them to find the place in the Rocky Mountain region where the Latter-day Saints could establish themselves.

### PILGRIMS AND PIONEERS

The Pioneers came like the Pilgrims of three centuries ago, in quest of a home. They brought with them their wives and children and domestic effects. They were not explorers. They were not prospectors. They were not adventurers. They were the victims of religious persecution, seeking a place where they could dwell in peace, and under the blessings of God and under the benign protection of a Government which guaranteed to them life, liberty, and the pursuit of happiness, live in peace and enjoy without molestation and interference the fruits of honest and intelligent toil. They were more than colonizers—they proved themselves to be Empire Builders. Providence led them to this place as the one most suited to their progress and development. In this respect there is a close parallel between the pioneers of 1847 and the Pilgrims of 1620.

### ON OCEAN AND ON LAND

The one, a company of one hundred and two souls; the other, a company of one hundred and forty-eight. The one launching upon a voyage of three thousand miles of boisterous ocean; the other undertaking a hazardous journey over a thousand miles of untraveled land. The one sailing the deep for sixty-seven days; the other traversing the plains and mountain fastness for one hundred and seven days. The one crossing the Atlantic Ocean; the other the great Western Wilderness. The one going to a land known only to British fishermen; the other to a land known only to the trappers of the early fur companies.

Both going to the vast domain of the Unknown and the Unexplored; both in quest of freedom; both in quest of land; both in quest of a home; both seeking to find out God. The one seeking an escape from tyranny and religious intolerance; the other fleeing for safety from the violence of mobs and threats of extermination because of their religion. Both going without friends, without capital, without protection, without credit, without adequate supplies; both rich only in FAITH IN GOD.

Faith and poverty are frequent friends.



## TO SUBDUE AND CONQUER

Both had a new land to subdue and conquer. Both stood like the two first Great Pioneers back on the border of Time. Both carried out the first great command: "Multiply and replenish the earth; conquer and subdue it, and have dominion." Both did conquer, and the whole world of today is direct beneficiary to their conquest.

Both had human weakness with which to contend; treachery from within and from without to control. Both had the Indians to fight and placate. Both had hardships to endure. Both grew strong by overcoming. Both had real sacrifices to make. Both were sanctified upon the altar of sacrifice. Both were to lift an Ensign to the Nations—both political—both spiritual. Both were heartily welcome to leave their old environment. "Good riddance for bad rubbish" was literally their God-speed.

## AN EARLY ESTIMATE

Both went to a land considered undesirable, if not worthless. Of the one it has been very cleverly said, "America was never sought, but stumbled upon; that when found it was not wanted; that much of its exploration was due to a persistent effort to find a way around it."

Of the other it was said: "What do we want of this vast worthless area? This region of savages and wild beasts, of deserts and shifting sands and whirlwinds of dust, cactus, and prairie dogs? To what use could we ever hope to put these great deserts, or those endless mountain ranges, impenetrable and covered to the very base with snow? What can we ever hope to do with the western coast of three thousand miles, rock-bound, cheerless, uninviting, and not a harbor on it? Mr. President, I will never vote one cent from the public treasury to place the Pacific Coast one inch nearer to Boston than it is." (Daniel Webster, in the United States Senate.)

## DISTANCE AS A BARRIER

Another: "But is this Territory of Oregon ever to become a State. \* \* \* The distance \* \* \* that a member of Congress of this State of Oregon would be obliged to travel in coming to a seat of government and returning home would be 9,300 miles. If he should travel at the rate of 30 miles per day, it would require 306 days. Allow for

Sundays (44) it would amount to 350 days. This would allow the member a fortnight to rest himself at Washington before he could commence his journey home. This traveling would be hard, as a greater portion of the way is exceedingly bad, and a portion of it over rugged mountains, where Lewis and Clark found several feet of snow in the latter part of June. Yet, a young able-bodied senator might travel from Oregon to Washington and back once a year; but he could do nothing else." (Senator Dickerson of New Jersey.)

### THE WESTERN BOUNDARY

"Before the construction of the railroad, the Oregon country seemed to many American statesmen hardly worth disputing about. Its enormous distance from Washington made it a question whether it could be advantageously added to the Union, or securely maintained. Jefferson thought (1811) that Oregon might become an independent American nation 'unconnected with us but by the ties of blood and interest.' Benton declared the Rocky Mountains ought to be regarded as the 'national and everlasting western boundary of the United States.'" (Montgomery.)

But in the face of this prevailing sentiment, which sometimes assumed the force of determined opposition, in one case at least, both the Pilgrims and the Pioneers founded empires of opportunity and splendor which easily transcended the wildest dreams of all Europe. Both drew from the races of men the whole world 'round. The latter drew heavily upon the former—Pilgrim names abound among us to this day and stand for the same true type in a striking degree. The result of these great achievements may be seen as yet only partially disclosed in the racial, political, social, and religious betterment of the world.

### THE ANSWER IN BOTH CASES

In contemplating these achievements we may well ask, why did not the Spanish explorers and conquerors and the Hudson Bay trappers succeed in America in the one case and in the Rocky Mountains in the other? The answer is in both cases that they came for gold and not for God, as Babson so happily puts it. Cortez and Pizzaro came not in pursuit of a larger freedom for humanity, but out of a

love of conquest and a lust for gold. They sought not a place to build a home, but one in which to realize their ambitious dreams of glory. Hence Spain failed in America because civilization is based upon the Holy Trinity of Mortality—the Father, Mother, and Child—and these three are one in the HOME. The home is the most ancient, the most sacred institution known to humanity. Its power and influence is paramount both here and hereafter. The home is the foundation of Freedom; the greatest resistant to encroachment; the greatest inspiration to defensive combat; the greatest justification and the surest foundation of independence. “A man’s home is his castle” runs a fine old Anglo-Saxon proverb. Lust for gold, love of conquest, never built a home, but they have destroyed homes times without number.

#### THE SOURCE OF PATRIOTISM

The soil is the source of patriotism. Men who till the soil, which they regard as their own, love the soil. Love of country is akin to love of the soil. All of these elements and motives were utterly lacking in the achievements of the Spanish conquerors in America. And that is why Spain failed in America. Her history here has been written under the heading, “The Great American Tragedy.”

In striking contrast with all this, the Huguenots, the Puritans, the Friends or Quakers, and the Pilgrims came here to live, to make their homes, to rear their families in “the fear and admonition of the Lord.” They established churches and maintained schools. They tilled the soil, and revered the home. And these things explain fully why, or how, they succeeded in America.

This land had been held in reserve down through many centuries for the, “the best blood of Europe,” as Webster nobly puts it.

#### FOR A HOME AND FREEDOM

As with the Spanish, so with the trappers and frontiersmen of the West—they came not to make homes, but to make a scanty and hazardous living amidst the wild romance of an untrammelled, wonderful region. As with the Pilgrims, so with the pioneers—they came not as their predecessors for romance or gold, but in quest of a home and freedom.

They held the same fervent faith in God. They revered the soil. They believed in the sanctity of the home and the glory of the family. It was again the Father, Mother, and Child—the Sacred Trinity of Civilization.

Just as we believe Providence led the Pilgrims to a choice land—one that had all the necessary elements to make it a great and prosperous country—so do we believe, today, that the “Mormon” pioneers were driven by stern necessity to the discovery and the development of a land which also possesses infinite possibilities. Its natural resources and mineral deposits, particularly of coal and iron, as well as the precious metals, make it capable of sustaining a population that will some day run into the millions.

### PEACE AND ABUNDANCE

Bishop Charles W. Nibley, in a recent sermon, said that when Brigham Young declared “This is the Place,” so far as the natural eye was concerned, he could see nothing but a most desolate-looking place. “He did not know at

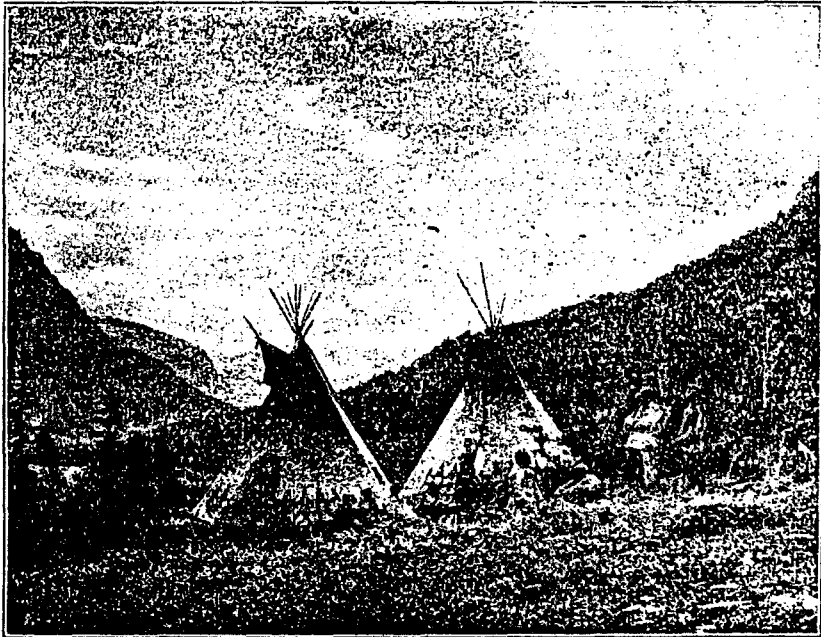


Utah Copper Mine, Bingham Canyon, Largest Open-Cut  
Copper Mine in the World

the time the marvelous riches of this land; but you can draw a circle around Salt Lake City 300 miles, making the city the center, and there is more of gold, of silver, of iron, of coal, of land, of copper, and all the precious metals; more variety of grains and vegetables, and fruits and flowers; more of everything that is needful for the use of man within that circle, than in any such area in all the known world. This is the place . . . Here is peace; here is abundance . . . which no other people in the world have."

The epigrammatic assertion of the great Pioneer has become the slogan of the commonwealth. We are beginning to capitalize the phrase, "This is the Place," and in less than a century we see the progress that has been made and the vindication of the phrase fashioned by Brigham Young when his eyes first beheld the valleys of the Rocky Mountains.

From "This is the Place," by Nephi L. Morris.



## CHAPTER 12

## MOUNT PISGAH, IOWA

While the first company of pioneers were thus seeking the new location in the West for the exiled Saints, Elias Adams, having been among those appointed by Brigham Young to look after the welfare of those who were temporarily making their home at Mount Pisgah, Iowa, remained there faithful to his appointment.

Through this winter of 1846-47, which was one of severest struggle, there was great lack of food and clothing. Many could not go on because they had no teams; most of them being employed in bringing forward the emigration from the Mississippi. Many families were entirely without provisions. A fatal sickness swept through the camp, and soon there were not sufficient persons to nurse the sick; frequently burials were hastened with little ceremony. In the spring of 1847 Lorenzo Snow was made president of the camp. Seeds were planted; and the result was enough not only for themselves, but they were enabled to send supplies to the camp at Council Bluffs. Religious ceremonies and amusements were instituted to brighten and encourage the people. A dance was held in a log cabin, where clean straw was spread over the ground floor and the walls draped with sheets; turnips were scooped out, and in them were placed lighted candles, which, suspended from the ceiling of earth and cane, or fastened on the walls, imparted a picturesque effect. Dancing, speeches, songs, and recitations varied the exercises, which opened and closed with prayer.

We must say a word of the better side of this life which these strange people led in the wilderness. "What old persons call discomforts and discouraging mishaps," says Colonel Thomas L. Kane, "are the very elements to the young and sanguine of what they are willing to term fun. The 'Mormons' took the young and hopeful side. They could make sport and frolic of their trials, and often turn right sharp suffering into right round laughter against themselves." Elsewhere he says: "It was a comfort to notice the readiness with which they turned their hands to wood-craft; some of them, though I believe these had generally been bred carpenters, wheelwrights, or more par-

ticularly boat-builders, quite outdoing the most notable voyageurs in the use of the axe. One of these would fell a tree, strip off its bark, cut and split up the trunk in piles of plank, scantling, or shingles; make posts, pins, poles—everything wanted almost of the branches; and treat his toil, from first to last, with more sportive flourish than a school-boy whittling his shingle."

During the sojourn at Mount Pisgah, a son was born to Mr. and Mrs. Elias Adams, in 1848, whom they named Joshua. It was here also that a letter addressed to the family was received. This letter was written by the parents of Mrs. Elias Adams, who were living at Quincy, Adams County, Illinois.

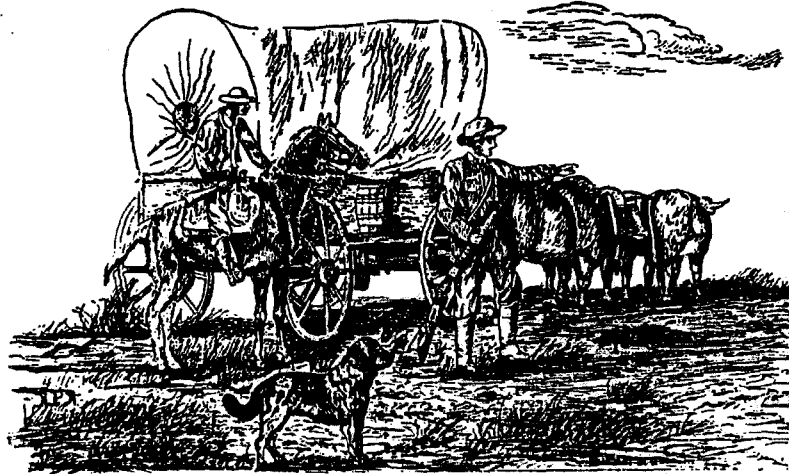
The letter is very interesting and is still preserved, having been carried across the plains from Iowa to Utah in an old handbag by Malinda Adams, who, in after years, gave the letter to her son Joshua; he in turn gave the letter to his brother Hyrum in recent years, who had it framed between two plates of glass.

This letter speaks of old acquaintances in Illinois and Kentucky. It tells of marriages and deaths in the families with whom they had been neighbors; it tells of an epidemic of smallpox and cholera which was raging in their vicinity, which prevented their paying the Adams family a contemplated visit. They expressed a disappointment because the young grandson was named Joshua instead of Samuel.

## CHAPTER 13

## WESTWARD HO!

The family of Elias Adams made preparations to leave Mount Pisgah, Iowa, and journey to the Great Basin in the Rocky Mountains, where the vanguard of the migrating



Saints had settled. Malinda Adams was reluctant about making this long and wearisome pilgrimage, not because she was a coward or lacked faith, but because she was leaving behind her mother, father, brothers and sisters, to pioneer a distant country which was infested with wild beasts and savages. Since leaving her comfortable home in Illinois, she had experienced many hardships and trying circumstances; and it did not require a vivid imagination for her to picture the additional hardships and suffering she would be required to undergo if she placed 1000 covered-wagon-miles between herself and the outskirts of civilization.

In the spring of 1850 preparations for the move westward were completed. Elias Adams had always been a good provider, and, consequently, did not begin this journey unprepared. He had a good outfit; and, as a result, his family did not suffer as many others on this long pilgrimage across the plains. In his wagon he loaded ample food, dishes, cooking utensils, bedding, clothing, ammunition (for the



rifles which were carried by himself and sons), seeds, tools, and everything which available space in the wagon would allow—even then many treasured belongings of the family were left behind because of the wagon's limited capacity.

When the packing was finally completed, the wagon-bows were put in place; and over these the great white cover was drawn and secured. Four oxen were yoked and hitched to the waiting wagon, two at the wheel position and two at the lead; even the large, faithful dog, "Venter," which followed his master across the plains, seemed to understand the meaning of all these preparations. Elias Adams was now ready to begin the delayed pilgrimage. Malinda Adams, upon inspecting the wagon, which looked as though it would not hold another thing, remarked, "where am I and the children going to ride?" You may rest assured that a place was provided, for it was not intended that they should walk.

Everything being in readiness, hasty farewells were made to the few remaining neighbors, each expressing the hope that they would meet again in the valleys of the Rocky Mountains. It might be said here that Mount Pisgah was now an almost "deserted village," for it had fulfilled the measure of its creation—that of a "way-side station."

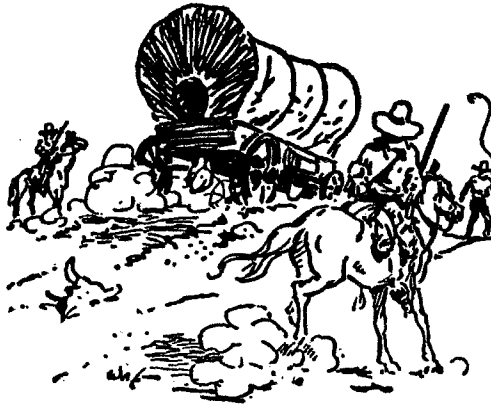
The command to move forward was given, at which the oxen bowed their necks and strained at the heavy load, wagon chains rattled, and off moved the lumbering oxen, drawing their precious load of freight and human lives, going down the road which leads into the West and beyond.

Following a week of traveling over the rolling prairie land of western Iowa, where the grass for the livestock was abundant and water and wood were plentiful, they arrived at Council Bluffs, on the Missouri River, where a company of "Mormon" emigrants was being organized for the journey across the plains to the Rocky Mountains.

Aaron Johnson was elected to be captain of the train, which consisted of one hundred wagons, each wagon averaging five persons. Elias Adams was selected to be a captain over ten of these wagons, including his own; it was his duty to inspect the equipment and be responsible for the conduct and general welfare of his unit until they reached the valley of the Salt Lake, where they would disorganize and each be allowed to go his way.

At the final council meeting, which was held on the

eve of their departure, the following instructions were given: "The camp will arise with the bugle call at five; and, after prayers and breakfast, the company will yoke its oxen and proceed forward without any unnecessary delay. Sundays are to generally be days of rest and thanksgiving. Order will be maintained in the camp; and every man is not only expected, but should be desirous, of co-operating in performing his various duties. Buffalo will not be killed wantonly, but only for food; and the Indians are to be treated with equity, and, when possible, food is to be given them. The company will endeavor to travel from 8 to 20 miles per day."



California, or the Rocky Mountain Valleys.

The following morning, June 4, 1850, the company left Council Bluffs, Iowa and traveled up the Platte River, taking the same route as established by the first company of pioneers in 1847, which was now the main highway for all emigrants who were bound for Oregon,

### THE PLATTE AND THE DESERT

The valley of the Platte had not one picturesque or beautiful feature; nor had it any of the features of grandeur, other than its vast extent, its solitude, and its wildness. For league after league a plain as level as a lake was outspread before them; here and there the Platte, divided into a dozen thread-like sluices, was traversing it; and an occasional clump of wood, rising in the midst like a shadowy island, relieved the monotony of the waste. No living thing was moving throughout the vast landscape, except the lizards that darted over the sand and through the rank grass and prickly pears at their feet.

It was probable that at this stage of their journey the Pawnee Indians would attempt to rob them. They began, therefore, to double their guard, dividing the night into three watches, and appointing two men for each; the guard must beware how he exposes his person to the light of the fire, lest some keen-eyed skulking marksman should let fly a bullet or an arrow from the darkness.

Among various tales that circulated around their camp-fires was one not inappropriate here. A trapper with several companions was on the outskirts of the Blackfoot country. The man on guard, knowing that it behooved him to put forth his utmost precaution, kept aloof from the fire light, and sat watching intently on all sides. At length he was aware of a dark, crouching figure stealing noiselessly into the circle of the light. He hastily cocked his rifle, but the sharp click of the lock caught the ear of the Blackfoot, whose senses were all on the alert. Raising his arrow, already fitted to the string, he shot it in the direction of the sound. So sure was his aim that he drove it through the throat of the unfortunate guard, and then, with a loud yell, bounded from the camp.

Late in the afternoon they came suddenly upon the great trail of the Pawnees, leading from their villages on the lower Platte to their war and hunting grounds to northward. Here every summer passed the motley concourse: thousands of savages, men, women and children, horses and mules, laden with their weapons and implements, and an innumerable multitude of unruly, wolfish dogs, who have not acquired the civilized accomplishment of barking, but howl like their wild cousins of the prairie.

The permanent winter villages of the Pawnees stand on the lower Platte, but throughout the summer the greater part of the inhabitants are wandering over the plains—a treacherous, cowardly banditti, who, by a thousand acts of pillage and murder, have deserved chastisement at the hands of government. Only the year previous a Dakota warrior performed a notable exploit at one of these villages. He approached it alone, in the middle of a dark night; and, clambering up the outside of one of the lodges, which are in the form of a half-sphere, looked in at the round hole made at the top for the escape of smoke. The dusky light from the embers showed him the forms of the sleeping inmates; and, dropping lightly through the opening, he

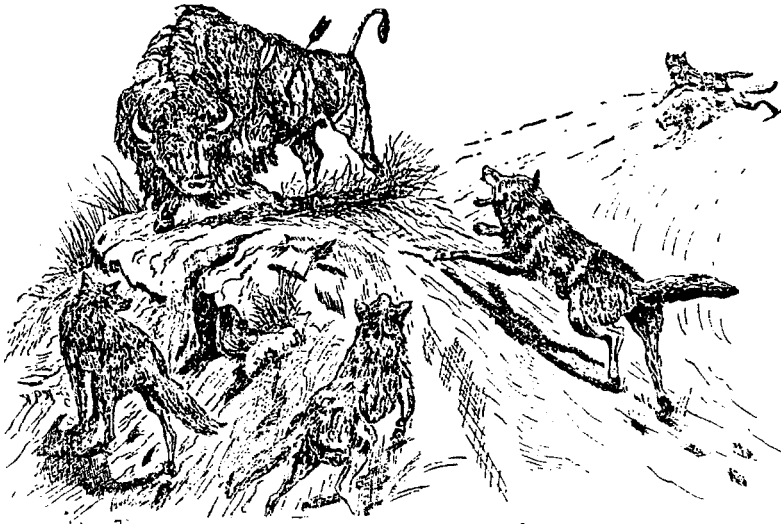
unsheathed his knife and, stirring the fire, coolly selected his victims. One by one he stabbed and scalped them; when a child suddenly awoke and screamed. He rushed from the lodge, yelled a Sioux war-cry, shouted his name in triumph and defiance and darted out upon the dark prairie, leaving the whole village behind him in tumult, with the howling and baying of dogs, the screams of women, and the yells of the enraged warriors.

Days and weeks elapsed as the slow procession of covered wagons wended its way westward; four hundred miles still intervened between them and Fort Laramie; and to reach that point would cost them the travel of five more weeks. During the whole of this time they were passing up the middle of a long, narrow, sandy plain, reaching like an outstretched belt nearly to the Rocky Mountains. Two lines of sandhills, broken often into the wildest and most fantastic forms, flanked the valley at the distance of a mile or two on the right and the left; while beyond them lay a barren, trackless waste, extending for hundreds of miles to the Arkansas on the one side and the Missouri River on the other. Before and behind them the level monotony of the plain was unbroken as far as the eye could reach. Sometimes it glared in the sun, an expanse of hot, bare sand; sometimes it was veiled by long coarse grass. Skulls and whitening bones of buffalo were scattered everywhere; the ground was tracked by myriads of them, and often covered with the circular indentations where the bulls had wallowed in the hot weather. From every gorge and ravine opening from the hills descended deep, well-worn paths, where the buffalo issue twice a day in regular procession to drink in the Platte River. The river itself runs through the midst, a thin sheet of rapid, turbid water, half a mile wide, and scarcely two feet deep. Its low banks, for the most part without a bush or a tree, are of loose sand, with which the stream is so charged that it grates on the teeth in drinking. The naked landscape is, of itself, dreary and monotonous enough; and yet the wild beasts and wild men that frequent the valley of the Platte make it a scene of interest and excitement to the traveler.

Early in the morning of about June 14th a long procession of squalid savages approached the camp of the pioneers. Each was on foot, leading his horse by a rope of bull-hide. His attire consisted merely of a scanty cinc-

ture and an old buffalo robe, tattered and begrimed by use, which hung over his shoulders. His head was close shaven, except a ridge of hair reaching over the crown from the middle of the forehead, very much like the long bristles on the back of a hyena; and he carried his bow and arrows in his hand, while his meagre little horse was laden with dried buffalo meat, the product of his hunting. Such were the first specimens that they met—and very indifferent ones they were—of the genuine savages of the plains.

They were the Pawnees, and belonged to a large hunting party, known to be ranging the prairie in the vicinity. They strode rapidly by, within a short distance of the camp, not pausing or looking toward the pioneers, after the manner of Indians when meditating mischief or conscious of ill desert. Elias Adams, having had much experience with Indians, went out to meet them, and had an amicable conference with the chief, presenting him with a half pound



of tobacco, at which unmerited bounty he expressed much gratification. These fellows, or some of their companions, had committed a dastardly outrage upon an emigrant party early in the month of June. Two men, at a distance from the rest, were seized by them; but, lashing their horses,

they broke away and fled. At this the Pawnees raised the yell and shot at them, transfixing the hindmost through the back with several arrows, while his companion galloped away and brought in the news to the party.

### THE BUFFALO HUNT

When this company of Pioneers had reached Grand Island on the Platte, they were greatly in need of fresh meat. Last year's signs of buffalo were provokingly abundant; and, wood being extremely scarce, they found an admirable substitute in the *bois de vache*, which burns like peat, producing no unpleasant effects. Early one morning a herd of buffalo was seen on a little hill not far from the



Buffalo Hunt

pioneer camp. This was an interesting day for the hunters. The herd of buffalo consisted of about two hundred head. The hunters rode as near to them as possible and dismounted and crawled along through the grass, but the buffalo became frightened and ran away. The train of covered wagons had not traveled more than four miles

when another large herd of buffalo was discovered about five miles before them. The hunters held a council. They determined to get some of the buffalo meat if possible. The entire caravan traveled until they were within a mile of the herd, when a halt was made, with the wagons concealed from view behind a low sandhill, and ten of the hunters started together; they galloped rapidly through the rank grass toward the base of the hills.

From one of their openings descended a deep ravine, widening as it issued on the prairie. They entered it; and, galloping up, in a moment were surrounded by the bleak sandhills. Half of their steep sides were bare; the rest were scantily clothed with clumps of grass and various uncouth plants, conspicuous among which appeared the reptile-like prickly-pear. They were gashed with numberless ravines; and, as the sky had suddenly darkened and a cold, gusty wind arisen, the strange shrubs and the dreary hills looked doubly wild and desolate. But the face of Elias Adams was all eagerness. He tore off a little hair from the piece of buffalo-robe under his saddle and threw it up to show the course of the wind. It blew directly before them. The game was therefore to leeward, and it was necessary to make their best speed to get around them.

They scrambled from this ravine, and, galloping away through the hollows, soon found another winding like a snake among the hills and so deep that it completely concealed them. Climbing up the steep side of this ravine, they reached the summit of a bluff overlooking the buffalo and within a few rods of them. They all made a charge upon the herd from the bluffs into the plain. When they reached the plain, the buffalo were on the run; but the hunters soon overtook them, and each man singled out his game. They made choice generally of cows; and then rushed up to the side of them, firing upon them with their pistols, which they found much better to carry than rifles, which were very cumbersome in running. Elias Adams killed a cow and calf; both balls had passed through the lungs, the true mark in shooting buffalo. Altogether, the hunters had killed eleven, which consisted of three cows, three bulls, and five calves. They dressed their meat, and the wagons came from the camp to take it.

The darkness increased, and a driving storm came on. Scarcely had the meat been loaded into the wagons and

started for camp over the open prairie, when the prickling sleet came, gust upon gust, directly in their faces. It was strangely dark, though wanting still an hour of sunset. The freezing storm soon penetrated to the skin; but the uneasy trot of their heavy-gaited horses kept them warm enough, as they forced them unwillingly in the teeth of the sleet and rain. The prairie in this place was hard and level. A flourishing colony of prairie-dogs had burrowed into it in every direction, and the little mounds of fresh earth around their holes were about as numerous as the hills in a corn field; but not a yelp was to be heard; not the nose of a single citizen was visible—all had retired to the depths of their burrows; and the hunters envied them their dry and comfortable habitations. An hour's hard riding showed the covered wagons dimly looming through the storm, one side of the covers puffed out by the force of the wind and the other collapsed in proportion, while the oxen stood shivering close around. A dark and dreary night succeeded, but the sun rose with a heat so sultry and languid that the cold storm of the evening before was soon forgotten.

Here they remained in camp the following day and dried a large portion of the buffalo meat which the hunt had yielded. The meat was cut into small strips and hung upon frames to dry. Salt was used, and in one day the dry atmosphere of the desert made the meat edible. When thus dried, it was known as jerked buffalo, and could be kept indefinitely without spoiling.

For several days following the hunt the road passed through a country which must have been the buffalos' paradise, for the face of the country was dotted far and wide with countless hundreds of buffalo. They trooped along in files and columns—bulls, cows, and calves—on the green faces of the rolling hills. They scrambled away at the approach of the wagon train; over the prairie to the right and left, and far off, the pale blue swells in the extreme distances were dotted with innumerable specks. Sometimes they surprised shaggy old bulls grazing alone or sleeping behind a swell in the prairie. They would leap up at the approach of the wagons, stare stupidly through their tangled manes, and then gallop heavily away. The antelope were very numerous; and, as they are always bold when in the neighborhood of buffalo, they would approach to



look at the pioneers, gaze intently with their great round eyes, then suddenly leap aside and stretch lightly away over the prairie, swift as a race horse. Squalid, ruffian-like wolves sneaked through the hollows and sandy ravines, whose howling at night caused much unrest among the cattle and horses, and likewise disturbing the otherwise peaceful slumber of the tired and weary Saints. In this part of the Valley of the Platte many a grave was passed—some of friends near and dear, some of gold-seekers, whose bodies had been disinterred and half devoured by the wolves, leaving the clothes in which they had been buried strewn around, while the bones lay bleaching in the sun. Frequently the road passed villages of prairie dogs who sat, each at the mouth of his burrow, holding his paws before him in a supplicating attitude and yelping away most vehemently, whisking his little tail with every squeaking cry he uttered. Prairie dogs are not fastidious in their choice of companions: various long, checkered snakes were sunning themselves in the midst of the village, and demure little gray owls, with a large white ring around each eye, were perched side by side with the rightful inhabitants.



## CHAPTER 14

## THE BUFFALO STAMPEDE

The buffalo, according to men most familiar with him, was an evolution of the Great Plains and singularly fitted to survive and flourish on its vast and varied environment. The buffalo, at the acme of his career, was estimated to be ten million in number. The blizzards of the Dakotas or the torrid sun of the plains were no hindrance to the travel of the buffalo. His great, shaggy, matted head had been constructed to face the icy blasts of winter, the sandstorms and hot gales of the summer. He was the undisputed monarch of the Great Plains, but was not considered to be dangerous by the pioneers only when he was stampeding; then, nothing seemed to turn him from his path, not even a train of covered wagons.

It was known that a company of pioneers, under the leadership of Captain Rodrick Allred, who crossed the plains in 1849, had suffered the loss of lives and property, besides the delay occasioned by the breaking of wagons, all on account of the stampede of buffalo, which bolted the long train of covered wagons, causing the oxen to run with the same madness as the buffalo, not having any particular objective, only to flee in one general direction from real or imagined fear. A tornado is but little more to be dreaded than the rush of a large herd of crazy, frightened cattle or buffalo.

Leaping, roaring, prairie fires were known to be the direct cause of many a buffalo stampede; and, perhaps, was the direct cause of this one. It happened as the white covered wagons were descending a two-mile grade, at the foot of which was a creek of water. Unfortunately the thundering mass of buffalo struck at right angles the last wagons of the train, smashing some of them to stove wood and trampling the occupants to death. As quick as lightning an alarm seemed to flash from one end of the train to the other, and every yoke of oxen rushed as if blind, wild and terror-stricken down the hill.

It was a heartrending scene that followed the fearful rushing of the stampeded cattle. Wagons were jolted against wagons with such force that the inmates were thrown out, to be run over and trampled under foot by other mad teams following in their rear. On they came,

rushing blindly in any direction that their crazy fear led them. Wagons were imbedded in the mire of the creek and the tongues jerked out. At last they began to scatter and then stopped. Children ran instinctively to their parents for protection. In groups they wandered among the wounded, and the broken wagons. By sundown they had partly recovered from their terrible experience. The camp was formed; the cattle secured; the guards placed, and fires lighted. Attention was then directed toward the wounded ones. With little knowledge of surgery, gaping flesh wounds were sewed together. Providentially no bones were broken, but there were two women and one man who needed no mortal assistance. Loving hands smoothed the tangled hair and closed the eyes of the dead, and loving lips kissed the pale brows. Then white sheets were spread over them, and they were left to rest. The next day on the hillside graves were dug, and of the old family chests coffins were made. Then a venerable man, in workman's garb, spoke words of comfort:

"Blessed are the dead who die in the Lord."

"Experience is the greatest schoolmaster"; each company of pioneers profited by the experiences of those who had preceded them on this greatest of all migrations; consequently, one of the many warnings issued to each company prior to its leaving Council Bluffs for the Rocky Mountains after 1849 was: "Avoid the path of stampeding buffalo"—which was sound advice in view of Captain Rodrick Allred's misfortune.

Early one afternoon in June when the company of Captain Aaron Johnson was in the big bend country of the Platte, he detected above the rattle and chuckle of the wagons a sound which resembled low rumbling thunder to the north of them although the sun was shining brightly and no clouds were visible. He immediately halted the progress of the wagons and held a brief conference with his ten subordinate captains. They concluded at once that the thundering noise came from stampeding buffalo, which seemed to be headed in a southerly direction. Knowing the dangers that attend such a stampede, preparations were made to swing the wagons into a tight circle, locking the right front wheel of each wagon with the left rear wheel of the wagon immediately ahead, with the tongues pointing on the outside of the circle. When this was accom-

plished, with the least possible delay, the oxen were unhitched from the wagons; the right oxen unyoked and turned about, facing toward the off one's tail, then yoked in again. In this position, as long as yoke and bows held, there was no danger of the oxen stampeding.

The horses and cattle began to get nervous, for the wind was tainted with scent of buffalo, and the thundering noise was increasing in volume. Great clouds of yellow dust arose from the rolling hills to the northward, and the whole horizon was streaky with moving buffalo.

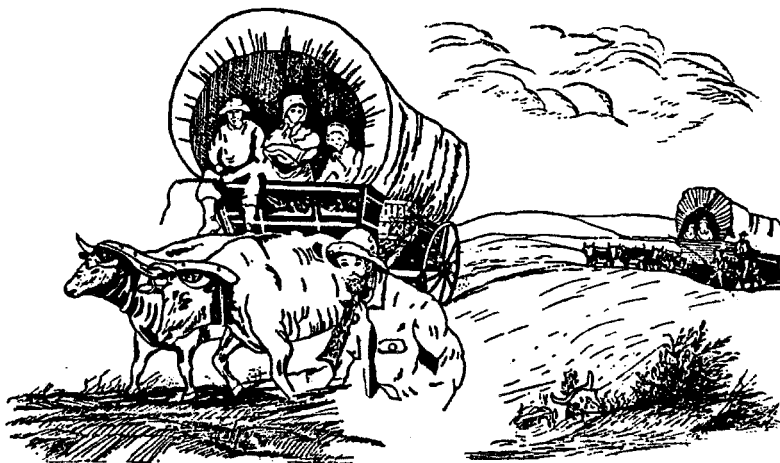
All the men of the wagon-train were stationed with loaded rifles in front of the camp which seemed threatened by the oncoming buffalo; and, if necessary, at all costs turn the stampede sufficiently to avoid wrecking the wagons and killing the women and children.

The low rumble soon changed to a clattering trample; the sound grew; it came closer; it swelled to a roar; with startled gaze they saw a long, bobbing, black, ragged mass pouring like a woolly flood out over the prairie. A sea of buffalo! They were moving at a lope, ponderously and regularly they swept on, and fortunately at a safe distance ahead of the covered wagons and pioneers who now realized the danger of being in the path of stampeding buffalo, and this they would have been had they not halted.

Thin whirls of dust obscured the opposite side of the stampede; a half-mile of black bobbing humps were now passing before them. Thicker grew the dust mantle, wider the herd, until the nearest passing buffalo was only a stone's throw distant; greater grew the volume of sound! The trampling roar of hoofs was deafening, but it was not now like thunder. It was too close. It did not swell or rumble or roll. It roared. Their short tails were erect, and their hoofs and horns twinkled through the cloud of dust; they were panting heavily, while their black tongues lolled out a foot from their jaws.

A thousand tufted tails switched out of that mass, and a hundred times that many shaggy humps bobbed in sight. Little light tawny calves ran at the side of their mothers; at last the solid masses had gone by. The ranks behind thinned as they came on; and at length straggling groups of old bulls, cows and many calves brought up the rear, following in the wake of the main herd and disappearing from view over the southern rolling hills.

When the nervousness of the oxen had abated they were again yoked to their wagons, and soon the entire train was moving forward in its long-drawn procession—the white covered wagons resembling birds of passage moving to a warmer clime.



## CHAPTER 15

## DAKOTA INDIANS

In the latter part of June, 1850, the pioneers reached the point where the Platte River divides into two branches: one of which is known as the North Platte and the other as the South Platte River. For mile after mile the desert uniformity of the country was almost unbroken; the hills were dotted with little tufts of shriveled grass, but between these the white sand was glaring in the sun, and the channel of the river—almost on a level with the plain—was one great sand-bed about half a mile wide. It was covered with water, but so scantily that the bottom was scarcely hidden; for, wide as it was, the average depth of the Platte does not at this point exceed a foot and a half. Here was the usual fording-place for all immigrants bound for Oregon and California who had been traveling westward on the south side of the Platte River. At this point they would cross from the south to the north bank in order to travel the road which followed the North Platte River. The "Mormon" pioneers had made and established a new road on the north side of the Platte from Council Bluffs to this point, a distance of 300 miles, which later became the main highway for all east and west bound traffic.

Captain Aaron Johnson and company camped near this ford for noon, gathering *bois de vache* for fuel, and prepared a meal of bread, beans and buffalo meat. Far off on the south side of the river was a green meadow, where they could see deserted wagons and other camp equipment. This property, they learned from a passing French-Canadian trapper, belonged to a group of immigrants bound for the Pacific Coast in 1849. On the night of their arrival at this meadow they had one hundred and twenty-three oxen and all of their best horses stolen by the Dakota Indians, who came pouring from the ridges and hills with a yell down towards the camp, rushing up within a few rods to the great terror of the immigrants; when, suddenly wheeling, they swept around the cattle and horses and in five minutes disappeared with their prey through the opening of the hills. Not one of their missing oxen or horses was recovered, though they remained encamped a week in search of them; and they had been compelled to abandon a great part of their wagons and baggage, and yoke cows and heifers to their

best wagons to carry them forward upon their journey—the most toilsome and hazardous part of which lay still before them.

It is worth noticing that on the Platte one may sometimes see the shattered wrecks of ancient claw-footed tables well waxed and rubbed, or massive bureaus of carved oak which had been fondly stowed away in the family wagon for the long journey to Oregon or California. But the stern privations of the way are little anticipated. The cherished piece of furniture is soon flung out to scorch and crack upon the hot prairie.

Early in the afternoon the pioneers resumed their journey. The road now followed the North Platte River, where much of the country through which they passed in the succeeding days was occupied by roving bands of Dakota Indians, who frequently called at the camp of the Saints, always expecting something to eat, which was usually provided.

Having passed Scotts Bluffs, and upon approaching Horse Creek, they encountered the main body of the Dakota Indians. The encampment itself covered several acres, and it was merely a temporary bivouac during the heat of the day. On the bank of the creek stood a large strong man, nearly naked, holding a white horse by a long cord and eyeing the wagon train as it approached. This was the chief, who was known by the pioneers as "Old Smoke." Just behind him his favorite squaw sat astride a fine mule covered with caparisons of whitened skins, garnished with blue and white beads and fringed with little ornaments of metal that tinkled with every movement of the animal. The squaw had a light, clear complexion, enlivened by a spot of vermilion on each cheek. In her hand she carried the tall lance of her unchivalrous lord; fluttering with feathers, his round white shield hung at the side of her mule, and his pipe was slung at her back. Her dress was a tunic of deer-skin, made beautifully white by means of a species of clay found on the prairie, ornamented with beads, arranged in figures more gay than tasteful and with long fringes at all the seams. Not far from the chief stood a group of stately figures gazing coldly upon the covered wagons and occupants. Like most of their people they were nearly six feet high, lithe and graceful, yet strongly proportioned, and with a skin singularly clear and delicate. They wore no paint; their heads were bare,

and their long black hair was gathered in a clump behind, to the top of which was attached transversely—both by way of ornament and talisman—the mystic whistle made of the wing-bone of the war-eagle and endowed with various magic virtues. From the back of their heads descended a line of glittering brass plates, tapering from the size of a half-dollar to that of a dime, a cumbrous ornament in high vogue among the Dakota, and for which they pay the traders a most extravagant price. Their chest and arms were naked; the buffalo robe, worn over them when at rest, had fallen about their waist, and was confined there by a belt. This, with the gay moccasins on their feet, completed their attire. For arms they carried a quiver of dog-skin at their back, and a rude but powerful bow in their hand.

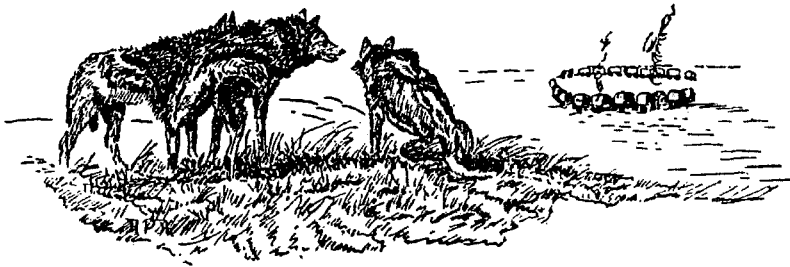
None of the lodges were pitched, but their heavy leather coverings and the long poles used to support them were scattered everywhere—among weapons, domestic utensils and the rude harness of mules and horses. The squaws of each lazy warrior had made him a shelter from the sun by stretching a few buffalo robes or the corner of a lodge covering upon poles, and here he sat in the shade. Before him stood the insignia of his rank as a warrior—his white shield of bullhide, his medicine bag, his bow and quiver, his lance and his pipe—raised aloft on a tripod of poles. Except the dogs, the most active and noisy tenants of the camp were the old women, ugly as Macbeth's witches, with hair streaming loose in the wind and nothing but the tattered fragment of an old buffalo robe to hide their shriveled limbs. The day of their favoritism passed two generations ago; now, the heaviest labors of the camp devolved upon them. They must harness the horses, pitch the lodges, dress the buffalo robes and gather wood for the fires. With the cracked voices of these hags, the clamor of dogs, the shouting and laughing of children and girls, and the listless tranquility of the warriors, the whole scene had an effect too lively and picturesque to be forgotten.

The pioneers encamped that night where the Platte ran between high hills. It was turbid and swift as heretofore, but trees were growing on its crumbling banks, and there was a nook of grass between the water and the hill. In the wild landscape before the camp nothing but the rushing of the Platte broke the silence. Through the ragged boughs of the trees, dilapidated and half dead, the



sun was setting crimson behind the peaks of the Black Hills; the restless bosom of the river was suffused with red; the white-covered wagons were tinged with it, and the surrounding hills partook of the same fiery hue. It soon passed away; no light remained but that from the fire blazing high among the dusky trees and bushes.

The wagons were arranged as usual in a circle; the best horses were picketed in the area within, and the whole circumference was glowing with the light of fires, displaying the forms of the women and children who were crowded around them. Additional guards were placed that night about the camp in order to prevent any surprise attack from the *Dakota* Indians.



## CHAPTER 16

## FORT LARAMIE

Where the Laramie River empties into the North Platte is located Fort Laramie with its high bastions and perpendicular walls of adobe, crowning an eminence on the south of the Platte and west of the Laramie River, while behind stretched a line of arid and desolate ridges, and behind these again, towering seven thousand feet aloft, rose the grim Black Hills.

The heavy ox wagons of the pioneers plunged down the Platte River bank and dragged slowly over the sand beds; sometimes the hoofs of the oxen were scarcely wet by the thin sheet of water, and the next moment the river would be boiling against their sides and eddying around the wheels. Inch by inch they receded from the shore, dwindling every moment, until at length they seemed to be floating far out in the middle of the river. Some of the wagons stuck fast in the quicksand. The oxen losing their footing, the wheels sank deeper and deeper, and the water began to rise through the bottom and drench the goods within. All the horsemen who had remained on the bank galloped to the rescue; the men jumped into the water and added their strength to that of the oxen until by much effort the wagons were extracted and conveyed in safety across. Upon ascending a steep bank and crossing a little plain they were before the gates of Fort Laramie, under the impending blockhouse erected above it to defend the entrance.

Men gathered on the wall to look at the caravan. Tall Indians, enveloped in their white buffalo-ropes, were striding across the enclosed area or reclining at full length on the low roofs of the buildings within the fort. Numerous squaws, gayly bedizened, sat grouped in front of the rooms they occupied; their mongrel offspring, restless and vociferous, rambled in every direction through the fort; and the trappers, traders, and employees of the establishment were busy at their labors or their amusements.

Fort Laramie was one of the posts established by the "American Fur Company," which well-nigh monopolized the Indian trade of that region. Its officials ruled with an absolute sway; the arm of the United States had little force for, at that time, the extreme outposts of her troops were about seven hundred miles to the eastward. The little fort was built of bricks dried in the sun, and externally was of

oblong form, with bastions of clay, in the form of ordinary blockhouses, at two of the corners. The walls were about fifteen feet high and surmounted by a slender palisade. The roofs of the apartments within, which were built close against the walls, served the purpose of a banquette. Within, the fort was divided by a partition: on one side was the square area, surrounded by the store-rooms, offices, and apartments of the inmates; on the other was the corral, a narrow place, encompassed by the high clay walls, where at night, or in the presence of dangerous Indians, the horses and mules of the fort were crowded for safe keeping. The main entrance had two gates, with an arched passage intervening. A little square window, high above the ground, opened laterally upon an adjoining chamber into this passage; so that, when the inner gate was closed and barred, a person without may still hold communication with those within, through this narrow aperture. This obviates the necessity of admitting suspicious Indians for the purposes of trading into the main body of the fort; for when danger is apprehended, the inner gate is shut fast and all traffic is carried on by means of the window. This precaution, though necessary at some of the company's posts, was seldom resorted to at Fort Laramie, where, though men were frequently killed in the neighborhood, no apprehensions were felt of any general designs of hostility from the Indians.

Not far from where the pioneers went into camp on the plain which surrounds the fort was a cluster of strange objects like scaffolds, rising in the distance against the red Western sky. They bore aloft some singular-looking burdens; and at their foot glimmered something white, like bones. This was the place of sepulture of some Dakota chiefs, whose remains their people were fond of placing in the vicinity of the fort, in the hope that they may thus be protected from violation at the hands of their enemies. Yet it frequently happened that war parties of the Crow Indians, ranging through the country, threw the bodies from the scaffolds and broke them to pieces, amid the yells of the Dakota, who remained pent up in the fort, too few in number to defend the honored relics from insult. The white objects upon the ground were buffalo skulls, arranged in the mystic circle commonly seen at Indian places of sepulture upon the prairie.

The weary Saints soon discovered, in the twilight, a band of fifty or sixty horses approaching the fort. These were the animals belonging to the establishment, which, having been sent out to feed, under the care of armed guards, in the meadows below, were now being driven into the corral for the night. A gate opened into this inclosure; by the side of it stood one of the guards, an old Canadian, with gray bushy eyebrows and a dragoon pistol stuck into his belt, while his comrade, mounted on horseback, his rifle laid across the saddle in front and his long hair blowing before his swarthy face, rode at the rear of the disorderly troop, urging them on. In a moment the narrow corral was thronged with the half-wild horses, kicking, biting, and crowding restlessly together.

The pioneers had now traversed more than half the distance between Council Bluffs and Salt Lake City. Their daily average of miles traveled was unusually good. They had not been delayed on the way by the breaking of wagons; and, either by good fortune or management, not one of their oxen or horses had been stolen or killed by marauding Indians; and, better still, not one human life had been lost thus far by accident or disease. Because of this record they unanimously decided to remain at Fort Laramie for a few days and rest. During this stop-over the cattle and horses grazed over the meadows along the Laramie River during the day, and returned to the circle of wagons near the fort at night, under armed guard. The men made any repairs which the wagons needed and shod the tenderfooted oxen and horses, while the women baked bread and washed clothes. It may be stated here that washing of clothes was accomplished weekly during the entire journey when water and fuel were available. Religious service was held each evening at Fort Laramie, which was followed by an extempereous program, consisting of songs, recitations, and stories. During the last evening at the fort all joined in dancing the waltz, Virginia reel and quadrille to the lively music furnished by three violins.

The next morning, when preparations were being made for the continuation of the westward pilgrimage, the pioneers observed the hills beyond the river were covered with a disorderly swarm of savages, on horseback and on foot. By the time they had finished packing the wagons and yoked the oxen, the whole array of Indians had de-

scended to Laramie River and begun to cross it in a mass. The stream is wide, and was then between three and four feet deep, with a swift current. For several rods the water was alive with dogs, horses, and Indians. The long poles used in pitching the lodges are carried by the horses, fastened by the heavier end, two or three on each side, to a rude sort of pack-saddle, while the other end drags on the ground. About a foot behind the horse, a kind of large basket is suspended between the poles and firmly lashed in its place. On the back of the horse are piled various articles of luggage; the basket, also, is well filled with domestic utensils or, quite as often, with a litter of puppies, a brood of small children or a superannuated old man. Numbers of these curious vehicles or, as the Canadians called them, travois, were now splashing together through the stream. Among them swam countless dogs, often burdened with a miniature travois; and dashing forward on horseback through the throng came the warriors, the slender figure of some lynx-eyed boy clinging fast behind them.



The women sat perched on the pack-saddles, adding not a little to the load of the already over-burdened horses. The confusion was prodigious. The dogs yelled and howled in chorus; the puppies in the travois set up a dismal whine as the water invaded their comfortable retreat; the little black-eyed children, from one year of age upward, clung fast with both hands to the edge of their basket and looked over in alarm at the rushing water so near them, sputtering with wry mouths as it splashed against their faces. Some of the

dogs, encumbered by their load, were carried down by the current, yelping piteously; and the old squaws would rush into the water, seize their favorites by the neck, and drag them out. As each horse gained the bank, he scrambled up as he could. Stray horses and colts came among the rest, often breaking away at full speed through the crowd, followed by the old hags, screaming after their fashion on all occasions of excitement. Buxom young squaws, blooming in all the charms of vermilion, stood here and there on the bank, holding aloft their master's lance as a signal to collect the scattered portions of his household. In a few moments the crowd melted away, each family with its horses and equipage filing off to the plain at the rear of the fort not far from where the pioneer's wagons were assembled; and here, in the space of a few minutes, arose sixty or seventy of their tapering lodges. Their horses were feeding by hundreds over the surrounding prairie, and their dogs were roaming everywhere. The fort was full of warriors, and the children were whooping and yelling incessantly under the walls.

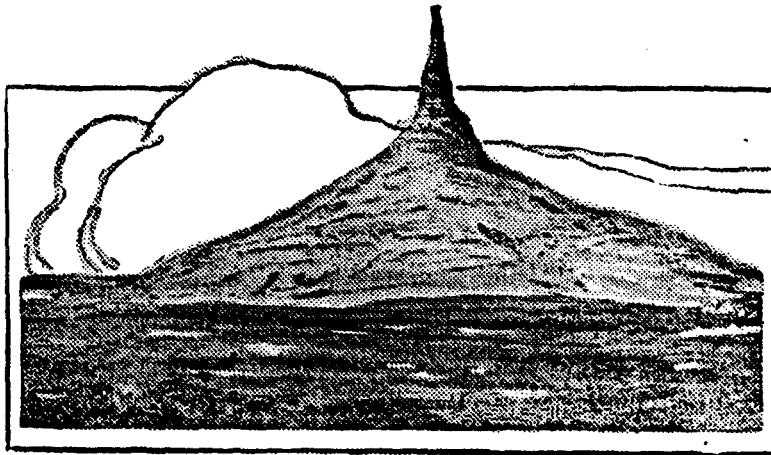


## CHAPTER 17

## PASSAGE OF THE MOUNTAINS

Upon leaving Fort Laramie, the pioneers traveled for 124 miles westward, following the south side of the North Platte River; then they recrossed the river from its south to north bank. The road was now flanked on both sides by various mountain ranges which belong to the Rocky Mountain group, and this mountainous condition continues for the remaining four hundred miles which intervenes between them and their destination, Salt Lake City.

Buffalo became few in number as the wagon trains pushed deeper and deeper into the mountain fastness, for the natural home of the American bison is the rolling prairie lands. The mountains, however, were not without their wild game, for elk and black-tailed deer were abundant; the hunters, without difficulty, kept the camp supplied with fresh meat.



Having passed Chimney Rock, a famous landmark; then Red Buttes and Independence Rock, they left the Platte River, which had been their guide and companion since leaving Council Bluffs. The road now followed the Sweetwater Creek, a tributary of the North Platte. The valley through which runs the Sweetwater is very beautiful and is 800 miles from the Missouri River. Then came the well-

known South Pass of the Rocky Mountains. Here, near the summit, the pioneers could see a large number of small white objects moving rapidly upwards among the precipices, while others were filing along its rocky profile. The hunters galloped forward; and, entering a passage in the side of the mountain, ascended among the loose rocks as far as their horses could carry them. Here the riders dismounted and fastened their animals to an old pine tree. At that moment another band of big-horn sheep was close at hand. Elias Adams ran up to the top of the opening, which gave him a full view into the rocky gorge beyond, and here he plainly saw some fifty or sixty sheep, within rifle shot, clattering upwards among the rocks and endeavoring, after their usual custom, to reach the highest point. In a moment the game and hunters disappeared. Nothing could be seen or heard but the occasional report of a gun, more and more distant, reverberating among the rocks.

An hour elapsed before the hunters started to return; then, one by one, they came dropping in; yet, such is the activity of the Rocky Mountain sheep, that although fifteen men were out in pursuit not more than three sheep were killed. Of these only one was a full-grown male. He had a pair of horns the size of which was almost beyond belief. They had seen among the Indians ladles with long handles, capable of containing more than a quart, cut out from such horns.

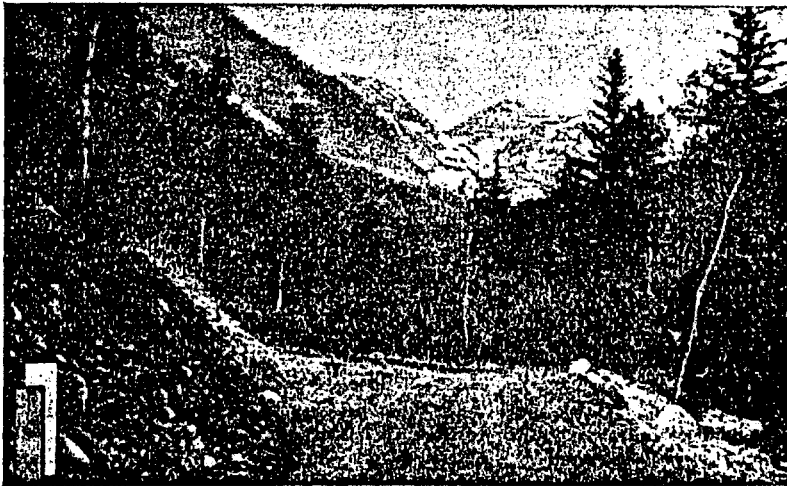
From the South Pass to Fort Bridger the road crossed several tributaries which form the headwaters of the Green River. Those streams were a splendid place for the trapper, for the beaver were found by the thousands throughout the Green River Valley and its tributaries. The streams were clogged with old beaver dams and spread frequently into wide pools. There were thick bushes and many dead and blasted trees along the route, though frequently nothing remained but the stumps, cut close to the ground by the beaver, and marked with the sharp chisel-like teeth of those industrious laborers.

Upon their arrival at Fort Bridger, which is described elsewhere in this book, this company of pioneers was cordially received by Captain James Bridger. They remained here for three days making needed repairs on some of the wagons, which were now showing the effects of the long and strenuous journey. Wagon tires were reset, chains re-



paired, yokes and bows arranged in order, wagon bows made and mended, for the remaining distance to Salt Lake City was extremely rocky and hazardous.

Fort Bridger was the last of the two fortified trading posts on the long road from the Missouri River to Salt Lake City; Fort Laramie being the other and about three hundred and fifty miles to eastward from Fort Bridger. As the patient and hopeful pioneers left this stronghold, which is surrounded entirely by unbroken mountain ranges, they departed into the west upon the final stage of their history-making pilgrimage. Although the most difficult and dangerous part of the journey was yet ahead of them, they looked forward with eagerness to the time, which would now soon materialize, when they would reach their destination, the valley of the Salt Lake.



At Fort Bridger the westward-bound traveler has passed only the portal of the Rocky Mountains. Between that point and the valley of the Salt Lake, a distance of one hundred and ten miles, there is scenery of surpassing loveliness. The ridges that divide the canyons are richly carpeted with wild flowers, among which, in midsummer, still linger traces of snow. Thence appear glimpses of the Bear

and Weber rivers, their streams, though swollen and turbulent in early summer, flowing through valleys of tranquil beauty until their waters mingle with those of the great inland sea. Then also the silver-crested lines of the Wasatch and Uintah ranges can be distinctly traced, while on every side snow-capped peaks are seen in endless perspective, so that one asks, "Whither hurry the swift-running waters?" Along the gorges the road winds here and there through densely interlaced thickets of alder, hawthorn, and willow, while groves of quaking aspen adorn the mountainside; and, yonder, 'neath the peaks-of-crested-snow, the tall and stately pine trees, the spruces, firs, and junipers, keep watch over the valley, where silence reigns unbroken.

That singular plant, the purple sage-brush, which grows in the West so profusely, is represented by a number of varieties. There is justification for putting this among the trees, for in some parts of the West it grows to a height of from ten to twelve feet and indicates a rich and fertile soil. The sage-brush proved a useful plant to the trapper and early pioneer, for it made the best kind of fuel.

When they reached Echo Canyon, a defile which is about twenty-five miles in length and whose perpendicular, red rocky walls are in places almost within a stones-throw of each other, the wagons pitched and lurched as they rumbled over the boulder-strewn highway. The road passed close under shady, bulging shelves of cliff, through patches of grass and sage and thicket and groves of slender trees, and over pebbly washes and around masses of broken rock. The canyon narrowed; the walls lifted their rugged rims higher; and the sun shone down hot from the center of the blue stream of sky above. Upon arriving at the Weber River, the canyon widened and the road improved; but this condition lasted for only a few miles, for the route of travel left the river near the present town of Henefer, Utah. The pioneers had now traveled one thousand miles since leaving Council Bluffs, Iowa. A massive pine tree growing on the mountainside not far from the road was designated and known as "the-thousand-mile-tree." The gradual passage up East Canyon was not difficult; and, eventually, the wagon train reached the high pass 7,200 feet above sea level on the summit of Big Mountain, a part of the Wasatch Range. Here they paused for a moment to obtain their

first view of the Great Salt Lake and the valley which was destined to become famous. The floor of the valley was 3,000 feet below their point of vantage. The joy that filled their souls none but worn-out pilgrims nearing a haven of rest can imagine. As they gazed upon the panorama, their heart beats quickened, for they were standing now upon the very threshold of the "land of promise." Here they would infringe upon the rights of no one and be not likely infringed upon. For had it not been said, "the non-occupation of this vast area was due to its isolated condition"? As they stood on its borders looking at its beauty, admiring its peaceful serenity, they forgot that they were weary and far from home; and they gave thanks to God, who had preserved their lives amid the dangers and sufferings which they endured on the long and perilous journey.



After careful blocking of the wheels, westward from this pass rumbled the heavily-laden wagons, sliding and groaning down the abrupt mountainside. It is difficult to conceive of the hard work it took to get the wagons of the company through Emigration Canyon. Without serious accident they emerged from the canyon; and, after descending the bench lands which intervene between the mountains and the level valley, they arrived at Salt Lake City September 7, 1850, having traveled ninety-five days to cover a distance of over one thousand miles.

## CHAPTER 18

## SALT LAKE CITY, 1850

When Elias Adams arrived at Salt Lake City in 1850 a General Conference of the "Mormon" Church was in session. This conference had started on September 6th, and continued until the 8th. Services were held in the open, for as yet no public building had been erected to accommodate a large audience. The Saints had gathered from miles around Salt Lake City, coming in wagons with ox teams; and occasionally, when luxury permitted, they traveled with horses and light wagon. The broad streets were filled with such modes of travel, either arriving or departing.

Visualize Salt Lake as a city of a few log cabins, adobe huts, tents and covered wagons—without cemented sidewalks or streets, without electricity, gas or water system, without telephones and telegraph, without coal, mills, factories or railroad, without automobiles or aeroplanes, without school houses or churches—with the nearest settlement hundreds of miles removed, and with nature and the Indians alike hostile in their attitude.

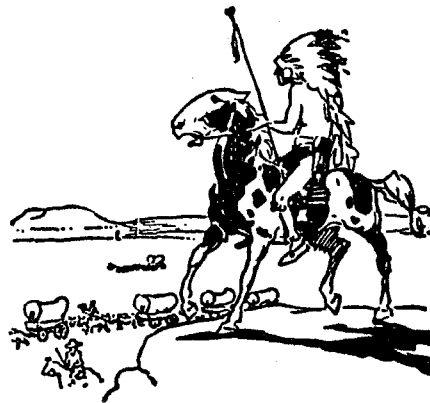
A fort had been built of hewn timber, drawn seven miles from the mountains, and of sun-dried bricks or adobes, surrounding ten acres of land, forty rods of which were covered with block houses.

As additional companies of pioneers came in they extended the south divisions of the fort which were connected with the old fort by gates. The houses in the fort were built of logs, and were placed close together, the roofs slanted inward, and all the doors and windows were on the inside with a loop-hole to each room on the outside. The rooms in the outer lines all adjoined. On the interior, cross-line rooms were built on both sides.

During the summer of 1850 swarms of immigrants, bound for the California gold fields, had been pouring through Salt Lake City, which was now termed the half-way house of the nation. As a result of the California-bound migration there followed an enormous advance in the price of food-stuffs, the supply of which was limited while the demand was steadily growing. Flour was selling before the harvest of 1850 at one dollar per pound; sugar was selling at the rate of three pounds for two dollars; potatoes had sold for twenty dollars per bushel, though beef was plentiful and could be had for ten cents per pound.

In 1850 the Territory of Utah was bounded on the South by New Mexico and on the East by Kansas and Nebraska; on the West by California and on the North by Oregon, which then included Idaho. Utah was one of the largest territories in the United States. Its length from east to west was 650 miles, and its breadth 350 miles. The portion known as the Great Basin, beyond which were no settlements in 1850, had an elevation of 4000 to 5000 feet and surrounded and intersected by mountain ranges—the highest peaks of the Humbolt range near its center being more than 5000 feet, and the Wasatch on the east about 7000 feet above the level of the basin.

According to the United States Census returns for the year 1850 the population of the Territory of Utah numbered 11,354 persons, of whom about 6000 were residents of Salt Lake City, while the Indian population of the territory was conservatively estimated at 18,000.



## CHAPTER 19

## SELECTING A LOCATION FOR A HOME

Elias Adams and family did not remain long in Salt Lake City, even though it was only a good sized village. His entire life had been spent in the great-out-doors where the plains and the mountains seem to stimulate a man's imagination; consequently, the "city life" held few charms for this man of the frontier. Remaining over night in Salt Lake City he departed northward, traveling for ten miles until Sessions Settlement was reached, which is now known as Bountiful. Here he remained long enough to make sufficient adobes to build a house for Perrigreen Sessions, which was the first adobe house to be constructed in Bountiful.

When this work was finished he moved on north to Kaysville, which is 25 miles north of Salt Lake City and is located about midway between the Salt Lake on the west and the Wasatch Mountains on the east. The location selected by Elias Adams and family for their new home was near the base of the mountains, just a little to the south of the canyon which bears his name. From this rugged canyon rushes a clear, cold stream of pure mountain water, while near at hand on the mountainside there was an abundance of oak, maple and mahogany, which insured sufficient wood to keep the family warm during the cold winter months. Farther back in the canyons were pine trees which were accessible for building the new home.

For several miles north of this location, until Weber Canyon is reached, the country is more or less rolling, while at regular intervals are deep hollows which have been cut into the alluvial soil by the streams of water running from the mountain to the Salt Lake. To the north and northwest extends a great sand-ridge which was formed by deposits from the Weber River as it emptied into the ancient fresh-water lake that once covered a large part of the Great Basin and of which the Great Salt Lake is a remnant. At many points in the Salt Lake Valley old beaches, marking successive levels of the water, are plainly visible, terraced one above the other. This prehistoric lake had an outlet at the north; and its waters, flowing through the Columbia River, finally reached the Pacific Ocean. As the climate became arid and there was less rainfall, the evaporation from this large area was greater

than the precipitation, and there was not sufficient accumulation of water to continue the flow through the outlet. These conditions prevailing the lake gradually receded and contracted to its present dimensions.

For miles to the west of the location the country has a gradual slope until the level plain is reached, which extends to the shores of the Great Salt Lake. The entire country to the north and west was covered more or less with purple sage, while on the east, running in a north and south direction, was the rugged Wasatch range of mountains whose sides were slashed with deep, rocky canyons from the top to bottom, while from each canyon rushes a stream of clear mountain water which leaps down joyously to make its swift way along a channel skirted with oak, birch and willow. The bed of the stream is a solid mass of boulders and pebbles until it reaches the level valley.



Perhaps the atmosphere and the beautiful sunsets of this region had a part in the many influences which caused Elias Adams to locate where he did, for the lake exercises

a peculiar influence on the climate of the Salt Lake Valley, "tempering the extremes of summer and winter and giving a delightful softness, with a faint saltiness, to the air." From a distance beautiful colors of green and blue play upon the surface of the lake, and the sunsets are equaled only by those of the Mediterranean Sea. The deep red or crimson, the gold, the azure of the sky have caused a gifted writer to call it a "drop curtain, representing the birth of the world, or the dissolving view of a fading universe—a picture fairer than ever elsewhere hung in the gallery of the skies."

Of the sunsets Phil Robinson, of the London Times, once wrote:



Sunset—Great Salt Lake

"Where have I not seen sunsets by land and by sea in



Asia, Africa, Europe and America? And where can I say I have seen more wondrous coloring, more electrifying effects than in the Great Salt Lake? They are too baffling in their splendor for any attempt at description, but it seemed, evening after evening, as if a whole world in flames lay on the other side of the craggy islands that stud the lake, and I shall carry in my memory forever and forever the terrible range of crimson peaks standing up, and then the gradual change from the hues of a catastrophe, of conflagration and carnage to the loveliest colors—the daintiest of pinks, the daintiest of roses, and all the shifting charms of Alcinous' golden-gated cities of the Kingdom of the Clouds. It was a veritable apocalypse of beauty and power."



## CHAPTER 20

## THE HOME

It was about the first of October, 1850; the nights were cold and uncomfortable to be sleeping in the open in this altitude and climate, consequently all haste must be made



The Home

to build the home before winter should overtake them. Already a recent storm, which deposited rain in the valley, had left a mantle of white, glistening snow on the mountain, extending from the top to half-way down its rugged sides.

Elias Adams, with his sons, Rufus, John and George, made daily trips up into the canyons with ox-team, log chains and axes, leaving early in the morning and returning late in the afternoon with the oxen laboriously dragging behind them the red pine house logs. At night the oxen were turned loose to graze upon the grass which was plentiful in the immediate vicinity, while the family grouped themselves about the cracking fire and discussed plans of the home and future.

Days of ceaseless labor followed, of climbing the mountain, selecting the trees, felling them to earth, trimming off the branches, and then the slow descent into the valley with the faithful oxen straining at the heavy drag of green logs for the building of the home. When all the men were away up on the mountainside and in the canyons, Malinda Adams,

with her daughters, remained near the covered wagon, waiting and watching for the return of her husband and sons. She had a dislike and fear of Indians, whose very approach was a signal of danger to her. They frequently passed the location following the Indian trail at the foot of the mountain which led to Weber Canyon and beyond.

After a number of days at "logging," the men had obtained sufficient material with which to build the home. Now all hands turned to notching the logs and fitting them into their respective places.

Time and necessity demanded one room, so it was made large, with an inside measurement of sixteen by eighteen feet. The plans called for one door and window, which were placed in the south wall of the house, while a large rock fireplace and chimney occupied the center of the west wall. Rushes, which were found growing around the springs of water in the hollow to the north of the house, were brought and placed upon the log rafters. A heavy layer of clay, about one foot in thickness, was then spread over the rushes from the ridge pole to the eaves. This composition, though heavy, constituted the roof, which proved to be quite successful, with one exception, when during a heavy rain storm several leaks always developed; then every available pan and bucket were used to catch the dripping water.

The log walls were chinked inside and out and then plastered with a mixture of mud. The door swung from strong wooden hinges. Glass for the window was not available, so a piece of greased factory cloth was substituted which prevented the entrance of cold air and allowed the passage of sufficient light.

The hearth of the fireplace was made of smooth, flat rocks. The food was cooked in kettles suspended from an iron rod over the open fire, while the baking of bread was accomplished by the use of dutch ovens; and, when a meal of well cooked food was prepared in this pioneer home, it would stimulate the appetite of one inclined to be fastidious and delicate.

The furniture was home made, rough in appearance, but proving to be very comfortable. The table was constructed of boards brought from Salt Lake City. Bedsteads were built in two corners of the large room, which formed two sides of each bed, rails or poles forming the opposite sides; pegs were driven into the walls and rails,

and strips of rawhide stretched tightly back and forth across the bed from peg to peg—this network composed the bed springs. Chair bottoms were constructed in a similar manner. The spinning wheel and loom were a conspicuous part of the furnishings of that home, and were often set in motion by the hands of Malinda Adams, who was seldom idle.

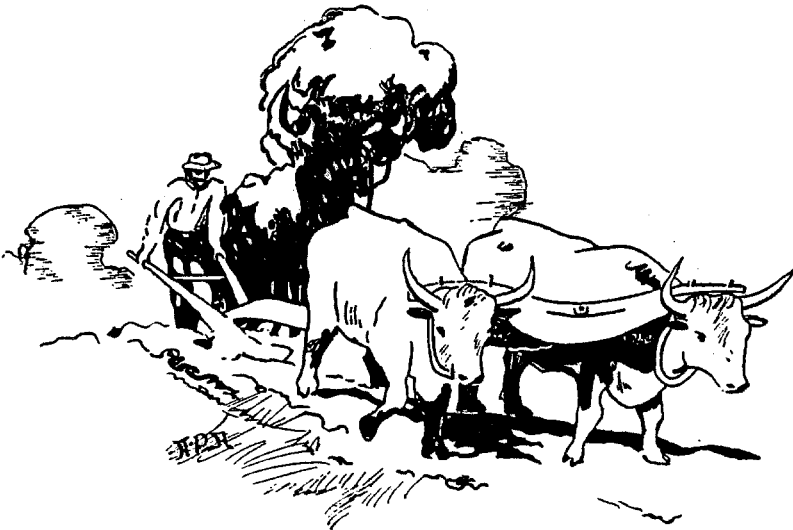
During the cold winter evenings that followed, when members of the family were seated about the room, each engaged in some duty or pastime—the tallow candle spreading its mellow light over the household—the glowing fire in the hearth adding its charming effect—the entire scene was one of happiness and contentment, and one feels the poet was justified who wrote “Home, home, sweet, sweet home; be it ever so humble, there is no place like home.”

“Shut in from all the world without  
 We sat the clean-winged hearth about,  
 Content to let the north wind roar  
 In baffled rage at pane and door.  
 While the red logs before us beat  
 The frost-line back with tropic heat.  
 And ever, when a louder blast  
 Shook beam and rafter as it passed,  
 The merrier up its roaring draught  
 The great throat of the chimney laughed.  
 The house dog on his paws outspread  
 Laid to the fire his drowsy head;  
 The cat’s dark silhouette on the wall  
 A couchant tiger’s seemed to fall.

What matter how the night behaved?  
 What matter how the north wind raved?  
 Blow high, blow low, not all its snow  
 Could quench that hearth fire’s ruddy glow.

The dear home faces, whereupon  
 That fitful firelight paled and shone.  
 Henceforward, listen as we will,  
 The voices of that hearth are still;  
 Look where we may, the wide earth o’er,  
 Those lighted faces smile no more.

We tread the paths their feet have worn;  
We sit beneath their orchard trees;  
We hear, like them, the hum of bees  
And rustle of the bladed corn;  
We turn the pages that they read,  
Their written words we linger o'er.  
But in the sun they cast no shade,  
No voice is heard, no sign is made;  
No step is on the conscious floor!  
Yet Love will dream and Faith will trust  
(Since He who knows our need is just)  
That somehow, somewhere, meet we must.  
Alas for him who never sees  
The stars shine through his cypress trees!  
Who, hopeless, lays his dead away,  
Nor looks to see the breaking day  
Across the mournful marbles play!  
Who hath not learned in hours of faith,  
The truth to flesh and sense unknown,  
That Life is ever lord of Death,  
And Love can never lose its own!"  
(From "Snow-Bound," by John Greenleaf Whittier.)



With the advent of spring, 1851, Elias Adams and sons began to clear the homestead of sage brush and scrub oak,

in preparation for plowing and planting of crops. He made his plow from mahogany trees which grew on the mountain-side, selecting material of the right size and shape. The handles of oak were attached to the plow with wooden pins and rawhide. The oxen were hitched to the mahogany limb forming the plowbeam, while another sturdy limb served as the plow which literally rooted up the soil instead of plowing a furrow as do plows of modern design. The harrow was also home-made, being constructed in the shape of an "A." The frame-work of the harrow was red pine, which was fastened together with wooden pins of oak or spruce. Holes were drilled with an auger into the frame-work, into which the harrow teeth of oak were driven. "Necessity is the mother of invention"; Elias Adams was very efficient in solving the problems of the frontier life. Malinda Adams did her own spinning, weaving, knitting and sewing; while they had few neighbors and outside attractions, they were never depressed or melancholy because they were always busy and employed in making improvements in their surroundings and adding to their possessions. They toiled and worked incessantly, and their efforts were rewarded as the ancient prophets had predicted, and ere long, "the barren desert blossomed as the rose, and became a fruitful field." Besides their fields of wheat and corn they had a vegetable garden which contained potatoes, beans, peas, carrots, onions, sweet corn, squash and even watermelons.

John took great pride in his watermelons, and was waiting patiently for them to ripen. He was very angry one day upon finding several young Indian braves breaking open and wantonly destroying the melons by kneeling upon them. John ordered the Indians to leave the garden, and they promptly refused; whereupon he threw a rock which struck one of the Indians on the head, cutting an ugly gash. They were now convinced that John would use force to protect his garden if necessary; and, consequently, they departed in haste, swearing vengeance as they left. Early that evening the chief and about fifteen Indian braves, armed and decorated in their bright war paint and eagle feathers, each mounted on a favorite horse, approached the home of Elias Adams. He surmised the meaning of their suspicious appearance and went forward from the house unarmed to meet them in the dooryard. Upon inquiring for the reason of their coming in this manner, the chief informed him that they intended to kill his son, John, be-

cause of the injury which he inflicted upon a member of his tribe. Elias Adams told them that his son was in the house and would remain there, and they could not kill him. They then indicated that they would take his life as a sacrifice instead of John's. Malinda Adams and children were in the house and heard the conversation which had taken place; needless to say they were alarmed and terrified. But this man of the frontier was calm and collected. He told the Indians they were squaws, which is to say, cowards, and that they dared not shoot. "Do you think a white man fears to be shot? SHOOT!" and he bared his breast to the rifle point. "He brave man," said the chief; and, instead of shooting, they honored him for his fearlessness and bravery, and peace was made without the loss of life.

When the supply of sugar was exhausted in this pioneer home a substitute was found by allowing pumpkin to freeze in the late fall, after which the juice was removed and boiled down for sweetening their food. For several years they used the juice from watermelons in preserving their fruit until sugar was available from the new sugar-beet factories which were erected in the Territory of Utah.

Elias Adams gave an ox and twenty-five dollars for his first swarm of bees, which were purchased from a Mr. Putman, of Bountiful. The honey thus furnished by the bees was used only on rare occasions and was considered a luxury.

The table was always well supplied with food at meal time. No member of the household ever suffered from hunger because of food scarcity, for the men of this home were all excellent hunters and marksmen, consequently the family was supplied with a variety of wild game, which consisted of deer, pine hens, ducks, geese, rabbits and occasionally a Rocky-Mountain sheep.

The wheat to be ground into flour was hauled to Ogden for several years, where a water-power mill was located near the Weber River Bridge at Riverdale. One day Malinda Adams accompanied George to this mill with a grist of wheat to be ground. The boys were never allowed to go alone on account of the Indians. While returning home with their flour they noticed someone coming out of Weber Canyon as they were passing through Uinta. They pressed forward, whipping their oxen to reach the forks of the road ahead of the approaching traveler, who was walking. It proved, as they suspected, to be "Old Limpy," a lame Indian, who terrified women and children when un-

guarded. They succeeded in leaving him behind for awhile; but, when going up a long, steep, sandy hill, the Indian overtook the wagon and its occupants, and would have climbed aboard if Malinda Adams had not cracked his knuckles with the whip handle each time he made the attempt. When the summit of the hill was reached, the oxen were lashed with the whip and loped away to home and safety, leaving "Old Limpy" far behind in the rolling hills of brush and sage.

Because of the isolated condition of these pioneers they became very ingenious in developing methods for improving the home life.

For nearly twenty years, until the coming of the railroad, the following means were resorted to: Flax was grown in the garden which they made into linen. Wool produced by their sheep was made into yarn, and the yarn woven into homespun cloth. Broom corn was grown for the making of their brooms. Wood ashes were taken from the fireplace and put into a hopper; water was then sprinkled over the ashes; when the water had filtered through the ashes it was a strong solution of lye, and was used in the making of home-made soap.

The children were sent to gather the thin, white, crusts which appear on alkali soil, being careful not to gather any dirt. A little of this substance was placed in a cup of water; after the settlings sank to the bottom the water with its solution of soda was used in the making of bread.

Candles for furnishing artificial light in the home were made by dipping the candle wick into warm tallow, which was allowed to cool. This process was repeated until the candle was the desired size.

As shoes wore out, moccasins were substituted, and sometimes in emergencies deer and elk skins were manufactured into clothing, though most unsuitable for use in rain and snow.

There were serious depredations committed by wolves, foxes, catamounts and bears, and great annoyance occasioned by the howling of some of these animals.

In the late fall of the arrival, Elias Adams purchased one-quarter of a beef from neighbors living five miles to the south of his home, at Farmington, which is located at the very base of the rugged Wasatch Mountains. He made preparations to return home at evening, but was advised to remain in Farmington until morning because of the



risk of being attacked by the wolves, which were extremely bold and more dangerous at night. He heeded the warning, and returned home safely the following day. A white wolf, the largest of the wolf species, was later killed that fall. The animal measured nine feet from tip of nose to the end of its tail. Interesting and amazing stories could be written around the fiendish operations of wolves. It has been claimed that a lone wolf has killed four to five cattle in one night's raid for mere pastime.

The first child born to the Adams' family after their arrival in the Salt Lake Valley came on May 14, 1852. The baby was a girl and was given the name of Malinda, in honor of her mother.

In mid-summer while the men were laboring in the fields near the house, the ever keen and watchful eyes of Malinda Adams discerned a small streak of dust rising from the Sand Ridge about two and one-half miles to the north of their homestead. She soon discovered the cause of the dust. A band of Ute Indians, numbering forty or fifty and mounted on horses, was riding toward them.

As the Indians approached the home of a widow living about one mile to the north of the Adams' homestead, they quickened the pace of their horses and galloped single file in circles around the widow's home, which was now enveloped in a cloud of dust. Several rifle shots were fired by the Indians, which indicated they were on the war path because of the encroachment of the white settlers upon their hunting grounds.

Malinda Adams called to her husband and sons, telling them that from all indications the Indians had killed widow Wheeler. They came from the field to the house immediately, bringing the oxen and wagon, which contained enough green oats to make riding comfortable over the rough mountain road.

After holding a brief conference it was decided to send the mother and children south to Farmington for protection, while Elias Adams and his son George would remain to engage the Indians in battle—thus allowing the mother and younger children to escape the apparent massacre.

She hastily placed the children in the wagon and climbed in herself, while her son, Joseph, now eleven years of age, drove the oxen. They traveled as fast as they could, warning the Driggs family in East Kaysville of the approaching danger, who also joined the Adams family in

their flight. They had no further occasion to stop until they reached North Farmington. Here a group of men were threshing grain; and, upon being informed of the hostile attitude of the Indians, the men stopped their labor, mounted their horses and rode north to lend assistance to the harassed settlers. When the horsemen reached the Adams home, they found the Indians were thoroughly enjoying themselves, and thought it great sport to frighten the women. They had not harmed the widow, except to terrify her. The Indians were not on the war path, but were traveling south as a hunting party. Upon their departure, they said, "Adams squaw heap scared, pale face no brave."

In October when harvesting was over and they were feeling secure and prepared for the approaching winter, they were shocked by the sudden death of Mary Ann, their oldest daughter. This was a great trial to them, coming so unexpected as it did, cutting down a flower from their garden in the full bloom of life. A burial service was held at the home. Friends and neighbors came by ox team for miles to console the bereaved family and pay a tribute of respect. A rough, home-made casket was prepared, and she was buried a short distance northwest of the home. The grave was in the shade of a sweeping sage, not far from the edge of the hollow formed by the creek in the ages past. How lonely the resting place of Mary Ann Adams. The grave became lost in the years that followed, and today the exact location is unknown.

The happiness occasioned by the birth of a daughter in May; the spirit of peace which prevailed over the valley; the joy of thanksgiving for a bounteous harvest was now overshadowed with death and mourning. Truly the ancient prophet said, "The Lord giveth, and the Lord taketh away."

On May 28, 1855, a son was born whom they named Hyrum.

The crops planted in the spring of 1855 were almost a complete failure, due to drought, crickets and grasshoppers. It is a statement of fact that when the grasshoppers were flying through the air on a summer's day, they were so numerous as to darken the sun for hours, causing it to disappear from view. These insects would arise and remain in sustained flight from about 10:00 A. M. until 4:00 P. M., when they would alight, eating and resting until the following day, when they would continue their migration south.

Should this flying horde alight upon a green corn or wheat field, they would devour everything, even the tender stalk itself. They were not discriminating in their taste, even onions growing in the garden were completely consumed by this hungry multitude, leaving only the hole in the ground where the onions once grew. On one occasion these insects were flying over the waters of the Salt Lake, and for an unknown cause alighted in its briny composition which brought about their destruction. The winds that followed from the northwest caused the lake waters to deposit the dead grasshoppers on its shores to the southwest of Layton. They were drifted into windrows that were miles in length and averaged six to ten feet in depth. The stench from this dead mass was terrible. Men who were hauling sand from the lake shore for building purposes testified to the truthfulness of the foregoing.

When the devouring hordes of grasshoppers swept down upon a community, men, women and children turned out in mass to combat the pest, driving them into prepared trenches and covering them with earth, or forcing them upon piles of dry weeds or straw which they would set on fire, striving in every conceivable way to destroy them until strength was exhausted. Some said that the march to California with the "Mormon" Battalion across the burning sands of New Mexico and Arizona did not create the terrible experience that the crickets and grasshoppers did when they swept down upon the fields of grain and corn to destroy them, because famine was facing the people during the coming winter which proved unusually severe. Cattle and sheep by the thousands died from cold and starvation during the winter of 1856-57. Many of the pioneers suffered greatly and were driven to wild roots for food.

Elias Adams was fortunate to the extent that he raised a good crop of corn which he harvested and arranged in shocks for winter. The shocks were enclosed by an oak-brush fence. Snow fell to a depth of thirty-six inches, and remained crusted and frozen for three months. A large band of cattle ranging for forage, in the night broke down the fence protecting the corn and trampled the shocks into the snow, which froze and formed a mass of ice. The fodder was now destroyed and lost for the use of his own cattle which numbered about twenty head, all of which died from starvation before the arrival of spring, with the exception of a cow, a young bull and an ox which he had driven across the plains.

The winters proved so cold and severe that they decided to build a home in the hollow in 1857. This house was also made of logs and similar to the one they abandoned, except that it had an additional room, and the floors were made of split logs, hewn down smooth. The soil here was more fertile and produced better garden and orchard products. A natural meadow supplied grass for hay. A fine spring, which is still running, furnished water for culinary purposes in addition to irrigating the garden and orchard.

The house was located on the sunny-side of the hollow, which sheltered their home from cold north winds, and made it more comfortable for the livestock in winter. Everything being considered, the new location offered more advantages than the one first selected upon their arrival.



## CHAPTER 21

## IRRIGATION

The Indians of the Southwest were the first irrigators of the soil in America. As far back as their history can be traced it is found they raised corn, pumpkins, beans and squash by watering the ground they had planted. In Arizona, New Mexico and southern Utah, canals and reservoirs are found which indicate that the natives brought irrigation to a high state of development. In the Salt River and Gila Valleys of Arizona an immense network of prehistoric canals is found. Some of the canals used by the Indians of ancient days were twenty-five miles in length, and were seven feet in depth and four feet wide, with the sides sloping gradually. Remains of wooden head-gates have been discovered in the excavations. Several old canals have been utilized for miles by modern ditch builders, and in one instance a saving of \$25,000.00 was made possible to the "Mormon" settlement at Mesa, Arizona.

We have already told that on July 23, 1847, an advance company of the pioneers, under Orson Pratt, entered the valley of the Great Salt Lake, and camped on City Creek at a spot where the City and County building now stands. During the afternoon three plows were at work, and the ground was leveled by a harrow. A few of the men were directed to the stream where they dug a ditch and ran the water on the soil. The pioneers slept that night under the twinkling stars and vaulted sky, little realizing that they had begun a new method of tilling the earth which in time would make the sage brush lands of this western country "choice above all other lands of the earth."

Early in the summer of 1851 Elias Adams appropriated water for irrigating his fields and garden from the creek which leaps joyously along its rocky bed in Adams Canyon.

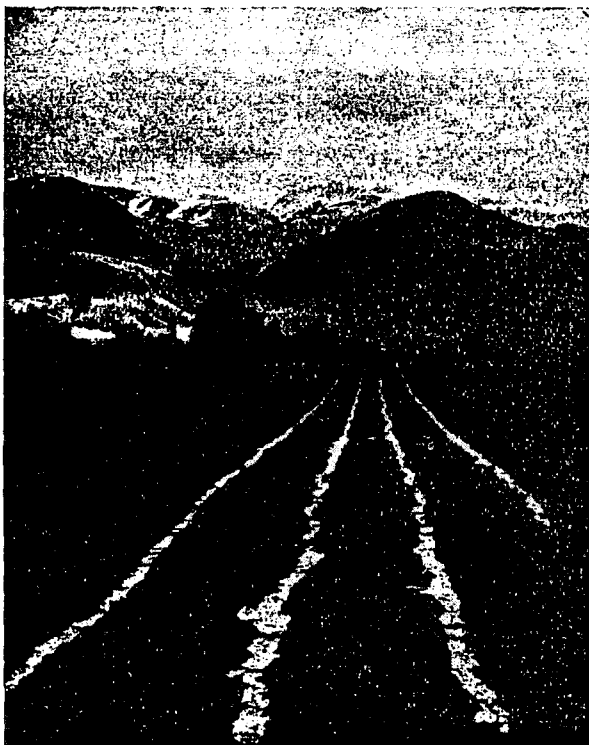
It was possible to produce crops without irrigation, but by applying water to the soil, it easily doubled the yield on the same amount of land. As a result the water became very valuable. It was a wise observer who said, "Little drops of water mingled with the sand, makes a mighty difference in the price of land."

Elias Adams was apparently the first pioneer in this new land to visualize the storage of water in reservoirs for irrigation. He realized that the mountain streams

could never furnish enough water during the summer months to irrigate the vast acreage as the country developed. He, therefore, evolved plans to construct a reservoir which would impound the waters when not actually being used to irrigate the soil. This method of storage later developed throughout the entire Western United States, and has been one of the chief factors in reclaiming arid sections of country and likewise controlling spring flood waters.

He selected a location for his reservoir which is now considered by engineers to be ideal. It is situated in a deep hollow about three miles due east of Layton, and is filled with water conveyed in a channel from Adams Canyon.

Early in the spring of 1852, with the assistance of his sons, he started building the dam by the use of shovels. They made a dam forty feet long by four feet high, which stored sufficient water to irrigate the lands immediately below it, and was known as the "Adams Pond Company."



Irrigation in Salt Lake Valley

Energetic citizens from Kaysville became interested in the possibilities of enlarging the storage capacity of the reservoir, sufficient to supply the needs of many Kaysville farmers. The officers of the Kaysville Ward assumed charge of the work. The proposition was mutually agreed upon by all parties concerned, that they raise the height of the dam eleven feet more. The Kaysville people began to enlarge the dam by the use of wheel-barrows and shovels, starting construction in the winter of 1863. A trench, two feet wide by two feet deep, was made the entire length of the old dam on the upstream side next to the ice. This trench was intended to act as a key connecting the old dam with the proposed new addition. The earth which they brought from the adjoining hill in the building of the dam was placed in such a manner that the upstream side projected out over the ice for several feet.

Work was carried on intermittently throughout the winter until the dam was completed—which now measured fifteen feet in height.

With the arrival of spring, 1863, the reservoir rapidly filled with water furnished by the melting snows back in the canyon. Then in June the unexpected happened. The pressure of the water in the reservoir became so great that it literally pushed the new dam from its partial foundation of ice, which was still unmelted. The miniature flood rushed down the hollow; the ten-foot wall of water roared as it came rolling over the gardens and meadows of Elias Adams, whose house was on high ground and unharmed.

The damage done by the breaking of the dam was not serious, but the Kaysville citizens were discouraged and abandoned the thought of storage water in reservoirs for irrigation. They never returned to make repairs and assist in the gradual growth of the dam which followed in the succeeding years.

The original builder had faith in reservoir possibilities, for the old dam was still intact even after the addition had disappeared and the flood waters had rushed over it. He and his sons continued to build the dam by hand, which was expensive and tedious; nevertheless, each year it grew in height and width. Eventually an experiment was tested which proved successful in reducing the labor and cost of enlarging the dam. His son, Joseph Adams, was the first to advocate the following principle: Two embankments were thrown up on top of the dam. One on the upstream and the other on the downstream side.

“Ground sluicing” was then applied. The water carried the earth from the nearby hill of sand and clay and deposited its heavy load between the embankments. Their problem of labor and cost was solved. A cubic yard of earth could be placed on the dam for three-quarters of one cent. Water for sluicing purposes is available only during the flood period of each year. The building of the dam has, therefore, required a number of years.

In 1897 it was incorporated into the Holmes Creek Irrigation Company, with a capital stock of \$50,000.00.

At present the dam is seventy feet in height and four hundred feet long; its width at the bottom is four hundred fifty feet; its width at the top is eighty feet; the upstream side has a slope of three to one and the downstream side is two to one. The dam contains 150,000 cubic yards of earth, and specifications call for more building and expansion.

The outlet is through a cast iron pipe which is twelve inches in diameter and six hundred twenty feet in length.

During the construction of the dam and as the storage capacity of the reservoir increased water began to filter through the dam, making the downstream side extremely wet and dangerous because slides began to appear.

Engineers were consulted and advised the installation of reinforced concrete on the upstream side of the dam.

Hyrum Adams, the youngest son of Elias Adams, was in charge of building operations; he advocated the principle of a gravel core and drain pipes arranged in the dam to prevent this seepage of water. With the support of the directors and consent of the State engineer, the experiment was tested and proved entirely successful. The downstream side of the dam is dry and free from the dangers which attend seepage waters. This principle was also applied later to reservoir dams in other western States, whose builders experienced similar difficulties.

Today there are five reservoirs in an area of one mile wide by three miles long which furnish irrigation for many farms of bounteous northern Davis County. The Adams reservoir is the largest and occupies center position.

There are few parts of the world where irrigation has been pushed forward more systematically and with better results than in Utah. As early as 1865 two hundred seventy-seven canals had been constructed, with a total length of one thousand forty-three miles.



## CHAPTER 22

## THE UTAH WAR

In January of 1854 Utah again sought admission as a State, as it had done on four other occasions, and no notice was taken of this request. Every time its petitions were ignored, probably on the score of polygamy, because there were many arguments in its favor for statehood.

If the population was not yet large enough to entitle it to admission—being estimated at forty thousand—it was larger than several of the younger states when first admitted. There were prosperous and fairly intelligent communities; the wars with the Indian tribes had been conducted successfully and at their own expense; at their own expense also they had constructed public buildings, roads and bridges. They had conquered the desert, and amid its wastes had founded cities; there could be no doubt of their ability to maintain a state government, and thus far, at least, there could be no reason to question their loyalty. That under these circumstances their memorials should be treated with contempt gave sore offense to the Saints.

Another cause of complaint with the "Mormons" was the impossibility of acquiring a secure title to land. In December of 1853 the President of the United States had recommended in his message to Congress that the land system be extended over the Territory of Utah, with such modifications as the peculiarities of the territory might require. About a year later an act was passed authorizing the appointment of a surveyor-general for Utah, and soon afterward large tracts were surveyed. But the Indian Title had not yet been extinguished, and the Saints found themselves merely in the condition of squatters in their land of Zion.

Still another reason for dissatisfaction was the failure of congress to make such appropriations as were granted for other territories.

Meanwhile most of the gentile officials appointed by the authorities were, according to "Mormon" accounts, political adventurers of the lowest grade—men who being glad to accept the crumbs of government patronage were sent to this, as they designated it, the cesspool of the United States. The officials, of course, answered with counter

charges, among them that the "Mormons" combined to obstruct the administration of justice. Complications hence arose, and hence the conflict known as the "Mormon War."

Among the principal causes of the rupture were the frequent disputes between the conflicting judiciaries. The "Mormons" alleged that justice could not be had at the hands of the federal officials who were sent to Utah because they were men unfit to hold these important positions; who made grossly unjust statements about conditions in Utah to the government officials at Washington, in which they had deliberately and wantonly lied.

When first the "Mormons" peopled their desert land, they had raised with due respect the Union flag, despite the treatment they had received at the hands of the United States Government officials; and as citizens of the nation had, and in the name of the nation, claimed the territory as the nation's right.

In the year of 1857 one of the most remarkable incidents in the eventful career of the "Mormon" people took place.

It was the twenty-fourth of July, and a group of about 2,000 Saints—men, women and children—were celebrating the tenth anniversary of the arrival of the pioneers in the Salt Lake Valley. They were assembled at the picturesque head of Big Cottonwood Canyon, twenty-five miles south and east of Salt Lake City. A temporary pavilion had been erected for dancing; the Stars and Stripes waved in the mountain breeze, and brass bands had been brought along to add to the day's enjoyment. At this particular hour of the afternoon the people were collected here and there in groups talking mainly of the exciting times through which they had passed in Missouri and Illinois, and of the peace which they hoped to enjoy in their newly-found home in the West. But even these harmless reminiscences and anticipations were to be interrupted with strange suddenness.

Four men rode into the place and sought the presence of President Young. Their panting steeds hinted at an unusual mission, and a general curiosity was aroused. Three of these men were supposed to be in the East as Pony Express Riders in charge of United States Mail. Therefore, their message concerned something that had happened on the frontier. What was it? Long and earnest was the se-

cret conference between the four horsemen and the Church officials present.

The people had not long to wait after the council broke up. They were called together at the pavilion to hear the latest news. General Wells addressed them. A United States Army, he said, was on its way to Utah to put down a rebellion that existed here. O. A. Smoot, Judson Stoddard and O. P. Rockwell had just arrived with the startling information. They had seen some of the troops and trains of provisions in Missouri marching on their way to Utah. The movements of the army were studiously kept from the "Mormons" on the frontiers. The soldiers were provisioned for the journey of over 1500 miles. It was the work involved in the fitting out on the frontier of this body of troops and the refusal of the postal officials at Independence, Missouri, to give up the mails to the regular pony express riders, that gave the first suspicions to A. O. Smoot and others from the Salt Lake Valley concerning the proposed expedition against the "Mormons."

General Wells gave instructions concerning the manner of leaving. President Young remained silent. The next morning the Saints left the canyon for their homes.

And so the United States troops, in charge of General Harney, were marching to Utah. "I am ordered there," said this determined leader, "and I will winter in Salt Lake Valley or in hell." But he did not "Winter in the valley"; he was sent for presently to take his former post at Fort Leavenworth, Kansas, and Colonel Johnston was sent to assume command of his forces.

News of the army marching against them had caused great consternation among the Saints. There arose in their minds visions of those days at Nauvoo, when an armed mob pounced upon them. Was this to be a repetition of those never-to-be-forgotten scenes? Manifestly. But it should not be. "We have transgressed no law," said President Young at a public meeting; "neither do we intend to do so; but as for any nation coming to destroy this people, God Almighty being my helper, it shall not be." And in another discourse, he said: "I am not going to permit troops here for the protection of the priests and the rabble in their efforts to drive us from the land we possess. . . . Before I will again suffer as I have in times gone by, there shall not one building, nor one foot of lumber, nor a fence, nor a tree, nor a particle of grass or hay that will burn be left

in reach of our enemies. I am sworn, if driven to extremity, to utterly waste this land in the name of Israel's God, and our enemies shall find it as barren as when we came here."

Before judging this apparently defiant attitude of Brigham Young and the "Mormons," let us recall the whole situation. The Saints knew that they were innocent of the charges made against them. They knew that the life and property of the Gentiles among them were as safe as elsewhere. They knew that no people regarded more sacredly the laws and government of the nation than they did. They knew that the records of the Supreme Court of the Territory had not been burned. They knew, therefore, that certain public officials who had been appointed from Washington, D. C., to preside over the Territory had deliberately lied in their reports to Washington, D. C., about the conditions and people of Utah. More than that, they were aware that public sentiment in the East was being fanned into a perfect conflagration by these and other gross falsehoods sent from Utah. Knowing how strong was the popular feeling and how baseless were the clamors against them, can it be wondered that a body of Anglo-Saxons would take such a stand as the "Mormons" did? What other attitude could they possibly assume and retain their spirit and honor?

The first point, then, was that the army was not to enter the valley. Harney might "winter in hell" if he chose, but he should not be permitted to do so in Utah. Nor was Brigham Young overstepping his authority in taking this stand. He was Governor of the Territory, and he had not received official notification of the army's coming. General Wells, with portions of the Nauvoo Legion which numbered between four and five thousand men, was ordered to Echo Canyon, a long, narrow defile with precipitous walls, to prevent the entrance into Salt Lake Valley. This place was carefully fortified and guarded; parties under Lot Smith were dispatched to harry the wagons and advance troops. They were instructed to burn the grass in front of the army, to drive off the cattle, to worry the camps at night; and, in short, to do anything to impede the progress of the army, except to shed blood. They were explicitly given to understand that this, so far as the "Mormons" were concerned, should be an entirely "bloodless campaign."

Elias Adams was now in his sixty-fifth year, and could

not engage in a campaign of mounted men operating over rough, mountainous country. His two oldest sons, Rufus and John, were pioneering in Nevada, so George, who had just reached the age of twenty-one years, was sent to represent the Adams family. He went at the first call for volunteers, and remained until the campaign was finished.

Meanwhile the army, which consisted of 2,500 men, with 2,000 head of beef cattle, together with a huge and unwieldy convoy, had left Fort Leavenworth and was proceeding toward Utah, accompanied by Alfred Cumming the newly appointed governor for the Territory of Utah. Also with the United States troops was General Phillip St. George Cooke, one of the commanders of the "Mormon" Battalion when it marched to California by way of Santa Fe and the Gila River in 1846-1847.

Captain Lot Smith did as he was instructed; with forty picked men he surprised the armed guard and teamsters of seventy-five government wagons on the Sandy River at midnight in October of 1857, and applied the lighted torch to the covers of the heavily loaded wagons, and soon the entire train was in flames. Following this the leaders of the "Mormon" bands captured 700 oxen on the night of October 13, and drove them later to the Salt Lake Valley. Snow was falling, the draught animals of the remaining supply wagons were so weak that they could travel but three miles a day. The trains extended over six miles, and all day long snow and sleet fell on the advancing column. They had but thirty-five miles to travel before reaching Fort Bridger, but at every step difficulties increased. On the night of November 5 the "Mormons" captured 500 more of the strongest oxen. Except on the margin of a few slender streams, the country through which lay their route was the barest of desert land. They found the grass burned all along their course of travel. There was no shelter from the chill blasts of the mountain solitude, where even in November the thermometer sometimes reached 16 degrees below zero. There was no fuel but the wild sage and willow; there was little pasture left for the half frozen cattle.

The march continued; some of the men were frost-bitten, and the exhausted animals were goaded by their drivers until many fell dead in their traces. At sunset the troops encamped wherever they could find a particle of shelter, some under bluffs and some in the willow copses. At daybreak the camp was surrounded with the carcasses

of frozen cattle, which perished during the night of November 6th. To press forward more rapidly was impossible, for it would have cost the lives of most of the remaining draught animals; to find shelter was equally impossible, for there was none.

There was no alternative but to proceed slowly and persistently, saving as many as possible of the horses, mules and oxen. Fifteen days were required for this difficult journey of thirty-five miles.

Fort Bridger, with its Mexican Grant of thirty square miles of land, was purchased from Captain James Bridger by the "Mormons" in 1853 for \$8,000.00, who expended an additional amount in the way of improvements.

At length the Army of Utah arrived at Fort Bridger—to find that the buildings in and around it, together with those of Fort Supply, twelve miles distant had been burned to the ground by the "Mormons," and the grain and other provisions removed. All that remained were two enclosures surrounded by walls of cobblestone cemented with mortar, the larger one being one hundred feet square. Here and nearby the army went into camp for the winter during 1857-8, amid privations no less severe than those endured at Valley Forge eighty-one years before. Throughout the United States and Europe the question was asked: "What has become of the Army of Utah"? The expedition became known as President Buchanan's blunder, and there were many who believed that a harsher phrase would have been more appropriate.

In the meantime Colonel Thomas L. Kane arrived in Salt Lake City, having come by way of California. He had been appointed by President Buchanan to act as mediator in the trouble. As result of Colonel Kane's work Governor Cumming came to Salt Lake City, arriving in April, 1858. He was given a cordial reception. The new governor gave a favorable report concerning conditions in Utah, and in June peace commissioners arrived in the city. Subsequently, the governor declared that he had examined the records of the Supreme and District courts and found them "perfect and unimpaired."

The army left Fort Bridger in June of 1858, marching in three columns, bound for Salt Lake City.

Now all is astir throughout the solitude of the mountains. Among the canyons and ridges appears for the first time the gleam of sabers and rifle barrels, and the stillness

of the valley is broken by the measured tramp of armed men and the rumble of artillery wagons. Up the steep mountainsides bands of horsemen are seen spurring to the summit, whence they can observe the advance of the troops, while groups of half-clad Indians stand gazing at the invading army, which entered the Salt Lake Valley on June 26, 1858.

The following day is the Sabbath and the fourteenth anniversary of the assassination of Joseph and Hyrum Smith. "We will go far enough into the wilderness," said Brigham Young before the expulsion from Nauvoo, "so far that never again will we come in conflict with our persecutors." They had journeyed some fifteen hundred miles, subsisting at times on herbs and roots, seeking but to be left alone. After years of patient toil and self-denial, they had built up their new Zion, a city in which there was less of gross dissipation, of lewdness and drunkenness, than among the Gentiles. They had seen their wives and daughters coerced by a militia rabble in Illinois. They had seen their people killed in cold blood and their homes and property plundered in the name of the Military. They had not as yet forgotten the days of Nauvoo and the possee comitatus of Governor Ford of Illinois. And now the possee comitatus of Governor Cumming was emerging from the mouth of Emigration Canyon, the spot whence, twelve years before, the President of the Church had selected for them an abiding place.

The rays of the rising sun slant athwart the bayonets of the Fifth Infantry as, forming the advance of the Union Army, it approaches the outskirts of Salt Lake City. Colonel Phillip St. George Cooke marched with his command through the streets with hat off in deference to the brave soldiers of the "Mormon" Battalion who marched with him to California over ten years before. At dusk is still heard in its streets the rumble of caissons and baggage wagons. But no other sound is heard, save the murmur of the creek; nor is there sign of life in the city of the Saints. Zion is deserted.

Governor Cumming exerted his influence to the utmost to induce President Young and the people not to move south, but his pleadings were in vain. Thirty thousand of the "Mormons" had left their homes in Salt Lake City and the northern settlements, leaving only enough men to apply the

torch to the homes in the event the soldiers made one false move. The vacated dwellings were heaped with straw, shavings, and wood ready for the work of destruction. In April the Saints were already moving southward, driving their flocks. The roads were filled with wagons laden with provisions and household furniture. At the side of the wagons walked the women and children, many of them so thinly clad that their garments barely concealed their nakedness, some being attired only in sacking, and some bare-footed and bleeding. Many believed their ultimate destination was Sonora, Mexico.

Elias Adams and family joined in this exodus to the south, taking with them all their movable effects. His draught animals consisted of one four-year-old bull and an ox which was called "Bright." Malinda Adams and her two children, Malinda and Hyrum, who were six and three years old respectively, rode in the wagon with their household effects. Joshua, who was now ten years old, drove the oxen, while his father walked and herded the cows and young stock. Their daughter Caroline, who was approaching her thirteenth birthday, walked and drove eleven turkeys. A hog was also taken along by being tied underneath the wagon to the reach about midway between the wheels. Here, without difficulty, the wagon directed his course of travel. The sheep, which consisted of about twenty in number, were placed in a common herd and were cared for by their sons, Elias, Jr., and Joseph. The faithful dog "Venter," which had followed his master across the plains and had constantly been with him since the arrival in the valley, was now getting old and feeble. "Venter" elected to remain and act as guard to the old home. The parting of the dog with the gray-haired veteran and family we imagine was sad, for the dog was listed later among the missing; he was never seen again.

They traveled south until Spanish Fork was reached. There, with others, they went into camp and awaited the action of the soldiers upon entering Salt Lake Valley.

The troops came in peace and not to make war. The army never molested the homes. It marched through deserted Salt Lake City without stopping and proceeded on to the banks of the Jordan River, where they remained for three days. The troops were then removed to Cedar Valley, where a site had been selected for an encampment about



midway between Salt Lake City and Provo. To this was given the name of Camp Floyd.

The Saints returned to their homes and pursued their various occupations. The wheat grass had grown tall around the home of Elias Adams during their absence, and the mother warned her children to remain close to the house for fear of being stolen by lurking Indians.

The people were grateful for the peace which came to the Territory and for the presence of the soldiers, because the various Indian tribes were becoming more hostile each year. Many cattle and horses had been stolen, and the lives of many white people had been sacrificed by the Indians while raiding the settlements.

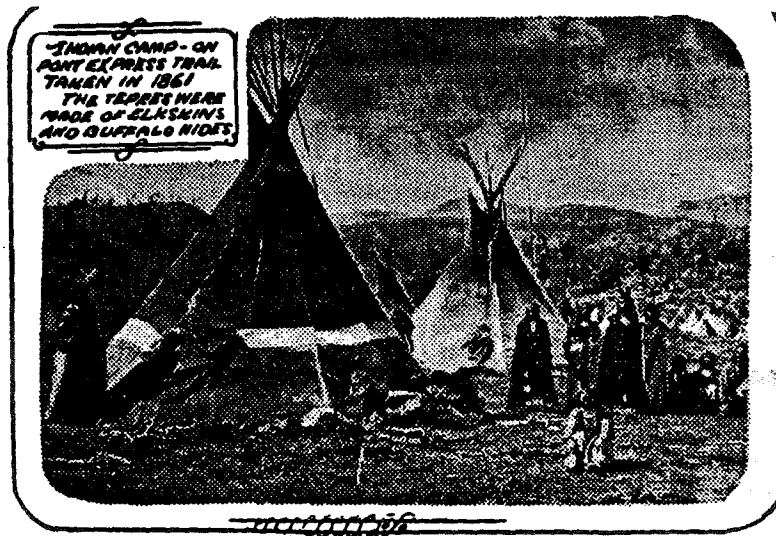
A fat ox belonging to Elias Adams suddenly disappeared. He quickly made a thorough search for the missing animal, and found evidence of an Indian raid upon his cattle. They had shot the beef; and, after dressing it, had thrown the head and other parts not wanted into the rushes, which grew about the springs in the hollow a short distance from his home. He located the Indian camp; and, talking partly in English and sign language, he asked the Ute chief, "Why kill Adams' ox?" The chief was very repentant in attitude, words and signs. His apology was in part as follows: "Indians heap hungry and kill beef. We sorry. Chief didn't know ox belonged to our friend. No kill Adams' oxen more."

The soldiers remained at Camp Floyd until they were called to fight in the Southern Rebellion, the conflict between the North and the South. It is curious to note that General Albert Sidney Johnston died in this struggle, fighting against the country which he came to Utah ostensibly to defend. When the army left, the government stores at Camp Floyd, valued at \$4,000,000.00, were sold at extremely low prices, greatly to the relief of the Saints, who could now purchase provisions, clothing, wagons, harness, livestock, and other articles of which they were in need. In fact, when the army left Utah the people parted with them reluctantly, and some of the soldiers deserted and remained in the Territory.

## CHAPTER 23

## BATTLE OF BEAR RIVER

In 1860, when the Civil War broke out, Patrick Edwin Connor tendered his services to the United States Government and was commissioned by the governor of California



as Colonel of the Third California Infantry. This regiment was recruited with the understanding it was to be sent East, but Colonel Connor and his company were stopped at Salt Lake City to guard and keep open the overland trails. They arrived at the capitol of the Saints in May, 1862.

General Connor was appointed to command the Western District of Utah and Nevada by Edwin M. Stanton, Secretary of War, with instructions to keep open the overland trails. He established Fort Douglas in October, 1862. During his term as commander he accomplished three fundamental objectives: First, he established the authority of the federal government entirely without bloodshed; second, he ended Indian guerilla warfare on the Overland Trail by one drastic battle; third, through the establishment of the first two objects, he brought about the opportunity for the discovery

of the great mineral resources of the Wasatch range of mountains.

General Connor, after being retired from the army, engaged in private business in Salt Lake City, where he lived many years an honored and respected citizen. When he passed to his reward, he was given an imposing funeral by the residents of the city.

While most of the Indian depredations were committed in the southern part of the State in the early days, the Snake and Bannock Indians of the north, and bands of Oregon Indians, often waylaid the emigrants on the Oregon Trail and drove off their horses and cattle. As the Indians saw more and more the encroachment of the white settlers, they became more revengeful, and the Oregon Trail and the trail to California by way of Fort Hall were beset with marauding bands; and much trouble was experienced through the fifties and sixties.

One of the most noted chiefs of the Snake River country at that time was Pocatello, who was constantly on the war-path and boasted of the horses he owned—horses that had been stolen from western emigrants. Pocatello had his principal camps on the Portneuf River, and in his wanderings often went into Wyoming with his band to kill buffalo and prepare dried meat for the winter. The Indians looked upon the settlement of Cache Valley in the fifties as an encroachment on their best hunting and fishing grounds. Cache Valley had been a favorite rendezvous for the trappers of the Hudson Bay and Northwest companies since 1825, and they had come to know of its worth as a trapping ground from the Shoshones. It was settled by Peter Maughn and a company of colonizers in 1856. Wellsville was the first settlement; and, though the winter of 1856-57 was a severe one, nevertheless the people began in the spring to clear the ground and plant their crops. Fences and houses were built, and in 1857 Cache County was organized. Logan was settled in 1859 by the pioneer colonizer Maughn, who saw the beauties of the location and its possibilities. By 1862 Logan had become a prosperous little town, and the people were realizing more and more the splendid prospects of wheat and other crops.

The Indians, however, from the north made journeys into the valley, and began stealing cattle and horses from the range and the corrals of the settlers. In July, 1860, a

fight occurred between the Indians and some farmer boys, in which two of the whites and two of the Indians were killed. The Indians had sought to liberate one of their band who had been captured for stealing horses, and it was in this melee that the killing occurred. This aroused the Indians, and the colonizers were forced to take every precaution against an outbreak. It was in June, 1861, that a large band of Oregon Indians camped on lands just west of Logan. They refused to give any information as to their object; and the inhabitants, becoming alarmed, kept the militia in readiness for an outbreak. Guards protected the herds by day and the settlements by night. The Indians, seeing the constant watchfulness of the whites, left suddenly and returned to the north, but not without driving away some cattle and horses.

The battle of Bear River, in which the Indians were routed by regular United States' soldiers from Fort Douglas, Utah, resulted in breaking the power and spirit of the Indians so that thereafter the damage they did and the delay they caused in the colonization and development of the Inter-Mountain country was committed by small roving bands and was not the result of any general movement of the Indians against the whites. While this battle was fought on Idaho soil, about twelve miles north of Franklin, it was the cause of calling out the regulars under General Patrick Connor. Late in the autumn of 1862 it was noted that the Bannock Indians were collecting at Soda Springs, Idaho; and it was learned that they contemplated another raid into Cache Valley by way of Gentile Valley; however, the invasion did not mature, for peace was purchased again with cattle and flour. Travelers along the Oregon Trail were constantly attacked, and men from Fort Hall were kept going in every direction to help protect emigrant trails.

Finally, an appeal was made to General Connor at Fort Douglas, Utah, for help from the regular troops; and it was decided by the general to go into Cache Valley, and, if necessary, rout the Indians and send them to their tepees with a good lesson. Nothing else could be done. Word had come to the people that the Indians, under Chief Bear Hunter, were only waiting for spring to open up to raid the settlements and demand grain.

The camp was protected from attack, first, by Bear River on the east. It was made along a dry ravine at right

angles to and connecting with Bear River. The lodges were pitched along the side of this ravine and across the river bottom. The ravine was from seven to eight feet deep and from twenty to thirty feet wide. The Indians had cut out steps in the dirt banks leading down into the ravine. They had woven willow blinds along under the banks for concealment, so they could fire from behind the screen. This position was really a fortified camp, backed by rifle pits, a position of very great strategic value.

The wily Indians imagined they had taken every precaution against attack, and thought they had nothing to fear. They had expected that when the grass grew in the spring they would be ready for operations and within easy striking distance of the most favorable points on the Overland trail, and they were within easy reach of the necessary supplies from the Cache Valley.

In planning this Bear River campaign General Conner was assisted by Major McGarry, and the immediate causes which led to the expedition at this time were as follows:

Late in the autumn of 1862 he had received from his scouts the particulars of the location of Pocatello's camp on Bear River—the number of lodges and warriors, as well as the purposes of the camp's location at that point. So he decided to strike the camp and destroy Pocatello and his entire outfit, if possible. In order to insure the success of an expedition it was necessary to maintain absolute secrecy in all the plans and purposes. The situation was such that he could not march out of Fort Douglas with a large force without attracting a lot of attention, and the news of such a movement would reach the Indians ahead of the troops. Therefore, to minimize the troop movement, General Connor started a wagon train from Fort Douglas the latter part of January, 1863, equipped with twelve days' rations, two pieces of field artillery, and 200 infantry. They were directed to proceed slowly toward Cache Valley, and even the officer in charge of the force had no knowledge of his destination or the purpose of the movement.

When the proper time had elapsed after the wagon train had started, General Connor marched out with 200 mounted cavalry and followed the trail of the wagon train. They made a quick forced march northward along the base of the Wasatch range of mountains. They passed Ogden

without stopping, and reached Brigham City that night. This was a march of sixty-eight miles the first day.

At daybreak the next morning they resumed their march and crossed the mountain range into Cache Valley near where Cache Junction now stands. They overtook the wagon train a few miles from there, at Mendon. General Connor ordered the wagon train, artillery and infantry to make a night march while he rested the cavalry at Mendon.

The next morning the cavalry marched from Mendon and overtook the wagon train at Franklin, Idaho, which was but twelve miles from Pocatello's camp. The cavalry command had marched 128 miles in three days; the weather was bitter cold, and there was much suffering despite all the precautions that were taken. The army then rested quietly at Franklin, and moved forward in the darkness of the early morning. After fording the Bear River, which was full of ice, they reached the bluffs facing Pocatello's camp at dawn and in plain view of the Indians.

In his official report General Connor said:

"I immediately order Major McGarry to advance with the cavalry and surround the Indians before attacking them. I remained a few minutes in the rear to give orders to the infantry and artillery. When I reached the field I found Major McGarry had dismounted the cavalry and was engaged with the Indians, who had sallied out of their hiding places, on foot and horseback, and with fiendish malignity were waving the scalps of white women and had challenged the troops to battle. As it was impossible to entirely surround them on account of the nature of the ground, a flanking movement was executed. The battle lasted from daylight until 10:00 o'clock."

The official statement of the battle was:

Number of troops in the expedition, 400.

Number of soldiers killed in action, 16.

Number of soldiers wounded in action, 49.

Indian warriors killed, bodies counted, 224.

Squaws and papooses captured, 160; these were immediately liberated.

In addition, the command destroyed seventy Indian lodges and captured 175 horses.

The statement was made by a non-combatant observer that the bodies of 368 Indians were counted upon the field of battle.

Shortly after 10:00 o'clock the firing ceased; the Indian warriors had fired their last volley, and the few who were not the targets of General Connor's soldiers had escaped. Two young warriors, Sagwitch and Wom-ne-ip, were forced to swim the Bear River, which was full of mush ice, in order to escape the slaughter. While swimming the river, they were shot at by the soldiers, but not wounded, and lived to help establish the Indian colony at Washakie, Utah. Wom-ne-ip is still living; though old and feeble he has carried the United States mail for a number of years from the postoffice to the railroad siding at Washakie.

Chief Sagwitch, father of Sagwitch who swam the river, was shot through the hand, but made a successful escape with Chief Pocatello and nineteen other warriors. Chief Sagwitch later joined the Church of Jesus Christ of Latter-day Saints and was a great help to George W. Hill, I. E. D. Zundel, and Moroni Ward in establishing the colony at Washakie. Here Chief Sagwitch died in the spring of 1890.

Yeagah Timbimbos, son of Chief Sagwitch, who was nine years old at the time of the battle, is now first counselor in the bishopric of the Washakie Colony. Yeagah and his grandmother remained motionless among the dead until the battle was over and the soldiers had departed from the scene. He said it was a horrible sight to see the dead warriors and their ponies lying all around. They disposed of a number of their dead warriors by casting their bodies into the Bear River, while several of the remaining were partly eaten by dogs.

The soldiers performed on the battlefield the usual services for dead comrades, and the command prepared for the return march to Fort Douglas.

It was in the dead of winter and was 20 degrees below zero. The troops suffered far more on the return to Salt Lake than they did while going out. Many of the men had their feet frozen so badly that amputation was necessary.

Great credit is due the "Mormon" settlers of Cache Valley for aid and assistance rendered the soldiers while they were passing through the valley and the mountain divide during one of the worst blizzards of the year. The "Mormons" of Cache Valley realized that the Bear River battle had saved them from being practically exterminated by the savage Indians, for, with the exception of the escape

of Chief Pocatello and a few of his warriors, the entire band was wiped out. Pocatello went into hiding, and remained there for a number of years. When he came out from his place of concealment he found one of the important towns in Idaho named after him. He took this as a token of forgiveness. He occasionally visited the station and complaisantly viewed the surroundings as his property, and, looking upon it as his property, as a gift. However, there was no fight left in him. He had fought his last battle.

The wounded soldiers, and those suffering from amputations, returned to Fort Douglas by easy stages. They were transported in sleighs and stayed at the homes of settlers over night whenever possible in order to lighten their suffering.

Two sleighs, each drawn by a four-mule team and loaded with wounded, left the main highway at the foot of the Wasatch range of mountains east of Layton and stopped at the home of Elias Adams in the hollow, where the men were given a royal welcome by the host and hostess. Malinda Adams prepared the best food that her larder possessed, and the distressed soldiers appreciated her kindness and hospitality. Elias Adams sympathized with their condition, for he remembered the time when he was campaigning against Indians and the British, just fifty years before, and recalled the days when he was wounded even as these soldiers were.

After the evening meal had been served, the men grouped themselves about the fireplace and entertained the family with stories and incidents of the recent battle.

The following account, related by a soldier, was often retold by members of the Adams family.

The soldiers had ceased firing. Chief Pocatello and a handfull of his warriors were speeding away through the hills astride their best horses. The dismounted cavalrymen were going over the Indian campground in preparation to burning the lodges and equipment.

A large Dutchman, who was a good soldier and a member of the expedition, approached a pile of Indian blankets and gave the suspicious looking heap a resounding blow with the toe of his boot. Instantly from beneath this covering sprang an Indian warrior with drawn knife and attacked the soldier, who fought back with all his strength and skill, but he was not equal to the cunning and native



strength of the savage in a hand-to-hand engagement. In the final struggle the soldier needed help and needed it quickly. He saw a comrade approaching at a short distance and desperately called for assistance: "Run! run! mine Got, Cole, or up goes der Dutchman." In double-time Cole reached the two in a life and death contest; and, as his rifle spit fire and death at close range, another Indian was sent with dispatch to the happy hunting ground.



## CHAPTER 24

## EMPIRE BUILDING

1847. The "Mormon" Battalion arrived in California, and the company of pioneers, under the leadership of Brigham Young, crossed the plains and mountains to the valley of the Great Salt Lake.

1848. Gold was discovered in California by members of the "Mormon" Battalion. Ogden was founded by Captain James Brown and others.

1849. In March, Provo, Utah Valley, was settled by John S. Higbee and thirty others. During the year the settlers had trouble with the Indians. In August, Captain Howard Stansbury and Lieutenant John W. Gunnison, accompanied by a party of surveyors, arrived in Salt Lake City. In December the first Sunday School in Utah was opened by Richard Ballantine in the 14th Ward, Salt Lake City.

1850. On February 8th and 9th a battle was fought between a company of "minute men" and seventy Indian warriors under Big Elk close to Utah Fort (now Provo), in which several were killed and wounded on both sides. On March 5th a branch of the church was organized at Ogden with Lorin Farr as president. On June 15th the first number of the Deseret News was published in Salt Lake City; Willard Richards, editor. In August, Lehi, Utah Valley, was first settled; about the same time the two neighboring towns of American Fork and Pleasant Grove were settled. The Territory of Utah was created by an act of Congress; and on September 20th Brigham Young was appointed governor of Utah Territory, which was the largest Territory in the United States.

1851. The first Territorial legislature convened in Salt Lake City and passed important laws. Cedar City, Willard, Nephi, and North Ogden were settled. Rufus Adams and several "Mormon" families settled in Carson Valley (now Nevada), John Reese building the first house on the site of the present town of Genoa. 500 Saints arrived in San Bernardino, California, for the purpose of making a settlement. On November 11th the University of Utah was opened in Salt Lake City. Brigham City was settled.

1852. Legislative acts were approved for the organ-

ization of the counties of Salt Lake, Weber, Utah, Sanpete, Juab, Iron, Millard, Washington, and Davis. On February 14th the legislative assembly of Utah Territory petitioned United States Congress for the construction of a great central railroad from the Missouri River to the Pacific Coast and for the establishment of a telegraph line across the continent. On March 6th the ship "Rockaway" sailed from Liverpool, England, with machinery purchased for the manufacture of sugar in Utah. It arrived in New Orleans after seven weeks' passage.

1853. On February 14th ground was broken for the foundation of the Salt Lake Temple, and on April 6th the cornerstones of the Temple were laid under the direction of the First Presidency of the Church. During this summer the Indians under Chief Walker waged war against the citizens of Utah, of whom a number were killed. In October Captain John W. Gunnison, of the U. S. Topographical Engineer Corps, and seven other men, were killed by Indians near the Sevier River; their bodies were terribly mutilated.

1854. The crops of Utah were partly destroyed by grasshoppers. The Walker Indian War was terminated late in May; (after a "talk" with Brigham Young) the Indian Chief Walker, surrounded by his braves, and Kanosh, chief of the Pauvan Indians, entered into a formal treaty of peace at Chicken Creek, Juab County.

1855. Walls were built around some of the settlements in Utah as a means of protection against the Indians. Morgan County was settled. Grasshoppers did serious damage to crops, destroying nearly everything green in many parts of Utah. The loss and suffering were aggravated by drought, causing a great failure in crops. A settlement of the Saints was established on Salmon River, Oregon (now in Idaho). The manufacture of molasses from beets at the sugar factory, in Sugar House Ward in Salt Lake City, was commenced.

1856. In the early part of this year there was great scarcity of provisions in Utah. Many domestic animals died from starvation. Beaver County was settled. Cache County was settled by Peter Maughn and others, who located the town of Wellsville. On November 30th Captain Edward Martain's handcart company arrived in Salt Lake City after severe suffering, having been detained by the unusual early storms of the season. When the company passed Florence,

Nebraska, August 25th, it consisted of 576 persons, 146 handcars, and 7 wagons. Captain James G. Willie's handcart company also arrived in Salt Lake City in November; 67 out of 420 persons died on the journey.

1857. The winter of 1856-57 was extremely severe, snow falling to a depth of eight feet in various places in the valleys of Utah. Influenced by falsehoods, circulated by Judge W. W. Drummond and others, the Federal Government sent an army to Utah.

1858. Awaiting the arrival of the Federal army from the East, the Saints in Utah abandoned Salt Lake City and all their northern settlements and moved south, but most of them returned after peace was restored.

1859. Logan, Utah, was settled in June. Smithfield was settled in October. Provo Valley, Utah, was settled at Heber, Midway, and Charleston.

1860. The population of Salt Lake City numbered 14,000. General Albert Sidney Johnston left Utah with a part of the Federal army at the outbreak of the Civil War; he fought and died on the field of battle for the Southern cause. Phillip St. George Cooke, formerly commander of the "Mormon" Battalion, succeeded Johnston in the command of the army which remained in Utah. A large immigration arrived in Utah from Europe. Hyrum and Pari-



Pony Express

dise, Cache County, were settled. The first "Pony Express" from the West arrived in Salt Lake City, having left Sacramento, California. The first "Pony Express" from the East arrived in Salt Lake City, having left St. Joseph, Missouri. Thomas Miles was attacked and wounded by Indians, between Ogden and Kaysville. The savages proceeded to Brigham City, where they stole horses and insulted the citizens. Smithfield was attacked by Indians, a fight ensued; two white men and two Indians were killed and several others wounded on both sides. On August 4th a terrible hailstorm visited Davis County, doing a great deal of damage. The Indians attacked two mail stations in Tooele County; a company of soldiers came to the rescue and killed 17 Indians.

1861. Utah was divided and the western part organized into the Territory of Nevada. The overland telegraph line was completed from the States via Salt Lake City to California. On October 18, the first message sent by Brigham Young over the new telegraph line was received by the president of the Pacific Telegraph Company at Cleveland, Ohio, of which the following is a portion: "Utah has not seceded, but is firm for the constitution and laws of our once happy country." The city of St. George, Utah, and other towns on the upper Rio Virgin River were located and the resources of the country rapidly developed.

1862. The people of Utah petitioned the Federal Government the third time for admission into the Union as a State. A large immigration arrived this year from Europe, and the church sent teams to the Missouri River to bring most of them across the plains. Elias Adams sent his son, Elias, Jr., to assist in this duty. 100,000 pounds of cotton were raised in Washington County. On March 8th the Salt Lake Theatre was opened to the public; the building was 144 feet long and 80 feet wide. The Indians destroyed the mail stations between Fort Bridger and North Platte, burned the coaches and mail bags, killed the drivers and stole the livestock. Colonel Patrick Connor's command of 750 California Volunteers arrived in Salt Lake City and located Fort Douglas.

1863. Colonel Connor's troops defeated the Indians on Bear River, killing 368. A portion of northeastern Utah was included in the new territory of Idaho.

1864. The first mining districts were located, the first

mining companies incorporated, and the first smelting furnaces built in the Territory.

1865. This year new settlements were founded by the Saints on the Muddy River (now Nevada). A long and desperate war between the settlers in Sanpete and Sevier Valleys and the Indians under Chief Black Hawk was commenced. Many of the settlers were killed and wounded. Dry farming was started on the "Range" in northern Davis County.

1866. Indians attacked the inhabitants in several towns of southern Utah, scalping and killing the settlers and stealing livestock in large numbers. The Deseret Telegraph was opened between Ogden and Salt Lake City, later being extended to Logan and Manti.

1867. The Indian difficulties in the south, known as the Black Hawk War, became more serious; companies of militia were sent from the north to protect the settlers; but nearly all the settlements on the upper Sevier and those in Kane County were deserted by the inhabitants, who moved to older and stronger towns for safety. Grasshoppers destroyed the crops in different parts of the Territory. The first conference in the Tabernacle was held Sunday, October 6th. This structure, which had just been completed, was 250 feet long and 150 feet wide, with its immense roof arched without a pillar. Height of interior, 68 feet from floor to ceiling. The Union Pacific Railroad was completed to Cheyenne, Wyoming.

1868. During this year the grasshoppers did much damage to the crops in Utah; and many of the farmers, as well as others, sought employment on the Union Pacific Railroad, which was now being built through the territory. On June 9th ground was broken for the U. P. Railroad at Devils Gate in Weber Canyon. In October the Zion Cooperative Merchantile Institution commenced operation in Salt Lake City.

1869. In March the Utah Central Railroad was organized with Brigham Young as President. The Union Pacific Railroad was completed to Ogden and a celebration held in honor of the event. In May the Great Pacific Railroad was completed by the junction of the Union Pacific and Central Pacific Railroad at Promontory, northwest of Ogden, Utah, where the last rail was laid and the last spike (gold) driven in the presence of the chief officers of both

roads and a large concourse of people. On June 25, the first company of Latter-day Saint immigrants who came from the Missouri River by rail arrived in Ogden in charge of Elias Morris. In November street lamps were first used in Salt Lake City.

1870. On January 10, the Utah Central Railway was completed from Ogden to Salt Lake City and the last spike driven at Salt Lake City, by Brigham Young, in the presence of 15,000 people. The first coal shipped by rail, direct to Salt Lake City, arrived there, consisting of two carloads from the Wasatch Coal Mines. On August 30th Martin Harris, one of the Three Witnesses to the Book of Mormon, arrived in Salt Lake City. He was 88 years old. In the ensuing conference he bore a faithful testimony to the truth of the Book of Mormon. Elias Adams built the first brick house in Layton; the new home was two stories high with full basement.

1871. Several hundred stands of the Italian honey-bee were imported into the Territory. Ground was broken for the Utah and Northern Railroad at Brigham City. The cornerstones of the new Catholic Church in Salt Lake City were laid, the ceremonies being conducted by Rev. Patrick Walsh. The cornerstones of the Methodist Episcopal Church in Salt Lake were laid, Rev. George M. Pierce officiating.

1873. An unsuccessful attempt was made by a company of Saints to settle Arizona Territory. They reached the Little Colorado River. A company of explorers which was sent out brought back a discouraging report of the country, whereby the company became disheartened and returned home.

1874. Work on the St. George Temple was pushed forward with vigor. The Utah Northern Railroad was opened from Ogden, Utah, to Franklin, Idaho.

1875. Two hundred Indians from the desert were baptized at St. George. On March 25th William Kay, first bishop at Kaysville, died at Ogden.

1876. The Brigham Young University was founded in Provo.

1877. The first Temple built in Utah by the Saints was dedicated at St. George. Aaron Johnston died at Springville, Utah County. Davis Stake was organized at

Farmington. Wm. R. Smith, of Centerville, as president; Christopher Layton, of Kaysville, and Anson Call, of Bountiful, as counselors. Brigham Young died in Salt Lake City August 29th; his loss was mourned by the Saints. The cornerstones of the Logan Temple were laid September 17.

1878. Settlements of the Saints were located in Castle Valley, Utah, San Luis Valley, Colorado, and in the Salt River Valley, Arizona.

1879. Settlements of the Saints were located on the San Juan River; in Ashley Valley, Utah; and in Eastern Arizona.

1880. Emery, San Juan and Uintah Counties were created by legislative acts. The Church celebrated its fiftieth anniversary. In eleven out of twenty-four counties, coal lands had been surveyed.

1881. Water was diverted from the Weber River by the Central Canal Company, the diversion being made near the mouth of Weber Canyon.

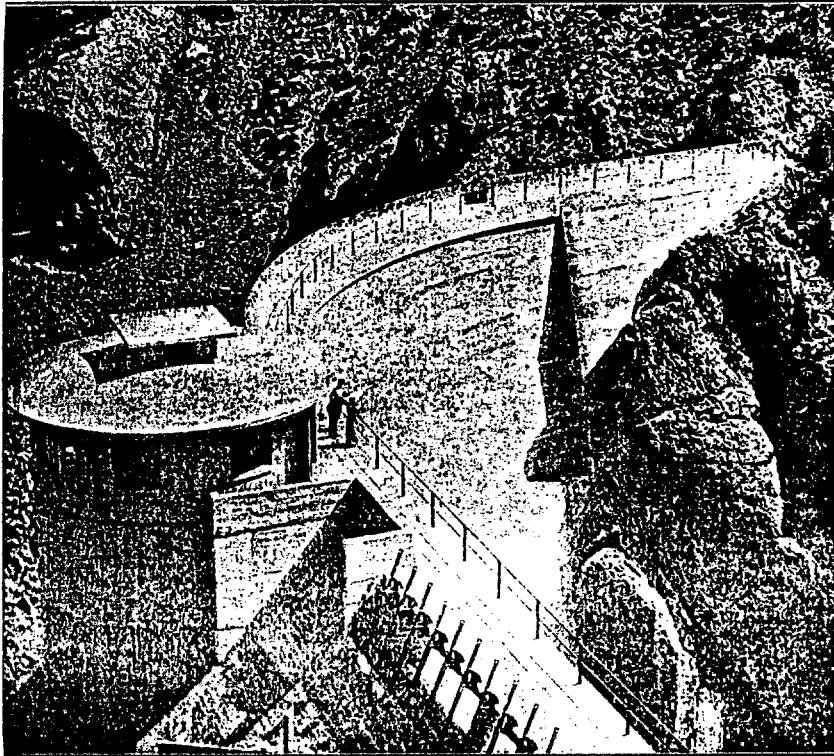
1882. The Farmers Union, a general merchantile institution, was organized at Layton and commenced operations.

1883. The thermometer stood about 35 degrees below zero in Salt Lake City on January 19. "Mormon" Colonies had now pushed forward into adjoining territories until they had extended from north to south in an unbroken line of about 1,000 miles.

1884. The Logan Temple was dedicated. The Davis and Weber Canal Company was incorporated and took over the Central Canal Company, and water from Weber River was brought to thirty thousand of acres in Weber and northern Davis County, which doubled the production and value of the land thus irrigated. The canal was enlarged from time to time; and in 1896 the first dam was constructed in East Canyon and flood waters stored for later use. This dam was of rock construction and was increased in size on two different occasions. In 1915 the present concrete dam in East Canyon was constructed, which doubled the capacity of Davis and Weber Canal storage water. This dam is 150 feet high above the creek bed, and the reservoir has a capacity of 28,000 acre-feet.



The Echo Dam, which is now (1929) under construction, will have a capacity of 74,000 acre-feet, and of this



Dam—East Canyon Reservoir

31,000 acre-feet have been subscribed for by the Davis and Weber Counties Canal Company. The estimated cost of the Echo Dam is \$3,000,000.00.

The Davis and Weber Canal is approximately 18 miles long, most of which is cemented, and provides for a flow of water of 425 cubic feet per second. The bottom width, 34 feet. Vertical depth, 6 feet. Minimum grade, 2.16 feet to the mile.

1887. The first Latter-day Saint settlers at Chihuahua, Mexico, arrived there in April. Charles O. Card and others selected a place for a settlement in Alberta, Canada

—the present Cardston. Plowing was commenced May 3.

1888. The Temple at Manti was dedicated. This was the third Temple completed in Utah. Its entire cost was \$1,000,000.00.

1889. On September 1st the Saints residing north of Kaysville were separated from the Kaysville Ward and organized as the Layton Ward; Daniel B. Harris, Bishop.

1890. Adams and Sons incorporated for operating a general merchantile business at Layton. The Agricultural College at Logan was dedicated.

1893. On April 6th the Salt Lake Temple, which had cost \$4,000,000.00 was dedicated, having been under construction for forty years.

1896. On January 4th President Grover Cleveland signed the proclamation which admitted Utah into the sisterhood of States. The occasion was celebrated in Salt Lake City and other places in the new State.

There is recorded in the annals of Utah one of the greatest achievements in modern times. Its founders, driven from Far West, from Kirtland, from Nauvoo, found at length, amid the farthest West, an abiding place—one then remote from civilization. Here, within the space of a few years, was established a thriving community; here has been built one of the most beautiful capitols in the United States—an oasis amid the great American Desert. Our farms and orchards, flocks and herds, factories and warehouses, schools and churches, cover the formerly unpeopled solitude, abandoned but a few decades ago to the savage, the coyote, and the wolf.

Utah is the only example in America of the organization of a commonwealth upon principles of pure theocracy. Here is one example only where the founding of a State grew out of the founding of a new religion. Other instances there have been of the occupation of wild tracts on this continent by people flying before persecution, or desirous of greater religious liberty; there were the Quakers, the Hugenots and the Pilgrim Fathers, though their spiritual interests were soon subordinated to political necessities; religion has often played a conspicuous part in the settlement of the New World.

Since Utah was admitted to the Union as a State her growth has been steady, and her people have united to make

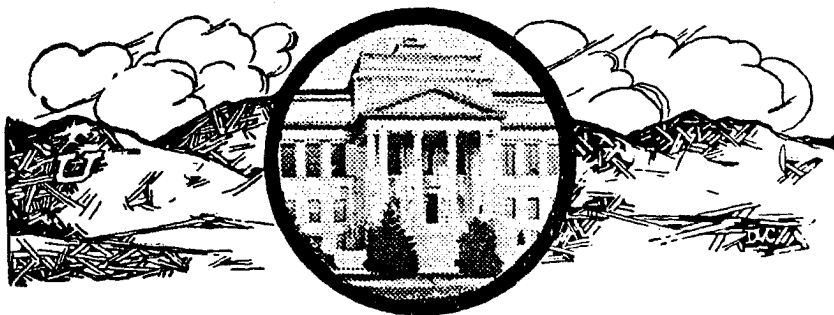
the commonwealth the land of homes and industries and high ideals that her founders intended her to be.

Utah has boundless natural resources, and her soils have scarcely been touched. The crops which in time will make Utah commercially great are just beginning to be cultivated. The soils are of unusual depth and fertility and are of unsurpassed richness.

Lincoln's words that "Utah is the treasure-house of the nation" are literally true. More than \$1,000,000.00 a week are taken from the ground in Utah, which has become one of the nation's leading metal-producing States. The world's greatest copper mine and the nation's largest silver mines are in Utah. As a result of the mining activities there has grown in the Salt Lake Valley the world's largest smelting center.

In Utah there have always been good schools; and since the opening of the first school in October, 1847, and the subsequent first public-school-law of 1851, the people of Utah have built good school buildings and demanded qualified teachers. Judging from the standpoint of literacy, Utah stands today among the first of the States.

The people of Utah are home builders. This they were in the past; this they are today. The cities throughout the entire State are centers of well-governed and comfortable homes. The people of Utah built and are building homes for their children, where they may live and receive the fundamental teachings that will make for real American citizenship—for the home is the foundation of all institutions.



## CHAPTER 25

## THE GREAT ADVENTURE

"The bravest battle that was ever fought—  
Shall I tell you where and when?  
On the maps of the world you will find it not;  
It was fought by the mothers of men."

Joaquin Miller.

Poets, philosophers, novelists, historians—all who set down in language a record of their views and emotions—have, from the dawn of picture writing down to the present hour, striven to enshrine a mother's memory.

Mothers of men who won a wilderness came to rock the cradle of a new empire. Adventure calls to men, but duty summons women. And so, when the time was ripe to breed new stars for the flag, she set forth from her birth-place in the East to mother the Western wilderness.

Only God and she knows the fullness of her giving to the West.

She lived in log houses and dirt-roofed huts, with the nearest neighbor often a day's trudge away.

She had no luxuries. What longings must they have repressed, and smiled while repressing them? Women love gentle homes; they have innate desires for fair garments, rich adornments; they dream of surrounding their homes and those whom they love with the grace and cheer and charm of their presence and accomplishments.

She helped in the fields—at the plowing and the sewing—and she helped to scythe the crop and bind the sheaves.

She watered stock and spun and knitted and tailored. She made a garden and preserved the winter food, milked cows and nursed her children. The sleepy-eyed sun found her already at her tasks, and the midmoon heard her croon the baby to rest.

Her "beauty sleep" began at 10:00 P. M. and ended at 4:00 A. M. Year in and year out she never had an orange, a box of sweets or a gift of remembrance.

She fought drought and dearth and savages and savage loneliness. Her "Sunday bests" were calico and linsey woolsey. She grew old at the rate of twenty-four months a year at the grubbing hoe and the washtub and the churn.

She bore her bairns alone and buried them on the frozen prairies.

But she asked no pity for her broken arches, her aching

back, her poor gnarled hands, or for the wistful memories of a fairer youth in sweeter lands.

She gave America the great West, and was too proud to quibble at the cost of the stalwart sons to whom she willed it.

She mothered MEN.

Such was the tribute which a noted writer, Herbert Kaufman, once paid to "The Pioneer Mother."

It might have been Malinda Railey Adams of whom Herbert Kaufman spoke, for she was truly that type of woman. In addition, she was thrifty and economizing, hospitable and kind to everyone who passed her way. She loved peace and expressed the desire of having the good will of humanity. She was generous, sympathetic and very affectionate.

Her last words in life were: "Oh, my children, always remain together!"

She died October 13, 1882, at the age of sixty-six years at her home in Layton, Utah.

She added to the sum of human joy; and, were everyone for whom she did some loving service to bring a blossom to her grave, she would sleep tonight beneath a wilderness of flowers.

### YE MOTHERS OF THE STURDY PIONEER

By Herbert S. Auerbach

Ye Mothers of the sturdy pioneer,  
The real true pioneers, indeed, were ye.  
Your loyal hearts inspired, your sunny smiles e'er fired,  
Your men to strive for God and Liberty.

With weary footsteps trudged ye heavy trails,  
Yet never once seemed downcast or opprest,  
But cheered your men, and urged them on again,  
To seek a homeland in the far-off West.

The desert drear, the plains—the wilderness—  
With you to conquer them; they faded 'way,  
Their terrors and their dread were as the mists—they fled,  
To disappear before the dawning day.

Ye Mothers of those rudely wrought frontiers,  
Ye are the pioneers that blazed the way;  
Without your hearts of gold, your spirits dauntless, bold,  
The West would be a wilderness today.

Where once ye tracked the burning desert sands,  
Now smile fair gardenlands; streams crystal clear.  
Ye made the desert blossom as the rose,  
Ye Mothers of the sturdy pioneer.

Elias Adams, who feared neither bear, Indian, nor devil, the all-daring and all-enduring pioneer, belongs to the past.

Changes have come over the Wild West. Instead of Indian tepees, with their trophies of bow, lance, shield and dangling scalplocks, we have towns and cities with all the modern conveniences of the twentieth century.

The buffalo is gone, and of all his millions nothing is left but bones. Tame herds of cattle and sheep and fences of barbed wire have supplanted his vast herds and boundless grazing grounds. Those discordant serenaders, the wolves that howled at evening about the pioneer's campfire, have succumbed to arsenic and hushed their savage music. The wild Indian is turned into a caricature of his conqueror, and that which made him romantic, terrible and hateful is in a large measure scourged out of him. The slow cavalcade of horsemen armed to the teeth has disappeared before parlor cars, automobiles, airplanes, radio and the effeminate comfort of modern travel.

The rattlesnakes have grown bashful and retiring. The mountain lion shrinks from the face of man, and even the grizzly bear seeks the seclusion of his dens and caverns. It is said that he is no longer his former self, having found by an intelligence not hitherto set to his credit, that his ferocious strength is no match for a repeating rifle.

The Wild West is tamed, and its savage charms have withered.

The pioneer is no more, and the grim romance of his wild hard life is a memory of the past.

Elias Adams faced death with the same attitude as life; he was not afraid, for he had fought the good fight and had kept the faith. Death is designed by the great Creator as a part of the experience of the human race, so why fear death—it is the greatest adventure in life.

His word of honor was never challenged or doubted.

He lived a full measure of life, attaining the age of ninety-four years, with the exception of one day. It is possible he would have reached the century mark, had not death been hastened by the effects of an accident. He fell

from the porch of his new brick home where he died February 17, 1886.

He was a fearless adventurer with excellent judgment and foresight, whose rugged path was filled with toil and hardships which he braved in order to realize his dreams and aspirations. He was a soldier, colonizer, home builder and pioneer in many activities, all of which were successful.

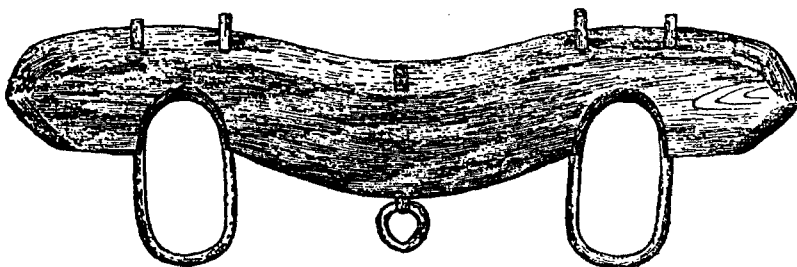
He was kindhearted and benevolent to those less fortunate than himself, and many partook of his unbounded hospitality.

His descendants now number several hundred, and comprise one of the largest and best respected families in the West. They extend from Canada to Mexico, and from the Rocky Mountains to the Pacific Coast.

Among his descendants are men and women who hold positions of trust in their State and County, and many are diligent in the service of their God, and are grateful for the birthright and heritage he left them.

So marvelous is the transformation wrought in the West since 1847 that only those who have witnessed the change can comprehend it. All honor to the pioneers who labored and toiled and suffered without complaint, and died while building from a barren desert a glorious commonwealth. Their sons and daughters and their grandchildren are to be found everywhere in the State and adjacent country—a healthy, prosperous and contented citizenry, rejoicing in their opportunities and proud of the achievements of their forebears.

Kipling had the thought in mind when he admonished his English fellow citizens: "Lord God of Hosts, be with us yet. Lest we forget. Lest we forget!"



## CHAPTER 26

## DESCENDANTS OF ELIAS ADAMS

Children of Elias Adams (1792) and Elmira (Caddwell) Adams; residence, Quincy, Illinois.

\*MARY ANN ADAMS, born February 25, 1824; died October, 1852, at Layton, Utah.

\*SELECTA ADAMS, born September 12, 1826; died 1826.

\*RUFUS ADAMS, born March, 1828, in Adams County, Illinois. Removed to Utah with his father, 1850, where he spent the winter. In the spring of 1851 he continued his journey westward and settled in Carson Valley, Nevada. Was blacksmith, gunsmith and pioneer in Nevada and California. Unmarried. Died near Genoa, Nevada, November 2, 1876. Prior to his death he made a will, bequeathing \$500.00 to each brother and sister, and \$250.00 to be paid yearly to his father and step-mother until their death. His brother, John, was administrator of the estate and faithfully carried out every detail of the will.

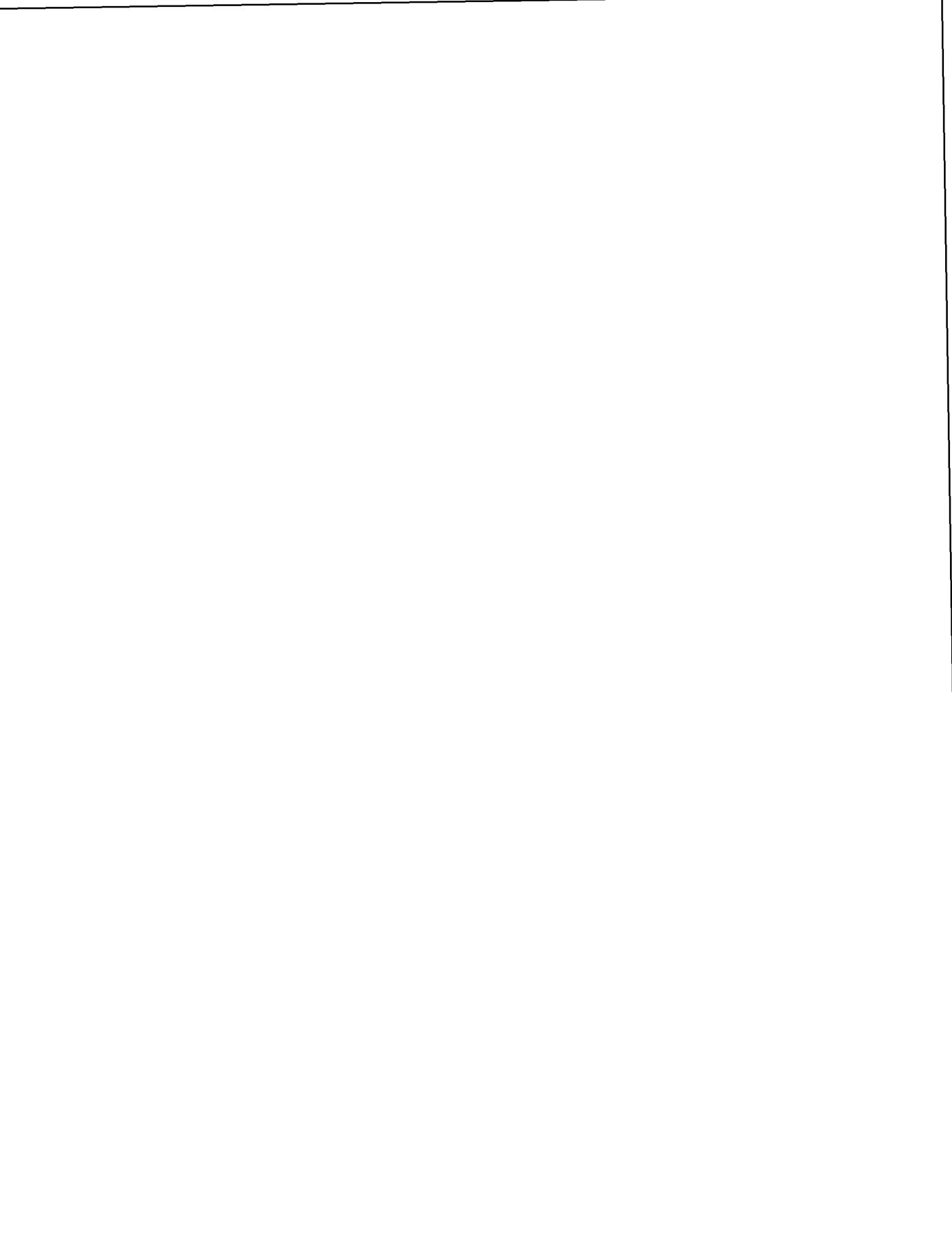
\*LIZETTA ADAMS, born January 15, 1830; died September 25, 1841.

- 1 \*JOHN QUINCY ADAMS, born May 15, 1832, in Adams County, Illinois. Removed to Utah with his father in 1850, later going to Carson Valley, Nevada, in 1852, where he made his home. In 1860 in company with his brother Rufus he returned to Utah to visit his parents, and remained for the winter. They brought much gold in the form of \$20 gold pieces, concealing them in the end-gate of their wagon to avoid robbery. Returned to Nevada, 1861. Married Ellen Dolan October 1, 1866, at Virginia City, Nevada. She was born 1837 at Jerusalem, Canada, daughter of Mary Walsh and Patrick Dolan. He was a pioneer, foremost citizen, school trustee several terms, county commissioner, member of Republican central committee. He was a prominent factor in building up Nevada—was influential, highly esteemed and noted for his kindness and charitable deeds. Died at Genoa, Nevada, August 1, 1910.



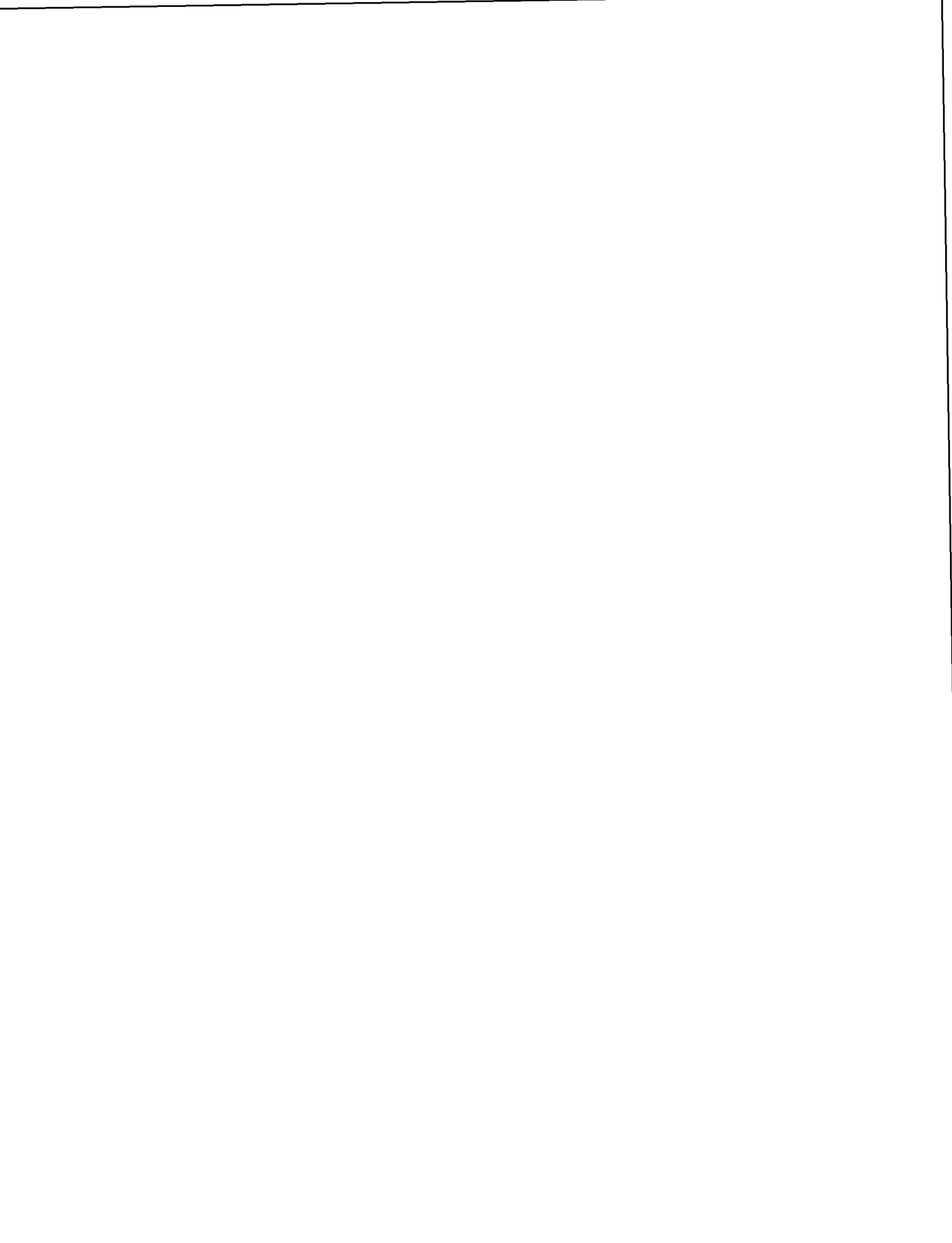


John Quincy and Ellen (Dolan) Adams.  
(See Page 136.)





Sons and Daughters of Elias and Malinda (Railey) Adams.  
Standing (left to right)—Malinda Adams Burton, Hyrum Adams, Catherine Adams Pilling, Joseph S. Adams.  
Seated (left to right)—Caroline Adams Stoddard, Elias Adams, Jr. and Joshua Adams.  
(See Page 148.)



- 2 'ANNA MARIA ADAMS, born April 9, 1834, in Adams County, Illinois. She moved to Utah with her father in 1850. Married (1) Isaac Monroe Shepard at Salt Lake City, Utah, about 1852. He was born September 2, 1806. Immigrated to Utah in 1848. Moved with his family from Farmington, Utah, to Carson City, Nevada, about 1866. He was a first class blacksmith and hunter, using the best of firearms; was widely known as a bear hunter. In 1867, after visiting a daughter at Santa Cruz, California, he started to return to Utah in July; upon reaching Austin, Nevada, he died September 8, 1867, and was buried there. One year later two sons from a former marriage went from Utah by covered wagon to Austin, had the body disinterred and removed it home and buried the remains in the family lot at Richmond, Cache County, Utah.

Anna Maria Shepard married (2) Albro Starkweather in 1869 at Carson City, Nevada. The remaining part of her life was spent in California. She died at Susanville, Lassen County, California, January 11, 1929, age 95 years.

- 3 'GEORGE WASHINGTON ADAMS, born February 20, 1836, in Hancock County, Illinois. Removed to Utah with his father in 1850. Married Mary Ann Pilling April 1, 1856. She was born March 31, 1836, at Yorkshire, Wadington, England; died August 3, 1910, at Layton, Utah. He went to Nevada with his brothers, Rufus and John, in early summer of 1861, and remained there until fall, when he returned to his wife and family in Layton, Utah. He was a kind husband and father, and was a progressive citizen, being closely identified with the religious, educational and material interests of his community, holding various positions of trust and responsibility. Was among the first to experiment with dry farming on the range in Davis County, Utah, which proved very successful. Was one of the most prosperous farmers in Davis County, and assisted in the establishment of the Farmers Union Store in 1882. Was director and president of same for several years. In 1890 he took the initiative in organizing the Adams &

## ELIAS ADAMS THE PIONEER

Sons General Mercantile Store at Layton, which has continued to operate as a thriving business institution. He was assistant Sunday School superintendent for nine years, took part in the Echo Canyon War; was one of the first to advocate free schools in Davis County. Died unexpectedly February 5, 1903, at Layton, Utah.

Children of Elias Adams (1792) and Malinda (Railey) Adams.

- 4 \*CATHERINE ADAMS, born April 9, 1838, in Adams County, Illinois. Removed to Utah with her parents in 1850. Married Richard Pilling, March 10, 1856. He was born in Wadington, Yorkshire, England, November 28, 1833. Was engaged in the Echo Canyon War. During the move south in 1858 they packed all their possessions in a cart, having for a team one ox and a cow. The covering of the cart consisted of two birch bows, over which a sheet was drawn. On May 9, 1889 they started for Canada with their family, traveling with six teams of horses and wagons; arrived at the St. Mary's river July 13, 1889, eight miles south of Cardston, Alberta, Canada. There they engaged in ranching and stock raising. Richard Pilling was active in the affairs of his church, serving as bishop of the Aetna Ward for six years, when he was selected as one of the High Counsel of the Alberta Stake. Catherine Pilling was also faithful in the performance of her religious duties by serving as a Sunday School teacher, Relief Society teacher and president, and later as a worker in the Temple at Cardston. He died at Cardston, Alberta, Canada, December 28, 1903.
- 5 \*JOSEPH SAMUEL ADAMS, born September 19, 1841, in Adams County, Illinois. Removed to Utah with his parents in 1850. In early spring of 1873 President Brigham Young called a number of missionaries from different parts of the Territory to plant colonies in Arizona. Joseph was among those selected, and in company with the others left Salt Lake City about March 8, and reached the Little Colorado River on May 22. The river was dry, the country was barren and many

obstacles were to be overcome, so they were recalled to Utah, having gained much experience during the expedition. In February of 1875 while hunting in the mountains in company with his brothers, Hyrum, Elias and Richard Pilling, an accident occurred which nearly cost his life. The hunting party had located a band of Rocky Mountain Sheep on the sunny side of the South Fork of Kays Creek Canyon. Upon approaching the sheep they started to cross the canyon; and, as they reached the bottom, Hyrum shot a ram with his rifle. The wounded sheep with the others followed around the shady side of the canyon and crossed the ridge into Snow Creek Canyon. While the hunters were following the sheep a snow-slide occurred. Elias saw the slide coming and buried himself flat in the deep snow; the slide passed over him without injury, but Joseph, being above and not having any time to escape, was carried down the canyon about 1500 feet with the slide, which dropped over a 20-foot cliff and had such velocity it was forced up the other side of the canyon before stopping. Richard, Elias and Hyrum immediately started to search for Joseph, who was located by a spot of blood which appeared on the surface of the hard slide. He was recovered alive after much digging with their rifles. His injuries consisted of cuts and bruises. His clothes were nearly all torn away on the brush. His companions shared their clothes and assisted him to the foot of the mountain, where he was placed in a sleigh and taken home. The wounded ram was followed and killed in Snow Creek Canyon. The snow-slide was about 300 feet wide, and filled the bottom of the canyon to a depth of 30 feet.

Married Isabella Smith February 26, 1876, at Kaysville; she was born April 27, 1859, at Liverpool, England; came to America in June, 1869, and was a passenger on the first immigrant train to Ogden, Utah, over the Union Pacific Railroad.

He resided in Layton, with the exception of two years which were spent in freighting between Nevada and California, 1861-2. He was an honest, hard-working man, such as make the back-

bone of a commonwealth; was a pioneer in bee culture. Was the first to own a threshing machine in Layton. His chief diversion from hard labor was hunting, at which he was skillful. He was possessed of marked creative ability, having invented several devices. Died at Layton, Utah, October 13, 1901.

- 6 <sup>10</sup>ELIAS ADAMS, born January 2, 1843, in Adams County, Illinois. Removed to Utah with his parents in 1850. Married (1) Elizabeth R. Harris November 29, 1863, at Kaysville, Utah. She was born August 10, 1845, daughter of Isaac and Ester Harris; died May 7, 1888. Married (2) Lettie May Bennett April 22, 1903. She was born January 23, 1876, at Kaysville, Utah. Has been working in the Relief Society since 1905. Member of the Ward Genealogical Committee.

In 1863 he traveled with ox team to Council Bluffs, Iowa, to bring immigrants to Utah. In 1868 he worked on the Union Pacific Railroad grade through Weber Canyon. In later years he became a prominent sheepman and farmer. Was chairman of the building committee on the Layton Ward Chapel; director of the First National Bank of Layton. Influential and respected citizen. In 1908 he was thrown violently from a run-a-way vehicle, which accident was thought to be the direct cause of his death. Died August 29, 1912 at Layton, Utah.

- 7 <sup>11</sup>CAROLINE ADAMS, born July 11, 1845 in Hancock County, Illinois. Came with her parents across the plains to the Salt Lake Valley in 1850. Married George P. Stoddard September 6, 1863. He was born February 13, 1839, in Essex County, New Jersey. Died June 18, 1902, at Grace, Idaho. Resided at Layton, Utah, until 1898, when they moved to Grace, Idaho, where they assisted in developing that area. She was a practical nurse, and, because of her skill and gentle kindness, her services were in great demand in the homes of the sick. Died February 24, 1923, at Grace, Idaho.
- 8 <sup>12</sup>JOSHUA ADAMS, born December 30, 1848, in Mount Pisgah, Iowa. Removed with parents to Utah in 1850. Married (1) Sarah Criddle December 29, 1873. She was born November 7, 1857, at



Kaysville, Utah. Has worked faithfully in the Relief Society and Primary organizations of her church. Her kind and gentle personality has impressed all who made her acquaintance. Married (2) Emma Gilbert in December, 1885, at Logan, Utah. He worked on the Union Pacific Railroad grade through Weber Canyon in 1868. Homesteaded in Fairview, Idaho, in 1874. Sold his property and moved to Riverdale, Idaho, where he built the first bridge across the Bear River in 1899. The bridge had three piers besides the two buttments, all of which were made of logs and stone. It was forty-eight feet between each of the piers and buttments, making a total length of approximately 200 feet. Was proprietor of four farms, one of which embraced 800 acres. Was the largest contractor on the Oneida, Idaho Canal. Assisted in the development of Preston, Idaho. Later moved to Clifton; and was president of the Young Men's Mutual Improvement Association. Owned a large ranch at Green River, Utah. Residing at Layton, Utah, where he is engaged in business.

- 9 "MALINDA JANE ADAMS, born May 14, 1852, at Layton, Utah. Married John W. Burton February 13, 1879, at Salt Lake City. He was born December 14, 1853, at Bradford, England. She has been a devoted and faithful wife and mother. He immigrated to the United States in 1866 and located in Utah. Worked on the St. George Temple for nine months at the age of twenty-one. Went to Alaska during the "Gold Rush" in 1898, and remained there for two years, enduring many hardships. Upon returning to his family in Kaysville he entered the sheep industry. Died October 9, 1922, at Kaysville, Utah.
- 10 "HYRUM ADAMS, born May 28, 1855, at Layton. Married (1) Rose Higgs, January 15, 1877. She was born at Cheltenham, England, April 25, 1858. Died at Layton, December 25, 1887. Married (2) Annie L. Penrod June 13, 1889, at Kaysville, Utah, daughter of Lucene Bird Bybee and William H. H. Penrod. She was born April 29, 1870, at Mountain Green, Morgan County, Utah. She moved with her parents to Arizona in 1883, later return-

ing to Layton where she resided permanently. Has achieved local distinction as an artist, painting in oil and pastel. She is resourceful and industrious. Hyrum Adams was among the first to experiment in dry farming on the range in Davis County, Utah, using oxen to plow the sod, as horses were not available. Enjoyed athletics; was captain of the Layton baseball team for a number of years. In 1880 he entered the sheep industry, in which he is still interested. With his brothers, Joseph and Elias, they purchased the second grain header in Layton, Heber Hodson being the first. Was superintendent of the construction of the Layton Ward Chapel, and a prime mover in establishing the Layton Water System in 1911. Enjoyed hunting; took part in buffalo hunt on Antelope Island at the age of sixty-four, killing two fine specimens. Has always lived in Layton, and engaged in stock raising and farming adjoining the original homestead of his father. He is a kind and patient father, charitable and hospitable. Is honest and trustworthy in business transactions and social relations.

## 1

Children of JOHN QUINCY (Elias) and Ellen (Dolan) Adams. Residence, Genoa, Douglas County, Nevada.

MARY LYDIA ADAMS, born July 18, 1867, at Genoa. Married Delbert Williams November, 1891. After graduating from the Genoa public schools she entered the State Normal School at San Jose, California. Upon graduating from this institution she received first honors. Attended Leland Stanford University at Palo Alto, California. Principal of schools of Douglas County, Nevada. Was a member of the woman's National Press Association, and International League of Press Clubs. Was a well known newspaper and magazine writer; held many important national offices. Was elected an honorary member of the Second Scientific Pan-American Congress. Died March 6, 1929, at Los Angeles, California, from double pneumonia. Buried at Genoa, Nevada.

- 11 'JOHN ELIAS ADAMS, born December 24, 1868, at Genoa. Married Lilly Miller, June 10, 1894, at Carson City, Nevada. Graduated from the Genoa public schools, Douglas Seminary and the Santa Clara College at Santa Clara, California. Engaged in mercantile business, mining, real estate and investments, all under firm name of Adams & Miller. Residence: 1901 West View Street, Los Angeles, California.
- 12 'WILLIAM RUFUS ADAMS, born November 16, 1871, at Genoa, Nevada. Married Katie Laverene February 21, 1901, at Carson City, Nevada. She was born September 1, 1874. Upon graduating from the Genoa public schools, he entered the Stockton Business College, at Stockton, California, from which he received a "Commercial Degree." Has engaged in agriculture and dairying on the old Adams' homestead at Genoa, Nevada.

## 2

Children of ANNA MARIA ADAMS (Elias) and Issac M. Shepard. Residence, Susanville, California.

- 'JAMES SHEPARD, died at age of three weeks.
- 13 'MARY ADAMS SHEPARD, born July 23, 1855. Married Daniel McClane.
- 'UNICE SHEPARD, died.
- 14 'BELINDA AURILLA SHEPARD, born July 25, 1859, at Salt Lake City, Utah. Married John William Arnett, May 2, 1875, at Haydenhill, Lassen County, California. He died at Phoenix, Arizona, September 30, 1922. She owned and operated a hotel at Haydenhill for a number of years until it was destroyed by fire. Died December 10, 1928, at Susanville, California.
- 'ISSAC MONROE SHEPARD, born October 9, 1863, at Salt Lake City. Lost the entire use of his eyesight in 1918. Living at Susanville, California.
- 'FILENDA A. SHEPARD, born in Cache County, Utah. Married John Davis. Residence, Madero, California.
- 'FILENA A. SHEPARD, born in Cache County, Utah. Married Benjamin Fisher. Residence, California.

Children of ANNA MARIA ADAMS and Albro Starkweather.

'RUFUS STARKWEATHER, born 1870; died in Round Valley, Modoc County, California, 1884.

'IDA MAY STARKWEATHER, born in California; died at age of five.

'GEORGE STARKWEATHER, born in California; died at age of one year.

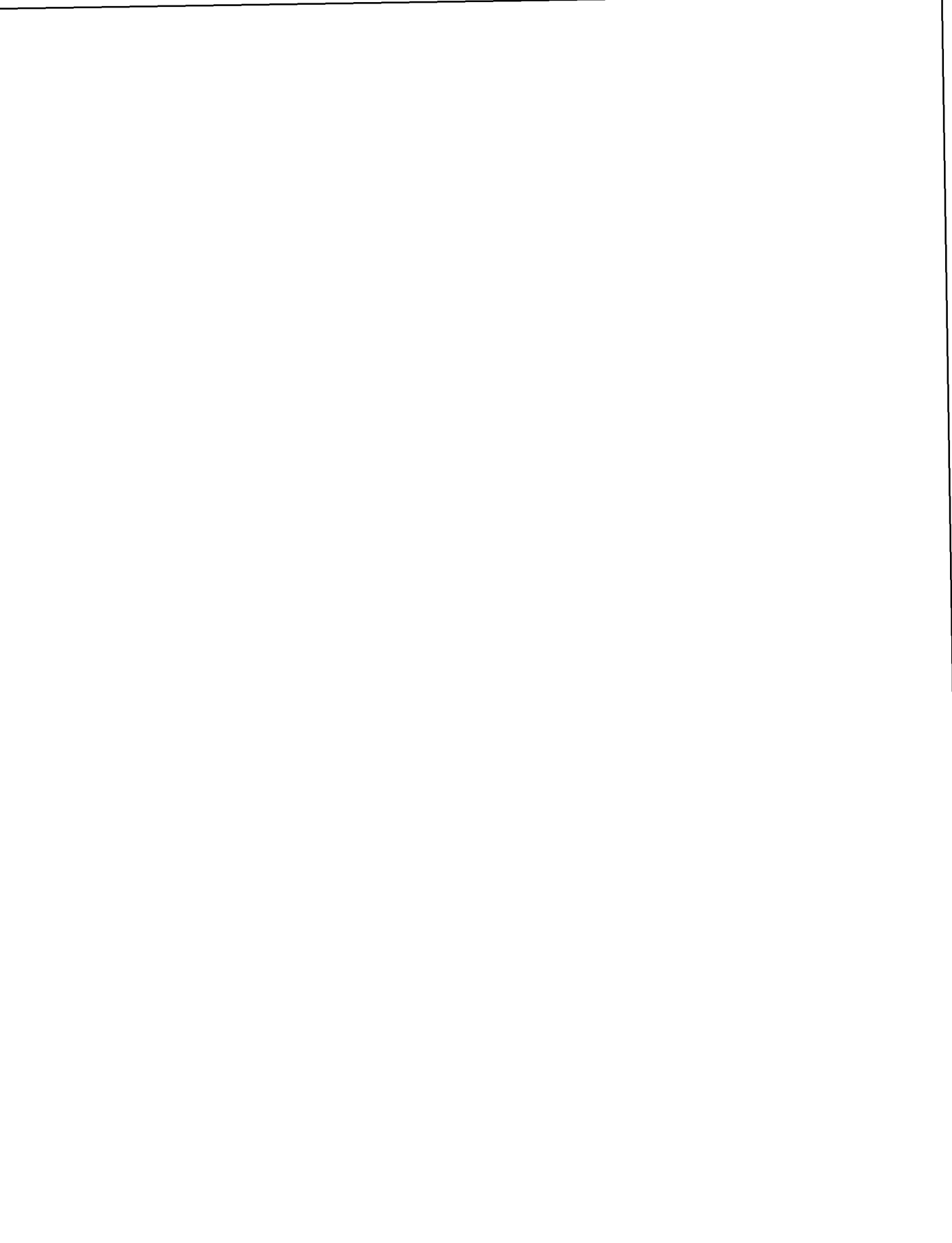
## 3

Children of GEORGE WASHINGTON (Elias) and Mary Ann (Pilling) Adams; Residence, Layton, Utah.

- 15 'GEORGE PILLING ADAMS, born January 1, 1857, at Layton, Utah. Married Ann Eliza Forbes December 30, 1876, at Uintah, Utah. She was born December 5, 1855. He attended the public school at Kaysville. Was a lover of athletics and enjoyed hunting. Worked on his father's farm until married, then with his wife moved to the "range" and homesteaded. Was a school trustee for the Layton district for nine years; has served many years as a Ward Teacher for his Church. Was one of the founders of the Adams Brothers Pond, which is now a part of the Kays Creek Irrigation system. Is president of Adams & Sons Company, a general mercantile business which his father organized in 1890. His integrity is unimpeachable, and he carefully trained his children to habits of industry. He has set an example of energy and self-sacrificing nobility, having had his share in helping to redeem the desert.
- 16 'MARGARET MALINDA ADAMS, born December 28, 1858. Married Henry Hudson, February 4, 1879, at Layton. He was born March 1, 1856, in England. Resided in Layton for a number of years and then removed to Ogden, Utah, where they make their home.
- 17 'RUFUS ADAMS, born April 23, 1861, at Layton. Married Sarah A. Hill November 13, 1881, at Uintah, Utah. She was born December 14, 1865, at Layton. Was an active worker in the Relief Society organization of her ward. Died March 28, 1922 following an operation for appendicitis.



George Washington Adams.  
(See Page 147.)



He was a trustee of the Layton Public Schools from 1902 to 1912. Was superintendent of Layton Sunday School from 1897 to 1912. Is manager of Adams & Sons Company; vice-president of First National Bank of Layton; director of Woods Cross Canning Company; Utah State Senator, 1921 to 1924; President of Kays Creek Irrigation Company; First counselor to Bishop of Layton Ward since 1915. His record of achievement speaks eloquently of his progressiveness and his high standing as a citizen.

- 18 'ELIAS PILLING ADAMS, born January 21, 1864, at Layton. Married Hanna Maria Fanning February 11, 1886, at Kaysville, Utah. He was one of the founders of the Adams Brothers Pond Company. Was engaged in the Cotswold Sheep Industry for a number of years. Has owned and operated both the horse-power threshing machine and later the steam thresher. Has been a farmer and stock raiser. He is kind-hearted and patient, generous and hospitable. His wife is a practical nurse, and, because of her efficiency and kindness, her services are in great demand in the homes of the sick.
- 19 'JOHN EDMOND ADAMS, born July 29, 1866, at Layton. Married Margaret Wiggill, of Layton, where they made their home until 1898, when they moved to Kimball, Alberta, Canada, where they are engaged in ranching and stock raising.
- 20 'MARION FIFTH ADAMS, born April 5, 1869, at Layton. Married Louisa Hill August 1, 1894. She was born February 2, 1869, at Kaysville, Utah. He is director and large stockholder in Adams & Sons Company. Bishop of Layton Ward from 1910 to 1915. Member of High Counsel of North Davis Stake. Successful farmer and dairyman. He is kind and unassuming and has a pleasing personality. Both he and his wife have been tirelessly industrious.
- 21 'ANDY WRIGHT ADAMS, born August 20, 1877, at Layton. Married Harriet Ellen Forbes March 8, 1893, in Logan Temple. Is engaged in farming and owns the home that was built by his father. Was manager of the Adams Threshing Company

for several years, operating at first the horse-power machines and later the improved steam thresher. Was founder of the Adams Orchestra; he, with his son and daughters, were members of same.

- 22 \*CATHERINE SUSHANAH ADAMS, born May 23, 1874, at Layton. Married John A. Whitesides May 31, 1893. He was born June 3, 1871, at Layton. They lived for a number of years in Layton, Utah, before going to Burley, Idaho, where they have since made their home and are engaged in farming.
- 23 \*MARY ALICE ADAMS, born January 17, 1877, at Layton. Married William Wilford Whitesides May 5, 1898, in Salt Lake Temple. He was born December 1, 1873. She died November 7, 1918, at Layton following the birth of twins. Her husband has been faithful and devoted to the motherless children left to his care.
- 24 \*LIZETTA ANN ADAMS, born September 4, 1882, at Layton. Married Horace Heber Carlos May 1, 1899. Lived in Layton, Utah, for a short time before going to Blackfoot, Idaho, where they have since made their home.

## 4

Children of CATHERINE ADAMS (Elias) and Richard Pilling; residence, Layton, Utah, and Cardston, Alberta, Canada.

- 25 \*RICHARD A. PILLING, born October 14, 1857, at Kaysville, Utah. Married Amanda A. Penrod December 31, 1879, in Logan Temple. She was born April 17, 1863, at Fairfield, Utah. He lived with his parents on a farm at Layton until 16 years of age, when he signed a contract with his uncle, Joshua Adams, to swing his whip at five yoke of oxen and do the work of the ox driver, who experienced many hardships and dangers from Indian attacks while freighting from Corinne, Utah, to Phillipsburg, Montana, a distance of 500 miles. His contract called for one year, and the pay was \$150.00. His rough occupation brought him in



contact with numerous hard characters and the "bull whackers" of '69, but he did not indulge in the use of tobacco or liquor and even refrained from drinking tea and coffee. He enjoyed wrestling and boxing and other athletic sports and attained considerable success because of his clean habits and strong body, being six feet in height and weighing 210 pounds. While freighting down the Deer Lodge River in Montana with five yoke of oxen on two wagons, one of which was trailing, they could not make more than five miles each day because the wagon wheels frequently lodged fast in the deep frozen ruts. Following his marriage they lived in a log cabin with dirt floor at the foot of the mountains in Layton, and proceeded to prove up on a homestead. In 1892, with his family in a covered wagon drawn by four good horses, he started northward over the same trail which the oxen freighted years previous. They arrived at the St. Mary's River, near Cardston, Alberta, Canada, on September 20 of the same year. Here they engaged in cattle raising and took an active part in the affairs of the community. On March 1, 1911, he left for a mission to the Eastern States, laboring in Rhode Island, Albany and Brooklyn, New York. Returned March 15, 1913. Although his mission cost considerable in the way of losses at home, he never complained. Has taken a great pride in his family.

- 'JOHN PILLING, born January 5, 1860, at Layton, Utah. Married Harriet Emily Higgs October 23, 1884, at Kaysville, Utah. She was born April 24, 1865, at Kaysville, Utah. Residence, Cardston, Alberta, Canada.
- 26 'JOSEPH PILLING, born May 5, 1862, at Kaysville, Utah. Married Martha Ann Hyde November 29, 1886, at Fairview, Idaho. She was born November 1, 1868, at Kaysville. Removed to Cardston, Alberta, Canada, in 1889, where they have since made their home. He died November 18, 1924.
- 27 'MARY CATHERINE PILLING, born April 24, 1865, at Kaysville. Married Edward T. Morgan April 17, 1889, in Logan Temple. He was born Septem-

- ber 14, 1864, at Kaysville. He left for the Southern States Mission on January 15, 1908, laboring in the South Carolina Conference. Returned home September 13, 1909. He is engaged in farming and stock raising and is president of the Morgan Brothers Land and Livestock Company. She has served as president of the Relief Society of the Layton Ward; is a practical nurse.
- 28 'ELIAS PILLING, born November 1, 1867, at Kaysville. Married Ada Louise Wells January 27, 1894; she was born May 8, 1872. Removed to Cardston, Alberta, Canada, in 1889, where they have since made their home. He died August 23, 1926.
- 29 'MARGARET MALINDA PILLING, born May 27, 1870, at Kaysville. Married James E. Nielson May 17, 1899, at Aetna, Alberta, Canada. He was born February 22, 1880, at Pleasant Grove, Utah. He died February 11, 1926, in L. D. S. Hospital at Salt Lake City.
- 'GEORGE EDMUND PILLING, born January 5, 1873, at Kaysville; died February 22, 1878.
- 30 'JAMES HENRY PILLING, born September 2, 1875, at Kaysville. Married Margaret Hewitt July 25, 1907, at Aetna, Alberta, Canada.
- 31 'RUFUS ELIJAH PILLING, born March 26, 1878, at Kaysville. Married Susannah E. Harker October 11, 1899, at Salt Lake City. She was born September 22, 1880, at Taylorsville, Utah. He served as a missionary for two years in the Southern States.
- 32 'ELIZABETH CAROLINE PILLING, born January 5, 1881, at Kaysville. Married Charles T. Marsden May 17, 1898, at Aetna, Alberta, Canada.

## 5

Children of JOSEPH SAMUEL (Elias) and Isabella (Smith) Adams; Residence, Layton, Utah.

- 33 'MALINDA ANN ADAMS, born March 30, 1877, at Layton. Attended Agricultural College at Logan for three years. Married William W. Willey May 12, 1904. He was born May 8, 1875, at Bountiful, Utah.

- 34 °SAMUEL JOSEPH ADAMS, born December 17, 1879, at Layton. Received his education at the Utah Agricultural College, which he attended for three years. Married Hilda Margaret Williams August 25, 1919, at Manti, Utah. She was born October 7, 1898, at Salina, Utah. He was engineer for the Adams Threshing Company from 1915 to 1927. Enjoys hunting wild game; in February of 1919 he took part in a buffalo hunt on Antelope Island, killing one huge buffalo bull which weighed one ton.
- °LILLIE MAY ADAMS, born May 1, 1881, at Layton. Student at Utah Agricultural College for three years. Married John B. Clifford February 14, 1906, at Salt Lake City, Utah. Residence, Logan, Utah.
- 35 °LAURA ADAMS, born October 7, 1883, at Layton. Married William D. Cummings June 22, 1904, in the Salt Lake Temple.
- 36 °LAWRENCE ADAMS, born October 7, 1883, at Layton. Student at Utah Agricultural College for two years. Married Vida Brown April 12, 1915, at Ogden, Utah. He possesses the same marked ability and skill that his father had as an inventor. On September 13, 1921, he received a patent, number 1390261, from the United States Patent Office on a Combine Sugar Beet Harvester.
- °OLIVE LAVINA ADAMS, born January 12, 1885; died.
- °ASA SMITH ADAMS, born March 30, 1887, at Layton. Student at Utah Agricultural College, 1908-09. Enlisted in United States Army June 29, 1918, at Farmington, Utah. Was carpenter instructor in training detachment at University of Arizona at Tucson. Transferred to Camp Sheridan near Montgomery, Alabama; assigned to 209 Engineer Train, 9th Division. Honorably discharged at Camp Sheridan December 14, 1918. Residence, Layton, Utah.
- °GRACE ADAMS (twin), born March 30, 1887, at Layton. Married John T. Pope August 14, 1916, at Vernal, Utah. He was born March 2, 1860, at Farmington, Utah.

\*KATHERINE PEARL ADAMS, born February 3, 1889, at Layton. Received her education at the Utah Agricultural College, from which she graduated with high honors with the class of 1913. Was the first woman from Layton to graduate from that institution. Attended summer school at the University of California at Berkeley for two years; also summer school at the University of Utah for a similar period. Received a life diploma from the State of Utah. While engaged in extension work for the Utah Agricultural College, she was stricken with pneumonia and died April 14, 1923, at Salina, Utah.

- 37 <sup>10</sup>WILLIAM ELIAS ADAMS, born September 18, 1890, at Layton. Student at Utah Agricultural College, 1909-1911. Married Mable Sill April 26, 1922, in the Salt Lake Temple. She was born March 23, 1898, at Ogden, Utah. He enlisted in the United States Army June 25, 1918, at Farmington, Utah. After remaining at Camp Lewis, Washington, for a short period, he was transferred to Camp Kearney, California, and from there to Camp Mills, Long Island, New York. Embarked for France August 10, 1918, on transport Keresses; crossed the Atlantic Ocean in fourteen days. Thirteen ships were in the convoy, which was accompanied by thirteen submarine chasers and one battleship. One observation balloon, anchored to the battleship, flew at an elevation of 500 feet. Arrived at Liverpool, England; transferred by railroad to Camp Winchester, England, and remained there for one week. Crossed the English Channel during the darkness of the night and disembarked at Bordeaux, France, September 14. Four days later, as a member of Company G, 111th Infantry, 28th Division, he received his baptism of fire at Mogneville, which had been occupied by the Germans for four years. Forced marches were made during the nights that followed; they would dig in during the day to protect themselves from shrapnel. Reached the famous Argonne Forest during the night of September 25th, and started the next morning on the Meuse-Argonne drive, which lasted

until October 10th. During those fifteen days of fighting their losses from gas, machine guns, sheel fire, and snipers were appalling. Two other soldiers, besides himself, were the sole survivors of their original squad of eight men. Following this drive they occupied the Thiacourt Sector until November 11th. The 111th Infantry engaged in seven battles from July 16th to November 11th, during which time 3,114 men were either killed, gassed, wounded or taken prisoner. Following the Armistice his company went into a French village on the Meuse River, where they remained until March, 1919; then moving to Le Mans on the coast they embarked for home on the transport Kroonland April 22nd and arrived at Hoboken, New Jersey, April 29th. Honorably discharged May 18, 1919, at Fort D. A. Russell, Wyoming. Is electrician at Layton, Utah.

<sup>11</sup>PARLEY ADAMS, born March 17, 1894; died.

<sup>11</sup>CHARLEY ADAMS (twin), born March 17, 1894, at Layton. Student at Utah Agricultural College, 1912-13.

38 <sup>11</sup>ELZADA LEONA ADAMS, born October 12, 1896, at Layton. High School student at Logan, Utah, 1910. Married Gilbert Lorenzo Hess December 24, 1919, at Salt Lake City, Utah. He was born July 11, 1901, at Basalt, Idaho. Enlisted in U. S. Coast Artillery November 17, 1917, at Fort Douglas, Utah. Trained at Fort Warden, Washington, and Camp Mills, New York. Saw service in France. Honorably discharged at Fort D. A. Russell, Wyoming, April 6, 1919.

<sup>11</sup>DARLENA ISABELLA ADAMS, born June 28, 1901, at Layton. Student at Davis High School at Kaysville, 1915-16. Married E. Mathias Cleveland March 11, 1920, at Salt Lake City, Utah. He was born August 6, 1894, at Chattanooga, Tennessee. Enlisted in the U. S. Army at Salt Lake City, Utah, June 28, 1917. Served as private, corporal and sergeant. Commissioned as 2nd lieutenant of infantry August 26, 1918, at Camp Fremont, California. Served in the 20th, 35th, and 38th Infantry, being stationed at many posts in the United

States and the Hawaiian Islands. Honorably discharged January 5, 1925. Is now serving as patrol inspector of the U. S. Border Patrol on the United States and Mexican border. Residence, Marfa, Texas.

## 6

Children of ELIAS (Elias) and Elizabeth R. (Harris) Adams. Residence, Layton, Utah.

- 39 'ESTER ANN ADAMS, born September 10, 1865, at Layton. Married Robert Green March 18, 1885, at Kaysville, Utah. He was born April 19, 1860, at Emerson, Mills County, Iowa.
- 40 'ELIZABETH BELINDA ADAMS, born April 13, 1868, at Layton. Married Thomas Wm. Sandall August 27, 1889, at Layton. He was born November 27, 1869, at Layton, and died February 1, 1928, at Tremonton, Utah.
- 41 'DENNIS ELIAS ADAMS, born February 21, 1870, at Layton. Married Catherine Priscilla Harris March 30, 1890. Removed to Thatcher, Utah, where he became a counselor to the bishop of the Thatcher Ward. Was a member of the Bear River Stake Sunday School Board, being supervisor of the Parents' Department. Box Elder County Commissioner for six years. Vice-President of Rocky Mountain States Good Roads Association. Died August 15, 1916, at Thatcher, Utah.
- 42 'ELLA ROSE ADAMS, born October 29, 1871, at Layton. Married William A. Dawson December 12, 1895, in the Salt Lake Temple. He was highly esteemed and respected; died August 22, 1903. She has exhibited marked ability in the management of her business affairs, her home, and the rearing of her fatherless sons.
- 43 'JOSHUA ISAAC ADAMS, born March 9, 1874, at Layton. Married Elizabeth Bell Evans November 12, 1895, at Layton. She was born November 6, 1879, at Kaysville, Utah. He was a student at the Utah Agricultural College from 1896 to 1899. Taught school for seven years. Operated a retail and wholesale meat market in Layton from 1908

to 1925. Is the largest feeder of beef cattle at present in the Layton District.

- 44 \*RUFUS WILLIAM ADAMS, born January 18, 1877, at Layton. Married Elizabeth Dunn June 1, 1898, in the Salt Lake Temple. She was born April 13, 1879, at South Weber, Utah. He was a student at the Weber Stake Academy and the Utah Agricultural College from 1896 to 1901. Second counselor to the Layton Sunday School superintendent from 1908 to 1914. Member of the Davis County School Board from January 1, 1921, to January 1, 1927, when he was elected president of the board and still continues in that office.
- \*JOHN HYRUM ADAMS, born July 23, 1879; died.
- \*GEORGE WINFIELD ADAMS, born March 22, 1881, at Layton. Married Sarah J. Humphrey December 19, 1917, in the Salt Lake Temple. She was born May 23, 1887, at Salina, Utah. Received her education in the schools of New Mexico, Colorado; Colonial Juaraz, and Chihuahua, Mexico. Graduated from the University of Utah Normal School in 1906. Has been teaching in the Layton Public School since 1917. Secretary of the Layton Ward Relief Society, 1917-19. He was a student of the Utah Agricultural College, 1901-02.
- 45 \*JABEZ SAMUEL ADAMS, born April 16, 1884, at Layton. Married Alice Ellison June 1, 1911, in the Salt Lake Temple. She was born January 22, 1889, at Layton; attended the University of Utah, and has been an active worker in the ward organizations of the church. He filled a mission for the Church of Jesus Christ of Latter-day Saints in England from April 20, 1904, to August 31, 1906. Traveled 8,000 miles in Europe, visiting Belgium, Holland, Germany, Switzerland, Italy, Mediterranean Sea, and France. Sailed from Boston on S. S. Republic, and returned to the same port on the S. S. Arabic. President of Young Men's Mutual Improvement Association, 1907-10. Superintendent Layton Sunday School, 1920-25. Assistant superintendent of the Layton Sugar Factory.
- 46 \*CATHERINE MARIAH ADAMS, born January 31, 1887, at Layton. Married Laurence Ellison June

12, 1906, in the Salt Lake Temple. He was born April 27, 1879, at Layton. Is cashier of the First National Bank of Layton; mayor of the Town of Layton; member of the Stake Board of the North Davis Stake Young Men's Mutual Improvement Association. She has been a counselor to the president of the Young Ladies' Mutual Improvement Association of the North Davis Stake for a number of years.

## 6

Children of ELIAS (Elias) and Lettie May (Bennett) Adams; residence, Layton, Utah.

- 'CLAIR JOHN ADAMS, born February 21, 1904, at Layton, Utah.
- 47 'CLYDE BENNETT ADAMS, born July 3, 1905, at Layton, Utah. Married Ruth Harris April 26, 1928, in the Logan Temple. She was born April 2, 1910, at Layton, Utah. Graduated from Davis High School with class of 1928. Was member of the High School debating team; received a gold medal in her senior year for scholarship. Was school reporter. Graduated from the John R. Barnes Seminary with class of 1928. Organist for the Primary of the Layton Ward. He was a student of Davis High School for three years, 1922-1925. Was a member of the High School Orchestra. Received a medal at the Utah State Fair in 1923 for stock judging. Performed a mission for the Church of Jesus Christ of Latter-day Saints in the Eastern States, 1925-27. Labored in the Maine Conference with headquarters at Portland. Transferred in February of 1926 to the Ottawa Conference, Canadian Mission, with headquarters at Ottawa, Ontario, Canada.
- 48 'RUTH ELLEN ADAMS, born August 23, 1908, at Layton, Utah. Married Doyle H. Rampton September 12, 1927, in the Salt Lake Temple. He was born October 14, 1904, at Perry, Utah. She graduated from Davis High School May 16, 1927. Graduated from the John R. Barnes Seminary May, 1927. Student at the Utah Agricultural College,



1927-28. She has a gold nugget which was sent to her father in the early 60's from his brothers, Rufus and John, who were in the California gold fields.

## 7

Children of CAROLINE ADAMS (Elias) and George P. Stoddard; residence, Grace, Idaho.

- 49 'SARAH BELINDA STODDARD, born July 18, 1864, at Kaysville, Utah. Married Mark Green July 17, 1884, at Hooper, Utah. He was born September 14, 1850, at Staffordshire, England, and emigrated to the United States in 1866. Six weeks crossing the Atlantic Ocean. He died January 9, 1919, at Grace, Idaho. She died March 6, 1919, at Grace, Idaho.
- 50 'GEORGE STODDARD, born November 11, 1867, at Kaysville, Utah. Married (1) Harriet Emley Webster May 13, 1889. She died November 6, 1890. Married (2) Indamora Sullivan July 7, 1897. He died October 22, 1898, from the effects of typhoid-pneumonia, at Preston, Idaho.
- 51 'CAROLINE REBECCA STODDARD, born January 10, 1871, at Kaysville, Utah. Married James Green February 10, 1889, at Kaysville. Removed to Grace, Idaho, in May, 1896. They were among the early settlers in the Gentile Valley and assisted in reclaiming that now fertile district.
- 'MARY CATHERINE STODDARD, born November 4, 1873, at Kaysville, Utah; died April 8, 1893.
- 'DORATHA ANN STODDARD, born April 11, 1877, at Kaysville, Utah; died May 24, 1877.
- 52 'ELIAS ISRAEL STODDARD, born December 20, 1878, at Kaysville, Utah. Married Clara May Burton November 22, 1898, at Logan, Utah. She was born May 16, 1880, and died December 3, 1926, at Grace, Idaho. He died December 12, 1918, at Grace, Idaho.
- 'JOHN STODDARD, born January 11, 1882; died same day.
- 53 'ELIZABETH ELLEN STODDARD, born December 26, 1883, at Kaysville. Married Reuben G. Egbert February 1, 1905, in the Logan Temple. He was

born March 17, 1884, at Logan, Utah. Served as a missionary in Australia for the Church of Jesus Christ of Latter-day Saints from July 9, 1910, to April 6, 1912. Was conference president the latter part of his mission.

## 8

Children of JOSHUA (Elias) and Sarah (Criddle) Adams; residence, Layton, Utah.

- 54 'JOB ADAMS, born September 27, 1874, at Harrisville, Utah. Married Amanda Woolf December 16, 1895. He filled a mission for the Church of Jesus Christ of Latter-day Saints in the Southern States, laboring in North Carolina and Tennessee from March 16, 1899, until March 23, 1901.
- 55 'SARAH MATILDA ADAMS, born October 4, 1876, at Kaysville, Utah. Married Richard J. Smith October 15, 1898. He spent twenty-seven months in the British Mission, laboring in the southern part of England from 1905 until March, 1908. Died May 10, 1911.
- 56 'JOHN ADAMS, born October 7, 1878. Married Leuvenia M. Bishop January 23, 1907. He filled a mission for the Church of Jesus Christ of Latter-day Saints in the Southern States from August, 1901, to October, 1903, and a short-term mission to California during the winter of 1927-28. Engaged in ranching.
- 57 'MALINDA MAY ADAMS, born May 8, 1881, at Fairview, Idaho. Married Leo Mecham November 28, 1900. He was born April 6, 1879, at Spanish Fork, Utah.
- 58 'AMANDA SABRY ADAMS, born November 24, 1884, at Fairview, Idaho. Married Elijah Clark December 23, 1902. He performed a mission for the Church of Jesus Christ of Latter-day Saints in the Eastern States Mission from August, 1919, to August, 1921, laboring in New York, Maryland, and western Pennsylvania; president of the latter conference for fourteen months. Sunday School superintendent of the Wapello Ward, Blackfoot Stake, for four years. Second counselor to bishop of same

ward since 1926. She has taught in the Sunday School, Primary, and Relief Society organizations of her church. For having taught in the Kindergarten of the Sunday School for ten years she was awarded a gift in February of 1927 as a token of appreciation. Counselor to the president of the Primary of the Blackfoot Stake for five years. Has taken prominent part in home dramatics.

\*MARY ELIZABETH ADAMS, born November 11, 1887, at Fairview, Idaho. Accidentally swallowed carbolic acid and died in one hour on September 11, 1890.

59 \*LILLIE ALICE ADAMS, born October 5, 1889, at Fairview, Idaho. Married William Parley Howell April 8, 1909, at Salt Lake City, Utah. He was born at Clifton, Idaho, June 8, 1884. He is ward clerk of the Clifton Ward. She was appointed second counselor of the Mutual Improvement Association at Clifton June 25, 1911; first counselor, July 11, 1915, and president, September 10, 1922. Is Junior Class leader of the Mutual Improvement Association and teacher of the Sunday School.

\*CATHERINE OLIVE ADAMS, born January 23, 1893, at Fairview, Idaho. Married Thomas Shomaker October 18, 1911.

60 \*LAURA BELL ADAMS, born February 2, 1896, at Riverdale, Idaho. Married Henry Leo Lewis January 17, 1912.

61 \*EVA LOUISE ADAMS, born November 8, 1905, at Riverdale, Idaho. Married Ascel Payne September 8, 1921. He was born June 25, 1896, at Bloomington, Idaho. Is employed in the railroad yards at Ogden, Utah.

## 8

Children of JOSHUA (Elias) and Emma (Gilbert) Adams.

62 \*GEORGE GILBERT ADAMS, born August 30, 1887, at Barnbridge, Nebraska. Married Myrtle Chadwick in 1906 at Logan, Utah.

63 \*EDSEL H. ADAMS, born March 14, 1889, at Layton, Utah. Married Nessie Packer, October 8, 1914.

She was born December 21, 1893, at Riverdale, Idaho. He served as a missionary for the Church of Jesus Christ of Latter-day Saints in the British mission from 1911 to 1913.

- 64 \*IVAN SELVESTER ADAMS, born February 27, 1891, at Preston, Idaho. Married Lucy Ann Kirby March 19, 1913, in the Logan Temple.
- 65 \*EDITH PRISCILLA ADAMS, born October 27, 1893, at Whitney, Idaho. Married Reuben Henry Fuller April 17, 1911. He was born November 5, 1889, at Lewiston, Utah.

## 9

Children of MALINDA JANE ADAMS (Elias) and John W. Burton; residence, Kaysville, Utah.

- \*MALINDA JANE BURTON, born November 11, 1879; died November 13, 1879.
- 66 \*MELZINA A. BURTON, born October 20, 1880, at Kaysville, Utah. Married William E. Bennett January 17, 1906, in the Salt Lake Temple. He was born June 17, 1883, at Kaysville, Utah. Died May 2, 1919, at Kaysville from Spanish influenza. She has taught in the Sunday School, Primary, and Relief Society organizations.
- 67 \*NETTIA BELINDA BURTON, born March 17, 1883, at Kaysville, Utah. Married Frank Louis Whitesides January 13, 1904, in the Salt Lake Temple. He was born January 24, 1882. She was treasurer of the Layton Ward Relief Society from March 1, 1916, until December 11, 1921; second counselor from December 11, 1921, until September 14, 1924; president since September 14, 1924. President of Young Ladies' Mutual Improvement Association of the Layton Ward from 1913 to 1917.
- 68 \*LAURA BURTON, born May 29, 1885, at Kaysville, Utah. Married Joseph A. Egbert November 25, 1903, in the Salt Lake Temple. He was born November 30, 1881. Served as a missionary in the Eastern States for the Church of Jesus Christ of Latter-day Saints. Died December 23, 1925, following a major operation at the Dee Hospital, Ogden, Utah. She has been a teacher in the Sun-

day School; president of Young Ladies' Mutual Improvement Association and Primary.

- 69 'JOHN WILLIAM BURTON, born November 14, 1887, at Kaysville, Utah. Married Emily Pearl Ware March 10, 1909, in the Salt Lake Temple. She was born September 28, 1888, at Layton, Utah. He served as a missionary for the Church of Jesus Christ of Latter-day Saints in England, laboring in the Leeds Conference. Toured France, Holland, Germany, and Belgium. Sailed from St. Johns, Newfoundland, Canada, December 6, 1911, on the steamship Corsican and returned January 27, 1914, on the Celtic, arriving at New York City. He is district manager for the Utah Power and Light Company in Davis County, Utah.
- 70 'ELIZABETH CATHERINE BURTON, born March 19, 1890, at Kaysville, Utah. Married Adolphus E. Christensen March 19, 1914, in the Salt Lake Temple. She was a student at the Latter-day Saints University, Salt Lake City. He is a contractor and civil engineer.
- 71 'MALINDA BURTON, born August 19, 1892, at Kaysville, Utah. Married Robert E. Green November 7, 1917, in the Salt Lake Temple. She was a student at the Latter-day Saints University, Salt Lake City. Has taught in the Sunday School and Relief Society and is first counselor in the Primary of the West Layton Ward. He served in the U. S. Infantry for four months during the war with Germany; was stationed at Camp Lewis, Washington. Honorably discharged December 26, 1918.
- 72 'ROBERT ELIAS BURTON, born May 2, 1897, at Kaysville, Utah. Married Hazel Levern Lythgoe September 6, 1915. She was born October 13, 1895. He is a foreman for the Layton Sugar Company.

## 10

Children of HYRUM (Elias) and Rose (Higgs) Adams; residence, Layton, Utah.

- 73 'HYRUM RUFUS ADAMS, born November 30, 1877, at Layton, Utah. Married (1) Seviah Elzina Eg-

bert March 13, 1900, at Granite, Utah. She was born December 19, 1881; died March 29, 1912, at Grace, Idaho. Married (2) Winnifred Reva Beckstead November 21, 1917, at Logan, Utah. He was a student at the Utah Agricultural College, 1896. Removed from Layton to Gentile Valley, Idaho, April, 1900, where he homesteaded and later assisted in the construction of The Last Chance Canal, which redeemed the valley from its arid condition.

- 'ELIZA SELECTA ADAMS, born October 4, 1879, at Layton, Utah; died December 19, 1879.
- 74 'ELIAS ANDREW ADAMS, born June 27, 1881, at Layton, Utah. Married Annie Laura Green February 27, 1907, at Layton, Utah. Removed to Grace, Idaho, in 1909, where he has since acquired much valuable farm property. Owns and operates a steam-driven threshing machine. Assisted in establishing a splendid rural school system at Grace; was counselor to the superintendent of the Sunday School in the Grace Ward. Is an industrious and progressive citizen. She has been an officer in the Grace Primary organization for 12 years.
- 'ALMA JOHN ADAMS, born December 7, 1883, at Layton, Utah; died March 20, 1884.
- 'LOTTIE ROSE ADAMS, born March 20, 1885, at Layton, Utah; died December 3, 1885.
- 'EMERY DAVID ADAMS, born March 28, 1887. at Layton, Utah; died May 31, 1887.

## 10

Children of HYRUM (Elias) and Annie L. (Penrod) Adams; residence, Layton, Utah.

- 75 'DELBERT HYRUM ADAMS, born October 21, 1890, at Layton, Utah. Married Sarah Ruth Kershaw March 17, 1914, at Logan, Utah. She was born August 17, 1889, at Layton. Officer in the Primary organization of the West Layton Ward. Was a member of the first board of directors of the Ladies' Auxiliary of the Utah Woolgrowers' As-



Rufus Adams.  
(See Page 146.)







CAPTAIN FRANK D. ADAMS  
Layton, Utah.  
Author of "ELIAS ADAMS THE PIONEER"



sociation. He attended the Utah Agricultural College at Logan and the Latter-day Saints University at Salt Lake City. Has been engaged in the sheep industry since 1909 and now owns much of the spring and summer range upon which they graze. Director of the Utah Woolgrowers' Association and a member of the Utah Woolgrowers' Legislative Committee. Received grand champion prize for fat lambs at the Inter-Mountain Livestock Show held at Salt Lake City, Utah, in January, 1927. Is keenly interested in the hunting of wild game and has undertaken many hunting expeditions into remote mountain recesses, being rewarded with many fine specimens, which have been mounted and placed in his home.

- 76 \*FRANK DAVID ADAMS, born October 24, 1893, at Layton, Utah. Married Leona Layton June 16, 1920, in the Salt Lake Temple. She was born November 29, 1893, at Layton, Utah. Attended the Latter-day Saints University at Salt Lake City. Bee keeper, class leader and counselor in the Young Ladies' Mutual Improvement Association of the West Layton Ward; organist and teacher in the Primary, and teacher in the Sunday School. In the Layton Ward she has taught in the Sunday School, Mutual, and Religion Class. Served as a missionary for the Church of Jesus Christ of Latter-day Saints in the California Mission from April 14, 1918, to February 7, 1920, laboring in Oakland, Berkeley, and Sacramento, California.

He graduated from the Ogden High School at Ogden, Utah; member of football team. Attended the Utah Agricultural College at Logan. Served as a missionary for the Church of Jesus Christ of Latter-day Saints in the Eastern States Mission from February 9, 1915, to May 20, 1917, laboring in the Maryland Conference with headquarters at Baltimore, Maryland. Was conference president the last six months of his mission. It was while searching through the many volumes on Adams genealogy in the Congressional Library at Washington, D. C., in 1916 for information concerning his own ances-

tors that this brief history and record was conceived. During his mission he traveled 17,700 miles and visited 31 States. Upon returning to his home at Layton, Utah, he became interested in the United States Army Air Service, as war had been declared against Germany. Enlisted November 6, 1917, at San Francisco, California, as a first class private in the U. S. Army. Graduated May 4, 1918, from the U. S. School of Military Aeronautics at University of California, Berkeley, California. Received flying instruction at Rockwell Field, San Diego, California; upon completing the course for Flying Cadets he was rated as a junior airplane pilot and commissioned as a second lieutenant in the United States Army July 13, 1918. Assigned to Bombing School for airplane pilots at Ellington Field, Houston, Texas, where he was honorably discharged January 3, 1919. Proceeded to New Orleans, Louisiana, where he took passage on a steamship for Havana, Cuba; from there he sailed on to Panama, through the Panama Canal, and then to Puntarenas, Costa Rica; Corinto, Nicaragua; Amapalla, Honduras; La Libertad, San Salvador; San Jose de Guatemala; Salina Cruz, Mexico, and San Francisco, California, where the sea voyage of 6,100 miles terminated.

Commissioned as second lieutenant, Aviation Section (flying status), Officers' Reserve Corps of the Army of the United States, February 14, 1920. Promoted to the rank of a first lieutenant May 19, 1922, and captain in the Air Corps of the Army of the United States January 2, 1929. On May 25, 1929, he left Salt Lake City, Utah, in one of the five army airplanes which flew to Casper, Wyoming, and return. They followed the route taken by the pioneers. It took four and one-half hours of flying time to travel over the same mountainous district of approximately five hundred miles which required fifty-four days for the first company of pioneers in 1847. He holds a certificate for an aviator pilot in the Federation Aeronautique Internationale Aero Club of America. Is qualified as an expert with the U. S. Army .45

Automatic Colt. Was counselor in the superintendency of the Layton Sunday School from 1923 to 1926. Member of the Sunday School Stake Board of the North Davis Stake for the past three years. Is vice-president of The Sanitary Market of Layton. Author of "Elias Adams, The Pioneer."

77. <sup>77</sup>BIRD BELINDA ADAMS, born May 25, 1896, at Layton, Utah. Student at Davis High School. Married Harold C. Layton July 30, 1912, in the Salt Lake Temple. He was born August 19, 1895, at Layton. Student of the Latter-day Saints University, Salt Lake City. Is member of the Layton Town Board.
78. <sup>78</sup>CLAY QUINCY ADAMS, born April 10, 1901, at Layton, Utah. Married Norma Gladys Layton September 10, 1926, at Salt Lake City, Utah. She was born September 29, 1901, at Layton. He graduated from Davis High School in 1920. Student at the Utah Agricultural College at Logan; played on college baseball team, winning his block "A." Leased an interest in his father's sheep for three years. Is now a member of the Sanitary Market Corporation, operating at Layton and Clearfield, Utah. She graduated from Davis High School in 1920 and from the University of Utah Normal School in 1923. Taught school at Clearfield, Kaysville, and Farmington, Utah.
- <sup>79</sup>ANNIE BLANCHE ADAMS, born October 16, 1903, at Layton, Utah. Graduated from Davis High School, 1921, and from Weber Normal College, Ogden, Utah, 1922. Has taught school at Clinton and Layton, Utah. Has taught in the Layton Ward Sunday School and Mutual. Has appeared in home dramatics on several occasions.
- <sup>80</sup>BLAINE WILLIAM ADAMS, born November 29, 1907, at Layton, Utah. Student at Davis High School. Has appeared in home dramatics upon several occasions.
- <sup>81</sup>BESSIE AMANDA ADAMS, born April 28, 1911, at Layton, Utah. Student at Davis High School. Married Sherman Layton April 7, 1928, at Preston, Idaho. He was born June 21, 1910, at Layton, Utah. Attended Davis High School.

"BONNIE CATHERINE ADAMS, born April 10, 1915, at Layton, Utah. Now attending Davis High School. Student of the violin.

## 11

Children of JOHN ELIAS (John Quincy-Elias) and Lillie (Miller) Adams; residence, Los Angeles, California.

'LILLIE ELLEN ADAMS, born March 23, 1895, at Hawthorne, Nevada. Graduated from Notre Dame College, San Jose, California.

'ETTA LYDIA ADAMS, born October 9, 1897, at Hawthorne, Nevada. Graduate of Notre Dame College, San Jose, California. Married Walter Calvert Fertig in 1922, at Los Angeles, California. Upon the declaration of war with Germany, he enlisted in the 27th Provisional Field Signal Battalion at Los Angeles. Transferred to the Air Service. Graduated from the U. S. School of Military Aeronautics at the University of Texas at Austin in October, 1917. Ordered to Ford Wood, New York, and sailed for France from Hoboken, New Jersey, with the 13th Aviation Detachment, arriving in France November, 1917, for service with the French Army Air Service as a pilot. Commissioned first lieutenant. Flew bombing and observation airplanes for both French and British. Crashed at La Chappelle, France, in summer of 1918. Was in Base Hospital No. 27 at Tours, France. After recovering, he was taken off active flying and assigned to staff duty. Returned to the United States in February, 1919, and honorably discharged at Garden City, New York.

## 12

Child of WILLIAM RUFUS (John Quincy-Elias) and Katie (Laverene) Adams. Residence, Genoa, Douglas County, Nevada.

'RUFUS WILLIAM ADAMS, born March 28, 1914, Genoa, Nevada.

Children of MARY ADAMS SHEPARD (Anna Maria-Elias) and Daniel McClane. Residence, Fairfield, California.

- 79 <sup>1</sup>IDA JOSEPHINE McCLANE, born September 2, 1875, at Willow Creek, Lassen County, California. Married Daniel T. Ambrose October 23, 1892, at Hayden Hill, Lassen County, California. He was born March 1, 1853, in Limrick County, Ireland. Rancher and stockman in California. Retired 1906. Died from paralytic stroke September 10, 1916.
- <sup>2</sup>NEAL McCLANE, born November 22, 1877, at Cow Creek, Shasta County, California; died 1879.
- 80 <sup>3</sup>GEORGE J. McCLANE, born November 22, 1879, at Furnaceville, Shasta County, California. Married Pearl Simmons. She was born December 29, 1886, at Heptner, Oregon.
- <sup>4</sup>CLARA MAY McCLANE, born November, 1891, Hayden Hill, Lassen County, California. Died.
- <sup>5</sup>MORRIS McCLANE, born June 5, 1883, at Hayden Hill, Lassen County, California. Residence, Burlingame, California.
- <sup>6</sup>DANNIE McCLANE, born November 2, 1886; died 1904.
- <sup>7</sup>KATTIE McCLANE, born November 29, 1888.
- 81 <sup>8</sup>LENA FRANCIS McCLANE, born February, 1890. Married Frank John Chace May 29, 1909.
- 82 <sup>9</sup>MARY ETHEL McCLANE, born April 18, 1892, in Lassen County, California. Married (1) Mr. Hunt February 14, 1910. Married (2) Lester Foster April 16, 1920.
- 83 <sup>10</sup>ELLA McCLANE, born October 9, 1894, at Harbert Place, Lassen County, California. Married Everett Pemberton in 1916 at Fairfield, California.
- <sup>11</sup>EMMA McCLANE, born December 18, 1897, at Hayden Hill, Lassen County, California. Married Charles Abell. Residence, 3840 14th Avenue, Sacramento, California.

Children of BELINDA AURILLA SHEPARD (Anna Maria-Elias) and John Wm. Arnett. Residence, Hayden Hill, Lassen County, California.

- 84 'ANDREW WILBURN ARNETT, born February 7, 1876, at Hayden Hill, Lassen County, California. Married Agnes McCoy Heany, May 6, 1906, at Susanville, California.
- 85 'ANNIE LAURIE ARNETT, born January 16, 1878, at Willow Creek, Lassen County, California. Married Frank Wilson McCombs, March 29, 1898, at Hayden Hill, Lassen County, California. He was born March 17, 1866, at Napa City, California. He was a mining engineer, retiring later on a ranch near Seattle, Washington.
- 86 'GUY MONROE ARNETT, born April 4, 1889, at Marysville, California. Married Blossom Myrtie Crooks, May 29, 1909, at Marysville, California. He was killed October 9, 1924, in the Brush Hill Mine, Hayden Hill, California. While retimbering a shaft, the platform upon which he was standing gave way, and he fell with the wreckage 200 feet to the bottom of the shaft. Death was instantaneous. He was buried at Adin, Modoc County, California.
- 87 'ELBERT RAY ARNETT, born August 16, 1893, at Willow Creek, Lassen County, California. Married Mary Elizabeth McGarva, November 12, 1926, at Carson City, Nevada.

Children of GEORGE P. (George W.-Elias) and Anna Eliza (Forbes) Adams. Residence, Layton, Utah.

- 88 'MARY HANNAH ADAMS, born October 19, 1877, at Layton, Utah. Married Jonathan S. O'Brien, February 8, 1899, in the Salt Lake Temple. He was born June 18, 1877, at Layton, and died March 15, 1928, at Layton, Utah.
- 89 'GEORGE HENRY ADAMS, born March 28, 1879, Layton, Utah. Married Mary Ann Green February 19, 1902, in the Salt Lake Temple. She was born



- December 27, 1883, at Kaysville, Utah. He attended the Utah Agricultural College at Logan, Utah. Carpenter, architect and farmer.
- 90 <sup>3</sup>ARCHIE HOWARD ADAMS, born December 20, 1880, at Layton, Utah. Married Cora Alice Whitesides December 15, 1904, in the Logan Temple. She was born August 4, 1886, at Layton. He is a farmer; buyer of livestock for packing plants.
- 91 <sup>4</sup>ELIZA HULDA ADAMS, born August 26, 1883, at Layton, Utah. Married George L. Talbot, April 16, 1903, in the Salt Lake Temple. He was born February 27, 1878, at Layton, Utah. Farmer; president of Layton National Farm Loan Association.
- 92 <sup>5</sup>OLIVE HARRIET ADAMS, born October 2, 1885, at Layton, Utah. Married Mark Pratt Whitesides December 12, 1906, in the Salt Lake Temple. She was counselor to the president of the Primary organization of the Layton Ward. He is a farmer and counselor to the Bishop of the Layton Ward.
- 93 <sup>6</sup>VINA HILARY ADAMS, born July 14, 1888, at Layton, Utah. Married George Shirley Heywood, December 15, 1908, in the Salt Lake Temple. He was born March 8, 1887, in Bethel, Maine. Is a cabinet-maker and carpenter.
- 94 <sup>7</sup>LOUIE HAZEL ADAMS, born February 8, 1890, at Layton, Utah. Married John Morris Whitesides November 15, 1911, in the Salt Lake Temple. He was born March 17, 1888, at Layton, Utah.
- 95 <sup>8</sup>DANIEL HAYS ADAMS, born November 5, 1892, at Layton, Utah. Married Mary Frazier December 19, 1917, in the Salt Lake Temple. She was born June 1, 1897. Is counselor to the president of the Layton Primary Association. He played a cornet in the "Adams Orchestra" for several years. Is engaged in farming and the buying and selling of livestock.
- 96 <sup>9</sup>SALOME HELEN ADAMS, born December 20, 1894, at Layton, Utah. Married William F. King, February 23, 1915, at Ogden, Utah. He was born October 30, 1895, at Kaysville, Utah.
- <sup>10</sup>RACHEL HELENA ADAMS, born March 23, 1897, at Layton, Utah. Died January 6, 1902, as a result of diphtheria.

Children of MARGARET MALINDA ADAMS (George W.-Elias) and Henry Hudson. Residence, Ogden, Utah.

- 97 'RUFUS HENRY HUDSON, born April 14, 1880, at Layton, Utah. Married Lula Guthrie April 16, 1902. She was born June 17, 1881, at Charleston, West Virginia. He is engaged in farming.
- 98 'BERTHA ANN HUDSON, born March 1, 1882, at Layton, Utah. Married Alonzo Bullock February 8, 1904. He was born March 13, 1881, at Plain City, Utah. Is foreman on a construction crew for the Union Pacific Railroad.
- 99 'IRBY JOHN HUDSON, born March 27, 1884, at Layton, Utah. Married Clara May Love February 1, 1909, at Ogden, Utah. She was born December 19, 1886, at Clinton, Utah. He is farming at Layton.
- 100 'ELVA JANE HUDSON, born July 27, 1886, at Layton, Utah. Married Frank P. Bennett December 18, 1907, at Farmington, Utah. He was born June 3, 1887, at Kaysville, Utah. He is a farmer and dairyman.
- 101 'DELRETTA ALICE HUDSON, born February 27, 1888, at Layton, Utah. Married Earl Cook November 9, 1910, in the Salt Lake Temple. He is engaged in farming in southern Idaho.
- 'MARGARET MALINDA HUDSON, born July 15, 1892, at Layton, Utah. Died.
- 102 'MARVEL SUSANNAH HUDSON, born August 25, 1893, at Layton, Utah. Married Howard Charles Hocking June 26, 1920, at Pocatello, Idaho. He was born January 1, 1891, at LaSalle, Illinois. He is an automobile mechanic at Ogden, Utah.
- 103 'GEORGE WASHINGTON HUDSON, born February 25, 1896, at Layton, Utah. Married Thelma May Simpson September 12, 1917, at Salt Lake City, Utah. She was born September 23, 1899, at Hooper, Utah. He enlisted in the U. S. Army June 15, 1918, at Farmington, Utah. Trained at the University of Utah for three weeks and qualified as a wireless operator. Ordered to Fort Leavenworth, Kansas, and assigned to 314 Motor Transportation Company, 15th Division at Camp

Logan, near Houston, Texas. Honorably discharged at Camp Logan March 10, 1919.

<sup>9</sup>WARREN ADAMS HUDSON, born April 18, 1901, at Layton, Utah; died December 25, 1902.

<sup>10</sup>FALLAS JAMES HUDSON, born February 28, 1903, at Layton, Utah; died August 15, 1903.

## 17

Children of RUFUS (George W.-Elias) and Sarah A. (Hill) Adams. Residence, Layton, Utah.

<sup>1</sup>ADELBERT RUFUS ADAMS, born May 31, 1883, at Layton, Utah; died June 26, 1884.

<sup>2</sup>ETHEL ANETTIE ADAMS, born October 12, 1885, at Layton, Utah. Married Elijah G. King June 1, 1910, in the Salt Lake Temple. He was born November 30, 1880, at Kaysville, Utah. Is a graduate of the University of Utah. Has been principal of the Public School at Layton for twenty-two years, which has an enrollment of 500 students. Instructed at Davis High School for three years; Superintendent of the Layton Sunday School. She attended the Latter-day Saints University at Salt Lake City, Utah. Has been president of The Young Ladies' Mutual Improvement Association of the Layton Ward for six years. Is employed by Adams and Sons, General Merchants, Layton.

104 <sup>3</sup>CHLOE VILATE ADAMS, born March 27, 1887, at Layton, Utah. Teacher in the Primary Association of the Layton Ward. Married Wilford E. Wiggill April 27, 1910, in the Salt Lake Temple. He attended the Latter-day Saints University at Salt Lake City. Manager of the Woods Cross Canning plant at Layton.

105 <sup>4</sup>ALTA LOUISE ADAMS, born May 11, 1890, at Layton, Utah. Attended the Latter-day Saints University at Salt Lake City, Utah. Married Wallace Cowley May 14, 1909. They moved to Alberta, Canada to make their home, but later returned to Layton, Utah. He was Superintendent of the Cache Valley Sugar Company at Cornish, Utah. and held the same position later with the Pioneer

Sugar Company at Hooper, Utah. Is now manager of the "Kowley Drug" at Layton.

- 106 'MELVIN MARION ADAMS, born March 27, 1892, at Layton, Utah. Married Vera Bonnemort, March 29, 1916, in the Salt Lake Temple. He played baseball a number of seasons for Layton. Is engaged in farming and feeding beef cattle.

'JENNESS LAVERN ADAMS, born September 4, 1895, at Layton, Utah; died January 30, 1902.

- 107 'SPENCER DEWEY ADAMS, born June 21, 1898, at Layton, Utah. Married Bertha Gladys Boylin



Spencer D. Adams

September 29, 1920, in the Salt Lake Temple. He graduated from Davis High School and attended the University of Utah at Salt Lake City. Was a member of the baseball, basketball and football teams at high school and played on the University baseball team. Enlisted in the U. S. Army during the World War, September, 1918, and trained at the University of Utah, where he was honorably discharged December 5, 1918. Has had unusual success in athletics, excelling in baseball. Is the first man from Utah to be selected to play on the Big League teams. Was a member of the Seattle team, 1922; Pittsburgh Pirates, 1923; Oakland, 1924; Washington Senators, 1925; New York Yankees, 1926; St. Louis Browns, 1927; Milwaukee, 1928, and Nashville, 1929. Played on

two championship teams, Washington and New York, when they won the world's championship.

Children of ELIAS (George W.-Elias) and Hannah M. (Fanning Adams. ) Residence, Layton, Utah.

- 'WILLIAM ELIAS ADAMS, born October 9, 1887, at Layton, Utah; died September 13, 1888.
- 108 'MARY HAZEL ADAMS, born October 25, 1890, at Layton, Utah. Married John Earl Morgan November 25, 1914, in the Salt Lake Temple. He served as a missionary for the Church of Jesus Christ of Latter-day Saints in the Northwestern States from November 3, 1911, until December 22, 1913.
- 109 'CORA IRENE ADAMS, born December 9, 1891, at Layton, Utah. Married Hugh Love July 30, 1912, at Farmington, Utah. He is in the employ of the Woods Cross Canning Company at Layton.
- 110 'MERLIN WRIGHT ADAMS, born April 30, 1892, at Layton, Utah. Married Vera Alice Morgan September 18, 1911, at Layton. She is a teacher in the Primary organization of the Layton Ward. He is engaged in farming and dairying.
- 111 'NELLIE PEARL ADAMS, born December 9, 1893, at Layton, Utah. Married David H. Sanders February 23, 1915, at Ogden, Utah.
- 112 'EDGAR FANNING ADAMS, born November 8, 1895, at Layton, Utah. Married Mabel Ella Knighton December 19, 1916, in the Salt Lake Temple. She was born January 19, 1899.
- 'WILFORD THOMAS ADAMS, born September 20, 1898, at Layton, Utah. Married Hazel B. Hill December 6, 1928, at Brigham City, Utah. She was born May 29, 1902 at Garland, Utah.
- 113 'JOSEPH REUBEN ADAMS, born April 18, 1901, at Layton, Utah. Married Lillian Rosa Scoffield July 25, 1924. She was born March 19, 1904, at Layton. He is in the employ of the Utah Power and Light Company at Layton.
- 'JOHN VERNON ADAMS, born May 2, 1903, at Layton, Utah.
- 114 'LEON HANNAH ADAMS, born February 8, 1905, at Layton, Utah. Married Leonard Stott, June 18, 1924, at Fillmore, Utah. He was born June 12, 1896, at Meadow, Utah.

## 19

Children of JOHN EDMOND (George W.-Elias) and Margaret (Wiggill) Adams. Residence. Kimball, Alberta, Canada.

- 'JOHN LEONARD ADAMS, born November 18, 1888, at Kaysville, Utah; died September 4, 1897.
- \*PRISCILLA RUTH ADAMS, born January 5, 1890, Kaysville, Utah. Married Ira Charles Parke, August 12, 1912.
- 'ANMER CARL ADAMS, born March 4, 1892, at Kaysville, Utah. He served as a missionary for the Church of Jesus Christ of Latter-day Saints in the Southern States. Married Alice Woolf September 4, 1912.
- \*NORA FRANCES ADAMS, born January 7, 1895, at Kaysville, Utah. Married George A. Kelly October 10, 1912.
- \*MARY ALICE ADAMS, born April 16, 1897. Married Thomas J. Davis November 23, 1915.
- \*VERNA OLIVE ADAMS, born October 18, 1898, at Aetna, Alberta, Canada. Married Nehpi Wheeler.
- 'ALFRED W. ADAMS, born February 26, 1900, at Aetna, Alberta, Canada. Died.
- \*JENNIE CATHERINE ADAMS, born March 19, 1902, at Kimball, Alberta, Canada.
- \*MYRTLE ADELAIDE ADAMS, born March 30, 1906, at Kimball, Alberta, Canada.
- 'LENNIE ELIZA ADAMS, born September 3, 1908, at Kimball, Alberta, Canada.

## 20

Children of MARION FIFTH (George W.-Elias) and Louisa (Hill) Adams. Residence, Layton, Utah.

- 115 'GOLDEN MARION ADAMS, born March 10, 1896, at Layton, Utah. Married LaVerde Evans June 16, 1920, in the Salt Lake Temple. She was born September 12, 1897, at Lehi, Utah. Graduated from the Lehi High School, 1916. Served as a missionary for the Church of Jesus Christ of Latter-day Saints in the Eastern States Mission from April, 1917, until April, 1919; laboring in New Haven,

Massachusetts, and West Pennsylvania Conferences. Was First Counselor in Layton Relief Society organization, and is now serving on the North Davis Stake Board for the same auxiliary. He graduated from the Ogden High School at Ogden, Utah, with the class of 1914, following which he attended the University of Utah at Salt Lake City for two years. Served as a missionary for the Church of Jesus Christ of Latter-day Saints in the Eastern States Mission, from October, 1916, until June, 1919. President of the West Pennsylvania Conference, with headquarters at Pittsburg, during the latter part of his mission. Upon his return home he again took up his studies at the University. Played baseball for three years on the high school team and also for a similar period on the University team. Has played professional baseball for Layton, Tremonton, Logan, Provo and Magna, Utah. Taught in the public school at Layton from 1921 until 1924, and has been principal of the West Point and Clearfield school since the latter date.

116 \*ELGIE LOUISA ADAMS, born March 1, 1898, at Layton, Utah. Married Ralph Rampton May 29, 1917, in the Salt Lake Temple. He was born October 18, 1896, at Salt Lake City, Utah. Graduated from Bountiful High School, and attended the L. D. S. Business College and University of Utah at Salt Lake City. Enlisted in the U. S. Army September 3, 1918, during the War with Germany. Trained at Camp Kearney, California, where he was honorably discharged January 6, 1919. He directed the drama "RESCUE," composed of characters from North Davis Stake, which won the Church championship in 1927. She graduated from Ogden High School, Ogden, Utah, in 1917, attended the University of Utah. Was secretary of the Layton Ward Primary, and then chorister for three years.

\*DIAMOND RUFUS ADAMS, born August 20, 1902, at Layton, Utah. Graduated from Ogden High School, Ogden, Utah, with class of 1921. Served as a missionary for the Church of Jesus Christ of Latter-day Saints in the Eastern States Mission,

laboring in the Albany, New York, Conference from March, 1922, until July, 1924. Attended the University of Utah at Salt Lake City. Has played leading parts in home dramatics since 1925; was a member of the cast which won the Church championship in dramatics in 1927.

## 21

Children of ANDY W. (George W.-Elias) and Harriet Ellen (Forbes) Adams. Residence, Layton, Utah.

- 117 'HAZEN FORBES ADAMS, born November 14, 1894, at Layton, Utah. Married Silvia Elizeabeath Flint March 6, 1918, in the Salt Lake Temple. He attended the Utah Agricultural College at Logan. Was violinist in the "Adams Orchestra." Is engineer for a steam threshing machine company.
- 118 'ZILLA FRANCES ADAMS, born December 25, 1896, at Layton, Utah. Married Lawrence Holt Sessions October 15, 1919, in the Salt Lake Temple. He was born March 5, 1898, at Bountiful, Utah. She played the piano as a member of the "Adams Orchestra."
- 119 'VIDA ELLEN ADAMS, born September 13, 1898, at Layton, Utah. Attended Davis High School at Kaysville, Utah. Married Hollis W. Roueche June 4, 1923, in the Salt Lake Temple.

## 22

Children of CATHERINE SUSHANAH ADAMS (George W.-Elias) and John A. Whitesides; residence, Burley, Idaho.

- 120 'RAMONA ADAMS WHITESIDES, born December 2, 1894, at Layton, Utah. Attended Ogden High School at Ogden, Utah. Married George W. Hill October 22, 1912. He was born May 2, 1894, at South Weber, Utah. He is engaged in ranching and stock raising.
- 121 'ZONA ALICE WHITESIDES, born September 28, 1896, at Layton, Utah. Married John L. Mills August 29, 1918, at Pocatello, Idaho. She graduated from the Burley High School at Burley, Idaho,



and from the Albion Idaho State Normal. Taught in the public school at View, Idaho.

- 'LOUETTA ANN WHITESIDES, born February 21, 1899, at Layton, Utah.
- 122 'JOHN MARION WHITESIDES, born September 20, 1900, at Layton, Utah. Attended Burley High School at Burley, Idaho. Married Alice Chloe Barlow June 17, 1920, at Burley, Idaho.
- 123 'GEORGE LEWIS WHITESIDES, born August 10, 1903, at Layton, Utah. Attended Burley High School at Burley, Idaho. Married Boneta Nancy Asterhout October 19, 1925, at Burley.
- 'VANCE W. WHITESIDES, born November 7, 1905, at Layton, Utah. Graduated from Burley High School at Burley, Idaho, in 1924. Graduated from Albion State Normal College at Albion, Idaho, with the class of 1927. Is principal of the school at Endicot, Washington.
- 'MYRL ALMIRA WHITESIDES, born June 15, 1908, at Layton, Utah. Graduated from Burley High School at Burley, Idaho, with class of 1926.
- 'REED WILSON WHITESIDES, born December 4, 1911, at Layton, Utah. Is attending Burley High School at Burley, Idaho.
- 'CATHERINE S. WHITESIDES, born March 16, 1913, at Layton, Utah.

## 23

Children of MARY ALICE ADAMS (George W.-Elias) and William F. Whitesides; residence, Layton, Utah.

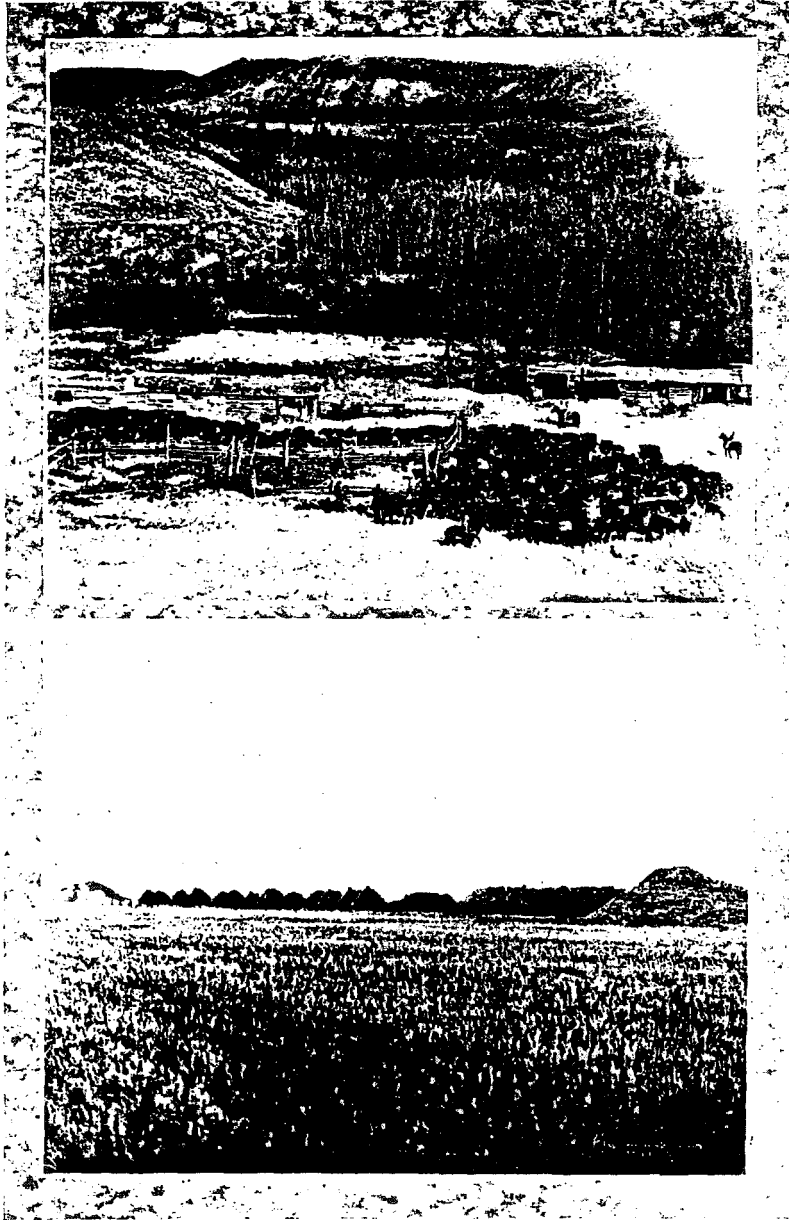
- 124 'CARL JAMES WHITESIDES, born April 5, 1899, at Layton, Utah. Married Leah Ione Cunningham June 2, 1920. She was born February 23, 1903, at American Fork, Utah. He is a brick mason.
- 125 'WILFORD ADAMS WHITESIDES, born June 25, 1902, at Layton, Utah. Married Mareta Harroit Morgan October 15, 1922. She was born October 15, 1904, at Layton. She is teaching in the Primary of the Layton Ward.
- 126 'FERRIS UTE WHITESIDES, born August 19, 1904, at Layton, Utah. Married Alice Mae Stewart December 1, 1926. She was born October

- 7, 1906. He is associated with Whitesides & Whitesides Plumbing.
- 127 \*ZULON EDMOND WHITESIDES, born October 13, 1906, at Layton, Utah. Married Emma Mae Carver August 25, 1926. She was born October 19, 1905. He is a mechanic and carpenter.
- \*MAINE A. WHITESIDES, born September 22, 1908. Attended Davis High School at Kaysville, Utah.
- \*ETHEL ANN WHITESIDES, born September 20, 1910, at Layton, Utah. Married Joseph Dunn Adams April 10, 1929, in the Salt Lake Temple. He was born May 19, 1909, at Layton. Both attended Davis High School at Kaysville, Utah.
- \*JOE EDWARD WHITESIDES, born October 11, 1913, at Layton, Utah. Is attending Davis High School.
- \*ALICE WHITESIDES, born March 21, 1915, at Layton, Utah.
- \*MARY IDALE WHITESIDES, born November 6, 1918. (Twin.)
- \*WILLIAM WALDO WHITESIDES, born November 6, 1918, at Layton, Utah. (Twin.)

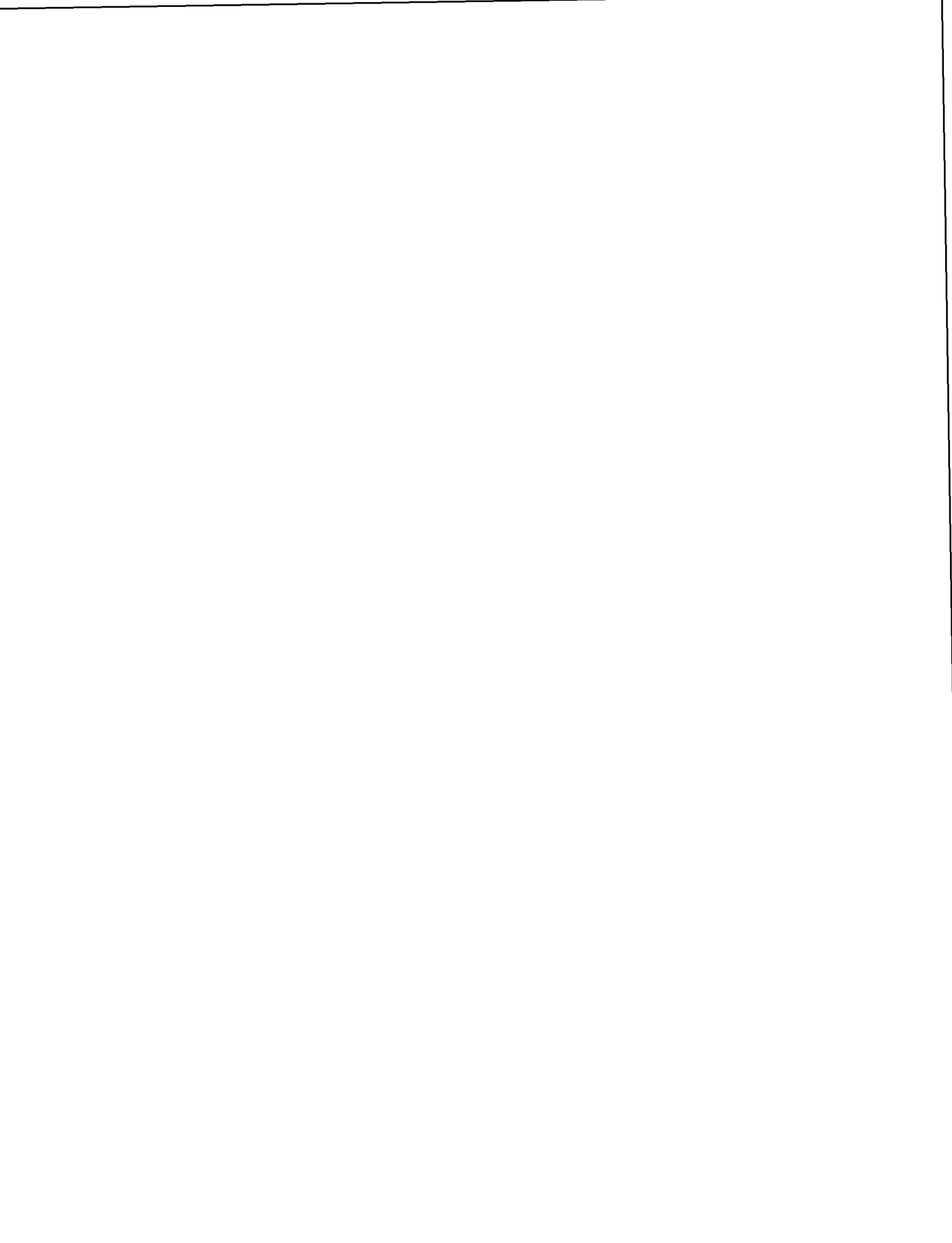
## 24

Children of LIZETTA ANN ADAMS (George W.-Elias) and Horace Heber Carlos; residence, Burley, Idaho.

- \*LLOYD HEBER CARLOS, born August 25, 1900, at Layton, Utah.
- \*MILTON ADAMS CARLOS, born March 14, 1902, at Layton, Utah.
- 128 \*DIAMOND GEORGE CARLOS, born July 21, 1904, at Layton, Utah. Married Erma Elvira Lewis November 17, 1923, at Salt Lake City, Utah. She was born March 19, 1906, at McCammon, Idaho. He attended Burley High School, Burley, Idaho. Is employed by the Utah Copper Company at Bingham, Utah.
- \*ARVEL ELIAS CARLOS, born October 7, 1906, at Layton, Utah. Graduated from Burley High School, 1925; attending Albion State Normal College.
- \*RUBY LIZETTA CARLOS, born June 13, 1909, at Layton, Utah.



Upper—Pilling's cattle ranch, Alberta, Canada. Lower—Harvest scene, Pilling's ranch, Alberta, Canada.



- \*HAZEL MARY CARLOS, born March 3, 1912, at Blackfoot, Idaho.
- \*HARRIET CARLOS, born December 8, 1919, at Burley, Idaho. Died.
- \*JEAN BANK CARLOS, born July 8, 1921, at Burley, Idaho.

## 25

Children of RICHARD A. (Catherine-Elias) and Amanad A. (Penrod) Pilling; residence, Cardston, Alberta, Canada.

- 129 \*RICHARD WILLIAM PILLING, born May 19, 1881, at Kaysville, Utah. Married Edna Galbraith Hyde March 30, 1904, in the Salt Lake Temple. He removed from Kaysville to Alberta, Canada, in 1892, where he engaged in ranching and the cattle business with his father. Attended the Latter-day Saints College in Salt Lake City, Utah, in 1902-03. Sold his farming interests in 1914, and invested his money in the oil industry. Is owner of Moose Dome, a promising oil field, near Calgary, Alberta, Canada.
- 130 \*ELIJAH LEROY PILLING, born August 21, 1883, at Kaysville, Utah. Married Lillian Viola Thompson February 22, 1908. She was born September 18, 1889, at Clarkston, Utah. He removed from Kaysville, Utah to Alberta, Canada, in 1892, where he later engaged in ranching and the raising of cattle. Attended the Latter-day Saints University at Salt Lake City, Utah. Is now engaged in the selling of real estate and investments at Long Beach, California.
- \*AMANDA PILLING, born October 1, 1885, at Kaysville, Utah. Removed with her parents to Alberta, Canada, in 1892. Attended the Latter-day Saints University at Salt Lake City, Utah. Died June 22, 1903, at Layton, Utah, as the result of injuries received when thrown from a horse.
- 131 \*LAURA LUCENE PILLING, born May 3, 1888, at Kaysville, Utah. Removed to Alberta, Canada, in 1892, with her parents. Married Joseph James Marsden August 27, 1905. He was born February 23, 1879, at Salt Lake City, Utah.

- 'ELIAS WREN PILLING, born August 3, 1890, at Kaysville, Utah; died July 21, 1891.
- 'JOHN LEE PILLING, born June 18, 1892, at Aetna, Alberta, Canada; died May 30, 1893.
- 132 'FRANK LEGRAND PILLING, born May 27, 1894, at Cardston, Alberta, Canada. Married Hazel Ellen Connerely, May 21, 1917, at Kalispell, Montana. He holds the wrestling championship of the North West in the light-heavy-weight class.
- 133 'VALENTINE PILLING, born February 14, 1897, at Aetna, Alberta, Canada. Married Lucile Wolf July 21, 1925, in the Logan Temple. She was born December 16, 1899, at Cardston, Alberta, Canada. He has received a score of gold medals for wrestling and boxing.
- 134 'IVAN HUGH PILLING, born December 27, 1900, at Aetna, Alberta, Canada. Married Mary Pratt August 7, 1925, at Lethbridge, Alberta, Canada. She was born October 30, 1902, at Kimball, Alberta, Canada.
- 135 'LYLE PILLING, born March 2, 1904, at Aetna, Alberta, Canada. Married Lloyd Cray December 19, 1922, at Cardston, Alberta, Canada. He was born May 4, 1894, at Detroit, Michigan.
- "MAURICE PILLING, born April 20, 1908, at Cardston, Alberta, Canada. Died.

## 26

Children of JOSEPH (Catherine-Elias) and Martha Ann (Hyde) Pilling; residence, Kimball, Alberta, Canada.

- 136 'CATHERINE JANE PILLING, born May 24, 1890, at Cardston, Alberta, Canada. Married James Spencer January 21, 1907, at Cardston.
- 137 'MARTHA PEARL PILLING, born February 4, 1892, at Cardston, Alberta, Canada. Married Robert William Hewitt August 18, 1908, at Cardston. He died December 1, 1920.
- 138 'LOTTIE MAY PILLING, born May 6, 1894, at Aetna, Alberta, Canada. Married Alfred Hartley February 16, 1912, at Cardston, Alberta, Canada.
- 'JOSEPH HENRY PILLING, born December 20, 1896, at Aetna, Alberta, Canada.

\*EFFIE PILLING, born July 3, 1899, at Kimball, Alberta, Canada. Married Robert James Brown May 4, 1917.

\*HYRUM PILLING, born February 11, 1905, at Kimball, Alberta, Canada.

## 27

Children of MARY CATHERINE PILLING (Catherine-Elias) and Edward T. Morgan; residence, Layton, Utah.

- 139 \*MYRTLE CATHERINE MORGAN, born February 22, 1890, at Layton, Utah. Married Brigham Bosworth, March 30, 1909, in the Salt Lake Temple. He was born September 13, 1884, at Kaysville, Utah.
- 140 \*CRILLA ELIZABETH MORGAN, born December 8, 1891, at Layton, Utah. Married Lawrence Bone Blamires May 10, 1911, in the Salt Lake Temple.
- 141 \*MARGARET HANNAH MORGAN, born September 16, 1893, at Layton, Utah. Attended Kaysville High School, at Kaysville, Utah. Married Byron Joseph Nalder May 15, 1918, in the Salt Lake Temple. He attended Ogden High School at Ogden, Utah, and the Agricultural College at Logan.
- 142 \*GEORGE EDWARD MORGAN, born October 25, 1895, at Layton, Utah. Married Elizabeth Robins Blood March 20, 1920, in the Salt Lake Temple. He attended Kaysville High School. Enlisted in the United States Army May 15, 1918, at Farmington, Utah, for the duration of the war with Germany. Trained at the University of Colorado at Boulder; Camp Dodge, Des Moines, Iowa, and Camp Mills, Long Island, New York. Embarked from Hoboken, New Jersey, July 22, 1918. Fourteen days were consumed in crossing the Atlantic Ocean. Arrived at Liverpool, England, crossing over England and the English Channel, he reached Le Havre, France, August 8, 1918. Was a member of Company C 313 Engineers, 88 Division; was in the battle of Haute Alsace, center sector, from October 7 to November 9, 1918. Was in the Metz Drive, fighting near the city of Pagny sur

Moselle, France. His Company lost 13 men during the time spent at the front. Following the Armistice, they marched up to Arnaville, Alsace-Lorraine, France, where they remained one month. Returned to the United States on a captured German freighter, landing at Hoboken, New Jersey, June 6, 1919. Honorably discharged at Fort D. A. Russell, Wyoming, June 17, 1919. His Division was decorated with the French Croix de Guerre for valiant service.

- 143 \*VERNON RICHARD MORGAN, born September 28, 1897, at Layton, Utah. Married Fern Marie Anderson November 24, 1922, at Layton, Utah. She was born June 7, 1901, at Mink Creek, Franklin County, Idaho. He enlisted in the United States Army at Salt Lake City, Utah, June 4, 1917, for the duration of the war with Germany. Was a first class private in the Sanitary Detachment of the 145th Utah Field Artillery. Trained at Fort Douglas, Utah, and Camp Kearney, San Diego, California. Embarked from Hoboken, New Jersey, July 22, 1918. 27 ships were in the convoy; crossed the Atlantic Ocean in twelve days, and arrived at South Hampton, England, where they trained for six weeks; then crossing the English Channel they landed at LaHarve, France. Returned to the United States following the Armistice, and was honorably discharged at Logan, Utah, on January 24, 1919. He is now associated with Morgan & Morgan, who buy and sell livestock and conduct a general freight business.
- \*CURTISS P. MORGAN, born August 15, 1899, at Layton, Utah. Married Ruby Luciele Burbank, June 24, 1929, at Kaysville, Utah. She was born April 14, 1911, at Cardston, Alberta, Canada.
- 144 \*MARY ELLEN MORGAN, born April 28, 1902, at Layton, Utah. Married Merrill Scoffield, January 9, 1922, at Salt Lake City, Utah. He was born August 7, 1905, at Layton, Utah.



## 28

Children of ELIAS (Catherine-Elias) and Ada Louise (Wells) Pilling; residence, Leavitt, Alberta, Canada.

- 'ELIAS CHARLES PILLING, born December 22, 1894. He served as a missionary for the Church of Jesus Christ of Latter-day Saints in the Northern States Mission from 1920 until 1922.
- 'EILEEN PILLING, born April 29, 1897. Married John A. Leavitt January 28, 1912.
- 'OWEN LEONARD PILLING, born September 17, 1899.
- 'VERONA PILLING, born October 20, 1901.
- 'MELVIN PILLING, born February 17, 1904.
- 'WILMER RAY PILLING, born July 11, 1906.
- 'CLAIR PILLING, born November 23, 1908.
- 'LEO PILLING, born February 7, 1910; died March 9, 1910.

## 29

Children of MARGARET MALINDA PILLING (Catherine-Elias) and James E. Nielson; residence, Cardston, Alberta, Canada.

- 'VERA NIELSON, born November 7, 1901. Died.
- 'GLENN E. NIELSON, born May 26, 1903, at Aetna, Alberta, Canada. Graduated from Cardston High School, at Cardston, Alberta, Canada, with class of 1923. Served as a missionary for the Church of Jesus Christ of Latter-day Saints in the British Mission. Sailed from St. John, Nova Scotia, February 20, 1925, and arrived at Liverpool, England. Labored in the Manchester Conference until January 1, 1926, when he returned home on the account of the serious illness of his father, who died February 11. Glenn finished his mission in California, laboring at San Bernardino from November 7, 1926, until November, 1927, when he was honorably released.
- 'VERNON NIELSON, born November 22, 1905, at Aetna, Alberta, Canada. Died.
- 'LELAND RICHARD NIELSON, born February 3, 1907, at Aetna, Alberta, Canada. Graduated from

Cardston High School at Cardston, Alberta, Canada, June 30, 1926. Attended San Bernardino, California Business College from November, 1926, until May 27, 1927.

## 30

Children of JAMES HENRY (Catherine-Elias) and Margaret (Hewitt) Pilling; residence, Aetna, Alberta, Canada.

- 'STANLEY JAMES PILLING, born October 16, 1908, at Cardston, Alberta, Canada.
- 'DURWARD PILLING, born March 19, 1910, at Aetna, Alberta, Canada:
- 'ALFREDA DORIS PILLING, born February 23, 1912, at Aetna, Alberta, Canada.
- 'THELMA CATHERINE PILLING, born April 5, 1914, at Aetna, Alberta, Canada.
- 'AGNESS CAVELL PILLING, born April 1, 1916, at Aetna, Alberta, Canada.
- 'VERA MAY PILLING, born May 20, 1918, at Cardston, Alberta, Canada.
- 'MARGARET ETHEL PILLING, born December 17, 1920, at Cardston, Alberta, Canada.
- 'MARY ELIZABETH PILLING, born March 23, 1923, at Cardston, Alberta, Canada.

## 31

Children of RUFUS ELIJAH (Catherine-Elias) and Susannah E. (Harker) Pilling; residence, Cardston, Alberta, Canada.

- 'MERLE PILLING, born June 15, 1901, at Aetna, Alberta, Canada; died May 11, 1908.
- 'KENNETH ROY PILLING, born May 21, 1904, at Aetna, Alberta, Canada; died June 20, 1905.
- 'RONALD H. PILLING, born July 30, 1907, at Aetna, Alberta, Canada; died January 30, 1908.
- 'MABEL CATHERINE PILLING, born October 21, 1909, at Cardston, Alberta, Canada; died June 15, 1911.
- 'HAROLD RUFUS PILLING, born May 30, 1911, at Cardston, Alberta, Canada.

- °KEITH EPHRAIM PILLING, born September 21, 1912, at Cardston, Alberta, Canada.
- °RUBY ALICE PILLING, born August 25, 1914, at Aetna, Alberta, Canada.
- °VERNON PILLING, born May 3, 1916, at Aetna, Alberta, Canada. Died.
- °EVELYN PILLING, born June 30, 1917, at Cardston, Alberta, Canada.
- °TEN PILLING, born October 10, 1919, at Cardston, Alberta, Canada.
- °AUDREY PILLING, born October 13, 1926, at Cardston, Alberta, Canada.

## 32

Children of ELIZABETH CAROLINE PILLING (Catherine-Elias) and Charles T. Marsden; residence, Cardston, Alberta, Canada.

- °VIVIAN MARSDEN, born October 15, 1899, at Aetna, Alberta, Canada.
- °ALTHEA MARSDEN, born December 23, 1913, at Cardston, Alberta, Canada.

## 33

Children of MALINDA ANN ADAMS (Joseph S.-Elias) and William W. Willey; residence, Salt Lake City, Utah.

- °EUGENE W. WILLEY, born February 3, 1907, at Bountiful, Utah. Graduated from the Latter-day Saints University, Salt Lake City, May 22, 1925. Attended the University of Utah 1925-26 and 1926-27. Left Salt Lake City November 11, 1927, for France, where he is serving as a missionary for the Church of Jesus Christ of Latter-day Saints.
- °HAROLD A. WILLEY, born December 9, 1906, at Salt Lake City, Utah; died December 12, 1906.

## 34

Children of SAMUEL JOSEPH (Joseph S.-Elias) and Hilda Margaret (Williams) Adams; residence, Layton, Utah.

- 'HOWARD JOSEPH ADAMS, born June 19, 1921, at Layton, Utah.
- 'ANNA BELL ADAMS, born January 13, 1924, at Layton, Utah.
- 'CHARLES LINDY ADAMS, born August 11, 1927, at Layton, Utah.

## 35

Children of LAURA ADAMS (Joseph S.-Elias) and William D. Cummings; residence, Brigham City, Utah.

- 'JOSEPH D. CUMMINGS, born August 7, 1905. Graduated from Box Elder High School at Brigham City in 1923, and from the Utah Agricultural College at Logan with the class of 1929.
- 'LEONA CUMMINGS, born October 27, 1907. Graduated from the Box Elder High School at Brigham City, Utah, in 1925, and will graduate from the Utah Agricultural College at Logan with the class of 1930.
- 'HAROLD A. CUMMINGS, born November 14, 1915. Is attending the Box Elder High School at Brigham City, Utah.

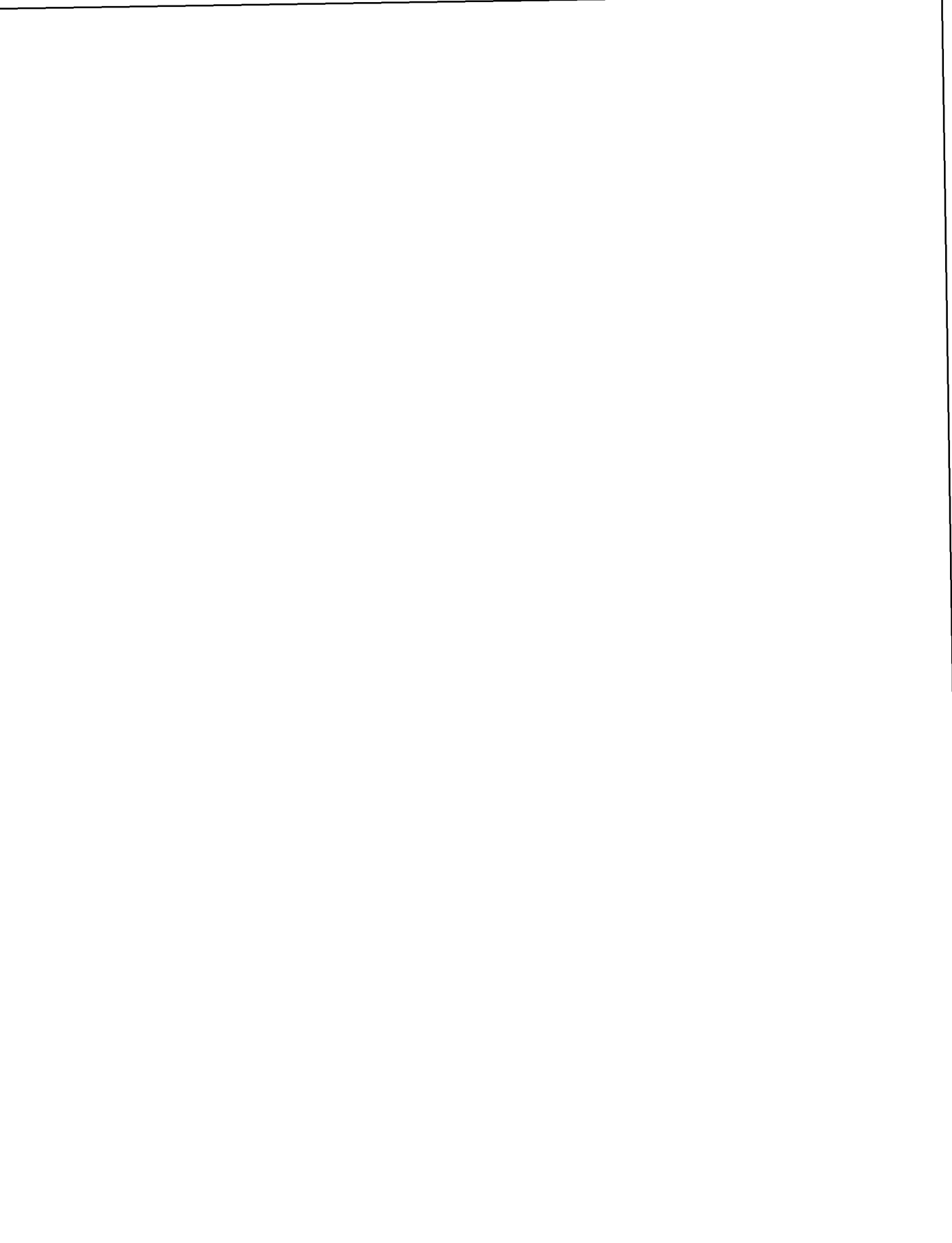
## 36

Children of LAWRENCE (Joseph S.-Elias) and Vida (Brown) Adams; residence, Layton, Utah.

- 'JOSEPH DORTHA ADAMS, born April 25, 1916, at Clearfield, Utah. Died.
- 'BABY ADAMS, born April 6, 1917, at Clearfield, Utah. Died.
- 'LARNA ADELAIDE ADAMS, born July 5, 1919.
- 'BLANCHE ADAMS, born February 12, 1928.

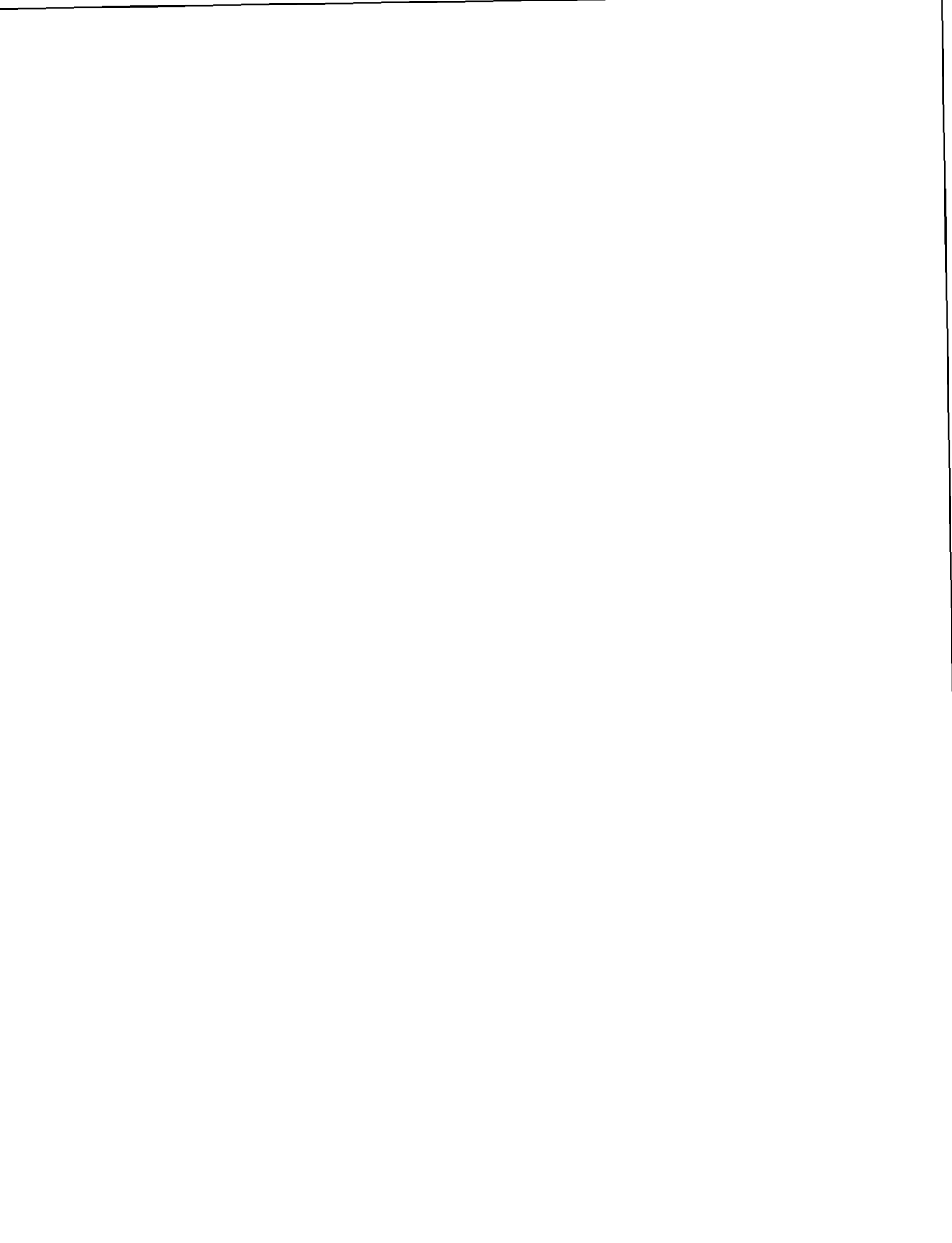


Standing (left to right)—Rufus Adams, George W. Adams. Seated (left to right)—  
Elias Adams, Jr., John Quincy Adams and Joseph S. Adams (1860).  
(See Pages 146 to 150.)





Anna Maria Adams Shepard.  
(See Page 147.)





## 37

Children of WILLIAM ELIAS (Joseph S.-Elias) and Mable (Sill) Adams; residence, Layton, Utah.

<sup>1</sup>CATHERINE PEARL ADAMS, born March 23, 1923, at Randsburg, California.

<sup>1</sup>WILLIAM WAYNE ADAMS, born October 16, 1925, at Layton, Utah. (Twin.)

<sup>1</sup>WANDA ADAMS, born October 16, 1925, at Layton, Utah. (Twin.)

<sup>1</sup>THAYNE S. ADAMS, born July 28, 1928, at Layton, Utah.

## 38

Children of ELZADA L. ADAMS (Joseph S.-Elias) and Gilbert Lorenzo Hess; residence, Farmington, Utah.

<sup>1</sup>DONALD GILBERT HESS, born February 25, 1921, at Brigham City, Utah.

<sup>1</sup>FARRELL ADAMS HESS, born April 4, 1926, at Farmington, Utah.

## 39

Children of ESTER ANN ADAMS (Elias Jr.-Elias) and Robert Green; residence, Kaysville, Utah.

145 <sup>1</sup>ELVA ROSE GREEN, born September 26, 1886, at Kaysville, Utah. Married Lester Elias Bybee June 15, 1908, in the Salt Lake Temple. He served as a missionary for the Church of Jesus Christ of Latter-day Saints in the Northern States Mission. Is devoting his time to Life Insurance and Real Estate Business.

146 <sup>1</sup>ELIAS GLENN GREEN, born August 9, 1889, at Kaysville, Utah. Married Annie Lorene Perkins November 5, 1913, in the Salt Lake Temple. He served as a missionary for the Church of Jesus Christ of Latter-day Saints in the Eastern States Mission from April 14, 1911 until April 20, 1913. Has taught in the Kaysville Sunday School, and is now in the Superintendency of that organization.

- 147 'ARCHIE ROBERT GREEN, born December 27, 1891, at Kaysville, Utah. Married Louise Hess February 10, 1913, in the Salt Lake Temple. He is an automobile mechanic and operates a service station and garage.
- 'IRA THOMAS GREEN, born December 23, 1894, at Kaysville, Utah; died January 12, 1895.
- 'IRVIN CHARLES GREEN, born April 23, 1896, at Kaysville, Utah; died February 21, 1897.
- 148 'ELIZABETH MARY GREEN, born January 1, 1898, at Kaysville, Utah. Graduated from Davis High School at Kaysville, Utah, with the class of 1917. Married John Howard Darrohn January 5, 1924.
- 149 'ZELLA ESTER GREEN, born August 27, 1900, at Kaysville, Utah. Married (1) Robert McComb October, 1921. Married (2) Donald Russell.
- 150 'MYRTLE CATHERINE GREEN, born March 22, 1903, at Kaysville, Utah. Married George W. Brown August 16, 1923.
- 'ELLA MAY GREEN, born May 24, 1907, at Kaysville, Utah. Married Rulon Fisher July 17, 1926.

Children of ELIZABETH BELINDA ADAMS (Elias, Jr.-Elias) and William Sandall; residence, Tremonton, Utah.

- 151 'ELMER ADAMS SANDALL, born August 10, 1894, at Layton, Utah. Married Persis Rebecca Mundy June 22, 1915. She was born December 30, 1898, at Sublet, Idaho. He died June 10, 1927, at Tremonton, Utah.
- 152 'MABEL ELIZABETH SANDALL, born November 30, 1896, at Layton, Utah. Married George Leslie Payne September 7, 1914. He was born December 7, 1895, at Honeyville, Utah.
- 153 'THOMAS ELIAS SANDALL, born February 23, 1899, at Layton, Utah. Married Ruby Stout November 23, 1921. She was born February 2, 1899, at Hinckley, Utah.
- 'VIDA ELLEN SANDALL, born January 10, 1903, at Bothwell, Utah.

- °WILLIAM ANDREW SANDALL, born February 8, 1905, at Bothwell, Utah.
- °WAYNE ISAAC SANDALL, born March 9, 1907, at Bothwell, Utah. Married Luella Marble May 14, 1927. She was born September 23, 1905, at Deweyville, Utah.
- °HAROLD JOHN SANDALL, born June 6, 1909, at Bothwell, Utah.

## 41

Children of DENNIS ELIAS (Elias Jr.-Elias) and Catherine Priscilla (Harris) Adams; residence, Tremonton, Utah.

- 154 °BASIL H. ADAMS, born July 9, 1891. Married Retta Anderson September 10, 1913, in the Salt Lake Temple. She was born November 26, 1892, at Bothwell, Utah. He attended the Utah Agricultural College at Logan in 1909-10; 1911-12, and 1915-16.
- 155 °DENNIS EARL ADAMS, born May 18, 1893. Married Rosa Christiansen August 10, 1913. She was born August 11, 1895, at Bothwell, Utah. He attended the Utah Agricultural College at Logan in 1915-16.
- 156 °THOMAS ELIAS ADAMS, born September 21, 1895. Married Edna Nelson February 8, 1921. She was born September 13, 1902, at Brigham City, Utah. He graduated from the Box Elder High School at Brigham City in May, 1916. Enlisted in the United States Navy at Salt Lake City on December 15, 1917, for the duration of the war with Germany. Trained at Goat Island, San Francisco, California, and Balboa Park, San Diego, California. Ordered to Hampton Roads, Virginia, then to the Naval Base at Brooklyn, New York; then to Norfolk, Virginia, where he was assigned to duty on the U. S. S. Battleship New Hampshire, on which he made two complete trips across the Atlantic Ocean. They engaged and fought the first group of seven German Submarines sighted off the Atlantic Coast of America. He was transferred to the U. S. S. Battleship New Mexico, and went to Europe in March of 1919.

Went on a tour through France and over many of the battlefields. Upon the return his ship acted as convoy to the U. S. S. George Washington, which was bringing President Woodrow Wilson home from the Peace Conference abroad. On June 10, 1919, he was honorably discharged from the United States Navy and returned home.

\*NORMA ROSE ADAMS, born October 18, 1897, at Layton, Utah; died November 14, 1897, at Layton.

157 \*CLAUDE HARRIS ADAMS, born October 4, 1898, at Thatcher, Utah. Married Audene Merrill June 4, 1924. She graduated from the Utah Agricultural College at Logan. He graduated from the Box Elder High School at Brigham City, Utah, in May, 1917, and from the Utah Agricultural College at Logan with the class of 1923. He was captain of the College baseball team; president of the Senior class; editor of the College paper, and completed the prescribed four-year course in three and one-half years. Taught school at Grouse Creek, Utah, in 1918-19, and at Thatcher, Utah, in 1919-20. Instructed at Davis High School, Kaysville, Utah, in 1923-24. Attended Summer School at the University of California in 1924, and instructed at Hilo High School, Hawaii during 1924-25 and 1925-26. Graduated from the Law School of Stanford University at Palo Alto, California, with the class of 1928.

158 \*RUBY JUANITA ADAMS, born January 4, 1901, at Thatcher, Utah. Married Lewis S. Wight November 14, 1917. He was born August 2, 1899, at Brigham City, Utah. She graduated from the Bear River High School in May, 1918.

\*TERESA PEARL ADAMS, born September 19, 1903, at Thatcher, Utah. Graduated from Box Elder High School at Brigham City, Utah, in May, 1922. Attended the Utah Agricultural College at Logan, 1922-23 and 1924-25.

\*MAMIE PRISCILLA ADAMS, born December 28, 1905, at Thatcher, Utah. Graduated from Bear River High School in May, 1924. Attended the Utah Agricultural College at Logan during 1924-25 and 1925-26, and received a first-class teaching

certificate. Taught school at Thatcher, 1926-27.

<sup>9</sup>LISLE JABEZ ADAMS, born May 1, 1908, at Thatcher, Utah. Graduated from Bear River High School in May, 1926. Served as class president during his Junior and Senior year. Attending the Utah Agricultural Colloge at Logan.

<sup>10</sup>WILMA MARY ADAMS, born April 6, 1910, at Thatcher, Utah. Attending Bear River High School.

<sup>11</sup>FLOYD WILLIAM ADAMS, born October 20, 1912, at Thatcher, Utah. Attending Bear River High School.

<sup>12</sup>ORAL ISAAC ADAMS, born February 3, 1916, at Thatcher, Utah.

## 42

Children of ELLA ROSE ADAMS (Elias Jr.-Elias) and William A. Dawson; residence, Layton, Utah.

159 <sup>1</sup>ELIAS ALEXANDER DAWSON, born April 27, 1897, at Layton, Utah. Married Fidelia Ellen Nelson July 18, 1927, in the Salt Lake Temple. She was born October 12, 1897, at Crescent, Utah. Graduated from the Jordan High School; attended the Brigham Young College at Logan, and the Brigham Young University at Provo, Utah. Graduated from the University of Utah Normal School. Served as a missionary for the Church of Jesus Christ of Latter-day Saints in the Eastern States Mission, 1925-27. He graduated from the Ogden High School at Ogden, Utah, with the class of 1917. Enlisted in the United States Naval Air Service February 18, 1918, for the duration of the war with Germany. Trained at North Island, San Diego, California; held the rank of a non-commissioned officer. Honorably discharged February 19, 1919. Served as a missionary for the Church of Jesus Christ of Latter-day Saints in the Eastern States Mission from 1925 until 1927, laboring in Pennsylvania. Is associated with Dawson Brothers in the mercantile business at Ogden, Utah.

<sup>2</sup>HAROLD EARL DAWSON, born March 29, 1901, at Layton, Utah; died May 31, 1901.

- 160 'RAY JOHN DAWSON, born April 7, 1902, at Layton, Utah. Married Mary E. Barber January 4, 1927, in the Salt Lake Temple. She was born November 10, 1902. Graduated from Davis High School at Kaysville, Utah, in 1920. Attended the Brigham Young College at Logan, Utah, and Summer School at the University of Utah at Salt Lake City. Taught school at Syracuse, Clinton, and Layton, Utah. Member of North Davis Stake Sunday School Board, 1925-27. He graduated from Davis High School in 1920. Attended the Utah Agricultural College at Logan and the University of Utah at Salt Lake City. Served as a missionary for the Church of Jesus Christ of Latter-day Saints in the Eastern States Mission from 1922 to 1924, laboring in West Virginia and Maryland. Was a member of the North Davis Stake Sunday School Board; superintendent of the Layton Ward Sunday School. Is president of Dawson Brothers Corporation, a mercantile business at Ogden, Utah.
- 'WILLIAM ADAMS DAWSON, born November 5, 1903, at Layton, Utah. Married Gladys Juanita Norton November 12, 1927, at Salt Lake City, Utah. She was born March 8, 1907, at St. Anthony, Idaho. Graduated from Oakland High School, Oakland, California, with the class of 1925. Attended Weber College, Ogden, Utah, 1925-26. He graduated from Davis High School and from the University of Utah Law School with the class of 1926. Was youngest law student to graduate and the youngest lawyer to be admitted to the Utah State Bar. Elected Davis County attorney for four-year term in 1926. Is now serving as a missionary for the Church of Jesus Christ of Latter-day Saints in the British Mission.

## 43

Children of JOSHUA ISAAC (Elias Jr.-Elias) and Elizabeth Bell (Evans) Adams; residence, Layton, Utah.

- 161 'OKEATH EVANS ADAMS, born November 14, 1896, at Layton, Utah. Married Hattie Harris Watt June 27, 1917, in the Salt Lake Temple. She

- was born December 4, 1896. He attended the Utah Agricultural College at Logan.
- 162 \*OTIS ISAAC ADAMS, born September 20, 1898, at Layton, Utah. Married Hortense Hanson December 14, 1925. She was born April 24, 1906, at Logan, Utah. He graduated from Davis High School with the class of 1920. Played on the Davis High School State Championship Basketball Team in 1920. Was also a member of the high school baseball, football and track team, being a four-letter man.
- 163 \*QUINCY ELIAS ADAMS, born August 29, 1900, at Layton, Utah. Married Ada Ware October 20, 1926, in the Salt Lake Temple. She was born November 4, 1900, at Layton, Utah. He graduated from Davis High School in 1922. Was a member of the Davis High School State Championship Basketball Team in 1920. Was also a member of the high school football, baseball and track team, being a four-letter man. Was in the presidency of the Young Men's Mutual Improvement Association of the Layton Ward in 1926-27. Is manager of the Sanitary Market at Clearfield, Utah.
- \*LLOYD THOMAS ADAMS, born September 1, 1903, at Layton, Utah.
- 164 \*RETTA ELIZABETH ADAMS, born April 18, 1904, at Layton, Utah. Married Lorin Edward Bachman April 18, 1924, at Ogden, Utah. He was born September 26, 1905, at Ogden. Is shipping clerk for Crane Company at Ogden, Utah.
- \*DONALD HARRIS ADAMS, born October 24, 1906, at Layton, Utah. Married Frances Selleneit May 31, 1928, at Brigham City, Utah. She was born March 6, 1909, at Bow Arrow, Colorado. Graduated from Davis High School at Kaysville, Utah, with the class of 1928.
- \*EVAN ADAMS, born November 2, 1908, at Layton, Utah; died January 24, 1909.
- \*ETHEL SARAH ADAMS, born October 30, 1909, at Layton, Utah. Attending Davis High School.
- \*VERA ADAMS, born November 16, 1912, at Layton, Utah. Died.
- <sup>10</sup>DARLD ADAMS, born September 30, 1915, at Layton, Utah. Died.

- <sup>11</sup>ITHA ANN ADAMS, born October 17, 1916, at Layton, Utah. Died.
- <sup>12</sup>AFTON MARIE ADAMS, born August 18, 1918, at Layton, Utah.

## 44

Children of RUFUS WILLIAM (Elias Jr.-Elias) and Elizabeth (Dunn) Adams; residence, Layton, Utah.

- 165 <sup>1</sup>ARTELL ELIZABETH ADAMS, born May 12, 1899, at Uintah, Utah. Attended Davis High School at Kaysville, Utah, and the Ogden Sewing and Designing School. Married Clarence G. Chandler August 3, 1922.
- <sup>2</sup>VIOLET AFTON ADAMS, born September 25, 1901, at Kaysville, Utah. Married Glenn L. Corey September 8, 1927.
- <sup>3</sup>GRETТА IZORA ADAMS, born October 4, 1903, at Layton, Utah. Married Lionel Flint Scoffield February 27, 1928, at Salt Lake City, Utah. He was born July 24, 1905, at Layton; died at Ogden, Utah, June 7, 1928, from pneumonia.
- 166 <sup>4</sup>ERVEN WILLIAM ADAMS, born May 17, 1906, at Thatcher, Utah. Married Eva Riley June 10, 1926, in the Logan Temple. She was born June 8, 1906.
- <sup>5</sup>JOSEPH DUNN ADAMS, born May 19, 1909, at Layton, Utah. Married Ethel Ann Whitesides April 10, 1929, in the Salt Lake Temple. She was born September 20, 1910, at Layton. Both attended Davis High School at Kaysville, Utah.
- <sup>6</sup>ELLA D. ADAMS, born February 8, 1914, at Layton, Utah.
- <sup>7</sup>BIRDEEN ADAMS, born February 8, 1916, at Layton, Utah.
- <sup>8</sup>ELIAS BILL ADAMS, born April 17, 1920, at Layton, Utah.

## 45

Children of JABEZ SAMUEL (Elias, Jr.-Elias) and Alice (Ellison) Adams; residence, Layton, Utah.

- <sup>1</sup>HELEN E. ADAMS, born March 1, 1912, at Layton, Utah. Teacher in the Layton Ward Sunday



School. Attending Davis High School at Kaysville, Utah.

<sup>2</sup>CLEONE E. ADAMS, born June 15, 1914, at Layton, Utah. Attending Davis High School.

<sup>3</sup>WENDELL ELLISON ADAMS, born June 17, 1918, at Layton, Utah.

<sup>4</sup>DAVID ELLISON ADAMS, born August 30, 1920, at Layton, Utah.

## 46

Children of CATHERINE MARIAH ADAMS (Elias, Jr.-Elias) and Laurence E. Ellison; residence, Layton, Utah.

<sup>1</sup>HARRIS ADAMS ELLISON, born February 20, 1908, at Layton, Utah. Graduated from Davis High School with the class of 1925. Attended the University of Utah at Salt Lake City for two and one-half years, and left for the German-Austrian Mission February 25, 1928, where he is serving as a missionary for the Church of Jesus Christ of Latter-day Saints.

<sup>2</sup>OMA ELLISON, born April 20, 1909, at Layton, Utah. Graduated from Davis High School with the class of 1927. Attended the Utah Agricultural College at Logan during 1927-28. Left for the Eastern States Mission November 9, 1928, where she is serving as a missionary for the Church of Jesus Christ of Latter-day Saints, laboring in New Haven, Connecticut.

<sup>3</sup>ELIZABETH ELLISON, born September 14, 1916, at Layton, Utah.

<sup>4</sup>BONNIE RAE ELLISON, born September 20, 1923, at Layton, Utah.

<sup>5</sup>CAROL ELLISON, born January 4, 1926, at Ogden, Utah.

<sup>6</sup>KATE ELLISON, born June 11, 1928, at Ogden, Utah.

## 47

Child of CLYDE BENNETT (Elias, Jr.-Elias) and Ruth (Harris) Adams; residence, Layton, Utah.

<sup>1</sup>Elias Harris Adams, born March 12, 1929, at Clearfield, Utah.

## 48

Child of RUTH ELLEN ADAMS (Elias, Jr.,-Elias) and Doyle H. Rampton; residence, Clearfield, Utah.

<sup>1</sup>ELAINE RAMPTON, born May 31, 1929, at Layton, Utah.

## 49

Children of SARAH BELINDA STODDARD (Caroline-Elias) and Mark Green; residence, Grace, Idaho.

- <sup>1</sup>GEORGE HENRY GREEN, born June 8, 1885, at Kaysville, Utah. Died.
- 167 <sup>2</sup>MARK LEROY GREEN, born July 17, 1887, at Kaysville, Utah. Married Mary Elizabeth Williams December 17, 1908, at Grace, Idaho.
- 168 <sup>3</sup>SYLVIA CAROLINE GREEN, born June 28, 1890, at Layton, Utah. Married George A. Bybee January 13, 1909, at Grace, Idaho. He was born November 4, 1887; died September 15, 1922, at Grace, Idaho.
- 169 <sup>4</sup>ISRAEL THOMAS GREEN, born August 4, 1893, at Kaysville, Utah. Married Eunice Stewart April 2, 1914, in the Salt Lake Temple. While in the employ of the Power Company at Grace, Idaho, he suffered the loss of his left arm through the explosion of dynamite.
- 170 <sup>5</sup>ELMER JOSEPH GREEN, born April 24, 1896, at Layton, Utah. Married Rose May Mortensen February 7, 1917, at Grace, Idaho. She was born August 31, 1895. He died April 8, 1924, at Grace.
- <sup>6</sup>FREDERICK ELIAS GREEN, born November 18, 1898, at Grace, Idaho; died July 31, 1900, at Grace.
- 171 <sup>7</sup>ELIZABETH MARY GREEN, born August 8, 1901, at Grace, Idaho. Married (1) Joseph Alfred Egbert December 24, 1918. Married (2) E. B. Ball February 4, 1924.

## 50

Child of GEORGE (Caroline-Elias) and Harriet E. (Webster) Stoddard; residence, Layton, Utah.

<sup>1</sup>HARRIET EMLEY STODDARD, born November 6, 1890, at Layton, Utah; died February 5, 1891.

## 50

Child of GEORGE (Caroline-Elias) and Indamora (Sullivan) Stoddard; residence, Grace, Idaho.

- 172 'DAVID GEORGE STODDARD, born May 28, 1898, at Grace, Idaho. Married Mae Lopeman June 23, 1918, at Palo Alto, California. She was born March 16, 1896, at Canllton, Indiana. He enlisted in the United States Army May 3, 1917, at Fort Douglas, Utah, for the duration of the war with Germany. Trained at Fort Winfield Scott and Camp Freemont, California, in the Coast Artillery. Honorably discharged December 21, 1918, at the Presidio of San Francisco, California.

## 51

Children of CAROLINE REBECCA STODDARD (Caroline-Elias) and James Green; residence, Kaysville, Utah.

- 173 'WILLIAM JAMES GREEN, born February 4, 1891, at Kaysville, Utah. Married Florence Ames January 28, 1915, at Kaysville, Utah.
- 174 'IVAN THOMAS GREEN, born September 21, 1893, at Kaysville, Utah. Married Zellmalee Sant January 21, 1921. She was born August 9, 1904, and died March 15, 1922, at Grace, Idaho. He enlisted July 25, 1918, in the United States Army for the duration of the war with Germany. Trained at Camp Lewis, Washington; Camp Freemont, Palo Alto, California, and Camp Merritt, New Jersey. Honorably discharged July 24, 1919, at Fort D. A. Russell, Wyoming.
- 'MARY CAROLINE GREEN, born November 13, 1897, at Kaysville, Utah; died September 25, 1913, at Grace, Idaho.
- 'EDNA GREEN, born September 29, 1906, at Grace, Idaho.
- 'ARNOLD GEORGE GREEN, born August 12, 1910, at Grace, Idaho. Graduated from Davis High School at Kaysville, Utah, with the class of 1929.
- 'MARIE GREEN, born November 5, 1913, at Grace, Idaho.

## 52

Children of ELIAS ISRAEL (Caroline-Elias) and Clara May (Burton) Stoddard; residence, Grace, Idaho.

- 175 'ELIAS RUFUS STODDARD, born November 6, 1899, at Grace, Idaho. Married Leda May Whitehead April 12, 1922. She was born May 26, 1905, at Deseret, Utah.
- 'FREDRICK G. STODDARD, born January 26, 1902, at Grace, Idaho. Served as a missionary for the Church of Jesus Christ of Latter-day Saints in the British Mission. Is now attending the Utah Agricultural College at Logan.
- 'MELVIN LEROY STODDARD, born November 15, 1904, at Grace, Idaho.
- 'MERLIN FRANK STODDARD, born July 4, 1907, at Grace, Idaho.
- 'CLARA CAROLINE STODDARD, born September 23, 1909, at Grace, Idaho; died June 3, 1918, at Grace.
- 'BASIL BURTON STODDARD, born January 7, 1912, at Grace, Idaho.
- 'JOHN STODDARD, born April 18, 1914. Died.

## 53

Children of ELIZABETH ELLEN STODDARD (Caroline-Elias) and Reuben G. Egbert; residence, Grace, Idaho.

- 'VENNA CAROLINE EGBERT, born December 27, 1905, at Grace, Idaho; died November 15, 1908.
- 'GARDNER STODDARD EGBERT, born September 17, 1907, at Grace, Idaho.
- 'DORTHA ANN EGBERT, born March 27, 1910, at Grace, Idaho.
- 'REUBEN GARLAND EGBERT, born July 11, 1913, at Grace, Idaho.
- 'DALE STODDARD EGBERT, born April 30, 1918, at Grace, Idaho; died September 6, 1920.
- 'BETH EGBERT, born June 23, 1923, at Grace, Idaho; died December 31, 1923.

Children of JOB (Joshua-Elias) and Amanda (Woolf) Adams; residence, Brigham City, Utah.

- 176 'LAVERE ADAMS, born September 6, 1897, at Preston, Idaho. Married Genevieve Bateman, of Almo, Idaho, April 23, 1919, in the Salt Lake Temple.
- 177 'ETHEL VILATE ADAMS, born September 8, 1899, at Riverdale, Idaho. Attended Box Elder High School at Brigham City, Utah. Served as a missionary for the Church of Jesus Christ of Latter-day Saints in the Eastern States Mission from April 10, 1918 until May, 1920. Labored in Philadelphia, Pennsylvania; Clarksburg, West Virginia, and Portland, Maine. Married John Soelberg October 13, 1920, in the Salt Lake Temple. He was born August 26, 1897, at Riverton, Utah. Graduated from high school at Grantsville, Utah, with the class of 1915. Attended the University of Utah, 1916-17, and 1917-18, being registered in the Engineering Department. Served as a missionary for the Church of Jesus Christ of Latter-day Saints in the Eastern States Mission from June, 1918, until June, 1920, laboring in Philadelphia and Scranton, Pennsylvania, and Brooklyn, New York. Taught school at Roosevelt, Utah, in 1920-21, and instructed at Davis High School, Kaysville, Utah, during 1921-22, 1923-24, and 1925-26. Graduated from the University of Utah with the class of 1926. Attended the University of California at Berkeley in 1926-27.
- 'HARVEY JOB ADAMS, born September 26, 1902; died 1904.
- 'DARWIN ALLEN ADAMS, born August 14, 1904, at Riverdale, Idaho. Is serving as a missionary for the Church of Jesus Christ of Latter-day Saints in the Eastern States Mission, laboring at present at Hartford, Connecticut.
- 178 'DEZZIE ADAMS, born July 21, 1906, at Riverdale, Idaho. Married LaRoy Catron March 6, 1926.
- 'WILLIS JOSHUA ADAMS, born November 17, 1908, at Clifton, Idaho.
- 'JOSIE ADAMS, born March 14, 1911. Died.

<sup>9</sup>RETA JUNE ADAMS, born June 18, 1912, at Riverdale, Idaho. Married Lyndon Fred Barkle June 10, 1929, at Logan, Utah. He was born May 15, 1908, at Tremonton, Utah. Attended Bear River High School from 1923 until 1926.

<sup>9</sup>MARIE ADAMS, born June 12, 1915, at Blue Creek, Utah.

<sup>10</sup>MILO WILSON ADAMS, born October 21, 1917, at Almo, Idaho.

<sup>11</sup>LAMONT REED ADAMS, born September 20, 1920, at Almo, Idaho.

## 55

Children of SARAH MATILDA ADAMS (Joshua-Elias) and Richard J. Smith; residence, Lewiston, Utah.

179 <sup>1</sup>VETA SMITH, born August 3, 1899, at Fairview, Idaho. Graduated from the Oneida Academy in May, 1919. Attended the Idaho Tech at Pocatello, and the Utah Agricultural College at Logan. Taught school at Rockland and Fairview, Idaho, and at Coveville and Monroe, Utah. Served as a missionary for the Church of Jesus Christ of Latter-day Saints in the Mexican Mission, laboring in the city of Chihuahua, Mexico, from December 7, 1922, until November 21, 1924. During her mission she was severely burned by the explosion of a coal-oil stove, which accident almost proved fatal. Her recovery is considered miraculous. Married Newel Winget May 27, 1926, in the Logan Temple. He was born May 15, 1899, at Monroe, Utah.

<sup>2</sup>LERA SMITH, born December 21, 1900, at Fairview, Idaho. Graduated from the Oneida Academy in May, 1920. Attended the Idaho Tech at Pocatello, and the Utah Agricultural College at Logan. Taught school at Rockland, Fairview, Linrose, Roberts, Mapleton and Banida, Idaho.

<sup>3</sup>VERNAL ADAMS SMITH, born March 13, 1903, at Fairview, Idaho. Graduated from the Oneida Academy in May, 1922. Attended the Utah Agricultural College at Logan during 1922-23 and 1924-25. While at school he received three medals for athletic achievements. Served as a missionary for the Church of Jesus Christ of Latter-day Saints

- in the California Mission from December 10, 1925, until 1927. Died January 2, 1930, at Lewiston.
- 'ARLOW ADAMS SMITH, born May 16, 1905, at Fairview, Idaho. Graduated from the Franklin High School at Franklin, Idaho, with the class of 1926. Was class president in his senior year. Received five gold medals in 1926 for supremacy in school athletics. Is serving as a missionary for the Church of Jesus Christ of Latter-day Saints in the Canadian Mission. Departed for that field of labor on November 29, 1928.
- 'RICHARD LAVON SMITH, born April 20, 1909, at Fairview, Idaho. Graduated from the Franklin High School at Franklin, Idaho, with the class of 1928. President of the Junior Class and Student Body President during his senior year. Was a member of the basketball and track teams. Participated in the State High School Track Meet at the University of Utah May 13, 1927. Received gold medal for cross-country run at Franklin High School in 1927.
- 'MONTA EUGENIA SMITH, born May 30, 1911, at Fairview, Idaho.

## 56

Children of JOHN (Joshua-Elias) and Leuvenia M. (Bishop) Adams; residence, Brigham City, Utah.

- 'MYRON MAYNE ADAMS, born December 9, 1907, at Riverdale, Idaho. Is serving as a missionary for the Church of Jesus Christ of Latter-day Saints in the Northern States Mission. Laboring at present at Grand Rapids, Michigan.
- 180 'EVA ADAMS, born January 30, 1909, at Riverdale, Idaho. Married Grover Reese Harper September 22, 1927. He was born October 24, 1904, at Honeyville, Utah.
- 'LEVERN ADAMS, born August 19, 1910, at Clifton, Idaho. Married Horace Evans December 31, 1928, at Corinne, Utah.
- 'MILDRED EMILY ADAMS, born November 25, 1913, at Riverdale, Idaho.

- 'WILMA ADAMS, born February 21, 1918, at Brigham City, Utah.
- 'REX ADAMS, born January 13, 1924, at Brigham City, Utah. (Twin.)
- 'RAY ADAMS, born January 13, 1924, at Brigham City, Utah. (Twin.)

Children of MALINDA MAY ADAMS (Joshua-Elias) and Leo Mecham; residence, Preston, Idaho.

- 181 'MABLE MECHAM, born July 29, 1903, at Riverdale, Idaho. Attended high school at Preston, Idaho, and Brigham City, Utah. Married Heber Winn January 2, 1924. He was born January 14, 1895. Graduated from high school at Preston, Idaho, in 1916.
- 182 'ORA MECHAM, born March 10, 1905, at Riverdale, Idaho. Attended high school at Brigham City, Utah. Married Heber Johnson December 6, 1922. He was born December 6, 1901.
- 'SANTOS LEO MECHAM, born November 5, 1906, at Preston, Idaho; died December 17, 1906.
- 183 'ADA MECHAM, born November 21, 1907, at Preston, Idaho. Attended high school at Brigham City, Utah. Graduated as a nurse from the Dee Hospital Training School, Ogden, Utah, January, 1929. Married John Harold Worsley April 28, 1928, at Ogden, Utah. He was born July 20, 1896, at Centerville, Utah. Graduated from Davis High School at Kaysville, Utah, in 1916. Enlisted February 11, 1918, at Salt Lake City, Utah, in the U. S. Army Coast Artillery for the duration of the war with Germany. Served in France from June 1, 1918, until October 1, 1918. In Battle of Chateau Thierry. Gassed and wounded. Honorably discharged April 7, 1919. Graduated from the Utah Agricultural College at Logan in 1923 under the Act of Vocational Training.
- 'CLARA MECHAM, born September 25, 1909, at Preston, Idaho. Graduated from the Preston High School with the class of 1927. On August 18,



1926, she was struck by a bolt of lightning, which rendered her lifeless for thirty-five minutes and unconscious for twenty-two hours. She was badly burned, and her clothes were torn into ribbons.

\*SARAH MECHAM, born October 16, 1911, at Clifton, Idaho.

\*IRAL MECHAM, born April 12, 1913, at Preston, Idaho.

\*BETH MECHAM, born September 24, 1914, at Preston, Idaho.

\*CLIFFORD MECHAM, born January 21, 1917, at Preston, Idaho.

\*DELBERT MECHAM, born May 11, 1918, at Riverdale, Idaho.

\*HERALD MECHAM, born May 1, 1920, at Brigham City, Utah.

\*BURNISE MECHAM, born August 29, 1923, at Riverdale, Idaho.

\*DONALD ADAMS MECHAM, born April 22, 1929, at Riverdale, Idaho.

## 58

Children of AMANDA SABRY ADAMS (Joshua-Elias) and Elijah Clark; residence, Blackfoot, Idaho.

\*THERON E. CLARK, born September 10, 1904, at St. Charles, Idaho. Graduated from Blackfoot High School in June, 1924, and from the Ricks College at Rexburg, Idaho, June 4, 1926. Served as a missionary for the Church of Jesus Christ of Latter-day Saints in the Northern States Mission from August 16, 1926, until November, 1928. Is now taking post-graduate work at Ricks College.

184 \*MONTA CLARK, born June 10, 1906, at St. Charles, Idaho. Graduated from the high school at Rexburg, Idaho, June 4, 1926. Served as a missionary for the Church of Jesus Christ of Latter-day Saints in the Northern States Mission from August 16, 1926, until August 12, 1928. Married Roscoe Herman Gardner October 10, 1928, in the Salt Lake Temple. He was born October 1, 1905.

## 59

Children of LILLIE ALICE ADAMS (Joshua-Elias) and William Parley Howell; residence, Clifton, Idaho.

'WILLIAM NOEL HOWELL, born January 17, 1910, at Clifton, Idaho. Attending high school at Clifton.

'CLIFF ADAMS HOWELL, born July 10, 1915, at Clifton, Idaho.

'FONDEN PARLEY HOWELL, born October 26, 1919, at Clifton, Idaho.

'THOMAS KEITH HOWELL, born October 5, 1925, at Clifton, Idaho.

## 60

Children of LAURA BELL ADAMS (Joshua-Elias) and Henry Leo Lewis; residence, Tyhee, Idaho.

'LAURETTA LEWIS, born November 12, 1912, at Clifton, Idaho.

'WILLIAM ALMA LEWIS, born June 25, 1914, at Oxford, Idaho.

'LEO ALMA LEWIS, born August 5, 1916, at Oxford, Idaho.

'LESTER GLEN LEWIS, born June 21, 1919.

'WELDON A. LEWIS, born March 29, 1921.

'RONALD GALE LEWIS, born May 3, 1923.

'LENNA LEWIS, born July 12, 1925.

'LEON LEWIS, born September 1, 1927, at Tyhee, Idaho.

## 61

Children of EVA LOUISE ADAMS (Joshua-Elias) and Ascel Payne; residence, Ogden, Utah.

'GAYLA PAYNE, born July 2, 1922, at Brigham City, Utah.

'MERLE PAYNE, born December 2, 1925, at Brigham City, Utah.

## 62

Children of GEORGE GILBERT (Joshua-Elias) and Myrtle (Chadwick) Adams; residence, Blackfoot, Idaho.

<sup>1</sup>ELLA ADAMS, born August 27, 1907.

<sup>2</sup>CLAUDE ADAMS, born May 2, 1909.

<sup>3</sup>EMILY ADAMS, born November 23, 1910.

<sup>4</sup>HARVE ADAMS, born September 23, 1912.

<sup>5</sup>HARLEY GEORGE ADAMS, born June 27, 1918, at Turner, Idaho.

## 63

Children of EDSEL H. (Joshua - Elias) and Nessie (Packer) Adams; residence, Moreland, Idaho.

<sup>1</sup>UNA ADAMS, born November 4, 1915, at Riverdale, Idaho.

<sup>2</sup>ELVIRA PACKER ADAMS, born November 5, 1916, at Downey, Idaho.

<sup>3</sup>EDSEL H. ADAMS, born December 6, 1917, at Marsh Center, Idaho.

<sup>4</sup>RAYMOND P. ADAMS, born June 11, 1919, at Marsh Center, Idaho.

<sup>5</sup>DEAN ADAMS, born September 14, 1920, at Poplar, Idaho.

<sup>6</sup>EDNA ADAMS, born November 5, 1921, at Poplar, Idaho.

<sup>7</sup>NORMA ADAMS, born February 2, 1923, at Poplar, Idaho.

<sup>8</sup>DONNA ADAMS, born April 16, 1924, at Riverton, Idaho.

<sup>9</sup>DARRELL ADAMS, born June 23, 1927, at Moreland, Idaho.

## 64

Children of IVAN SELVESTER (Joshua-Elias) and Lucy Ann (Kirby) Adams; residence, Turner, Idaho.

<sup>1</sup>ETHEL ANN ADAMS, born December 15, 1913.

<sup>2</sup>JOHN GILBERT ADAMS, born January 19, 1916; died April 30, 1916.

<sup>3</sup>VIRGIL IVAN ADAMS, born June 21, 1917.

<sup>4</sup>LEONA EDITH ADAMS, born April 16, 1920.

## 65

Children of EDITH PRISCILLA ADAMS (Joshua-Elias) and Reuben Henry Fuller; residence, Tremonton, Utah.

'ALVIN EDSEL FULLER, born November 15, 1912.

'HOWARD REUBEN FULLER, born May 29, 1916.

'DARALD JAMES FULLER, born December 5, 1920.

'DORA FULLER, born December 16, 1922.

'ORA EMILY FULLER, born November 22, 1924.

## 66

Children of MELZINA A. BURTON (Malinda-Elias) and William E. Bennett; residence, Kaysville, Utah.

'WAYNARD JOHN BENNETT, born December 5, 1906, at Kaysville, Utah. Graduated from Davis High School with the class of 1926; awarded one of the first three gold medals ever given at Davis High School for participating in the most school activities and carrying credits successfully. Was a member of the football team. Attended the University of Utah. Plays the cornet in the "Serenaders" Orchestra in addition to managing his mother's farm.

'LELAND WILLIAM BENNETT, born April 12, 1909, at Kaysville, Utah. Graduated from Davis High School with the class of 1928. Attended the Utah Agricultural College at Logan, 1928-29. Plays the saxophone in the "Serenaders" Orchestra.

'MERLE B. BENNETT, born November 18, 1911, at Kaysville, Utah. Graduates from Davis High School with the class of 1930. Plays the piano in the "Serenaders" Orchestra.

'ALAN D. BENNETT, born March 31, 1918, at Kaysville, Utah.

## 67

Children of NETTIA BELINDA BURTON (Malinda-Elias) and Frank Louis Whitesides; residence, Layton, Utah.

185 'ELMA B. WHITESIDES, born May 6, 1905, at Layton, Utah. Graduated from Davis High School

with the class of 1923. Graduated from the University of Utah Normal School in 1925. Taught school at Layton 1925-26 and 1926-27. Married Ford Dickson June 16, 1927, in the Salt Lake Temple. He was born October 6, 1902, at Morgan, Utah. Graduated from Morgan High School in 1921. Served as a missionary for the Church of Jesus Christ of Latter-day Saints in the Northern States Mission from 1923 until 1926.

\*LOIS B. WHITESIDES, born April 4, 1907, at Layton, Utah. Graduated from Davis High School with the class of 1925. Has taken an active part in home dramatics.

\*IMA B. WHITESIDES, born March 22, 1909, at Layton, Utah. Graduated from Davis High School with the class of 1927. Attended the Utah Agricultural College at Logan, 1928-29 and 1929-30.

\*JAY BURTON WHITESIDES, born October 22, 1911, at Layton, Utah. Accidentally killed by his riding horse on June 4, 1923.

\*ILA B. WHITESIDES, born December 5, 1917, at Layton, Utah.

\*REED BURTON WHITESIDES, born July 23, 1923, at Layton, Utah.

## 68

Children of LAURA BURTON (Malinda-Elias) and Joseph A. Egbert; residence, Layton, Utah.

186 \*HOWARD BURTON EGBERT, born September 10, 1904. Attended Davis High School. Married Ella Mae Louis July 2, 1924, in the Logan Temple. She was born October 9, 1904, at Bear River City, Utah.

\*WILMA B. EGBERT, born May 19, 1908. Attended Davis High School. Graduated from Smithsonian Business College, Ogden, Utah, 1926. Has taken an active part in home dramatics. Was a member of the North Davis Stake cast which won the church championship in dramatics in 1927 at the Salt Lake City finals.

\*ORA B. EGBERT, born September 17, 1912; attending Davis High School at Kaysville, Utah.

'DEAN JOSEPH EGBERT, born February 14, 1918,  
at Layton, Utah.

'FERN EGBERT, born March 16, 1920, at Layton,  
Utah.

## 69

Children of JOHN WILLIAM (Malinda-Elias) and  
Emily Pearl (Ware) Burton; residence, Layton, Utah.

'WAYNE WARE BURTON, born December 28, 1909,  
at Layton, Utah; died April 10, 1910.

'WILDA WARE BURTON, born July 16, 1911, at  
Layton, Utah. Graduated from Davis High School  
and from the John R. Barnes Seminary with the  
class of 1929. Teacher in the Layton Ward Sunday  
School. Attending Utah Agricultural College at  
Logan.

'LYNN WARE BURTON, born January 4, 1920, at  
Layton, Utah.

## 70

Children of ELIZABETH CATHERINE BURTON (Ma-  
linda-Elias) and Adolphus E. Christensen; residence, Salt  
Lake City, Utah.

'KATHRYNE CHRISTENSEN, born July 2, 1917, at  
Salt Lake City, Utah.

'ELAINE CHRISTENSEN, born July 16, 1920, at  
Salt Lake City, Utah.

'EUGENE BURTON CHRISTENSEN, born Febru-  
ary 24, 1926, at Salt Lake City, Utah. Died May  
2, 1928, at Salt Lake City from complications which  
followed an operation for appendicitis.

## 71

Children of MALINDA BURTON (Malinda-Elias) and  
Robert E. Green; residence, Layton, Utah.

'MARJORIE GREEN, born March 2, 1919, at Layton,  
Utah.

'THAYNE ROBERT GREEN, born May 27, 1923, at  
Layton, Utah.

## 72

Children of ROBERT ELIAS (Malinda-Elias) and Hazel Levern (Lythgoe) Burton; residence, Layton, Utah.

- 'CARYOL L. BURTON, born October 20, 1916, at Kaysville, Utah.
- 'JACK L. BURTON, born August 18, 1918, at Layton, Utah.
- 'LANE E. BURTON, born January 24, 1921, at Layton, Utah.
- 'VERN R. BURTON, born October 11, 1925, at Layton, Utah.

## 73

Children of HYRUM RUFUS (Hyrum-Elias) and Seviah Elzina (Egbert) Adams; residence, Grace, Idaho.

- 187 'ROSA LUCEIN ADAMS, born December 25, 1900, at Grace, Idaho. Married Charles Francis Beckstead May 14, 1919, at Grace, Idaho. He was born May 11, 1896, at Salem, Utah.
- 188 'VERA ELZINA ADAMS, born May 23, 1903, at Grace, Idaho. Attended the Idaho Technical College at Pocatello. Married Stewart Alfred Mingo January 3, 1923, at Soda Springs, Idaho. He was born April 26, 1903, at Butte, Montana.
- 'CLIFTON RUFUS ADAMS, born May 25, 1905, at Grace, Idaho.
- 'PEARL ADAMS, born August 17, 1907, at Grace, Idaho. Attended Grace High School. Married Clarence Clifford Welker October 9, 1926, at Idaho Falls, Idaho. He was born March 27, 1902, at St. Anthony, Idaho.
- 'ANNIE MAY ADAMS, born August 18, 1909, at Grace, Idaho.
- 'HYRUM JOHN ADAMS, born September 13, 1911, at Grace, Idaho.

## 73

Child of HYRUM RUFUS (Hyrum-Elias) and Winnifred Reva (Beckstead) Adams; residence, Grace, Idaho.

- 'DONALD IRA ADAMS, born January 6, 1919, at Grace, Idaho.

Children of ELIAS ANDREW (Hyrum-Elias) and Annie Laura (Green) Adams; residence, Grace, Idaho.

\*EVAN ANDREW ADAMS, born February 25, 1908, at Layton, Utah. Graduated from the high school at Grace, Idaho, with the class of 1929. Member of the high school football, baseball, basketball, and track teams, being a four-letter man. Was a member of the Sunday School Superintendency of the Grace Ward. Plays baseball on the Grace team. Attending U. A. C. at Logan, Utah.

\*ALMA JAMES ADAMS, born May 19, 1909, at Layton, Utah. Graduated from the high school at Grace, Idaho, with the class of 1929. Was a member of the high school football, baseball, basketball, and track teams, being a four-letter man. Is a member of the Grace baseball team. Attending U. A. C. at Logan, Utah.

\*SELMA CAROLINE ADAMS, born September 21, 1912, at Grace, Idaho. Attending the Grace High School.

Children of DELBERT HYRUM (Hyrum-Elias) and Sarah Ruth (Kershaw) Adams; residence, Layton, Utah.

\*DEAN KERSHAW ADAMS, born May 5, 1915, at Layton, Utah.

\*JOSEPHINE K. ADAMS, born June 29, 1917, at Layton, Utah.

\*JUNE K. ADAMS, born June 5, 1919, at Layton, Utah.

\*ISABEL K. ADAMS, born January 24, 1922, at Layton, Utah.

\*FRED K. ADAMS, born November 17, 1923, at Layton, Utah.

\*MARY K. ADAMS, born August 17, 1925, at Layton, Utah.

\*MARK K. ADAMS, born October 6, 1926, at Layton, Utah.

\*PAULINE K. ADAMS, born February 22, 1929, at Ogden, Utah.



## 76

Children of FRANK DAVID (Hyrum-Elias) and Leona (Layton) Adams; residence, Layton, Utah.

<sup>1</sup>FRANKIE JOAN ADAMS, born December 22, 1921, at Layton, Utah.

<sup>2</sup>JEAN ADAMS, born May 15, 1923, at Layton, Utah. Died May 29, 1925, from the effects of coal oil which she accidentally swallowed.

<sup>3</sup>CARMEN RUTH ADAMS, born September 18, 1924, at Layton, Utah.

## 77

Children of BIRD BELINDA ADAMS (Hyrum-Elias) and Harold C. Layton; residence, Layton, Utah.

<sup>1</sup>HYRUM JOHN LAYTON, born February 9, 1914, at Layton, Utah.

<sup>2</sup>ANNIE LAYTON, born March 9, 1917, at Layton, Utah; died August 11, 1918.

<sup>3</sup>BEN H. LAYTON, born August 16, 1919, at Layton, Utah.

<sup>4</sup>LORRAINE LAYTON, born March 13, 1921, at Layton, Utah.

## 78

Child of CLAY QUINCY (Hyrum-Elias) and Norma Gladys (Layton) Adams; residence, Layton, Utah.

<sup>1</sup>JOHN HYRUM ADAMS, born April 28, 1928, at Ogden, Utah.

## 79

Children of IDA JOSEPHINE McCLANE (Mary-Anna-Elias) and Daniel T. Ambrose; residence, Burlingame, California.

<sup>1</sup>DANIEL AMBROSE, born May 27, 1896, at Hayden Hill, California. Died May 30, 1896, from the effects of pneumonia.

<sup>2</sup>MARY JOSEPHINE AMBROSE, born March 2, 1898,

at Ash Creek, Lassen County, California. Married Joseph T. Hobi October 18, 1917; residence, San Francisco, California.

<sup>1</sup>JOHN BAPTISTA AMBROSE, born December 19, 1900, at Ash Creek, California; died October 20, 1918, from Spanish Influenza.

<sup>4</sup>JAMES JOSEPH AMBROSE, born December 1, 1906, at Fairfield, California. Is engaged in the insurance business at San Francisco, California.

<sup>5</sup>IDA ELIZABETH AMBROSE, born July 27, 1909, at Fairfield, California. Is student of art at San Francisco.

## 80

Children of George J. (Mary-Anna-Elias) and Pearl (Simmons) McCLANE; residence, Riddle, Oregon.

<sup>1</sup>PERILLA McCLANE, born October 7, 1903, at Ash Valley, Oregon. Married George Knight; residence, Bayamo, Oriente, Cuba.

189 <sup>2</sup>RUBY McCLANE, born April 4, 1905, at Ash Valley, Oregon. Married Derril Knight; residence, Riddle, Oregon.

<sup>3</sup>OPAL McCLANE, born June 18, 1907, at Hayden Hill, Lassen County, California.

<sup>4</sup>MATIE McCLANE, born June 26, 1910, at Myrtle Creek, Oregon.

<sup>5</sup>GEORGITTA MAY McCLANE, born August 26, 1925, at Riddle, Oregon.

<sup>6</sup>GEORGE McCLANE, JR., born March 29, 1927, at Riddle, Oregon.

## 81

Children of LENA FRANCIS McCLANE (Mary-Anna-Elias) and Frank John Chace; residence, Susanville, California.

<sup>1</sup>LYMAN CHACE, born February 8, 1911, in California.

<sup>2</sup>LILLIAN CHACE, born May 5, 1912, in California.

<sup>3</sup>NORMAN CHACE, born March 18, 1914, in California.

<sup>4</sup>EVERETT CHACE, born August 31, 1917, in California.

'ETHEL CHACE, born March 9, 1920, in California.  
Drowned March 25, 1928, in the Susanville River.  
The body was not found for three months because  
of high water.

## 82

Child of MARY ETHEL McCLANE (Mary-Anna-Elias)  
and Mr. Hunt.

'GEORGE N. HUNT, born February 23, 1912.

## 82

Children of MARY ETHEL McCLANE (Mary-Anna-  
Elias) and Lester Foster; residence, Sacramento, California.

'LESTER THEODORE FOSTER, born February 15,  
1921, in California.

'JAMES McCLANE FOSTER, born September 20,  
1923, in California.

'WILLIAM MERYL FOSTER, born March 18, 1925,  
in California.

## 83

Children of ELLA McCLANE (Mary-Anna-Elias) and  
Everett Pemberton; residence, Sacramento, California.

'CHARLES EVERETT PEMBERTON, born March  
24, 1918, at Sacramento, California.

'JACK RICHARD PEMBERTON, born January 8,  
1923, at Sacramento, California.

## 84

Children of ANDREW WILBURN (Belinda - Anna-  
Elias) and Agnes McCoy (Heany) Arnett; residence, Susan-  
ville, California.

'ILA MAE ARNETT, born March 4, 1907, at Hayden  
Hill, California.

'IRA WILBURN ARNETT, born March 11, 1909, at  
Dry Valley, California.

'JESSIE EVYLN ARNETT, born March 22, 1914, at  
Dry Valley, California.

'ANITA MAUD ARNETT, born November 17, 1917,  
in California.

Child of ANNIE LAURIE ARNETT (Belinda-Anna-Elias) and Frank Wilson McCombs; residence, Pearson, Washington.

'ERWIN WILSON McCOMBS, born June 2, 1900, at Sumas, Whatcome County, Washington. Married Martha Valisky Friss June 13, 1925, at Seattle, Washington. Enlisted in the United States Navy in 1916, at Bremerton, Washington. Became a first class mould loftsman and foreman of ship construction at the Bremerton Navy Yard. Following the Armistice of 1918, he resigned and received an honorable discharge. Is now an electrical engineer with the Western Electric Company on the Pacific Coast.

Children of GUY MONROE (Belinda-Anna-Elias) and Blossom Myrtie (Crooks) Arnett; residence, Susanville, California.

'MYRTLE AURILLA ARNETT, born October 6, 1910, at Hayden Hill, Lassen County, California. Married Archie Hill December 1, 1928, at Reno, Nevada; residence, Susanville, California.

'LLOYD MONROE ARNETT, born December 23, 1911, at Hayden Hill, Lassen County, California.

'BETTY JANE ARNETT, born January 9, 1920, at Susanville, California.

'MILLICENT MYRTIE ARNETT, born May 13, 1923, at Hayden Hill, California.

Child of ELBERT RAY (Belinda-Anna-Elias) and Mary Elizabeth (McGarva) Arnett; residence, Likely, Modoc County, California.

'VELMA EVYLN RAE ARNETT, born October 26, 1927.

## 88

Children of MARY HANNAH ADAMS (George P.-George W.-Elias) and Jonathan O'Brien; residence, Layton, Utah.

- 'WINFRED HAZE O'BRIEN, born October 26, 1900, at Layton, Utah; died 1903.
- 190 'JONATHAN O'BRIEN, born September 17, 1902, at Teton, Idaho. Married Vollmer Miller May 19, 1925.
- 191 'DON JAMES O'BRIEN, born January 5, 1905, at Layton, Utah. Married Nelda Jane Rich October 1, 1927, at Morgan, Utah. She was born October 29, 1907, at Morgan, Utah.
- 'LESTER GEORGE O'BRIEN, born October 20, 1908, at Layton, Utah.
- 'DANIEL A. O'BRIEN, born October 31, 1910, at Layton, Utah.
- 'RACHEL ELIZA O'BRIEN, born October 9, 1913, at Layton, Utah. Married Shirley H. Craig March 17, 1928, at Layton, Utah. He was born February 3, 1910, at Layton, Utah.
- 'WILLIAM K. O'BRIEN, born July 30, 1915, at Layton, Utah.
- 'FONDA LaVON O'BRIEN, born December 11, 1921, at Layton, Utah.

## 89

Children of GEORGE HENRY (George P.-George W.-Elias) and Mary Ann (Green) Adams; residence, Layton, Utah.

- 'RUBY GREEN ADAMS, born April 14, 1903, at Layton, Utah; died February 8, 1920, from Spanish Influenza.
- 192 'EARL ADAMS, born April 15, 1904, at Layton, Utah. Married Wanda Louise Parker April 30, 1923, at Ogden. She was born March 20, 1905.
- 'LE ROY GEORGE ADAMS, born September 10, 1906, at Layton, Utah. Attended Davis High School. Married Edna Hardman December 15,

1927, at Ogden, Utah. She was born June 27, 1904, in Star Valley, Wyoming.

\*WAYNARD HAZE ADAMS, born December 27, 1908, at Layton, Utah. Attended Davis High School.

\*ILA ADAMS, born September 16, 1911, at Layton, Utah. Graduated from Davis High School with the class of 1929. Graduated from John R. Barnes Seminary with class of 1929.

\*HAROLD ADAMS, born August 23, 1914, at Layton, Utah.

\*DAROLD ADAMS, born February 20, 1916, at Layton, Utah.

\*ALLEN ALMA ADAMS, born July 9, 1918, at Layton, Utah.

\*MARY ANN ADAMS, born July 13, 1920, at Layton, Utah.

\*DORATHEA G. ADAMS, born March 14, 1922, at Layton, Utah.

\*BEATRICE G. ADAMS, born October 9, 1923, at Layton, Utah.

Children of ARCHIE HOWARD (George P.-George W.-Elias) and Cora Alice (Whitesides) Adams; residence, Layton, Utah.

193 \*LEWIS HOWARD ADAMS, born February 10, 1906, at Layton, Utah. Married Louise Sarah Palmer February 9, 1925, at Ogden, Utah. She was born May 30, 1907.

\*NORMA W. ADAMS, born November 28, 1907, at Layton, Utah. Attended Davis High School.

\*PHYLLIS VIVIAN ADAMS, born January 5, 1910, at Layton, Utah. Attended Davis High School.

\*NORRIS GEORGE ADAMS, born November 1, 1911, at Layton, Utah.

\*LEN JAMES ADAMS, born December 18, 1913, at Layton, Utah.

\*ALICE ELIZA ADAMS, born July 6, 1916, at Layton, Utah; died January 1, 1917.

\*FERN CORA ADAMS, born August 22, 1918, at Layton, Utah.

- 'MERLE WHITESIDES ADAMS, born May 28, 1920, at Layton, Utah.  
 'DORA PEARL ADAMS, born July 29, 1923, at Layton, Utah.  
 'LaDEENE ELLEN ADAMS, born January 20, 1926, at Layton, Utah.

## 91

Children of ELIZA HULDA ADAMS (George P.-George W.-Elias) and George L. Talbot; residence, Layton, Utah.

- 194 'IRETA TALBOT, born January 20, 1904, at Layton, Utah. Graduated from Davis High School with the class of 1923. Married Armond Beesley Coles May 12, 1926, in the Salt Lake Temple. He was born August 14, 1901, at Layton, Utah.  
 'LIONEL GODDARD TALBOT, born February 17, 1906, at Layton, Utah. Attended Davis High School.  
 'LONA TALBOT, born June 27, 1911, at Layton, Utah. Attended Davis High School.  
 'GEORGE L. TALBOT, born December 2, 1923, at Layton, Utah.

## 92

Children of OLIVE HARRIET ADAMS (George P.-George W.-Elias) and Mark Pratt Whitesides; residence, Layton, Utah.

- 195 'STILSON A. WHITESIDES, born January 10, 1908, at Layton, Utah. Attended Davis High School. Married Louise Duncan August 7, 1925. She was born April 21, 1910, at Meadows, Utah.  
 'MYRON DANIEL WHITESIDES, born February 20, 1910, at Layton, Utah. Graduated from Davis High School with the class of 1928. Played guard and center on the high school football team.  
 'BEATRICE ELLEN WHITESIDES, born December 25, 1911, at Layton, Utah; died March 29, 1918.  
 'DENT ADAMS WHITESIDES, born November 8, 1916, at Layton, Utah.

\*MARION A. WHITESIDES, born April 17, 1921, at Layton, Utah.

\*LUCIELE WHITESIDES, born June 29, 1926, at Layton, Utah; died.

Children of VINA HILARY ADAMS (George P.-George W.-Elias) and George Shirley Heywood; residence, Layton, Utah.

\*KEITH SHIRLEY HEYWOOD, born September 2, 1910, at Kaysville, Utah. Graduated from Davis High School with the class of 1929. Was a member of the high school orchestra.

\*RUTH ADAMS HEYWOOD, born September 19, 1912, at Kaysville, Utah. Attending Davis High School.

\*INEZ HEYWOOD, born September 3, 1914, at Layton, Utah. Attending Davis High School.

\*PAUL GEORGE HEYWOOD, born December 23, 1916, at Layton, Utah.

\*REID ADAMS HEYWOOD, born October 18, 1919, at Layton, Utah.

\*IRENE ADAMS HEYWOOD, born June 11, 1925, at Layton, Utah.

Children of LOUIE HAZEL ADAMS (George P.-George W.-Elias) and John Morris Whitesides; residence, Layton, Utah.

\*ALEAN WHITESIDES, born March 29, 1913, at Layton, Utah. Attending Davis High School.

\*BERNICE A. WHITESIDES, born November 14, 1916, at Layton, Utah.

\*GEORGE DEE WHITESIDES, born April 23, 1919, at Layton, Utah.

\*DOROTHY A. WHITESIDES, born September 14, 1921, at Layton, Utah.

\*EVAN A. WHITESIDES, born July 25, 1923, at Layton, Utah.

\*ELLEN A. WHITESIDES, born February 10, 1927, at Ogden, Utah.



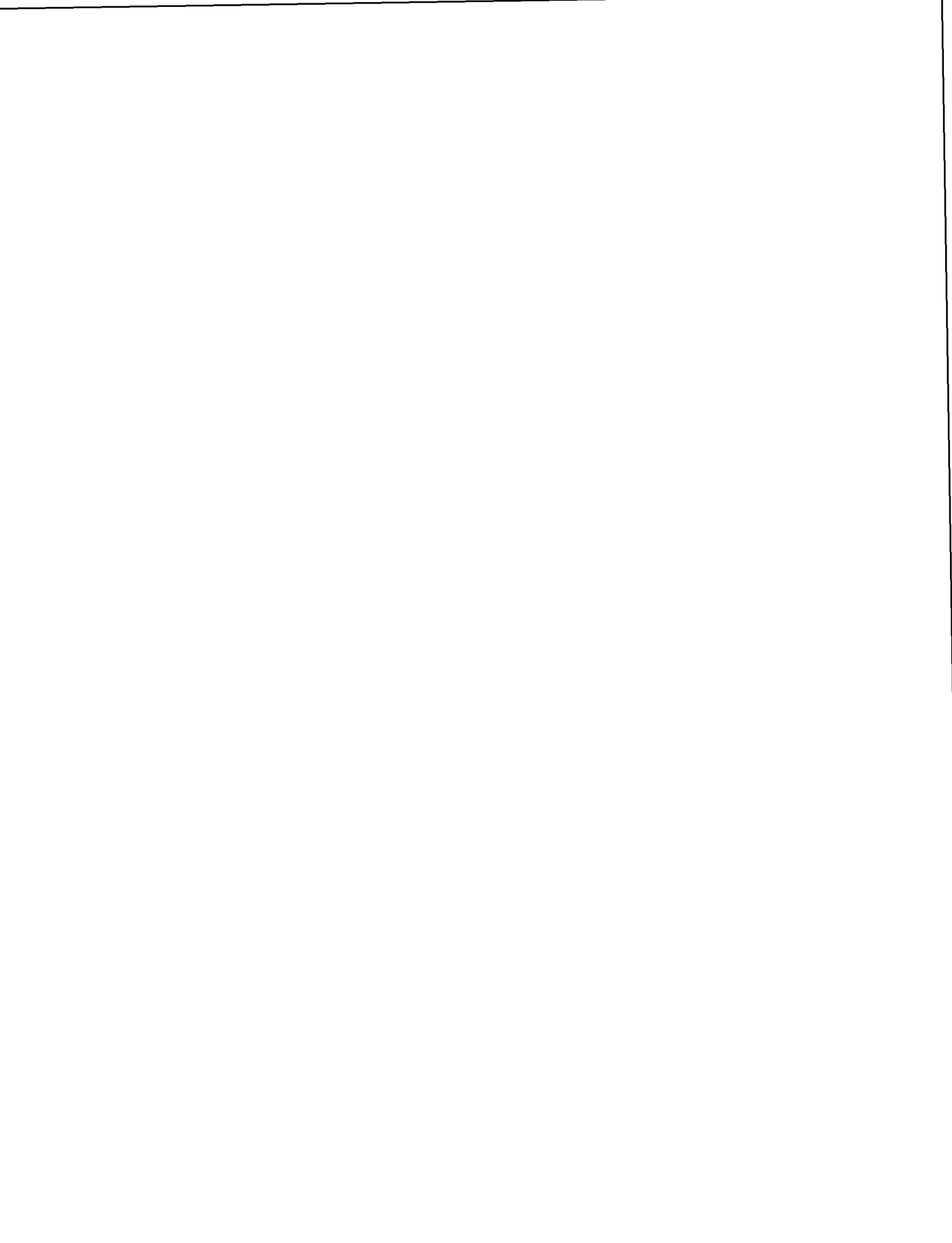


Descendants of Elias Adams Who Served in the Armed Forces of the United States  
During the World War.  
Upper (left to right)—William E. Adams, Elias A. Dawson. Center (left to right)—  
Asa S. Adams, Erwin W. McCombs. Lower (left to right)—Thomas E. Adams,  
David George Studdard.





Descendants of Elias Adams Who Served in the Armed Forces of the United States  
 During the World War.  
 Upper (left to right)—Spencer D. Adams, Frank D. Adams. Center (left to right)—  
 Ivan T. Green, George W. Hudson. Lower (left to right)—George E. Morgan,  
 Vernon R. Morgan.



## 95

Children of DANIEL HAZE (George P.-George W.-Elias) and Mary (Frazier) Adams; residence, Layton, Utah.

'HELEN MARY ADAMS, born September 12, 1918, at Layton, Utah.

'VIRGINIA CATHERINE ADAMS, born May 27, 1921, at Layton, Utah.

'BEECHER DAN ADAMS, born February 8, 1925, at Layton, Utah.

## 96

Children of SALOME HELEN ADAMS (George P.-George W.-Elias) and William F. King; residence, Kaysville, Utah.

'DALE ADAMS KING, born October 14, 1916, at Layton, Utah.

'VANCE A. KING, born June 15, 1923, at Layton, Utah; died April 14, 1924.

'RULON A. KING, born May 1, 1925, at Layton, Utah.

'AFTON SALOME KING, born August 11, 1926, at Layton, Utah.

## 97

Child of RUFUS HENRY (Margaret-George W.-Elias) and Lula (Guthrie) Hudson; residence, Clearfield, Utah.

'ALLEN HUDSON, born April 7, 1910. Attended Davis High School.

## 98

Children of BERTHA ANN HUDSON (Margaret-George W.-Elias) and Alonzo Bullock; residence, Ogden, Utah.

'ALTON H. BULLOCK, born August 21, 1905, at Layton, Utah.

'CLENNER THOMAS BULLOCK, born October 25, 1907, at Layton, Utah.

- \*BEATRICE BERTHA BULLOCK, born December 29, 1909, at Clearfield, Utah.
- \*WANDA ALICE BULLOCK, born November 1, 1911, at Clearfield, Utah.
- \*DORELL BULLOCK, born October 18, 1915, at Clearfield, Utah.
- \*MARGARET JANE BULLOCK, born August 21, 1917, at Clearfield, Utah.
- \*CLAUDE BULLOCK, born February 21, 1920, at Clearfield, Utah.
- \*DEE BULLOCK, born June 7, 1921, at Clearfield, Utah.

Children of IRBY JOHN (Margaret-George W.-Elias) and Clara May (Love) Hudson; residence, Layton, Utah.

- \*ELMO LOVE HUDSON, born June 9, 1910, at Clearfield, Utah. Attended Davis High School.
- \*VIRGIL L. HUDSON, born November 26, 1911, at Layton, Utah. Attended Davis High School.
- \*DAHLE ADAMS HUDSON, born June 26, 1913, at Layton, Utah.
- \*GRANT HUDSON, born February 20, 1915, at Layton, Utah; died September 27, 1922.
- \*SHERMAN HUDSON, born August 12, 1916, at Layton, Utah.
- \*GWEN HUDSON, born March 22, 1918, at Layton, Utah.
- \*FAYE HUDSON, born February 18, 1920, at Layton, Utah.
- \*CLAIR MAY HUDSON, born February 1, 1922, at Layton, Utah.
- \*THEO M. HUDSON, born February 24, 1924, at Layton, Utah.

Children of ELVA JANE HUDSON (Margaret-George W.-Elias) and Frank P. Bennett; residence, Kaysville, Utah.

- \*GERALD HUDSON BENNETT, born December 5, 1908, at Kaysville, Utah. Graduated from Davis

High School with the class of 1926. Attended the Utah Agricultural College at Logan in 1928-29.

\*MARION HUDSON BENNETT, born July 9, 1911, at Kaysville, Utah. Attending Davis High School.

\*FERREN FRANK BENNETT, born April 5, 1914, at Kaysville, Utah.

\*GOLDEN BENNETT, born July 26, 1916, at Kaysville, Utah.

\*MARY MARGARET BENNETT, born January 29, 1922, at Kaysville, Utah.

\*ELVA FERN BENNETT, born March 16, 1925, at Kaysville, Utah.

## 101

Children of DELRETTA ALICE HUDSON (Margaret-George W.-Elias) and Earl Cook; residence, Idaho Falls, Idaho.

\*ELDEN COOK, born October, 1912, at Syracuse, Utah.

\*GEORGE COOK, born February 22, 1915, at Syracuse, Utah.

## 102

Children of MARVEL SUSANNAH HUDSON (Margaret-George W.-Elias) and Howard Charles Hocking; residence, Ogden, Utah.

\*MARGARET ANNA HOCKING, born April 23, 1921, at Ogden, Utah.

\*ETHEL ALICE HOCKING, born February 5, 1923, at Ogden, Utah.

\*HOWARD JUNIOR HOCKING, born February 20, 1926, at Ogden, Utah; died March 29, 1927, from scarlet fever and pneumonia.

## 103

Children of GEORGE WASHINGTON (Margaret-George W.-Elias) and Thelma May (Simpson) Hudson; residence, Ogden, Utah.

\*THORA GEORGIA HUDSON, born June 10, 1918, at Ogden, Utah.

\*THELMA BLANCHE HUDSON, born July 11, 1920,  
at Ogden, Utah.

\*BLEN HOWARD HUDSON, born January 21, 1923,  
at Ogden, Utah.

\*DEAN HENRY HUDSON, born December 7, 1926,  
at Ogden, Utah.

## 104

Children of CHLOE VILATE ADAMS (Rufus-George W.-Elias) and Wilford E. Wiggill; residence, Layton, Utah.

\*VIRGINIA WIGGILL, born September 7, 1918, at  
Layton, Utah.

\*JEAN ADAMS WIGGILL, born December 18, 1926,  
at Layton, Utah.

## 105

Children of ALTA LOUISE ADAMS (Rufus-George W.-Elias) and Wallace Cowley; residence, Layton, Utah.

196 \*STANFORD ADAMS COWLEY, born October 25,  
1910, at Layton, Utah. Attended Davis High  
School at Kaysville and the Westminster College  
at Salt Lake City. Was a member of the high  
school football and track teams. Has played base-  
ball for Layton the past four seasons. Married  
LaRee Tucker March 28, 1928, at Morgan, Utah.  
She was born June 12, 1910, at Charleston, South  
Carolina. Attended Davis High School at Kays-  
ville, Utah.

\*WILLIAM ADAMS COWLEY, born January 13,  
1914, at Raymond, Alberta, Canada. Attending  
Davis High School at Kaysville, Utah.

\*R. ADAMS COWLEY, born July 25, 1917, at Layton,  
Utah.

\*KERMIT ADAMS COWLEY, born December 5, 1918,  
at Layton, Utah.

\*HAL ADAMS COWLEY, born December 31, 1925, at  
Layton, Utah.



## 106

Children of MELVIN MARION (Rufus-George W.-Elias) and Vera (Bonnemort) Adams; residence, Layton, Utah.

'MARJORIE BONNEMORT ADAMS, born July 29, 1918, at Layton, Utah.

'JOSEPH BONNEMORT ADAMS, born May 18, 1920, at Layton, Utah.

'VAN BONNEMORT ADAMS, born August 29, 1923, at Layton, Utah.

## 107

Child of SPENCER DEWEY (Rufus-George W.-Elias) and Bertha Gladys (Boylin) Adams; residence, Layton, Utah.

'BARBARA BOYLIN ADAMS, born June 28, 1921, at Layton, Utah.

## 108

Children of MARY HAZEL ADAMS (Elias P.-George W.-Elias) and John Earl Morgan; residence, Layton, Utah.

'CLEO HAZEL MORGAN, born March 26, 1916, at Layton, Utah.

'GWENDOLYNE HANNAH MORGAN, born August 7, 1918, at Layton, Utah.

'RHEA MARY MORGAN, born September 10, 1924, at Layton, Utah.

## 109

Children of CORA IRENE ADAMS (Elias P.-George W.-Elias) and Hugh Love; residence, Layton, Utah.

'RUTH LOVE, born February 6, 1914, at Layton, Utah. Attending Davis High School.

'NEWEL LOVE, born September 7, 1915, at Layton, Utah.

'ENNIES LOVE, born March 6, 1922, at Layton, Utah.

'FERRIEN LOVE, born October 29, 1927, at Layton, Utah.

## 110

Children of MERLIN WRIGHT (Elias P.-George W.-Elias) and Vera Alice (Morgan) Adams; residence, Layton, Utah.

'IVAN MERLIN ADAMS, born October 18, 1912, at Layton, Utah. Attending Davis High School.

'DALE WRIGHT ADAMS, born October 14, 1915, at Layton, Utah.

'RAY ELIAS ADAMS, born August 28, 1918, at Layton, Utah.

## 111

Children of NELLIE PEARL ADAMS (Elias P.-George W.-Elias) and David H. Sanders; residence, Garland, Utah.

'LEO DEE SANDERS, born October 30, 1916, at Kaysville, Utah.

'FAYE HANNAH SANDERS, born December 11, 1920, at Garland, Utah.

'ROY A. SANDERS, born October 5, 1923, at Garland, Utah.

## 112

Children of EDGAR FANNING (Elias P.-George W.-Elias) and Mabel Ella (Knighton) Adams; residence, Clearfield, Utah.

'EDGAR REX ADAMS, born July 30, 1918, at Clearfield, Utah.

'JAY THOMAS ADAMS, born July 29, 1920, at Clearfield, Utah.

'BEN ELIAS ADAMS, born June 11, 1922, at Clearfield, Utah.

'DAREL ADAMS, born August 19, 1924, at Clearfield, Utah.

'LAVON ADAMS, born July 21, 1926, at Clearfield, Utah.

## 113

Child of JOSEPH REUBEN (Elias P.-George W.-Elias) and Lillian Rosa (Scofield) Adams; residence, Layton, Utah.

'JOE ANN SCOFFIELD ADAMS, born March 3, 1926, at Layton, Utah.

## 114

Children of LEON HANNAH ADAMS (Elias P.-George W.-Elias) and Leonard Stott; residence, Meadow, Utah.

'ELDON ADAMS STOTT, born June 1, 1925, at Layton, Utah.

'DEAN ALLEN STOTT, born October 18, 1928, at Layton, Utah.

## 115

Children of GOLDEN MARION (Marion-George W.-Elias) and LaVerde (Evans) Adams; residence, Layton, Utah.

'RETA ELAINE ADAMS, born April 18, 1921, at Layton, Utah.

'LOIS ADAMS, born December 31, 1922, at Lehi, Utah.

'CLARKE GOLDEN ADAMS, born June 21, 1925, at Layton, Utah.

## 116

Children of ELGIE LOUISA ADAMS (Marion-George W.-Elias) and Ralph Rampton; residence, Layton, Utah.

'RALPH JUNIOR RAMPTON, born July 7, 1918, at Layton, Utah.

'JACK ADAMS RAMPTON, born March 1, 1922, at Layton, Utah.

## 117

Children of HAZEN FORBES (Andy-George W.-Elias) and Silvia E. (Flint) Adams; residence, Layton, Utah.

'NORA F. ADAMS, born December 16, 1918, at Layton, Utah.

'RHEA H. ADAMS, born December 3, 1919, at Layton, Utah.

'FAY ADAMS, born August 28, 1921, at Layton, Utah.

'LYNN ADAMS, born October 22, 1928, at Layton, Utah.

## 118

Children of ZILLA FRANCIS ADAMS (Andy-George W.-Elias) and Lawrence Holt Sessions; residence, Clearfield, Utah.

'NORMA SESSIONS, born August 11, 1920, at Layton, Utah.

'RULON L. SESSIONS, born November 29, 1923, at Layton, Utah.

'DEAN A. SESSIONS, born January 22, 1926, at Clearfield, Utah.

## 119

Child of VIDA ELLEN ADAMS (Andy-George W.-Elias) and Hollis W. Roueche; residence, Kaysville, Utah.

'WREN A. ROUECHE, born January 28, 1925, at Kaysville, Utah.

## 120

Children of RAMONA ADAMS WHITESIDES (Catherine-George W.-Elias) and George W. Hill; residence, Uintah, Utah.

'KATHLEEN SUSAN HILL, born June 15, 1914, at Uintah, Utah. Attending Davis High School at Kaysville, Utah.

'MARY CATHERINE HILL, born April 22, 1919, at Uintah, Utah.

'JOHN WILLIAM HILL, born August 31, 1923, at Uintah, Utah.

## 121

Children of ZONA ALICE WHITESIDES (Catherine-George W.-Elias) and John L. Mills; residence, Evanston, Wyoming.

'JACK W. MILLS, born October 24, 1920, at Evanston, Wyoming.

'ESTER SUSANNE MILLS, born February 18, 1924, at Evanston, Wyoming.

## 122

Children of JOHN MARION (Catherine-George W.-Elias) and Alice Chloe (Barlow) Whitesides; residence, Burley, Idaho.

'MARY ALICE WHITESIDES, born December 18, 1921, at Burley, Idaho.

'NORMA LENORE WHITESIDES, born March 25, 1924, at Burley, Idaho.

## 123

Child of GEORGE LEWIS (Catherine-George W.-Elias) and Boneta Nancy (Asterhout) Whitesides; residence, Burley, Idaho.

'LOIS N. WHITESIDES, born July 2, 1926, at Burley, Idaho.

## 124

Children of CARL JAMES (Mary Alice-George W.-Elias) and Leah Ione (Cunningham) Whitesides; residence, Layton, Utah.

'CARL WAYNE WHITESIDES, born March 19, 1924.

'KEITH THOMAS WHITESIDES, born November 7, 1926.

'BARBARA IONE WHITESIDES, born October 22, 1928, at Blackfoot, Idaho.

## 125

Children of WILFORD ADAMS (Mary Alice-George W.-Elias) and Mareta H. (Morgan) Whitesides; residence, Layton, Utah.

'JUNE WHITESIDES, born March 13, 1924, at Layton, Utah.

'RULON M. WHITESIDES, born April 2, 1925, at Layton, Utah.

'LUCY JEAN WHITESIDES, born February 4, 1928, at Layton, Utah.

## 126

Child of FERRIS UTE (Mary Alice-George W.-Elias) and Alice Mae (Stewart) Whitesides; residence, Layton, Utah.

'CHARLOTTE WHITESIDES, born September 30, 1927, at Ogden, Utah.

## 127

Child of ZULON EDMOND (Mary Alice-George W.-Elias) and Emma Mae (Carver) Whitesides; residence, Layton, Utah.

'LORRAINE WHITESIDES, born January 28, 1928, at Ogden, Utah.

## 128

Children of DIAMOND GEORGE (Lizetta-George W.-Elias) and Erma Elvira (Lewis) Carlos; residence, Bingham, Utah.

'RUBY LOA CARLOS, born November 21, 1924, at Salt Lake City, Utah.

'DOVY JO CARLOS, born July 17, 1926, at Salt Lake, Utah.

## 129

Children of RICHARD WILLIAM (Richard-Catherine-Elias) and Edna Galbraith (Hyde) Pilling; residence Cardston, Alberta, Canada.

197 'ERVA PILLING, born January 7, 1905, at Raymond, Alberta, Canada. Attended high school at Spokane, Washington, Shelby and Great Falls, Montana. Married Robert F. Parsell November 15, 1924, at Great Falls, Montana. He was born February 8, 1901. Is engaged in ranching and stock raising at Whitlash, Montana.

**DORAL WILLIAM PILLING**, born January 14, 1906, at Cardston, Alberta, Canada. Graduated from the high school at Shelby, Montana, with the class of 1924. Graduated from the University of Utah at Salt Lake City with the class of 1928. While at the University he established and held the Rocky Mountain Conference record in the javelin throw with a distance of 196 feet 7 inches. He became national collegiate champion in June, 1927, at Chicago, Illinois, when as a member of a three-man team representing the state of Utah he won first place in the javelin throwing event by tossing the rod 199 feet 8 inches. Went to Olympic games at Stockholm, Sweden, in the summer of 1928, representing Canada in the javelin event. Is now a geologist in the oil



Doral W. Pilling

fields of western Canada.

'LORAN HYDE PILLING, born November 12, 1907, at Cardston, Alberta, Canada. Graduated from Shelby, Montana, high school with the class of 1926. Was a member of the football, basketball, baseball and track team, being a four letter man. Is a junior at the University of Utah.

- 198 'MARY PILLING, born December 28, 1909, at Cardston, Alberta, Canada. Graduated from the Latter-day Saints University at Salt Lake City, Utah, with the class of 1927. Married Louis P. Neeley, of Coalville, Utah, February 1, 1928. He graduated from the University of Utah in 1927. Is coach of the Duchesne high school at Roosevelt, Utah.

## 130

Children of ELIJAH LEROY (Richard-Catherine-Elias) and Lillian Viola (Thompson) Pilling; residence, Long Beach, California.

'REX LEROY PILLING, born October 12, 1909, at Cardston, Alberta, Canada. Graduated from Woodrow Wilson high school at Long Beach, California, with the class of 1928.

'CHARLOTTE ISABELL PILLING, born April 3, 1913, at Cardston, Alberta, Canada.

'VIOLA AMANDA PILLING, born June 15, 1917, at Lethbridge, Alberta, Canada.

'GERALDINE EMMA PILLING, born July 4, 1918, at Long Beach, California.

'LILLIAN JEAN PILLING, born December 12, 1924, at Long Beach, California.

## 131

Children of LAURA LUCENE PILLING (Richard-Catherine-Elias) and Joseph James Marsden; residence, Cardston, Alberta, Canada.

'CHLOE AMANDA MARSDEN, born January 30, 1907, at Kimball, Alberta, Canada.

'MARVIN JOSEPH MARSDEN, born December 26, 1908, at Cardston, Alberta, Canada. Attending Cardston high school.



- 'MELBA ROSE MARSDEN, born September 1, 1911, at Cardston, Alberta, Canada. Attending Cardston high school.
- 'WANDA ETHEL MARSDEN, born April 4, 1913, at Cardston, Alberta, Canada.
- 'LAURA JUNE MARSDEN, born June 12, 1917, at Lethbridge, Alberta, Canada.
- 'MAURICE MARSDEN, born October 15, 1919, at Long Beach, California.
- 'EUNICE WANITA MARSDEN, born July 20, 1923, at Cardston, Alberta, Canada.

## 132

Children of FRANK LEGRAND (Richard-Catherine-Elias) and Hazel Ellen (Connerely) Pilling; residence, Cardston, Alberta, Canada.

- 'HAZEL UNICE PILLING, born December 29, 1918, at Cardston, Alberta, Canada.
- 'GARTH LEGRAND PILLING, born June 8, 1920, at Cardston, Alberta, Canada.

## 133

Child of VALENTINE (Richard-Catherine-Elias) and Lucile (Wolf) Pilling; residence, Cardston, Alberta, Canada.

- 'BETTY LUE PILLING, born November 6, 1926, at Cardston, Alberta, Canada.

## 134

Child of IVAN HUGH (Richard-Catherine-Elias) and Mary (Pratt) Pilling; residence, Cardston, Alberta, Canada.

- 'GAYLORD IVAN PILLING, born August 6, 1927, at Cardston, Alberta, Canada.

## 135

Children of LYLE PILLING (Richard-Catherine-Elias) and Lloyd Crary; residence, Cardston, Alberta, Canada.

- 'LYLE NAVENE CRARY, born November 12, 1923, at Hanna, Alberta, Canada.
- 'ALICE LORRAINE CRARY, born April 23, 1926, at Cardston, Alberta, Canada.

## 136

Children of CATHERINE JANE PILLING (Joseph-Catherine-Elias) and James Spencer; residence, Kimball, Alberta, Canada.

<sup>1</sup>VICTOR SPENCER, born September 26, 1908, at Kimball, Alberta, Canada. Died.

<sup>2</sup>CECIL SPENCER, born January 22, 1910, at Kimball, Alberta, Canada.

<sup>3</sup>SILVIA SPENCER, born November 5, 1911, at Kimball, Alberta, Canada. Died.

<sup>4</sup>LEVEDA SPENCER, born December 20, 1913, at Kimball, Alberta, Canada.

<sup>5</sup>LEVON SPENCER, born September 28, 1915, at Portage, Utah.

## 137

Children of MARTHA PEARL PILLING (Joseph-Catherine-Elias) and Robert William Hewitt; residence, Cardston, Alberta, Canada.

<sup>1</sup>AGNES MAY HEWITT, born January 10, 1910, at Kimball, Alberta, Canada.

<sup>2</sup>ALFREDA PEARL HEWITT, born August 5, 1911, at Lethbridge, Alberta, Canada.

<sup>3</sup>EVELYN EUGENE HEWITT, born June 19, 1913, at Lethbridge, Alberta, Canada.

## 138

Children of LOTTIE MAY PILLING (Joseph-Catherine-Elias) and Alfred Hartley; residence, Kimball, Alberta, Canada.

<sup>1</sup>EDNA HARTLEY, born January 28, 1913, at Lethbridge, Alberta, Canada. Died.

<sup>2</sup>RICHARD LEGRAND HARTLEY, born January 20, 1915.

## 139

Children of MYRTLE CATHERINE MORGAN (Mary Catherine-Catherine-Elias) and Brigham Bosworth; residence, Oxford, Idaho.

<sup>1</sup>BRIGHAM MORGAN BOSWORTH, born November 21, 1910, at Treasureton, Idaho; died November 21, 1910.

- 'GRANT M. BOSWORTH, born January 5, 1912, at Kaysville, Utah.
- 'SETH M. BOSWORTH, born October 26, 1913, at Mapleton, Idaho.
- 'CLEON M. BOSWORTH, born September 24, 1915, at Mapleton, Idaho.
- 'OLEVE BOSWORTH, born July 21, 1917, at Preston, Idaho.
- 'CATHERINE BOSWORTH, born April 14, 1919, at Layton, Utah.
- 'WILLIAM WARREN BOSWORTH, born January 12, 1923, at Salt Lake City, Utah.
- 'ZANE GARRETT MORGAN BOSWORTH, born December 10, 1924, at Delta, Utah.
- 'BRYCE MORGAN BOSWORTH, born January 19, 1927, at Preston, Idaho; died March 27, 1927.

## 140

Children of CRILLA ELIZABETH MORGAN (Mary Catherine-Catherine-Elias) and Lawrence Bone Blamires; residence, Jerome, Idaho.

- 'ALLEN DALE BLAMIRES, born February 26, 1912, at Kaysville, Utah.
- 'PHILLIP RICHARD BLAMIRES, born January 4, 1914, at Layton, Utah.
- 'VERA JANE BLAMIRES, born September 3, 1915, at Kenyon, Idaho.
- 'MARGARET E. BLAMIRES, born April 16, 1917, at Kenyon, Idaho.
- 'EDWARD THOMAS BLAMIRES, born March 6, 1919, at Burley, Idaho.
- 'CURTIS M. BLAMIRES, born January 28, 1921, at Burley, Idaho.
- 'REX M. BLAMIRES, born January 17, 1923, at Burley, Idaho.

## 141

Children of MARGARET HANNAH MORGAN (Mary Catherine-Catherine-Elias) and Byron Joseph Nalder; residence, Layton, Utah.

- 'WILLIAM EDWARD NALDER, born March 28, 1919, at Layton, Utah.

- 'LEWIS MORGAN NALDER, born August 4, 1920, at Layton, Utah.
- 'BRUCE J. NALDER, born July 23, 1922, at Layton, Utah.
- 'LELAND R. NALDER, born January 7, 1925, at Layton, Utah.
- 'NED N. NALDER, born March 3, 1928, at Layton, Utah.

## 142

Children of GEORGE EDWARD (Mary Catherine-Catherine-Elias) and Elizabeth Robins (Blood) Morgan; residence, Layton, Utah.

- 'NEWELL BLOOD MORGAN, born March 23, 1921, at Layton, Utah.
- 'HOWARD BLOOD MORGAN, born November 21, 1922, at Layton, Utah.
- 'MALCOLM BLOOD MORGAN, born September 30, 1924, at Layton, Utah.

## 143

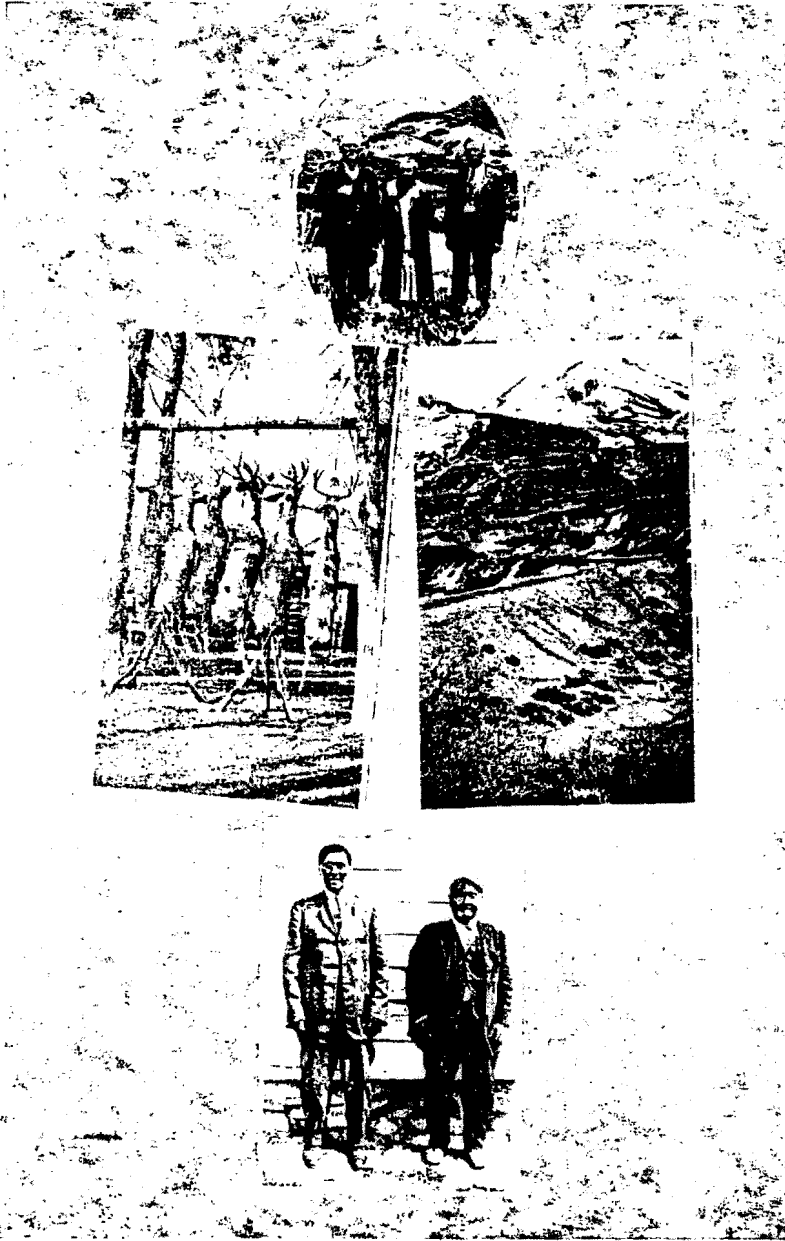
Children of VERNON RICHARD (Mary Catherine-Catherine-Elias) and Fern Marie (Anderson) Morgan; residence, Layton, Utah.

- 'TRUDICE MARIE MORGAN, born November 17, 1923, at Layton, Utah.
- 'FERYL CATHERINE MORGAN, born October 16, 1926, at Layton, Utah.
- 'BLEN RICHARD MORGAN, born December 11, 1928, at Layton, Utah.

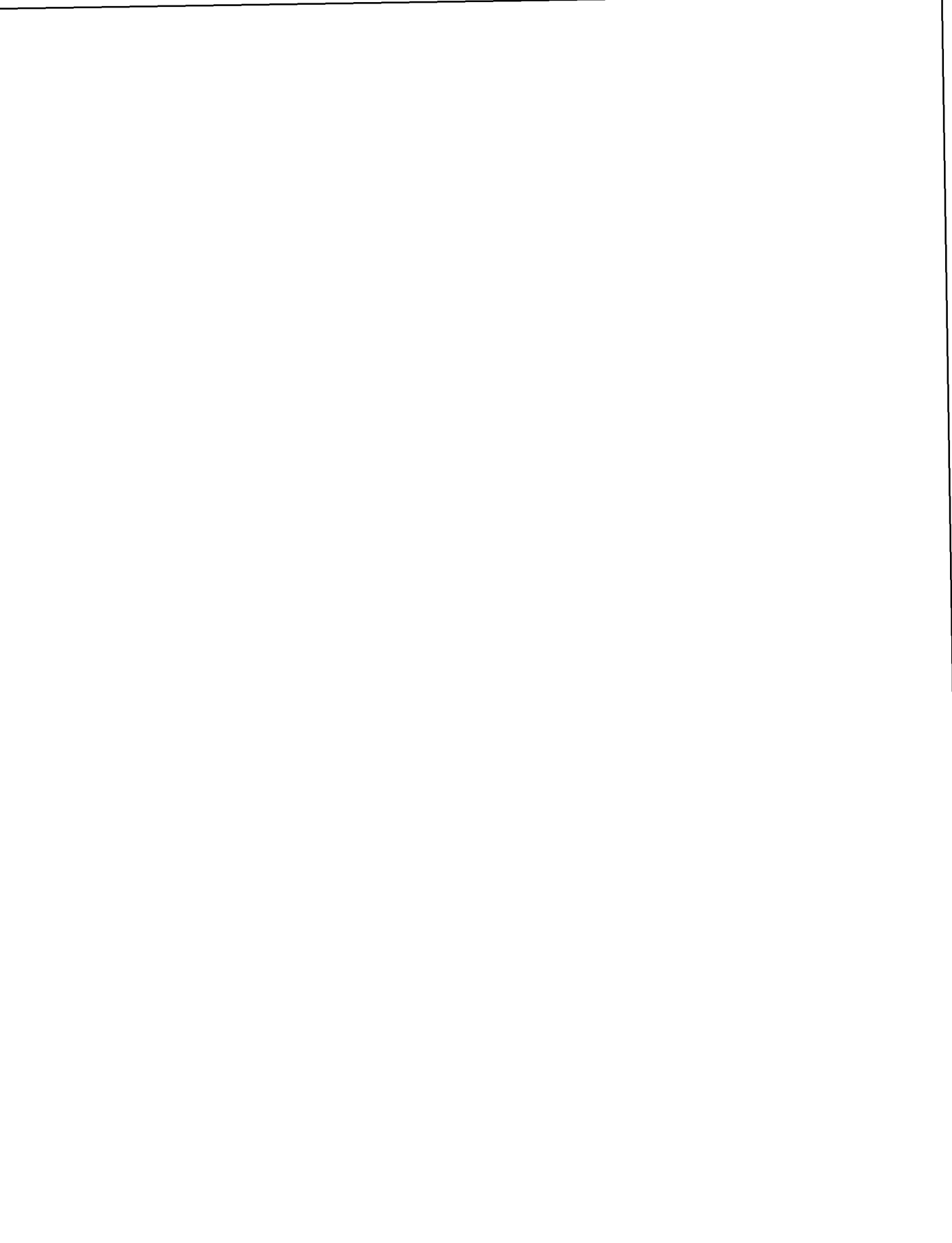
## 144

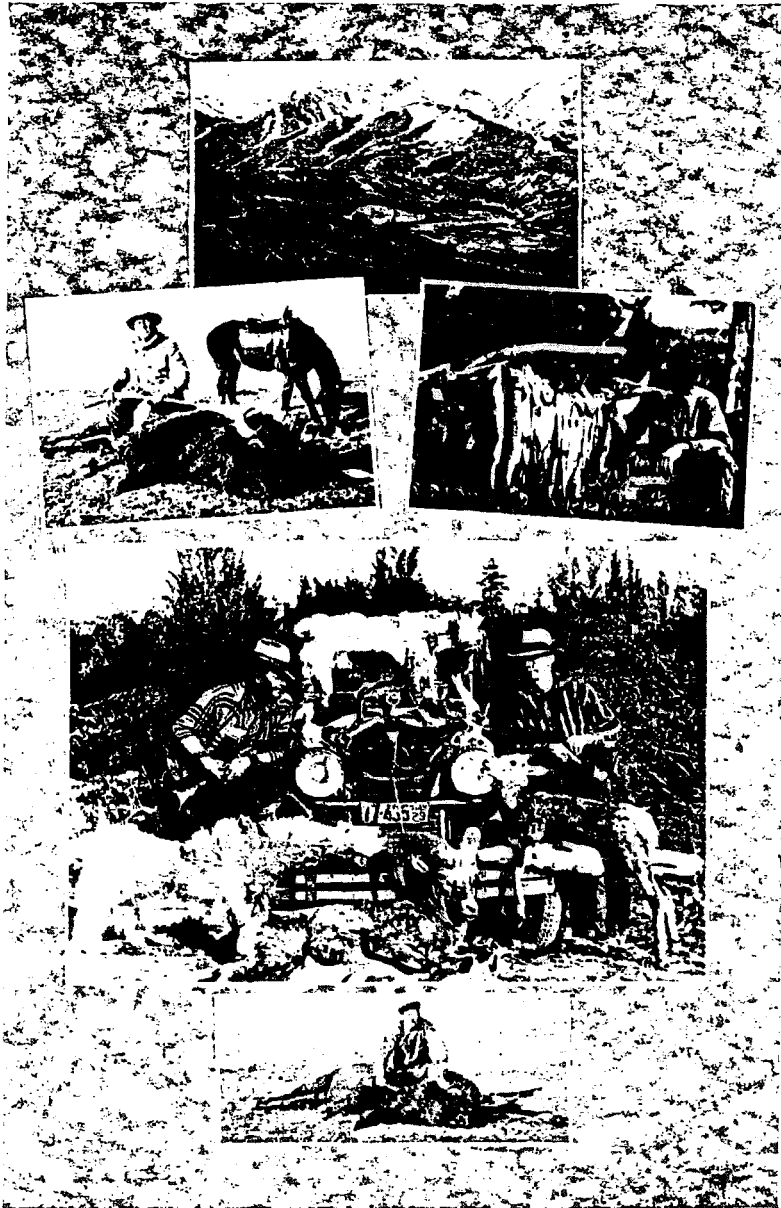
Children of MARY ELLEN MORGAN (Mary Catherine-Catherine-Elias) and Merrill Scoffield; residence, Layton, Utah.

- 'PHILLIS MORGAN SCOFFIELD, born February 1, 1923, at Layton, Utah.
- 'REED MORGAN SCOFFIELD, born October 23, 1926, at Layton, Utah; died May 12, 1927.
- 'PATRICIA SCOFFIELD, born March 9, 1928, at Layton, Utah.

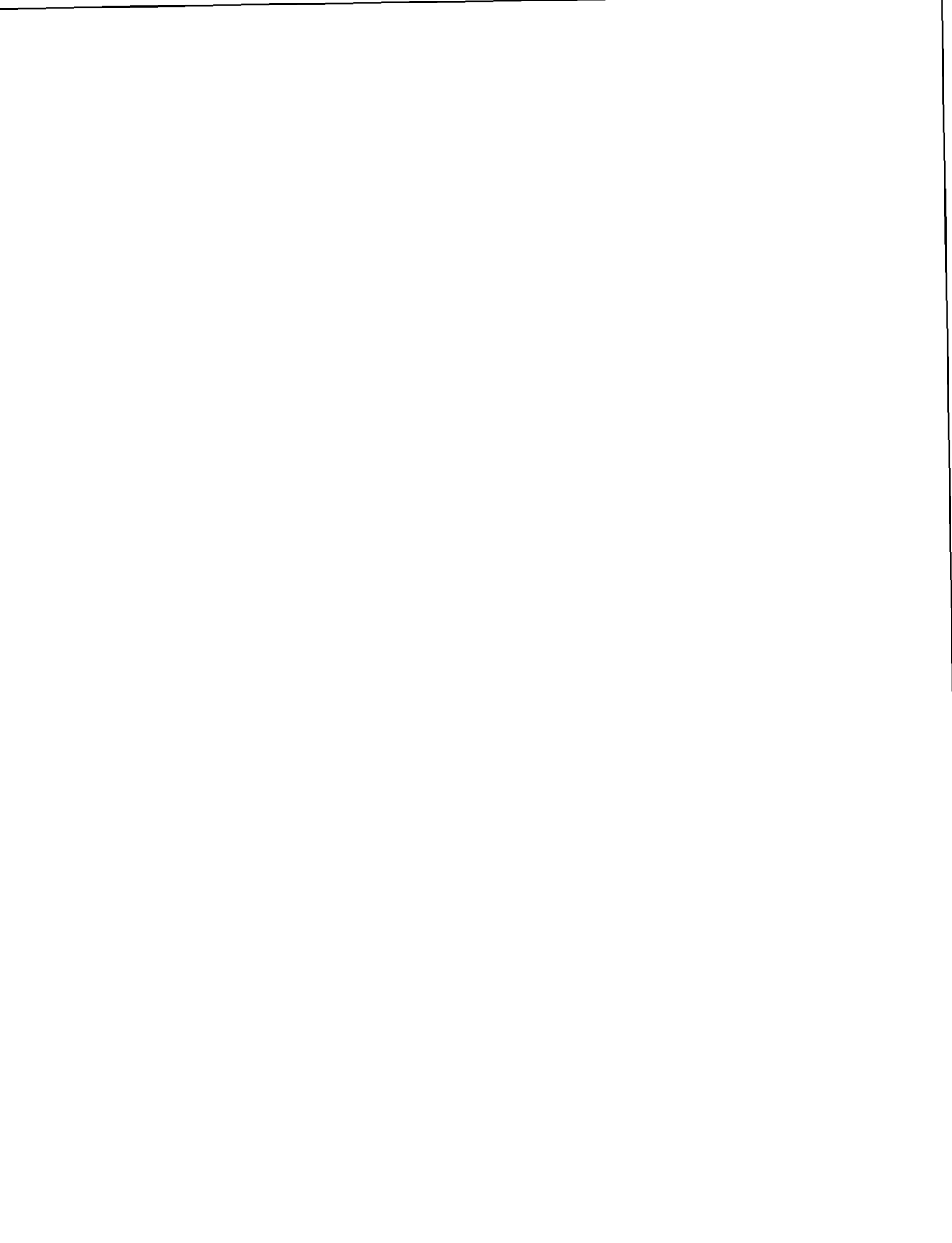


Upper—Hyrum Adams, Malinda Adams Burton and Joshua Adams where Elias Adams built his first home in Utah in 1850 (Adams canyon in background). Center (left to right)—Deer bagged by Samuel, Lawrence, Charley and Melvin Adams, of Layton, Utah; a section of the dam (1929) which was begun by Elias Adams in 1852 (Adams canyon in background). Lower (left to right)—Yeagah Timbimbes, Diamond Wom-ne-ip, only Indian survivors of battle of Bear River, fought in 1863.





Upper—Snow-capped Wasatch mountains (Adams canyon extreme right). Upper left—Hyrum Adams and buffalo. Upper right—Asa S. Adams and string of trout. Center—D. H. Adams and A. M. Johnson return from hunt. Lower—Samuel J. Adams and buffalo.





## 145

Children of ELVA ROSE GREEN (Ester Ann-Elias, Jr.-Elias) and Lester Elias Bybee; residence, Ogden, Utah.

- 'REUEL BYBEE, born February 26, 1910.
- 'ALEN GARNER BYBEE, born September 27, 1912.
- 'CURTISS RAY BYBEE, born March 5, 1914.
- 'ELAINE BYBEE, born April 8, 1916.
- 'VERN ADAMS BYBEE, born January 13, 1918.
- 'MAXINE BYBEE, born October 23, 1919.
- 'AFTON BYBEE, born May 13, 1922.
- 'ROBERT LEE BYBEE, born July 12, 1924.

## 146

Children of ELIAS GLENN (Ester Ann-Elias, Jr.-Elias) and Annie Lorene (Perkins) Green; residence, Kaysville, Utah.

- 'ALLENE GREEN, born October 27, 1914, at Kaysville, Utah.
- 'JAY GLENN GREEN, born November 13, 1920, at Kaysville, Utah.

## 147

Children of ARCHIE ROBERT (Ester Ann-Elias, Jr.-Elias) and Louise (Hess) Green; residence, Kaysville, Utah.

- 'HELEN GREEN, born July 24, 1914, at Kaysville, Utah.
- 'WAYNE HESS GREEN, born December 8, 1917, at Kaysville, Utah.
- 'ARCHIE LAMAR GREEN, born November 2, 1918, at Kaysville, Utah.
- 'HOWARD ROBERT GREEN, born December 18, 1923, at Kaysville, Utah.
- 'DALE ARTHUR GREEN, born October 6, 1926, at Kaysville, Utah.

## 148

Child of ELIZABETH MARY GREEN (Ester Ann-Elias, Jr.-Elias) and John Howard Darrohn; residence, Salt Lake City, Utah.

- 'LOWELL WESLEY DARROHN, born March 17, 1925.

## 149

Child of ZELLAH ESTER GREEN (Ester Ann-Elias Jr.-Elias) and Robert McComb.

'ESTER McCOMB, born September 9, 1922.

## 150

Child of MYRTLE CATHERINE GREEN (Ester Ann-Elias, Jr.-Elias) and George W. Brown; residence, Salt Lake City, Utah.

'WILLIAM DEAN BROWN, born November 13, 1924.

## 151

Children of ELMER ADAMS (Elizabeth-Elias, Jr.-Elias) and Persis Rebecca (Mundy) Sandall; residence, Tremonton, Utah.

'HUBERT ELMER SANDALL, born July 24, 1916, at Bothwell, Utah.

'PEARL REBECCA SANDALL, born November 25, 1918, at Bothwell, Utah; died April 14, 1919.

'THELMA LOIS SANDALL, born May 18, 1920, at Bothwell, Utah.

'DONA MAY SANDALL, born May 19, 1922, at Bothwell, Utah.

'RUTH ELLEN SANDALL, born February 24, 1924, at Bothwell, Utah.

## 152

Children of MABEL ELIZABETH SANDALL (Elizabeth-Elias, Jr.-Elias) and George Leslie Payne; residence, Bothwell, Utah.

'WINNIE SANDALL PAYNE, born March 25, 1916, at Bothwell, Utah.

'LAWRENCE LESLIE PAYNE, born February 24, 1918, at Bothwell, Utah.

'CLARA LOUISE PAYNE, born June 11, 1920, at Bothwell, Utah.

'FERN ELIZABETH PAYNE, born May 6, 1922, at Bothwell, Utah.

'ROSE ELLA PAYNE, born March 11, 1925, at Bothwell, Utah.

## 153

Children of THOMAS ELIAS (Elizabeth-Elias, Jr.-Elias) and Ruby (Stout) Sandall; residence, Tremonton, Utah.

<sup>1</sup>DELLA SANDALL, born February 23, 1923, at Tremonton, Utah.

<sup>2</sup>MAURINE SANDALL, born September 17, 1924, at Tremonton, Utah.

## 154

Children of BASIL H. (Dennis-Elias, Jr.-Elias) and Retta (Anderson) Adams; residence, Tremonton, Utah.

<sup>1</sup>EDNA FAY ADAMS, born June 20, 1914, at Tremonton, Utah.

<sup>2</sup>GLEN BASIL ADAMS, born October 24, 1915, at Tremonton, Utah.

<sup>3</sup>DEAN LELAND ADAMS, born September 28, 1917, at Tremonton, Utah.

<sup>4</sup>AILEEN CHLOE ADAMS, born February 25, 1919, at Tremonton, Utah.

<sup>5</sup>DONALD D. ADAMS, born February 16, 1925, at Tremonton, Utah.

<sup>6</sup>MAX BYRON ADAMS, born June 23, 1926, at Tremonton, Utah.

## 155

Children of DENNIS EARL (Dennis-Elias, Jr.-Elias) and Rosa (Christiansen) Adams; residence, Thatcher, Utah.

<sup>1</sup>GOLDEN DENNIS ADAMS, born May 17, 1914, at Thatcher, Utah.

<sup>2</sup>LUCILLE M. ADAMS, born September 29, 1915, at Thatcher, Utah.

<sup>3</sup>OTHELLO JAMES ADAMS, born July 31, 1917, at Thatcher, Utah.

<sup>4</sup>FLORENCE PRISCILLA ADAMS, born October 8, 1919, at Thatcher, Utah.

<sup>5</sup>JUANITA PEARL ADAMS, born June 4, 1923, at Thatcher, Utah.

<sup>6</sup>DEAN HARRIS ADAMS, born March 29, 1926, at Thatcher, Utah.

## 156

Children of THOMAS ELIAS (Dennis-Elias, Jr.-Elias) and Edna (Nelson) Adams; residence, Thatcher, Utah.

'ORLO THOMAS ADAMS, born October 9, 1922.

'LEO NELSON ADAMS, born May 10, 1924.

'ORAN DENNIS ADAMS, born March 23, 1926.

## 157

Child of CLAUDE HARRIS (Dennis-Elias, Jr.-Elias) and Audene (Merril) Adams; residence, Palo Alto, California.

'CLAUDE HARRIS ADAMS, JR., born October 27, 1926, at Palo Alto, California.

## 158

Children of RUBY JUANITA ADAMS (Dennis-Elias, Jr.-Elias) and Lewis S. Wight; residence, Brigham City, Utah.

'DENNIS LEWIS WIGHT, born January 12, 1919.

'JAY ADAMS WIGHT, born June 6, 1922.

## 159

Child of ELIAS ALEXANDER (Ella-Elias, Jr.-Elias) and Fidelia Ellen (Nelson) Dawson; residence, Layton, Utah.

'DALE ELIAS DAWSON, born April 11, 1929, at Ogden, Utah.

## 160

Child of RAY JOHN (Ella-Elias, Jr.-Elias) and Mary E. (Barber) Dawson; residence, Ogden, Utah.

'BARBARA DAWSON, born November 3, 1927, at Ogden, Utah.

## 161

Children of OKEATH EVANS (Isaac-Elias, Jr.-Elias) and Hattie Harris (Watt) Adams; residence, Layton, Utah.

'ITHA ELIZABETH ADAMS, born September 5, 1918, at Layton, Utah.

'DEAN RICHARD ADAMS, born October 31, 1920, at Layton, Utah.

'FERN ADAMS, born August 10, 1923, at Layton, Utah.

'LaREE ADAMS, born September 8, 1927, at Layton, Utah.

## 162

Children of OTIS ISAAC (Isaac-Elias, Jr.-Elias) and Hortense (Hanson) Adams; residence, Layton, Utah.

'JUNIOR OTIS ADAMS, born October 6, 1926, at Layton, Utah.

'NORMA ADAMS, born February 1, 1929, at Layton, Utah.

## 163

Child of QUINCY ELIAS (Isaac-Elias, Jr.-Elias) and Ada (Ware) Adams; residence, Layton, Utah.

'CHARLEEN ADAMS, born August 10, 1927, at Ogden, Utah.

## 164

Children of RETTA ELIZABETH ADAMS (Isaac-Elias, Jr.-Elias) and Lorin Edward Bachman; residence, Ogden, Utah.

'BETH BACHMAN, born November 2, 1925, at Ogden, Utah.

'LAREEN BACHMAN, born September 15, 1928, at Ogden, Utah.

## 165

Child of ARTELL ELIZABETH ADAMS (Rufus William-Elias, Jr.-Elias) and Clarence G. Chandler; residence, Ogden, Utah.

'HAL ADAMS CHANDLER, born September 12, 1928, at Ogden, Utah.

## 166

Child of ERVEN WILLIAM (Rufus William-Elias, Jr.-Elias) and Eva (Riley) Adams; residence, Layton, Utah.

'SHARON ADAMS, born October 28, 1928, at Bountiful, Utah.

## 167

Children of MARK LEROY (Sarah Belinda-Caroline-Elias) and Mary Elizabeth (Williams) Green; residence, Grace, Idaho.

- 'GLEN LEROY GREEN, born October 6, 1909, at Grace, Idaho.
- 'REBECCA ELIZABETH GREEN, born March 29, 1911, at Grace, Idaho.
- 'BERTHA MARGARET GREEN, born March 18, 1914, at Grace, Idaho.
- 'JOHN ALMA GREEN, born September 1, 1915, at Grace, Idaho.
- 'MARK DeVERE GREEN, born April 21, 1918, at Grace, Idaho.
- 'CUNNER GREEN, born October 23, 1920, at Grace, Idaho.

## 168

Children of SYLVIA CAROLINE GREEN (Sarah Belinda-Caroline-Elias) and George A. Bybee; residence, Grace, Idaho.

- 'CAROLINE BELINDA BYBEE, born September 21, 1910, at Grace, Idaho.
- 'VIOLA LUCINDA BYBEE, born July 25, 1912, at Grace, Idaho.
- 'GEORGE M. BYBEE, born June 12, 1914, at Grace, Idaho.
- 'BEATRICE SYLVIA BYBEE, born September 7, 1915, at Grace, Idaho.
- 'EUNICE BYBEE, born February 28, 1918, at Grace, Idaho.
- 'THOMAS G. BYBEE, born February 11, 1921, at Grace, Idaho.

## 169

Children of ISRAEL THOMAS (Sarah Belinda-Caroline-Elias) and Eunice (Stewart) Green; residence, Grace, Idaho.

- 'DONALD STEWART GREEN, born January 14, 1915, at Grace, Idaho.
- 'VENNA GREEN, born September 3, 1916, at Grace, Idaho.

<sup>1</sup>CLYDE THOMAS GREEN, born September 30, 1919, at Grace, Idaho; died February 6, 1920.

<sup>1</sup>STANLEY RAY GREEN, born May 8, 1922, at Grace, Idaho.

## 170

Children of ELMER JOSEPH (Sarah Belinda-Caroline-Elias) and Rose May (Mortensen) Green; residence, Grace, Idaho.

<sup>1</sup>GERALD ELMER GREEN, born October 27, 1918, at Grace, Idaho.

<sup>1</sup>DEL MAR GREEN, born December 29, 1919, at Grace, Idaho.

<sup>1</sup>CLAUDA MAY GREEN, born March 8, 1921, at Grace, Idaho.

<sup>1</sup>KENNETH JOSEPH GREEN, born April 19, 1924, at Grace, Idaho.

## 171

Child of ELIZABETH MARY GREEN (Sarah Belinda-Caroline-Elias) and Joseph Alfred Egbert.

<sup>1</sup>DON CARLOS EGBERT, born January 2, 1923, at Grace, Idaho.

## 171

Children of ELIZABETH MARY GREEN (Sarah Belinda-Caroline-Elias) and E. B. Ball; residence, Grace, Idaho.

<sup>1</sup>MARK CALAWAY BALL, born November 17, 1924, at Grace, Idaho.

<sup>1</sup>RUTH BALL, born July 24, 1926, at Grace, Idaho.

## 172

Children of DAVID GEORGE (George-Caroline-Elias) and Mae (Lopeman) Stoddard; residence, Burlingame, California.

<sup>1</sup>DONALD GEORGE STODDARD, born May 27, 1923, at Grace, Idaho.

<sup>1</sup>BETTY JANE STODDARD, born October 2, 1925, at Grace, Idaho.

## 173

Children of WILLIAM JAMES (Caroline Rebecca-Caroline-Elias) and Florence (Ames) Green; residence, Kaysville, Utah.

'MARY RAMONA GREEN, born March 17, 1916.

'CLARA GREEN, born April 6, 1921; died April 7, 1921.

## 174

Child of IVAN THOMAS (Caroline Rebecca-Caroline-Elias) and Zellmalee (Sant) Green; residence, Grace, Idaho.

'VaLOIS GREEN, born December 11, 1921, at Grace, Idaho.

## 175

Children of ELIAS RUFUS (Elias-Caroline-Elias) and Leda May (Whitehead) Stoddard; residence, Grace, Idaho.

'ELIAS GEORGE STODDARD, born February 12, 1923, at Grace, Idaho.

'RAY WHITEHEAD STODDARD, born May 26, 1925, at Grace, Idaho.

## 176

Children of LaVERE (Job-Joshua-Elias) and Genevieve (Bateman) Adams; residence, Eden, Utah.

'DAVID L. ADAMS, born January 5, 1920, at Garland, Utah.

'SAMUEL BLAIN ADAMS, born May 14, 1923, at Rupert, Idaho.

'ERMA BETH ADAMS, born April 20, 1926, at Almo, Idaho.

## 177

Children of ETHEL VILATE ADAMS (Job-Joshua-Elias) and John Soelberg; residence, Berkeley, California.

'JOHN ADAMS SOELBERG, born July 26, 1921.

'RAY ADAMS SOELBERG, born January 13, 1924.



178

Child of DEZZIE ADAMS (Job-Joshua-Elias) and LaRoy Catron; residence, Ogden, Utah.

'RAY CATRON, born February 1, 1927.

179

Child of VETA SMITH (Sarah Matilda-Joshua-Elias) and Newel Winget; residence, Monroe, Utah.

'RICHARD NEWEL WINGET, born April 29, 1927, at Monroe, Utah.

180

Child of EVA ADAMS (John-Joshua-Elias) and Grover Reese Harper; residence, Brigham City, Utah.

'AUDRENE HARPER, born June 29, 1928, at Brigham City, Utah.

181

Children of MABLE MECHAM (Malinda-Joshua-Elias) and Heber Winn; residence, Battle Creek, Idaho.

'RADIA WINN, born January 17, 1925, at Battle Creek, Idaho.

'KEATH DEAN WINN, born October 13, 1926, at Battle Creek, Idaho.

182

Children of ORA MECHAM (Malinda-Joshua-Elias) and Heber Johnson; residence, Brigham City, Utah.

'BETTRICE JOHNSON, born September 6, 1923, at Riverdale, Idaho.

'LILAMAE JOHNSON, born May 22, 1926.

183

Child of ADA MECHAM (Malinda-Joshua-Elias) and John Harold Worsley; residence, Farmington, Utah.

'DEVON MECHAM WORSLEY, born June 18, 1929, at Preston, Idaho.

## 184

Child of MONTA CLARK (Amanda-Joshua-Elias) and Roscoe Herman Gardner; residence, Blackfoot, Idaho.

<sup>1</sup>CLARK ROSCOE GARDNER, born July 30, 1929, at Blackfoot, Idaho.

## 185

Child of ELMA B. WHITESIDES (Nettia-Malinda-Elias) and Ford Dickson; residence, Morgan, Utah.

<sup>1</sup>J. BURTON DICKSON, born October 24, 1928, at Ogden, Utah.

## 186

Child of HOWARD BURTON (Laura-Malinda-Elias) and Ella Mae (Louis) Egbert; residence, Layton, Utah.

<sup>1</sup>HOWARD DARREL EGBERT, born August 23, 1925, at Layton, Utah.

## 187

Children of ROSA LUCEIN ADAMS (Hyrum Rufus-HYRUM-Elias) and Charles Francis Beckstead; residence, Pocatello, Idaho.

<sup>1</sup>ELZINA BERYL BECKSTEAD, born April 8, 1920, at Grace, Idaho.

<sup>2</sup>LEE ADAMS BECKSTEAD, born September 6, 1921, at Grace, Idaho.

<sup>3</sup>FRANCES ROSA BECKSTEAD, born December 20, 1923, at Grace, Idaho.

<sup>4</sup>LONA GRACE BECKSTEAD, born May 18, 1925, at Pocatello, Idaho.

<sup>5</sup>ALDEN RAY BECKSTEAD, born December 24, 1926, at Pocatello, Idaho.

## 188

Child of VERA ELZINA ADAMS (Hyrum Rufus-Hyrum-Elias) and Stewart Alfred Mingo; residence, Pocatello, Idaho.

<sup>1</sup>MARY ELZINA MINGO, born December 28, 1925, at Pocatello, Idaho.

## 189

Children of RUBY McCLANE (George-Mary-Anna-Elias) and Derril Knight; residence, Riddle, Oregon.

'VONNA DALE KNIGHT, born February 21, 1926, at Roseburg, Oregon.

'DERRAL KNIGHT, born October 18, 1927, at Roseburg, Oregon.

## 190

Children of Jonathan (Mary Hannah-George P.-George W.-Elias) and Vollmer (Miller) O'Brien; residence, Salt Lake City, Utah.

'BETTY LOU O'BRIEN, born January 12, 1927.

'VIOLET JEANNE O'BRIEN, born May 13, 1929, at Layton, Utah.

## 191

Child of DON JAMES (Mary Hannah-George P.-George W.-Elias) and Nelda Jane (Rich) O'Brien; residence, Salt Lake City, Utah.

'VERL RICH O'BRIEN, born December 19, 1928, at Morgan, Utah.

## 192

Child of EARL (George H.-George P.-George W.-Elias) and Wanda Louise (Parker) Adams; residence, Salt Lake City, Utah.

'PEARL LOUISE ADAMS, born November 7, 1924.

## 193

Children of LEWIS HOWARD (Archie-George P.-George W.-Elias) and Louise Sarah (Palmer) Adams; residence, Layton, Utah.

'LEWIS MERLIN ADAMS, born May 27, 1926, at Layton, Utah.

'WALLACE HOWARD ADAMS, born April 17, 1928, at Riverdale, Utah.

## 194

Child of IRETA TALBOT (Eliza Hulda-George P.-George W.-Elias) and Armond Beesley Coles; residence, Salt Lake City, Utah.

'CARMOND BEVERLEY COLES, born April 24, 1927, at Layton, Utah.

## 195

Children of STILSON A. (Olive-George P.-George W.-Elias) and Louise (Duncan) Whitesides; residence, Clearfield, Utah.

'JOHN D. WHITESIDES, born December 13, 1926.  
Died.

'NEWEL RAY WHITESIDES, born January 30, 1928, at Ogden, Utah.

## 196

Child of STANFORD ADAMS (Alta-Rufus-George W.-Elias) and LaRee (Tucker) Cowley; residence, Layton, Utah.

'MARK DEWEY COWLEY, born January 13, 1929, at Ogden, Utah.

## 197

Children of ERVA PILLING (Richard William-Richard-Catherine-Elias) and Robert F. Parsell; residence, Whitlash, Montana.

'ROBERT WILLIAM PARSELL, born May 4, 1927, at Salt Lake City, Utah.

'PHYLLIS MAE PARSELL, born April 8, 1929.

## 198

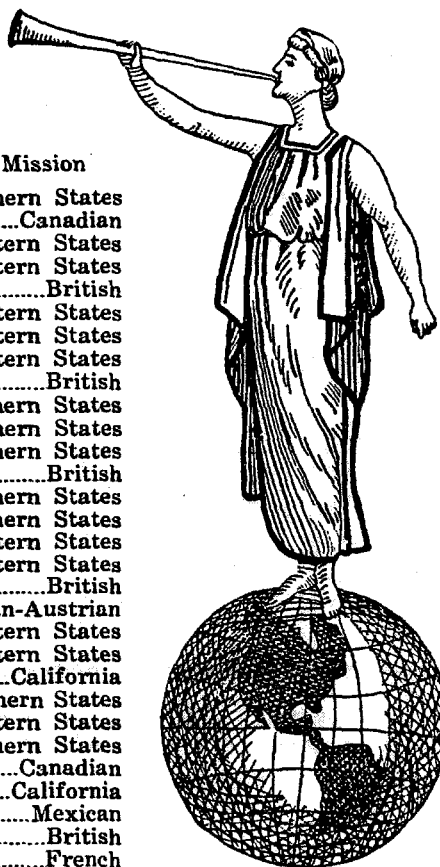
Child of MARY PILLING (Richard William-Richard-Catherine-Elias) and Louis P. Neeley; residence, Roosevelt, Utah.

'MARY LOU NEELEY, born November 6, 1928, at Roosevelt, Utah.

Descendants of Elias Adams the Pioneer who have served as missionaries for the Church of Jesus Christ of Latter-day Saints:

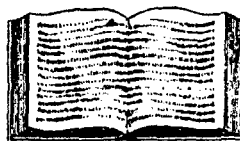
Their total service in the various missions is the equivalent of sixty years. In addition to giving this time without receiving financial compensation, they actually expended \$50,000.00 of their own money to defray expenses.

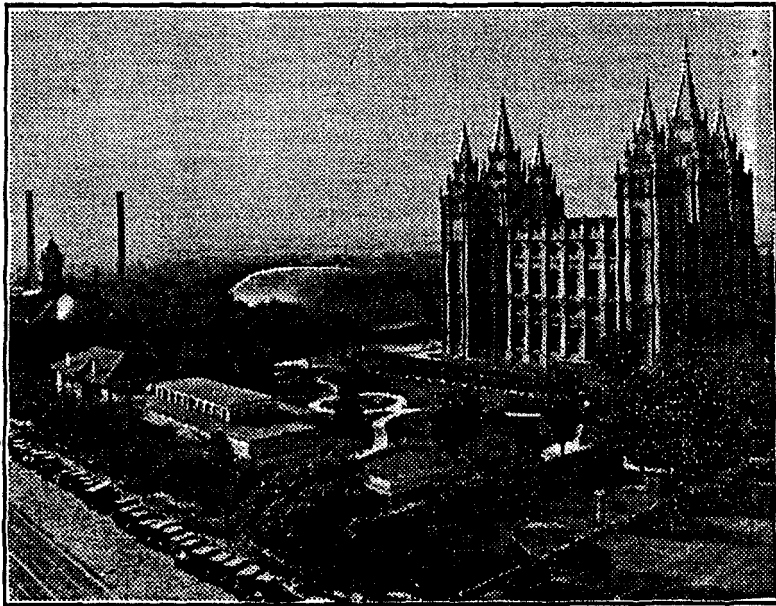
Name	Mission
ADAMS, Anmer .....	Southern States
ADAMS, Clyde B. ....	Canadian
ADAMS, Darwin A. ....	Eastern States
ADAMS, Diamond R. ....	Eastern States
ADAMS, Edsel .....	British
ADAMS, Ethel Vilate....	Eastern States
ADAMS, Frank D. ....	Eastern States
ADAMS, Golden M. ....	Eastern States
ADAMS, Jabez S. ....	British
ADAMS, Job .....	Southern States
ADAMS, John .....	Southern States
ADAMS, Myron M. ....	Northern States
BURTON, John Wm. ....	British
CLARK, Monta .....	Northern States
CLARK, Theron .....	Northern States
DAWSON, Elias A. ....	Eastern States
DAWSON, Ray J. ....	Eastern States
DAWSON, Wm. A. ....	British
ELLISON, Harris A. ....	German-Austrian
ELLISON, Oma .....	Eastern States
GREEN, Elias Glenn....	Eastern States
NIELSON, Glenn E. ....	California
PILLING, Elias Charles..	Northern States
PILLING, Richard A. ....	Eastern States
PILLING, Rufus E. ....	Southern States
SMITH, Arlow A. ....	Canadian
SMITH, Vernal A. ....	California
SMITH, Veta .....	Mexican
STODDARD, Frederick G. ....	British
WILLEY, Eugene W. ....	French



Matthew 28:19-20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."





Temple, Salt Lake City, Utah

## SUPPLEMENT

This brief genealogical record gives data showing that Richard Adams is an ancestor of the two Ex-United States Presidents, namely, John and John Quincy Adams, of Braintree, Massachusetts.

Richard Adams is also an ancestor of Elias Adams, the pioneer of Layton, Utah. (See page 3.)

RICHARD ADAMS married Margaret, daughter of Mr. Armager.

Their children:

<sup>1</sup>ROBERT, married Elizabeth Sharlow.

<sup>2</sup>WILLIAM, married a Miss Borrington.

He is not only an ancestor of the presidents, but is also a fore-father of John and Samuel Adams who were signers of the Declaration of Independence and members of the first Continental Congress. His son,

HENRY ADAMS, came from Devonshire, England, in the year of 1632 and settled at Mt. Wollaston in the town of Braintree (now Quincy), not far from the present City of Boston, Massachusetts. Died 1646. His son,

JOSEPH ADAMS, was born in England in 1626 and came to America and later married Abigail Baxter in Braintree, Massachusetts, November 26, 1650. He died in Boston August 27, 1692. His son,

JOSEPH ADAMS, was born in Braintree, October 24, 1654. Married Mary Chapin February 20, 1682. His son,

DEACON JOHN ADAMS, was born February 8, 1691-2, in Braintree. Married Susanna Boylston October 31, 1734. He was a cordwainer and farmer. Died 1761. His son,

PRESIDENT JOHN ADAMS, LL. D., was born October 19, 1735, at Braintree, Massachusetts. Married Abigail Smith February 24, 1764, daughter of Reverend William and Elizabeth Smith.

President John Adams was graduated from Harvard college in 1755; taught school and studied law in Worcester for two years; was admitted to the Suffolk Bar in 1758, and began practice in Boston, residing at Braintree until 1768 when he removed to Boston. He was employed as counsel, together with Jeremiah Gridley, the head of the Boston Bar, and James Otis, the orator, to present a petition to the governor and council that the courts might proceed with business, though no stamps were to be had,

and he was chosen one of a committee to draft instructions to the representatives of the town. In 1770 he was, himself, chosen a representative in the general court, a position which he continued to occupy for a number of years, although his practice as a lawyer was larger than that of any other in the province. He was conspicuous as an advisor and leader of the patriot party.

He was one of the five delegates chosen by Massachusetts to congress of 1774, at Philadelphia; was a member of the Provincial Congress on his return, and in 1775 was again chosen a delegate to the Second Continental Congress. The war had already begun at Lexington. New England had an army of 15,000 men besieging the British in Boston. Congress was prevailed upon to assume the command and expense of the army, and General George Washington was chosen commander-in-chief. Adams was the leading spirit, aggressive and untiring, "The colossus of independence," as Jefferson denominated him, upon whom congress depended.

Upon him devolved the presidency and the burden of the board of war, a leadership which won for him the encomium of "the clearest head and firmest heart of any man in congress," "the Martin Luther of the American Revolution."

He went abroad as commissioner to France in February, 1778, and for the next ten years very much of his time was spent in the service of his country—as commissioner to France, minister to England and to Holland. Through his efforts a loan of two millions of dollars was negotiated in Holland, which proved of great value. He was vice-president with Washington from 1789 to 1797, and president one term, 1797 to 1801.

By reason of the intense party division and feeling consequent, upon the French Revolution, he was defeated for re-election in 1800, and returned to his large farm and home in Quincy, Massachusetts, where he passed the remainder of his life, devoted mainly to writing, and died on July 4, 1826. His son wrote of him. "In figure, John Adams was not tall, scarcely exceeding middle height, but of a stout, well-knit frame, denoting vigor and long life, yet as he grew old inclined more and more to corpulence. His head was large and round with a wide forehead and expanded brows. His eye was mild and benigana, but when excited expressed the vehemence of his spirit." His son,



Honorable JOHN QUINCY ADAMS, LL. D., was born July 11, 1767, in Braintree, Massachusetts; married Louise Catherine Johnson July 26, 1797, daughter of Joshua Johnson, Esq., of Maryland.

John Quincy Adams began his public career in early boyhood. Going abroad with his father when 10 years old, he derived much of his education in European courts and capitols, and served as private secretary of the minister to Russia when in his fifteenth year. He entered Harvard College in 1786 when 19 years old, and graduated in 1788. Studied law for three years in the office of Chief Justice Theophilus Parsons at Newburyport, Massachusetts, and was admitted to the bar in 1791. He opened his office and began practice, but in 1794 was appointed minister to the Hague by President George Washington, and in 1796 minister to Portugal. By the written advice of Washington, his father, on becoming president, made him minister to Berlin, where he soon went after being married in London in the fall of 1797.

He resided several years in Berlin, perfecting his knowledge of the German language, negotiating treaties of commerce with Sweden and Prussia and traveling in the meantime.

Returning to Boston he was elected a member of the Massachusetts Senate in 1802 and the United States Senate in 1803.

President Madison appointed him ambassador to Russia, and while serving in that capacity he was joined by Clay and Gallatin on the commission which negotiated the treaty of peace at Ghent, Belgium, December 24, 1814. He remained in London as minister of the United States, but returned to become secretary of state to President Monroe in 1817.

He was elected to presidency in 1824 by the House of Representatives and served one term.

Upon his retirement he was chosen to represent his district in congress, which he entered in December, 1831, and where he continued until his death seventeen years later, February 23, 1848.

This was, perhaps, the most notable and useful period of his life. Cut loose from all party ties, he stood as the champion of his own independent thought and the rights of the people.

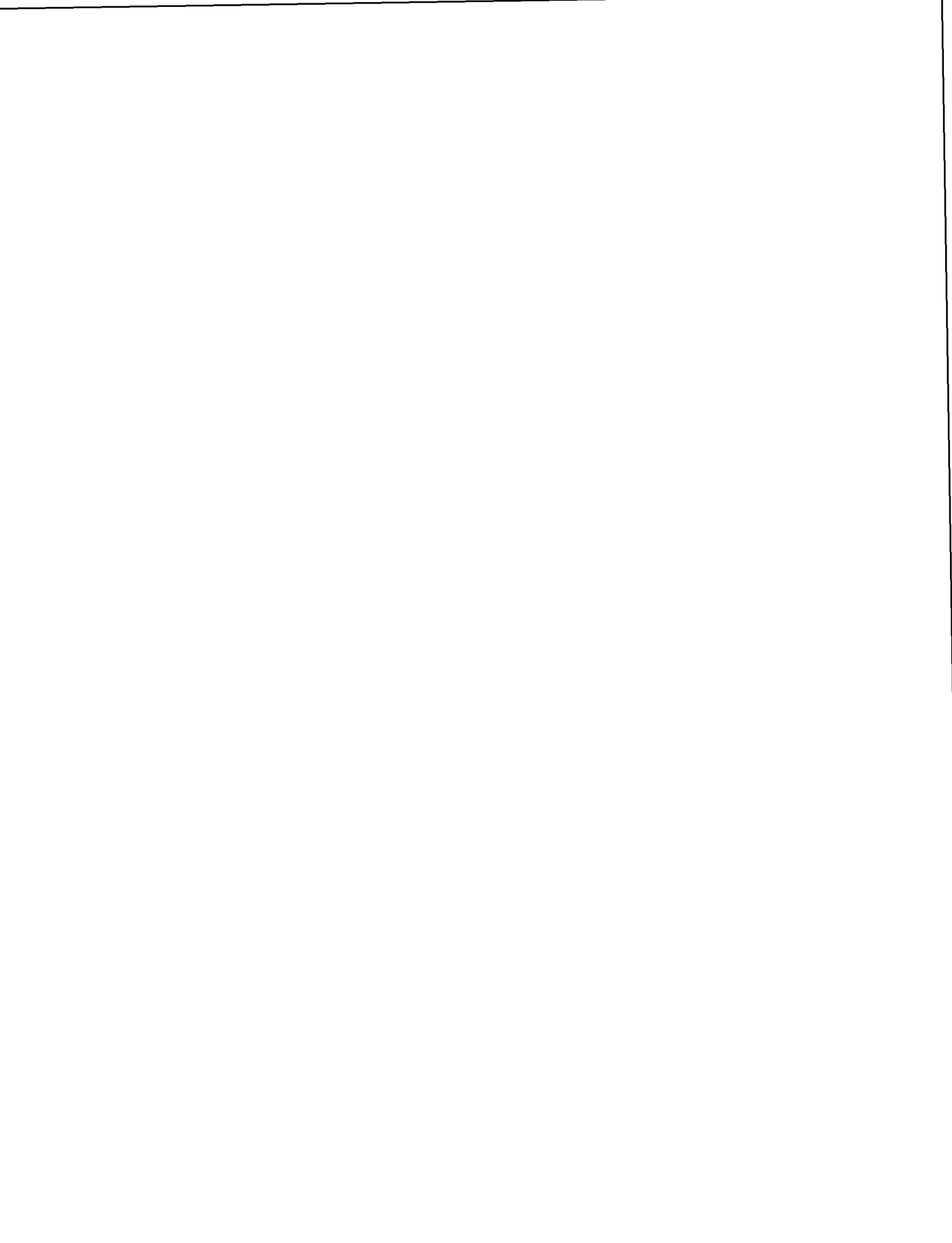
With a strong natural constitution, a wide experience, superior mental powers and knowledge, he was heard whenever he spoke in congress with great respect and attention, and exerted a powerful influence. He was especially distinguished for his fearless and eloquent advocacy of the right of petition for the abolition of slavery in the District of Columbia and the public domain, which had been denied by the dominating politicians and which no other had the courage to defend, and continuing at his post at an advanced age, even until stricken by death, he became known and denominated "The Old Man Eloquent."

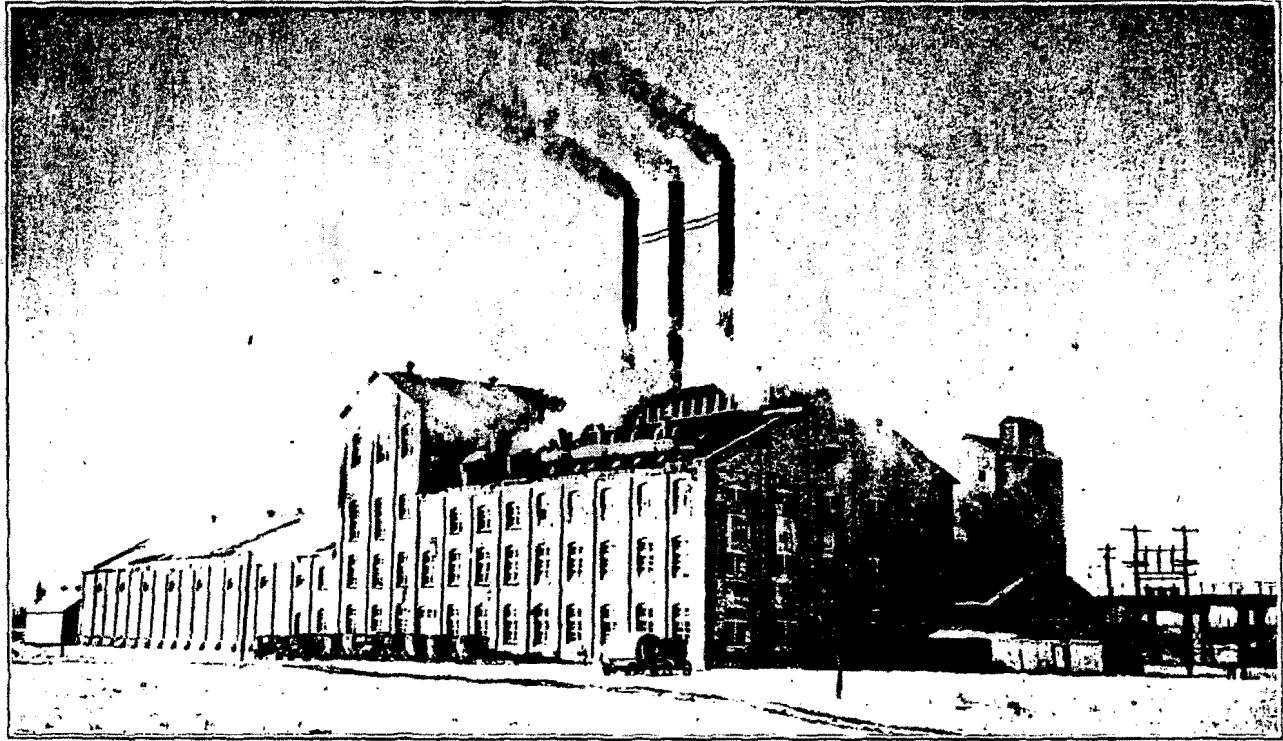
His writings are numerous. As compared with his father it has been said: "John Quincy Adams has more learning, perhaps, but John Adams had more genius. In energy, spirit, firmness and indomitable courage, John Quincy Adams was his father's equal; in self command, in political prudence and even in capacity for hard work his superior. Both will live forever as representatives and embodiments of the spirit and ideas of New England during the periods which they figured."

"From History of Henry Adams, of Braintree, Massachusetts."



Davis High School  
Kaysville, Utah





Layton Sugar Company, Layton, Utah





# INDEX

Joseph Dortha .....	194	Merle Whitesides .....	225	Selecta .....	146
Joseph Dunn .....	202	Merlin Wright .....	181	Selma Caroline .....	218
Joseph Reuben .....	181	Mildred Emily .....	209	Sharon .....	247
Joseph Samuel .....	148	Milo Wilson .....	208	Spencer Dewey .....	160
Josephine K. ....	218	Myron Mayne .....	209		
Joshua .....	160	Myrtle Adelaide .....	182		
Joshua Isaac .....	162			<b>T</b>	
Josie .....	207			Feresa Pearl .....	198
Juanita Pearl .....	245	<b>N</b>		Thayne S. ....	195
June K. ....	218	Nellie Pearl .....	181	Thomas .....	3
Junior Otis .....	247	Nora F. ....	233	Thomas Elias .....	197
		Nora Frances .....	182		
<b>K</b>		Norma .....	213	<b>U</b>	
Katherine Pearl .....	160	Norma .....	247	Una .....	213
		Norma Rose .....	198		
<b>L</b>		Norma W. ....	224	<b>V</b>	
La Deene Ellen .....	225	Norris George .....	224	Van Bonnemort .....	231
La Mont Reed .....	203			Vera .....	201
La Ree .....	247	<b>O</b>		Vera Elzina .....	217
Larna Adeliade .....	194	Okeath Evans .....	200	Verna Olive .....	182
Laura .....	159	Olive Harriet .....	177	Vida Ellen .....	184
Laura Bell .....	167	Olive Lavina .....	159	Vina Hilary .....	177
Lawrence .....	159	Oral Isaac .....	199	Violet Afton .....	202
Lavere .....	207	Oran Dennis .....	246	Virgil Ivan .....	213
Lavon .....	232	Orlo Thomas .....	246	Virginia Catherine .....	227
Len James .....	224	Othello James .....	245		
Lennie Eliza .....	182	Otis Isaac .....	201	<b>W</b>	
Leo Nelson .....	246			Wallace Howard .....	253
Leone Hannah .....	181	<b>P</b>		Wanda .....	195
Leona Edith .....	213	Parley .....	161	Waynard Haze .....	224
Le Roy George .....	223	Pauline K. ....	218	Wendell Ellison .....	203
Levern .....	209	Pearl .....	217	Wilford Thomas .....	181
Lewis Howard .....	224	Pearl Louise .....	253	William .....	257
Lewis Merlin .....	253	Phyllis Vivian .....	224	William Elias .....	181
Lillie Alice .....	167	Priscilla Ruth .....	182	William Elias .....	160
Lillie Ellen .....	174			William Rufus .....	153
Lillie May .....	159	<b>Q</b>		William Wayne .....	195
Lisle Jabez .....	199	Quincy Elias .....	201	Willis Joshua .....	207
Lizetta .....	146			Wilma .....	210
Lizetta Ann .....	156	<b>R</b>		Wilma Mary .....	199
Lois .....	233	Rachel Helena .....	177		
Lloyd Thomas .....	201	Ray .....	210	<b>Z</b>	
Louie Hazel .....	177	Ray Elias .....	232	Zilla Frances .....	184
Lottie Rose .....	170	Raymond P. ....	213		
Lucille M. ....	245	Reta Elaine .....	233	<b>AMBROSE</b>	
Lynn .....	233	Reta June .....	208	Daniel .....	219
		Retta Elizabeth .....	201	Daniel T. ....	175
<b>M</b>		Rex .....	210	Ida Elizabeth .....	220
Malinda Ann .....	158	Rhea H. ....	233	James Joseph .....	220
Malinda Jane .....	151	Richard .....	257	John Babiata .....	220
Malinda May .....	168	Richard .....	3	Mary Josephine .....	219
Mamie Priscilla .....	198	Robert .....	3		
Margaret Malinda .....	154	Robert .....	4	<b>AMES</b>	
Marie .....	208	Robert .....	257	Florence .....	205
Marion Fifth .....	155	Roger .....	3		
Mark K. ....	218	Rosa Lucein .....	217	<b>ANDERSON</b>	
Mary Alice .....	156	Ruby Green .....	223	Fern Marie .....	190
Mary Alice .....	182	Ruby Juanita .....	198	Retta .....	197
Mary Ann .....	146	Rufus .....	154		
Mary Ann .....	224	Rufus .....	146	<b>AP ADAM</b>	
Mary Elizabeth .....	167	Rufus William .....	163	John .....	3
Mary Hannah .....	176	Rufus William .....	174	Thomas .....	3
Mary Hazel .....	181	Ruth Ellen .....	164	William .....	3
Mary K. ....	218				
Mary Lydia .....	152	<b>S</b>		<b>ARNETT</b>	
Marjorie Bonnemort .....	231	Salome Helen .....	177	Andrew Wilburn .....	176
Max Byron .....	245	Samuel Joseph .....	159	Anita Maud .....	221
Melvin Marion .....	180	Sarah Matilda .....	166		
		Samuel Blain .....	250		



# INDEX

Annie Laurie .....	176	Marion Hudson .....	229	Laura .....	168
Betty Jane .....	222	Mary Margaret .....	229	Lynn Ware .....	216
Elbert Ray .....	176	Merle B. ....	214	Mallinda .....	169
Guy Monroe .....	176	Waynard John .....	214	Mallinda Jane .....	168
Ila Mae .....	221	William E. ....	168	Melzina A. ....	168
Ira Wilburn .....	221			Nettia Belinda .....	168
Jessie Evelyne .....	221	<b>BISHOP</b>		Robert Elias .....	169
John William .....	153	Leuvenia M. ....	166	Vern R. ....	217
Lloyd Monroe .....	222			Wayne Ware .....	216
Millicent Myrtie .....	222	<b>BLAMIRE</b>		Wilda Ware .....	216
Myrtle Aurilla .....	222	Allen Dale .....	241		
Velma Evelyne Rae .....	222	Curtis M. ....	241	<b>BYBEE</b>	
		Edward Thomas .....	241	Afton .....	243
<b>ARNOLPH</b>		Lawrence Bone .....	189	Alen Garner .....	243
Arnolph 2nd. ....	1	Margaret E. ....	241	Beatrice Sylvia .....	248
		Phillip Richard .....	241	Caroline Belinda .....	248
<b>ARNULPH</b>		Rex M. ....	241	Curtis Ray .....	243
Arnulph .....	1	Vera Jane .....	241	Elaine .....	243
				Eunice .....	248
<b>ASTERHOUT</b>		<b>BLOOD</b>		George A. ....	204
Boneta Nancy .....	186	Elizabeth Robins .....	189	George M. ....	248
				Lester Elias .....	195
<b>BACHMAN</b>		<b>BONNEMORT</b>		Maxine .....	243
Beth .....	247	Vera .....	180	Reuel .....	243
Laroen .....	247			Robert Lee .....	248
Lorin E. ....	201	<b>BOSWORTH</b>		Thomas G. ....	248
		Brigham .....	189	Vern Adams .....	243
<b>BALDWIN</b>		Brigham Morgan .....	240	Viola Lucinda .....	248
Baldwin 2nd. ....	1	Bryce Morgan .....	241		
Baldwin 3rd. ....	1	Catherine .....	241	<b>CALDWELL</b>	
Baldwin 4th. ....	1	Cleon M. ....	241	Elmira .....	146
Baldwin 5th. ....	1	Grant M. ....	241		
		Oleve .....	241	<b>CARLOS</b>	
<b>BALL</b>		Seth M. ....	241	Arvel Elias .....	186
E. B. ....	204	William Warren .....	241	Diamond George .....	186
Mark Calaway .....	249	Zane Garrett .....	241	Dovy Jo .....	236
Ruth .....	249			Harriet .....	187
		<b>BOYLIN</b>		Hazel Mary .....	187
<b>BARBER</b>		Bertha Gladys .....	180	Horce Heber .....	156
Mary E. ....	200			Jean Bank .....	187
		<b>BROWN</b>		Lloyd Heber .....	186
<b>BARKLE</b>		George W. ....	196	Milton Adams .....	186
Lyndon Fred .....	208	Robert James .....	189	Ruby Lizetta .....	187
		Vida .....	159	Ruby Loa .....	236
<b>BARLOW</b>		William Dean .....	244		
Alice Chloe .....	185			<b>CARVER</b>	
		<b>BULLOCK</b>		Emma Mae .....	186
<b>BATEMAN</b>		Alonzo .....	178		
Genevieve .....	207	Alton H. ....	227	<b>CATRON</b>	
		Beatrice Bertha .....	228	La Roy .....	207
<b>BECKSTEAD</b>		Claude .....	228	Ray .....	251
Alden Ray .....	252	Clenner Thomas .....	227		
Charles Francis .....	217	Dee .....	228	<b>CHACE</b>	
Elzina Beryl .....	252	Dorell .....	228	Ethel .....	221
Francis Rosa .....	252	Margaret Jane .....	228	Everett .....	220
Lee Adams .....	252	Wanda Alice .....	228	Frank John .....	175
Lona Grace .....	252			Lillian .....	220
Winnifred Reva .....	170	<b>BURBANK</b>		Lyman .....	220
		Ruby Luciele .....	190	Norman .....	220
<b>BENNETT</b>					
Alan D. ....	214	<b>BURTON</b>		<b>CHADWICK</b>	
Elva Fern .....	229	Caryol .....	217	Myrtle .....	167
Ferren Frank .....	229	Clara May .....	165		
Frank P. ....	178	Elizabeth Catherine .....	169	<b>CHANDLER</b>	
Gerald Hudson .....	228	Jack L. ....	217	Clarence G. ....	202
Golden .....	229	John W. ....	151	Hal Adams .....	247
Leland William .....	214	John William .....	169		
Lettie May .....	150	Lane E. ....	217	<b>CHARLEMAGNE</b>	1

# INDEX

<b>CHARLES II</b> ..... 1	<b>DARROHN</b>	<b>EVANS</b>
	John Howard .....196	Elizabeth Bell .....162
<b>CHARLES MARTEL</b> ... 1	Lowell Wesley .....248	Horace .....209
		La Verde .....182
<b>CHRISTENSEN</b>	<b>DAVIS</b>	<b>FANNING</b>
Adolphus E. ....169	John .....152	Hannah Maria .....155
Eugene Burton .....216	Thomas J. ....182	
Elaine .....216		<b>FERTIG</b>
Kathryne .....216		Walter Calvert .....174
<b>CHRISTIANSEN</b>	<b>DAWSON</b>	<b>FISHER</b>
Rosa .....197	Barbara .....246	Benjamin .....153
	Dale Elias .....246	Rulon .....196
<b>CLARK</b>	Elias Alexander .....199	
Eljah .....166	Harold Earl .....199	<b>FLINT</b>
Monta .....211	Ray John .....200	Sylvia Elizabeth .....184
Theron .....211	William A. ....162	
	William Adams .....200	<b>FORBES</b>
<b>CLEVELAND</b>	<b>deGOURNAI</b>	Anna Eliza .....154
E. Mathias .....161	Anselm ..... 2	Harriet Ellen .....155
	Elizabeth ..... 2	
<b>CLIFFORD</b>	Hugh ..... 2	<b>FOSTER</b>
John B. ....159	John ..... 2	James McClane .....221
	Robert ..... 2	Lester .....175
<b>COLES</b>	<b>de WAREN</b>	Lester Theodore .....221
Armond Beesley .....225	Edith ..... 2	William Meryl .....221
Armond Beverley .....254		<b>FRAZIER</b>
<b>CONNERELY</b>	<b>DICKSON</b>	Mary .....177
Hazel Ellen .....188	Ford .....215	
	J. Burton .....252	<b>FRISB</b>
<b>COOK</b>	<b>DOLAN</b>	Martha Valisky .....222
Earl .....178	Ellen .....146	<b>FULLER</b>
Elden .....229		Alvin Edsel .....214
George .....229	<b>DUNCAN</b>	Darald James .....214
	Louise .....225	Dora .....214
<b>COREY</b>	<b>DUNN</b>	Howard Reuben .....214
Glenn L. ....202	Elizabeth .....168	Ora Emily .....214
		Reuben Henry .....168
<b>COWLEY</b>	<b>EGBERT</b>	<b>GARDNER</b>
Hal Adams .....230	Beth .....206	Clark Roscoe .....252
Kermit Adams .....230	Dale Stoddard .....206	Roscoe Herman .....211
Mark Dewey .....254	Dean Joseph .....216	
R. Adams .....230	Don Carlos .....249	<b>GILBERT</b>
Stanford Adams .....230	Dortha Ann .....206	Emma .....151
Wallace .....179	Fern .....216	
William Adams .....230	Gardner Stoddard .....206	<b>GREEN</b>
<b>CRAIG</b>	Howard Burton .....215	Allene .....243
Shirley H. ....223	Howard Darrel .....252	Annie Laura .....170
	Joseph A. ....168	Archie LaMar .....243
<b>CRABY</b>	Joseph Alfred .....204	Archie Robert .....196
Alice Lorraine .....239	Ora B. ....215	Arnold George .....205
Lloyd .....188	Reuben G. ....165	Bertha Margaret .....248
Lyle Navens .....239	Reuben Garland .....206	Clauda May .....249
	Seviah Elzina .....189	Clara .....250
<b>CRIDDLE</b>	Venna Caroline .....206	Clyde Thomas .....249
Sarah .....150	Wilma B. ....215	Cunner .....248
		Dale Arthur .....243
<b>CROOKS</b>	<b>ELLISON</b>	DelMar .....249
Blossom Myrtle .....176	Alice .....168	Donald Stewart .....248
	Bonnie Rae .....203	Edna .....205
<b>CUMMINGS</b>	Carol .....203	Elias Glenn .....195
Harold A. ....194	Elizabeth .....203	Elizabeth Mary .....196
Joseph D. ....194	Harris Adams .....203	Elizabeth Mary .....204
Leona .....194	Kate .....203	Ella May .....196
William D. ....159	Laurence E. ....163	Elmer Joseph .....204
<b>CUNNINGHAM</b>	Oma .....203	
Leah Ione .....185		

# INDEX

Elva Rose .....	195	<b>HESS</b>		Marvel Susannah .....	178
Frederick Elias .....	204	Donald Gilbert .....	195	Rufus Henry .....	178
George Henry .....	204	Farrell Adams .....	185	Sherman .....	228
Gerald Elmer .....	249	Gilbert Lorenzo .....	181	Thelma Blanch .....	230
Glenn LeRoy .....	248	Louise .....	196	Theo M. ....	228
Helen .....	243	<b>HEWITT</b>		Thora Georgia .....	229
Howard Robert .....	243	Agnes May .....	240	Virgil L. ....	228
Ira Thomas .....	196	Alfreda Pearl .....	240	Warren Adams .....	179
Irvin Charles .....	196	Evelyn Eugene .....	240	<b>HUMPHREY</b>	
Israel Thomas .....	204	Margaret .....	158	Sarah J. ....	163
Ivan Thomas .....	205	Robert William .....	188	<b>HUNT</b>	
James .....	185	<b>HEYWOOD</b>		George N. ....	221
Jay Glenn .....	243	George Shirley .....	177	Mr. ....	175
John Alma .....	248	Inez .....	226	<b>HYDE</b>	
Kenneth Joseph .....	249	Irene Adams .....	226	Edna Galbraith .....	187
Marie .....	205	Keith Shirley .....	226	Martha Ann .....	157
Majorie .....	216	Paul George .....	226	<b>JOHNSON</b>	
Mark .....	165	Reid Adams .....	226	Bettrice .....	251
Mark DeVere .....	248	Ruth Adams .....	226	Heber .....	210
Mark LeRoy .....	204	<b>HIGGS</b>		Lilamae .....	251
Mary Ann .....	176	Harriet Emily .....	157	<b>JUDITH</b>	1
Mary Caroline .....	205	Rose .....	151	<b>KELLY</b>	
Mary Ramona .....	250	<b>HILL</b>		George A. ....	182
Myrtle Catherine .....	196	Archie .....	222	<b>KERSHAW</b>	
Rebecca Elizabeth .....	248	George W. ....	184	Sarah Ruth .....	170
Robert .....	162	Hazel B. ....	181	<b>KING</b>	
Robert E. ....	169	John William .....	234	Afton Salome .....	227
Stanley Ray .....	249	Kathleen Susan .....	234	Dale Adams .....	227
Sylvia Caroline .....	204	Louisa .....	155	Elijah G. ....	179
Thayne Robert .....	216	Mary Catherine .....	234	Rulon A. ....	227
Valois .....	250	Sarah A. ....	154	Vance A. ....	227
Venna .....	248	<b>HOBI</b>		William F. ....	177
Wayne Hess .....	243	Joseph T. ....	220	<b>KIRBY</b>	
William James .....	205	<b>HOCKING</b>		Lucy Ann .....	168
Zella Ester .....	190	Ethel Alice .....	229	<b>KNIGHT</b>	
<b>GUNDRED</b>		Howard Charles .....	178	Derral .....	253
Princess .....	1	Howard, Jr. ....	229	Derril .....	220
<b>GUTHRIE</b>		Margaret Anna .....	229	George .....	220
Lula .....	178	<b>HOWELL</b>		Vonna Dale .....	253
<b>HANSON</b>		Cliff Adams .....	212	<b>KNIGHTON</b>	
Hortense .....	201	London Parley .....	212	Mable Ella .....	181
<b>HARDMAN</b>		Thomas Keith .....	212	<b>LAVERNE</b>	
Edna .....	223	William Noel .....	212	Katie .....	153
<b>HARKER</b>		William Parley .....	167	<b>LAYTON</b>	
Susannah E. ....	158	<b>HUDSON</b>		Annie .....	219
<b>HARPER</b>		Allen .....	227	Ben .....	219
Audrene .....	251	Bertha Ann .....	178	Harold C. ....	173
Grover Reese .....	209	Blen Howard .....	230	Hyrum John .....	219
<b>HARRIS</b>		Clair May .....	228	Leona .....	171
Catherine Priscilla .....	162	Dahle Adams .....	223	Lorraine .....	219
Elizabeth R. ....	150	Dean Henry .....	230	Norma Gladys .....	173
Ruth Evelyn .....	164	Delretta Alice .....	178	Sherman .....	173
<b>HARTLEY</b>		Elmo Love .....	228	<b>LEAVITT</b>	
Alfred .....	188	Elva Jane .....	178	John A. ....	191
Edna .....	240	Fallas James .....	170		
Richard LeGrand .....	240	Faye .....	228		
<b>HEANY</b>		George Washington .....	178		
Agnes McCoy .....	176	Grant .....	223		
		Gwen .....	228		
		Henry .....	154		
		Irby John .....	178		
		Margaret Malinda .....	178		

# INDEX

<b>LEWIS</b>		<b>McCOMBS</b>		Leland R. ....	242
Ella Mae .....	216	Erwin Wilson .....	222	Lewis Morgan .....	242
Erma Elvira .....	186	Frank Wilson .....	176	Ned N. ....	242
Henry Leo .....	167	<b>McGARVA</b>		William Edward .....	241
Lauretta .....	212	Mary Elizabeth .....	176	<b>NEELY</b>	
Lenna .....	212	<b>MECHAM</b>		Louis P. ....	288
Leo Alma .....	212	Ada .....	210	Mary Lou .....	254
Leon .....	212	Beth .....	211	<b>NELSON</b>	
Lester Glen .....	212	Burnise .....	211	Edna .....	197
Ronald Gale .....	212	Clara .....	210	Fidalia Ellen .....	199
Waldon A. ....	212	Clifford .....	211	<b>NIELSON</b>	
William Alma .....	212	Delbert .....	211	Glenn E. ....	191
<b>LOPEMAN</b>		Donald Adams .....	211	James E. ....	158
Mae .....	205	Harald .....	211	Leland Richard .....	191
<b>LOUIS I</b> .....	1	Iral .....	211	Vera .....	191
<b>LOVE</b>		Leo .....	166	Vernon .....	191
Clara May .....	178	Mable .....	210	<b>NORTON</b>	
Ennie .....	231	Ora .....	210	Gladys Juanita .....	200
Ferrien .....	231	Santos Leo .....	210	<b>O'BRIEN</b>	
Hugh .....	181	Sarah .....	211	Bettie Lou .....	253
Newel .....	231	<b>MERRIL</b>		Daniel A. ....	223
Ruth .....	231	Audene .....	198	Don James .....	223
<b>LYTEGOE</b>		<b>MILLER</b>		Fonda Lavon .....	223
Hazel Lavern .....	169	Lilly .....	158	Jonathan S. ....	176
<b>MARBLE</b>		Vollmer .....	223	Jonathan .....	223
Luella .....	197	<b>MILLS</b>		Lester George .....	223
<b>MARSDEN</b>		Ester Susanne .....	234	Rachel Eliza .....	223
Althea .....	193	Jack W. ....	234	Verl Rich .....	253
Charles T. ....	158	John L. ....	184	Violet Jeanne .....	253
Chloe Amanda .....	238	<b>MINGO</b>		William K. ....	223
Eunice Wanita .....	239	Mary Elzina .....	252	Winfred Haze .....	223
Joseph James .....	187	Steward Alfred .....	217	<b>PALMER</b>	
Laura June .....	239	<b>MORGAN</b>		Louise Sarah .....	224
Marvin Joseph .....	238	Blen Richard .....	242	<b>PARKE</b>	
Maurice .....	239	Cleo Hazel .....	231	Ira Charles .....	182
Meba Rose .....	239	Crilla Elizabeth .....	189	<b>PACKER</b>	
Vivian .....	193	Curtiss P. ....	190	Nessie .....	167
Wanda Ethel .....	239	Edward T. ....	157	<b>PARKER</b>	
<b>MATILDA</b> .....	1	Feryl Catharine .....	242	Wanda Louise .....	223
<b>McCLANE</b>		George Edward .....	189	<b>PARSELL</b>	
Clara May .....	175	Gwendolyns Hannah .....	231	Phyllis Mae .....	254
Daniel .....	153	Howard Blood .....	242	Robert F. ....	236
Dannie .....	175	John Earl .....	181	Robert William .....	254
Ella .....	175	Malcolm Blood .....	242	<b>PAYNE</b>	
Emma .....	175	Mareta Harroit .....	185	Ascel .....	167
George .....	220	Margaret Hannah .....	189	Clara Louise .....	244
George J. ....	175	Mary Ellen .....	190	Fern Elizabeth .....	244
Georgetta May .....	220	Myrtle Catherine .....	189	Gayla .....	212
Ida Josephine .....	175	Newell Blood .....	242	George Leslie .....	196
Kattie .....	175	Rhea Mary .....	231	Lawrence Leslie .....	244
Lena Francis .....	175	Trudice Marie .....	242	Merle .....	212
Mary Ethel .....	175	Vera Alice .....	181	Rose Ella .....	244
Matie .....	220	Vernon Richard .....	190	Winnie Sandall .....	244
Morris .....	175	<b>MORTENSEN</b>		<b>PEMBERTON</b>	
Neal .....	175	Rose May .....	204	Charles Everett .....	221
Opal .....	220	<b>MUNDY</b>		Everett .....	175
Perilla .....	220	Peris Rebecca .....	186	Jack Richard .....	221
Ruby .....	220	<b>NALDER</b>		<b>McCOMB</b>	
<b>McCOMB</b>		Bruce J. ....	242	Ester .....	244
Ester .....	244	Byron Joseph .....	189	Robert .....	196
Robert .....	196				

# INDEX

<b>PENROD</b>			<b>SCOFFIELD</b>		
Amanda A. ....	154	Richard A. ....	156	Lillian Rose .....	181
Annie L. ....	151	Richard William .....	187	Lionel Flint .....	202
<b>PEPIN le BREF</b> .....	1	Ronald H. ....	192	Merrill .....	190
<b>PEPIN le GROS</b> .....	1	Ruby Alice .....	193	Patricia .....	242
<b>PEPIN le VIEUX</b> .....	1	Rufus Elijah .....	158	Phillis Morgan .....	242
<b>PERKINS</b>		Stanley James .....	192	Reed Morgan .....	242
Annie Lorene .....	195	Ten .....	193	<b>SESSIONS</b>	
<b>PILLING</b>		Thelma Catherine .....	192	Dean A. ....	234
Agness Cavell .....	192	Valentine .....	188	Lawrence Holt .....	184
Alfreda Doris .....	192	Vera May .....	192	Norma .....	234
Amanda .....	187	Vernon .....	193	Rulon L. ....	234
Audrey .....	193	Verona .....	191	<b>SELLENIT</b>	
Bettie Lue .....	239	Viola Amanda .....	238	Francis .....	201
Catherine Jane .....	188	Wilmer Ray .....	191	<b>SHEPARD</b>	
Charlotta Isabell .....	238	<b>POPE</b>		Belinda Aurilla .....	153
Clair .....	191	John T. ....	159	Filena A. ....	153
Doral William .....	237	<b>PRATT</b>		Filenda A. ....	153
Durward .....	192	Mary .....	188	Issac Monroe .....	146
Effie .....	189	<b>RAILEY</b>		Issac Monroe, Jr. ....	153
Eileen .....	191	Malinda .....	148	James .....	153
Elias .....	158	<b>RAMPTON</b>		Mary Adams .....	153
Elias Charles .....	191	Doyle H. ....	164	Unice .....	153
Elias Wren .....	188	Elaine .....	204	<b>SHOMAKER</b>	
Elijah LeRoy .....	187	Jack Adams .....	233	Thomas .....	167
Elizabeth Caroline .....	158	Ralph .....	183	<b>SILL</b>	
Erva .....	236	Ralph Junior .....	233	Mable .....	160
Evelyn .....	193	<b>RILEY</b>		<b>SIMMONS</b>	
Frank LeGrand .....	188	Eva .....	202	Pearl .....	175
Garth LeGrand .....	239	<b>RICH</b>		<b>SIMPSON</b>	
Gaylord Ivan .....	239	Neida Jane .....	223	Thelma May .....	178
George Edmund .....	158	<b>ROUECHE</b>		<b>SMITH</b>	
Geraldine Emma .....	238	Hollis W. ....	184	Arlow Adams .....	209
Harold Rufus .....	192	Wren A. ....	234	Isabella .....	149
Hazel Unice .....	239	<b>RUSSELL</b>		Lera .....	208
Hyrum .....	189	Donald .....	196	Monta Eugenia .....	209
Ivan Hugh .....	188	<b>SANDALL</b>		Richard J. ....	166
James Henry .....	158	Della .....	245	Richard Lavon .....	209
John .....	157	Dona May .....	244	Vernal Adams .....	208
John Lee .....	188	Elmer Adams .....	196	Veta .....	208
Joseph .....	157	Harold John .....	197	<b>SOELBERG</b>	
Joseph Henry .....	189	Hubert Elmer .....	244	John .....	207
Keith Ephraim .....	193	Mable Elizabeth .....	196	John Adams .....	250
Kenneth Roy .....	192	Maurine .....	245	Ray Adams .....	250
Laura Lucene .....	187	Pearl Rebecca .....	244	<b>SPENCER</b>	
Leo .....	191	Ruth Ellen .....	244	Cecil .....	240
Lillian Jean .....	238	Thelma Lois .....	244	James .....	188
Loran Hyde .....	238	Thomas Elias .....	196	Leveda .....	240
Lottie May .....	188	Thomas William .....	162	Levon .....	240
Lyle .....	188	Vida Ellen .....	196	Silvia .....	240
Mable Catherine .....	192	Wayne Isaac .....	197	Victor .....	240
Margaret Ethel .....	192	William Andrew .....	197	<b>STARKWEATHER</b>	
Margaret Malinda .....	158	<b>SANDERS</b>		Albro .....	154
Martha Pearl .....	138	David H. ....	181	George .....	154
Mary .....	238	Faye Hannah .....	232	Ida May .....	154
Mary Ann .....	147	Leo Dee .....	232	Rufus .....	154
Mary Catherine .....	157	Roy A. ....	232	<b>STEWART</b>	
Mary Elizabeth .....	192	<b>SANT</b>		Alice Mae .....	185
Maurice .....	188	Zellmalee .....	205	Unice .....	204
Melvin .....	191				
Merle .....	192				
Owen Leonard .....	191				
Rex LeRoy .....	239				
Richard .....	148				

# INDEX

<b>STODDARD</b>	<b>WEBSTER</b>	
Basil Burton ..... 206	Harriet Emely ..... 165	Mary Idale ..... 186
Betty Jane ..... 249		Myri Almira ..... 185
Carolina Rebecca ..... 165	<b>WELKER</b>	Myron Daniel ..... 225
Clara Caroline ..... 206	Clarence Clifford ..... 217	Newel Ray ..... 254
David George ..... 205		Norma Lenore ..... 235
Donald George ..... 249	<b>WELLS</b>	Ramona Adams ..... 184
Doratha Ann ..... 165	Ada Louise ..... 158	Reed Burton ..... 215
Elias George ..... 250		Reed Wilson ..... 185
Elias Israel ..... 165	<b>WHEELER</b>	Rulon M. .... 235
Elias Rufus ..... 204	Nephi ..... 182	Stilson A. .... 225
Elizabeth Ellen ..... 165		Vance W. .... 185
Frederick G. .... 206	<b>WHITEHEAD</b>	Wilford Adams ..... 185
George ..... 165	Lida May ..... 208	William Waldo ..... 186
George P. .... 150		William Wilford ..... 156
Harriet Emley ..... 204	<b>WHITESIDES</b>	Zona Alice ..... 184
John ..... 204	Alean ..... 226	Zulon Edmond ..... 186
John ..... 165	Alice ..... 186	
Mary Catherine ..... 165	Barbara Ione ..... 285	<b>WIGGILL</b>
Merlin Frank ..... 206	Beatrice Ellen ..... 225	Jean Adams ..... 230
Melvin LeRoy ..... 206	Bernice A. .... 226	Margaret ..... 155
Ray Whitehead ..... 250	Carl James ..... 185	Virginia ..... 230
Sarah Belinda ..... 165	Carl Wayne ..... 235	Wilford E. .... 179
	Catherine S. .... 185	
	Charlotte ..... 236	<b>WIGHT</b>
<b>STOTT</b>	Cora Alice ..... 177	Dennis Lewis ..... 246
Dean Allen ..... 233	Dent Adams ..... 225	Jay Adams ..... 246
Eldon Adams ..... 233	Dorothy A. .... 226	Lewis S. .... 198
Leonard ..... 181	Ellen A. .... 226	
	Elma B. .... 214	<b>WILLEY</b>
<b>STOUT</b>	Ethel Ann ..... 186	Eugene W. .... 193
Ruby ..... 196	Evan A. .... 225	Harold A. .... 193
	Ferris Ute ..... 185	William W. .... 158
<b>SULLIVAN</b>	Frank Lewis ..... 168	
Indamora ..... 165	George Dee ..... 226	<b>WILLIAMS</b>
	George Lewis ..... 185	Delbert ..... 152
<b>TALBOT</b>	Ila B. .... 215	Hilda Margaret ..... 159
George L. .... 177	Ima B. .... 215	Mary Elizabeth ..... 204
George L., Jr. .... 225	Jay Burton ..... 215	
Ireta ..... 225	June ..... 235	<b>WINGET</b>
Lionel Goddard ..... 225	Joe Edward ..... 186	Newel ..... 208
Lona ..... 225	John A. .... 156	Richard Newel ..... 251
	John D. .... 254	
<b>THOMPSON</b>	John Marion ..... 185	<b>WINN</b>
Lillian Viola ..... 187	John Morris ..... 177	Heber ..... 210
	Keith Thomas ..... 235	Keith Dean ..... 251
<b>TUCKER</b>	Lois B. .... 215	Radia ..... 251
La Ree ..... 230	Lois N. .... 235	
	Lorraine ..... 236	<b>WOOLF</b>
<b>WARE</b>	Louetta Ann ..... 185	Alice ..... 182
Ada ..... 201	Luciele ..... 226	Amanda ..... 166
Emily Pearl ..... 169	Lucy Jean ..... 235	Luciele ..... 188
	Maine A. .... 186	
<b>WATT</b>	Marion A. .... 226	<b>WORSLEY</b>
Hattie Harris ..... 200	Mark Pratt ..... 177	DeVon Mecham ..... 251
	Mary Alice ..... 235	John Harold ..... 210