

PLATT FAMILY RECORDS CENTER

DOCUMENTS

Volume 1.2

compiled

by

Lyman D. Platt, Ph.D.

Platt Family Records Center
The Redwoods, New Harmony, Utah
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The Platt Family Records Center

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INTRODUCTION

Over many years the collections that comprise the Platt Family Records Center (PFRC) have been gathered from a diversity of sources and locations. These have been cataloged as they have been received, or in the order that they were initially organized. It was not felt in preparing this final version that a re-cataloging was necessary due to the versatility of the indexing systems used.

There are twelve divisions to the PFRC: 1) Documents; 2) Letters; 3) Notes; 4) Family Histories; 5) Diaries; 6) Manuscripts; 7) Photographs; 8) Maps; 9) Books; 10) Genealogies; 11) Bibliography; and 12) Indexes. The Documents that follows have been collected from many sources. The various volumes in this section of the collection are numbered 1.1, 1.2, 1.3, etc.

Copies of these volumes have been given to: 1) The Library of Congress, Washington, D.C.; 2) Special Collections, Marriott Library, Brigham Young University, Provo, Utah; 3) The Church Historical Library, Salt Lake City, Utah; 4) Special Collections, Southern Utah University, Cedar City, Utah; 5) The Utah State Historical Society Library, Salt Lake City, Utah; and 6) The Daughters of the Utah Pioneers Museum, Salt Lake City, Utah. Additional copies have been given to each of my siblings and to our children.

Lyman D. Platt, Ph.D.
The Redwoods, New Harmony, Utah

DOCUMENT 346

Autobiography of Benjamin Perkins, son of William Perkins and Jane Mathews, 1844-1926. See PRFC Volume 4.1.

DOCUMENT 347

Autobiography of Sarah Williams Perkins, copied from script by Albert R. Lyman, November 15, 1931. See PFRC Volume 4.1.

DOCUMENT 348

Notes on the Life of Sarah Williams Perkins; shorthand notes taken hurriedly on the morning of April 27, 1930, by Albert R. Lyman. See PFRC Volume 4.1.

DOCUMENT 349

Funeral services for Sarah Williams Perkins held at Monticello, Utah, July 2, 1943. The funeral was presided over by Bishop L. Frank Redd and opening remarks were made by him:

We have met here this day to pay our respects to one of the worthy members of this part of the country: a pioneer who has spent her life and has done her full share in building up this part of the country. The things that she has done have left many happy memories in the hearts of the people who lived in this part of the land. We will now be favored with a number by the Monticello Ladies' Quartet, "I Need Thee Every Hour," sung by Edith Lyman, Cleon Cooper, Flora Hammond and Marvel Bruce.

Prayer: by Karl Robison Lyman. Our Father in Heaven, at this time we have gathered to pay our final respects to one of Thy handmaidens who has been called home. We pray Thee, Heavenly Father, to bless this meeting with a rich out-pouring of Thy Spirit. Bless us that from occasions of this kind we may strive to live nearer unto Thee. Help us to appreciate the lives of such people as this fine woman that we may strive to emulate them. We pray for Thy blessings to be upon her loved ones; bless them with the assurance of Thy direction over the things that take place. Comfort them and be with them in all of the trying scenes that await them, that they may meet with her again in due time and safety. We dedicate this meeting to Thy care at this time and we do it in the name of Jesus Christ, Amen.

"Whispering Hope," sung by Max Bailey, Ruth Bailey and Marvel Bruce.

Soft as the voice of an angel,
Breathing a lesson unheard;
Hope, with a gentle persuasion,
Whispers her comforting words:

Wait, till the darkness is over;
 Wait till the tempest is done;
Hope for the sunshine tomorrow,
 After the shower is gone.

Chorus:

Whispering hope, O how welcome thy voice;
 Making my heart in its sorrow rejoice.

If, in the dusk of the twilight,
 Dim be the lesson afar;
If, in the deepening darkness,
 Brightens our glimmering start.

Chorus: ...

Then, when the night is upon us,
 Why should the heart sink away?
When the dark midnight is over,
 Watch for the breaking of day.

Chorus: ...

Remarks by Daniel B. Perkins: brothers and sisters and friends, I hope I may have your prayers today, that I shall have the power to control my feelings in my attempt to meet this request. For one to speak adequately of the life and virtues of an individual, they must have had an intimate association and a close understanding. They must have experienced some of the experiences that the individual has had. So at this time I am requested by my sister, Mary Jane, to tell you she regrets very seriously that she was not able to come here today and speak on this occasion. There has been a beautiful companionship between Aunt Sarah and Mary Jane all the days of their lives, and I am sure that had she been here she could have given a great deal of inspiration and comfort to you who are here today.

I should like to say that since I was informed yesterday I probably would be asked to talk today; there has been one thought that keeps reoccurring to my mind, and it is: There should be no tears at the crossing of these roads. I think never before in my life have I attempted to visualize the life of an individual that seems to me to have been more complete than this one. In the last twenty-four hours I have attempted in my mind to visualize the life of this woman as it has been represented to me from her birth in Llantwit Verdure, Wales, as I understand it, until she came to conference the other day. As I see it, it seems to me that this cycle is most complete.

If I am given a handful of seeds to plant, of some beautiful plant and I plant those seeds and have the pleasure of watching them germinate, then unfold to maturity and again reseed themselves, the cycle is complete – there are no disappointments – there are no regrets. Things are as they should be. So I say the truth keeps coming back to me that the cycle of this beautiful life has been completed. And I should like to preface my remarks with this thought: I cannot tell you who the author of it is, but I ran across it the other day and the words go like this: “Blessed is the man indeed who carries with him always a God, an ideal, and who obeys this ideal.”

That application fits perfectly into the life of this good woman. I think all the days of her life she has had definitely in mind a goal, a God, an ideal, and she has not gone far from that ideal. Her life has not all been pleasure. She was the wife of my father, the sister of my mother. In her early life her experiences typify the realization and the attempt to realize an ideal, rather than to follow the natural course that most girls follow – the realization of a romance. And so perfectly has she followed that ideal that I think it has been an inspiration to all who have known her intimately.

In my estimation the greatest accomplishment to which any individual can aspire is to fix permanently and definitely in youth a worthy ideal, then let his behavior through life indicate his desire to accomplish that thing. This is just what has happened in the life of this individual. I think that it has been so beautifully fulfilled in the life of her family. She has had nine daughters [and one son]. Six of them are present today, and I dare say that these daughters, if they were to be given the wish of their hearts today, would desire nothing more than the assurance that their lives would be as completely visualized, or anticipated, and completely fulfilled as their mother’s, in the ideals which they hold.

I should like to say this in the presence of these girls: that it is the thought and also the life of every individual that his family is, of course, the supreme nucleus, as far as his social life is concerned. As John Hamilton once said, “Our family is more dear to us than any other group in the world; our state is more dear to us than any other state; our nation is more dear to us than any other nation,” and we all know from experience that this is true. I would like to idealize the hopes and aspirations, the things that this family has had in view and has lived for. Somehow or other, we think of our families as being superior to others; but in my association with this part of our family, and my intimate association with these girls, I have been forced to this conclusion; perhaps I shouldn’t make this confession, but I think I have never before seen a family who has been more in unity or has had one mind and one purpose in view, as far as their social and spiritual life is concerned, than has this family, and I think I can truthfully say that as far as being one and as far as devoting their thoughts and lives to what they have accepted as their convictions in a spiritual way, that they have succeeded, equaled, and surpassed our own family. I believe that they have been content in that vision, and in that hope and that conviction, perhaps to exceed even that of my own mother’s family, and so I have felt at this time I would like to pay these girls that compliment and to let them know that I appreciate their worth and value.

Now, I would like to say in conclusion that I have no desire at this time to eulogize the personal virtues of Aunt Sarah. I prefer to silently contemplate these virtues as she has expressed them in her behavior in life. I pray that God will be with us and that He will bless us always that we may definitely fix some great goals and ideals in our lives that will direct us as these have directed this woman.

I am very much delighted to see some of our relatives from Iron County that we understood would not be able to be here. Aunt Sarah's sister Jane Hunter and her brother Will Williams. This will indeed be a great comfort to the family. I sincerely hope that they will enjoy themselves here and return home safely. Thank you.

“Sometime, Somewhere,” sung by Ellen Lyman Atkin, Allie Lyman Platt, and Rene Lyman Brinkerhoff.

Unanswered yet? The prayer your lips have pleaded
 In agony of heart these many years?
Does faith begin to fail, is hope departing,
 And think you all in vain those falling tears?
Say not the Father hath not heard your prayer;
 You shall have your desire, sometime, somewhere.
You shall have your desire, sometime, somewhere.

Unanswered yet? Tho' when you first presented this
 One petition at the Father's throne,
It seemed you could not wait the time of asking,
 So urgent was your heart to make it known.
Tho' years have passed since then, do not despair;
 The Lord will answer you, sometime, somewhere.
The Lord will answer you, sometime, somewhere.

Unanswered yet? Nay, do not say ungranted;
 Perhaps your part is not yet wholly done;
The work began when first your prayer was uttered,
 And God will finish what He has begun.
If you will keep the spirit burning there,
 His Glory you shall see, sometime, somewhere.
His Glory you shall see, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered;
 Her feet were firmly planted on the Rock;
Amid the wildest storm prayer stands undaunted;
 Nor quails before the loudest thunder shock.
She know Omnipotence has heard her prayer,
 And cries, “It shall be done,” sometime, somewhere.
And cries, “It shall be done,” sometime, somewhere.

Remarks by Sister Emma Wood: I would like to say that I have known Sister Perkins sixty years. She was a girl friend of mine before she was married in Cedar. Then I moved to Bluff and we were friends there; then we moved to Monticello. I visited her in her home in Salt Lake and she always made me welcome.

She is a woman who had lots of faith and courage. If it had not been for that faith she had, she would not have been able to go on. And Sister Perkins was a good wife and mother and whatever she did she did it well. I have learned to love her through my associations with her and I think she has a wonderful family. I hope the Lord will bless them that they will not take it too hard. I pray the Lord will bless her grandchildren who are not here at this time. I know they would like to have been here. Sister Perkins raised quite a large family, then she raised her son's family and her daughter's family, and they all thought everything of Grandma Perkins. I pray the Lord to bless you all in the name of Jesus Christ, Amen.

Violin Solo: "Lead Kindly Light," by Thomas Evans.

Remarks by Albert Robison Lyman: I sincerely pray that I may be able to control my emotions and to express some of the very deep feelings that have come to me. Sister Perkins has been my only mother for thirty-five years. I have known Aunt Sarah probably nearly as long as Sister Wood has known her, because I remember her in the fort at Bluff when I was just a little bit of a boy toddling around there, and I knew her then. I have known her almost all my life. She has been intimately connected with the most thrilling scenes that I have had to go through, and personally, while I might shed tears, they are not tears of regret.

If it were proper I would feel to envy here, and wish that my work were as nearly completed and as well done as hers. As Dan has said, "Her life's accomplishments are wonderfully complete." When we think of her having begun her life in distant Wales, and think of the many, many who were offered the Gospel the same as she was offered it, and think of the way she accepted it and what she went through for it – I see in her heart the same things that were in the heart of my own mother and my own father. I told my wife ever so many times that no one could plead the cause of their mother as eloquently and as successfully as she had done by her life, and then by the life of her children after her.

When I think of how Sister Perkins instilled the Gospel and loved the Gospel into her children, I tell you it is a most splendid accomplishment. The glories of this world, that people become so foolish about, that all fade away, they come to an end. When I think of the life of Sister Perkins I think of that saying of Christ: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock; and the rain descended, and the floods came, and the winds blew and beat upon that house and it fell not; for it was founded upon a rock." (Matthew 7:24-25)

I see people who have had the glory and riches of this world and I think of the thorny path and the poverty and the humility and the disappointment and the discomfort that

Sister Perkins has gone through patiently. I think of her splendid family. She has nine daughters and one son; three of her daughters have gone on; the son has gone on; the other six daughters are here. She has a numerous posterity. That posterity, not only in the future, but at the present time, rises up and calls her blessed because of the splendid opportunities which she has given them, and the precedent she established before them. I want to tell you that Sister Perkins was engaged in very important and wonderful business; the most wonderful business in which people can engage – the business of gaining eternal life, and I look ahead at the inevitable and not distant tomorrow when we will look back at the things in this world, and we will think, “What did I get out of it?” If we haven’t gained the things that endure it won’t be worthwhile to have lived. I remember the words of Christ when He said: “In that day there shall be weeping and gnashing of teeth.”

I have had Sister Perkins in my home, Grandma to us, to me and my wives and children. She has prayed with us; she has been in our home meetings; she has borne her testimony to us, and her faithful desire as uncompromisingly and very plainly expressed, has been to be saved in the Kingdom of God. That was the main thing in her heart. When she had been hobbling around with the very little eye sight to see and very little power to hear, her chief hope and aim was to hear the words of the Lord and to read them. She hated to leave Salt Lake because of the very fine inspiration that she had there in the temple. It was a wonderful blessing to her for there she could anticipate what she had ahead of her.

Now, I have a testimony. I know of the immortality of the soul. That knowledge is not at all nebulous or uncertain. It is just as certain as tomorrow, and in a little while, just a little while, we will meet over there with all of the great multitude that was there in Bluff, when I came there a few years ago in my mother’s arms. When I left Bluff to come to Blanding, a great part of that multitude had disappeared, and another multitude gathered there and on White Mesa where I settled, and a great big majority of them also have gone on.

I teach the little folks in Blanding in meeting on Sunday, and I contemplate and look at them. I had them hold up their hands, all that were twelve years old, and there were just a few of the 150 that were over twelve. I think it is a remarkable thing, the multitude that has come into this land in such a short time from the other world. I have a list carefully kept of my friends who have gone and who are going. I tell you it is a most desperate thing to look with doubt on the future; to think maybe it isn’t what we have been told it is. I rejoice in that saying of the Lord, in the Doctrine & Covenants: “Blessed are they who die in me, for they shall not taste of death. It shall be sweet unto them.” Now, Sister Perkins has been in my home in Blanding, contemplating this very thing, and it has not been with dread, it has not been with fear. Her only desire, as she expressed it in my home, was: “The thing that I desire most of all is that I shall be faithful to the end.”

If we could contemplate what is ahead, if we could rise up in our imagination to discern it – you know in one revelation in the Doctrine & Covenants the Lord, speaking of a certain man, said: “He shall mount up in the imagination of his thoughts.” In the 93rd section of

the Doctrine & Covenants we are told that the condemnation of man is that the truth is before him and he does not see it and receive it. We should behold these things by the eye of faith.

I have been contemplating this afternoon the meeting between Sister Perkins and her children. She was there in my home when my wife died. She told us that after my wife died she saw her, and what a wonderful thrill it was to have seen her. She said: "I know she is busy and I know she is occupied and happy." I have been thinking of the meeting between them. They meet with tears of joy and embraces of eternal love. It is a wonderful thing.

Land Certificate. This certifies that Benjamin Platt is the lawful claimant of Lot 1, Block 8, Pinto Canyon, plot containing 11 1/2 acres farming and grass land. St. George, Washington County, Utah Territory, June 25, 1868. I. Ivins, County Surveyor; William Snow, Selectman. Recorded this 8th day of September 1868, James G. Bleak, County Recorder.

Now, there are a lot of things that could be told to us and we could see them if we were ready for them. The Prophet Joseph Smith said that if we could see the joy and wonder of the other world we would not be content to stay here anymore. I want to read here something that is very often read on occasions of this kind, and it never gets old or tiresome. I never get tired of hearing it. I have said a good many times that I have made a collection of the testimonies of people who have gone into the spirit world.

We have this that is given by revelation; it is a man talking to his son, who doubts the immortality of the soul: "Now, concerning the state of the soul between death and the resurrection – behold, it has been made known unto me by an angel, that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass that the spirits of those who are righteous are received into a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles and from all care and sorrow. And then shall it come to pass, that the spirits of the wicked, yea, who are evil – for behold, they have no part nor portion of the Spirit of the Lord; for behold, they chose evil works rather than good; therefore the spirit of the devil did enter into them, and take possession of their house – and these shall be cast out into outer darkness." (Alma 40:11-13)

As I have said, I have made a collection of the testimonies of people who have gone into the spirit world and I read them and shed tears over them because they are testimonies that are unimpeachable. No testimonies have been carried more directly to my heart than the testimonies of people who have been in the spirit world.

People who have gone into the spirit world have not wanted to come back. They have wanted to stay there. We can't wish them back. When I think of tomorrow, a few years hence, we will meet them there. The other day I passed a man and this thought came to

me very clearly: one of these days you are going to meet that man in the spirit world, and you are both going to be surprised, and he is going to bring a charge against you. He is going to say: "Why didn't you tell me what you knew?" I'll answer, "You didn't want to hear it," and he'll say: "No, you knew I didn't want to hear it, but you knew it was true, and you knew that only by acting according to that information could I have missed this trouble I am in now." I will have to see that man and tell him these things that are true. And that future time will come sooner than he expects, and sooner than I expect. Very few people can make wise and safe calculations of the time of their going. It is sooner than they expect. Very few people know when it is coming, but it is coming.

I want to tell you it is a wonderful thing to live; a wonderful thing to go through the mill; a wonderful thing to have experience. It is a most wonderful thing to have the privilege of living the Gospel, and of having the things of the Lord in preference to the things of the world.

This thought came to me the other day in connection with a certain man. He is not blessed as much as he thinks he is. He is not blessed probably as much as he would be if he had time to worship the Lord on Sundays. But he hasn't. He has not been blessed as much as he would be if he had to pray and be reduced in circumstances and humbled and made to think what he is here for.

I am very thankful that I have been acquainted with Sister Perkins. I have told her ever so many times, "I will always be indebted to you for the teachings that you gave your children and that have been forwarded and carried on to my children. I will always be indebted to you for the comfort and support that you have given me, and that your children have given me."

Sometimes people think it is a small matter that a man should fall in love with a woman and take her away from her parents, and she belongs to him. But he owes a debt of gratitude to the parents of that girl, and I owe a debt of gratitude that I haven't fully paid and probably never can. I knew what Sister Perkins went through in the early days. I knew her when she lived in her little log house down in Bluff and took in washings for a living, and I knew her when she worked in the garden for a great part of their support. I never knew her when she was embittered in her feelings, and I never knew her when she said unkind things about anyone. I am saying these things because they are true.

My wife told me many times that her mother was timid. I don't know of a man or woman anywhere that had the courage to stand right out and speak for the right with any more firmness than Sister Perkins. I have known of a number of times when people needed to be called down, and they had trespassed on her rights. She told them in very plain and unmistakable terms what they were doing. It wasn't mean; it was just firm. There was character there, and firmness of faith.

I have told her ever so many times that I wanted to bless her. When I was given the right to bless it was my right to bless her. The spirit came to me and I did bless her, and felt it in my heart because I knew the Lord wanted to bless her.

I pray, brothers and sisters, that we will have the courage to see the thing that is worthwhile, that in the tomorrow ahead of us, we will not be disappointed. Look around you and see the wrecks of what people have undertaken. Look around you and see the broken families. See the vestige of home circles that have nearly all gone astray, and see the failure of human endeavor generally. See how short life is and how it passes away. I pray the Lord to bless us; I pray that we may have the courage to live while he maintains our life, bearing in mind that it is given to us for a purpose. We shouldn't lose a minute; the Lord is going to hold us accountable for every minute we have here, every hour and every opportunity that he gives us. My sincere desire is that when we stand before the bar of God we shall be able to say as the song says: I have fought my way through, I have made my calling and election sure, in the name of Jesus Christ, Amen.

Song: "Hold Thou My Hand," sung by Ruth Perkins Bailey.

The night comes on, my weary eyelids close,
The time draws near when I must seek repose.
I bow to Thee, of Father of us all,
And pray that Thou will hear my pleading call.

Chorus:

Hold Thou my hand, Dear Lord, Hold Thou my hand.
I do not ask to see or understand;
Only that Thou wouldst be, constantly near to me;
Holding my hand, dear Lord, holding my hand.

My life goes on, some days are good, some ill,
Oh, Father let thy loving presence fill
Both day and night; help me so I cannot fall;
For Thou art life and strength and all in all.

Chorus:

Hymn: "O, My Father," sung by Edith Lyman, Cleon Cooper, Flora Hammond, and Marvel Bruce.

Benediction: J. Wesley Norton: Our Father in Heaven, we are indeed thankful unto Thee for the pleasant services we have had. We ask Thee to bless those that are called to mourn at this time, that their hearts shall be comforted, that they might understand Thy will more fully from this experience. We thank Thee for the association we have had with Grandma Perkins, for the wonderful example she has set to mankind, and may this

example, her whole works, be exemplified in her children, her grandchildren, and her whole posterity, that they might glorify the hardships she has overcome, and that they will do Thy will and keep Thy commandments. Go with us now to her final resting place in this life, that nothing will happen to mar or disturb the pleasure of our associations one with another. Bless those that have driven long distances to be here that they may be blessed with health and strength and a safe journey home. Dismiss us now with Thy blessings, we ask in the name of Jesus.

At the graveside the family sang the following verses of “God Moves in a Mysterious Way.”

God moves in a mysterious way, His wonders to perform.

He plants his footsteps on the sea, and rides upon the storm.

Deep in unfathomable mines of never failing skill,

He treasures up His bright designs, and works His sovereign will.

His purposes will ripen fast, unfolding every hour;

The bud may have a bitter taste, but sweet will be the flower.

The dedicatory prayer was offered by George F. Barton: Our Heavenly Father, we stand with this open grave and we ask Thy blessings to be upon it. We present ourselves before Thee and ask Thee to dedicate this spot of ground as a resting place for our Grandmother, and we ask Thee that Thou cause that she may rest in peace with Thee. We ask Thee that nothing shall mar or disturb this, her resting place, and we ask these blessings and we do it in the name of Jesus Christ, Amen.

DOCUMENT 350 Short biography of Benjamin Perkins

The space here allotted to recount the highlights of a long, eventful life, I find so limiting. Every vital experience, every dramatic situation, each humorous incident and all historic events must be shorn of the interesting details that portray the character and soul of the man that I find only a miserable burlesque instead of the sketch to inspire live respect, devotion and appreciation of a wonderful forebear that I had hoped for. A more or less complete history can be found elsewhere in family files.

So I shall try to give you here only a pen portrait of the Welsh lad who left his native land with another brother, two sisters and a brother-in-law and came to America with the hopeful desire to secure, by their earnest toil, means with which to bring to Zion the rest of their family. After realizing that dream and that of providing passage for the sweetheart he had also left behind, Ben and his young bride soon became colonizers in two frontier sections (Iron and San Juan counties) of Utah.

His spectacular work (with that of his brother “Hi”) as powder and timbermen – an art acquired in the coal mines of old Wales – on the dugway at the now famous Hole-in-the-

Rock – was without doubt what made possible the success instead of the failure of the hazardous project to colonize San Juan, a mission appointed by Church authorities.

Father was a small but sturdily-built man. He seemed to have an iron constitution; never knew a sick day until he was past sixty-five years of age; somewhat bow-legged, but otherwise straight and very quick and active. His eyes were round and piercing black, and always reflected his innately good and cheery nature. His hair was also black and silky, covering a rather small head. Only once in my life do I recall seeing him without the heavy black beard he habitually wore.

He was always happy; he was the life of any party, with a ready willingness to entertain with his limitless stock of jokes, riddles, brainteasers, tongue twisters, stunt songs and music. Almost up to the time of his death at the age of eighty-three, he loved to step dance and could out-do in point of endurance, as well as intricate step, almost any competitor. He was a profound lover of music with a keen ear for hearing and a good voice for producing a deep rich bass.

As singing was a major part of entertainment in those days, he and his two wives both singing beautifully, were always much in demand. Music was truly the language of his soul. Every emotion: mirth, joy, sorrow, anger, even his most profound grief, he desired to release through the medium of song.

Games and sports he loved, of almost any nature, and he acquired considerable skill in many of them. He could throw a stone farther and straighter than anyone else I have ever known.

Scrupulously punctual in all his activities, he abhorred the old saying “better late than never,” and rather than go late to an appointment or meeting he would remain away entirely.

He was always an early riser, for he loved to work; and was usually an early-to-bed goer. But if anything kept him from retiring early he never let it interfere with his arising hour (about 4:00 a.m.) in the summer, and an hour later in the winter; and he expected his family to follow the same pattern. But he did not object to an hour or so of rest sometime during the day following a dance or evening party.

Like most Welsh people he was deeply religious. He had great faith in fasting and prayer and many times through the practice of these God-given principles, the family experienced miraculous blessings of healing and help. Respect for authority was religiously practiced and taught to his family. So loyal and true his self, that confidence or trust in another, once betrayed, he found hard to forgive and forget.

Perhaps he would not be termed a tender father; the hardships and rigors of frontier life not being conducive to making men tender and soft; but he was certainly loving and kind and wise.

He could romp and play with, and be a pal to, any child; yet he had perfect discipline over them all. The rod was a minus article with him. When father spoke obedience was unquestioned. We were expected to render the same respect and obedience to our mother, and in this he taught by example as well as by precept. He always spoke with the greatest respect to and of his wives.

He loved his family deeply and periodically called them around him to sing and play and pray; even when it had grown so large it was necessary to engage a public hall for such occasion.

His was a life of devotion and sacrifice to the faith he accepted under trying persecution, and for which he left his native land. The heritage he left his large, devoted family is one of courage, integrity and faith. He died March 30, 1926 in Hollywood, California.

DOCUMENT 351 Perkins Newsette #2, Sarah's Symphony; Honoring Sarah W. Perkins

We are happy and proud to pay homage to our revered mother and sing to her praises on this the one hundredth anniversary of her birth (1960). On the "Boquet of the Day" program over KSL, in October 1938, mother was saluted. From that salute we quote a few lines.

"Sarah Williams Perkins – in that name, if we examine the life behind it, we will find the true story of a woman who has lived bravely day by day, who has met unflinchingly life's trials and misfortunes and who has triumphed over them, and molded her character into a thing of loveliness, a princess among women – and indeed, that is what her name means."

Her daughter Beatrice Perkins Nielson in May, 1938, wrote this tribute to her: "Dear little Mother, I marvel at the graciousness with which she has accepted the cross that has been hers to bear. I am sure I can say truthfully that no woman of my acquaintance has passed through as many bitter and trying experiences as she has. Leaving her native land, relatives, friends, sweetheart, and coming to a strange land and people; having a learn a new language, make new acquaintances; settle in a desert country, after living in verdant Wales; accepting an unpopular religion, choosing her life's companion, according to the standards of the gospel she had embraced [living in polygamy] when she knew she would be disowned by a previously devoted family, took unusual faith and courage. Among my most precious soul treasures is the memory of seeing her kneeling by the side of her bed in her white night clothes, pouring out her soul in prayer."

Wayne H. Redd, San Juan Stake President, spoken in about 1921, "Sister Perkins, you are an inspiration to me. I hope that I can feel sometime half as sure of my own salvation as I now feel of yours."

Albert Robison Lyman, Patriarch of the San Juan Stake, May, 1963: "Sarah Perkins lived her life in obscurity, but the saving influence of her good works carries on to the fourth

[and now sixth and seventh] generations of her posterity. Oh how far-reaching are the works of a good woman. I am very grateful to her, my mother-in-law, for the great work she has done for me and mine.”

Catherine Perkins Ryan, a niece, June, 1938: “Aunt Sarah possessed those innate qualities that are born of nobleness. With a peaceful resignation she accepted all condition with a determination to master circumstances.”

Mary Jane Wilson, a niece, May, 1938: “I will say that I think Aunt Sarah proved herself a real hero. I have always loved and respected her.”

Expressions of love, esteem, honor and admiration for Sarah Perkins are as numerous as her acquaintances, but space to record them is limited. May her memory ever be sacred and dear to her posterity!

The Family of Benjamin and Sarah Perkins

Including the 5th Generation¹

Mary Ellen Perkins (1882-1939); married June 26, 1902, Albert Robison Lyman. Children: Casse, 10; Platte D, 5; Enone, 5; Meade P., 0; Sara, 0; Klar, 10; Karl R., 5; Mark, 3; Dane P., 0; Vint P., 6; Ann, 13; Ellen, 4; Edith, 6; Alberta, 8; Guen, 4. Total great-grandchildren (4th generation): 79; 5th generation: 60.

Beatrice Ann Perkins (1884-1954); married October 9, 1903, Uriah Albert Nielson. Children: Leora, 0; Inez, 5; Clyde, 4; Owen Kent, 2; Lisle Evan, 1; Donna, 6; Uriah Albert, 0; Kirk Perkins, 6. Total 4th generation: 24; 5th generation: 28.

Sarah Elizabeth Perkins (1886-); married October 2, 1913, George F. Barton. Children: Vivian George, 0; Thora, 6; Oral, 5; Audra, 0; Eloise, 7; Afton, 6; Evan Hewitt, 7; Minerva, 0; Benjamin L., 0. Total 4th generation 31; 5th generation: 1.

Gladys Perkins (1888-); married August 21, 1912, Michael Philip Tomney. Children: Philip Otis, 0; Iris V., 4; Elda Linor, 0. Total 4th generation 4; 5th generation: 0.

Richard Leonard Perkins (1890-1924); married June 5, 1913, Ada Hunt. Children: Freeda, 8; Leonard Doyle, 0; Erma, 2; Elaine, 5; Richard, 0. Total 4th generation: 15; 5th generation: 7.

¹The figures after the names indicate the number of children of that person as of 1963. Benjamin Perkins (1844-1926); Sarah Williams (1860-1943); married October 28, 1881, St. George Temple, are the 1st generation in this statistical analysis. These statistics *do not* reflect descendants born after 1963. In my book *The Perkins Family History* [PFRC Book 8], the full posterity through the fourth generation is given. Lyman De Platt. No attempt has been made here to correlate this document with the book. This document lists the 4th and 5th generations, but does not name any of the individuals.

Irene Perkins (1894-); married February 12, 1913, Edward Partridge Lyman. Children: DeAlton P., 5; Kay P., 8; Edward R., 5; Almon P., 6; Rene, 10; Allie, 7. Total 4th generation 41; 5th generation: 7.

From Around the World

Greetings from the Pearl of the Orient! Hong Kong is a great city. Here the Western culture combines with the Eastern. Here can be found nearly every race, religion, language, custom, and sin attributed to the human family. It is truly a cosmopolitan city. I am indeed grateful for this experience, and for my testimony of the Gospel. May all our testimonies remain eternal! Sincerely, Elder Larry S. Lyman, son of Vint P. and Maxine Sharp Lyman.

It may not be where we would choose, near home and loved ones all, but let us abide the time and place, Lord, when thou doest call. Love, Byron and Casse Lyman Monson.

Hello from Temple View, New Zealand: after eleven wonderful months in Samoa, Floyd, Dale, Scott and I are here to complete a two and a half year labor mission. Floyd is in charge of the plumbing (they don't have heating here), for the Church on both islands. We are well and happy and thankful for this wonderful experience to serve. With love, Floyd and Ellen Lyman Atkin.

We have been tracting this morning up on the hills of the Mediterranean, France, and calling at houses that are as large as castles. Day after day of seeing people who have been born into so much less opportune circumstances than we, makes me more and more thankful for having been born with the heritage I have, in the time and place I was. Having been introduced into this earth probation by people such as our ancestors were, is more than chance, and the realization of this should make us that much more aware of the obligation that we have to properly use the time, talents, and abilities that have been given to us. I love you all and pray that the Lord will give us increased light according to our worthiness; that we may grow in wisdom and desires to fulfill our purposes here on earth. Sincerely, Michael O'Brien, son of Russell and Alberta Lyman O'Brien.

We send love and greetings from Germany and we say keep the bonds of Church and family secure. Then anywhere you may be, or chance to go, your pathway is clear before you and you need have no fear. This has been our experience. Wherever we've gone we have needed and been so thankful for family and church. We expect and will be happy to be back in the USA this summer. Sincerely, Scott T. Lyman and Thora Lyn Monson, grandchildren of Lell P. Lyman.

There are many we would have been delighted to have heard from: H. Ray Walton, Chile, son of Elaine Perkins Walton; Jerry North, Guatemala, son of Thora Barton Norton; Lyman De Platt, Peru, son of Allie Lyman Platt; Kirk Lyman, Indiana, USA, son of Edward Robison Lyman; Gordon Dee Lyman, Brazil, son of DeAlton Perkins Lyman, these last three grandchildren of Irene Perkins Lyman; Steve Bishop, England, son of

Klar Lyman Bishop; Gayle Lyman, England, daughter of Mark and Ida N. Lyman; Karl Robison Lyman, President of the Florida Mission. All of the above are missionaries. Kirk P. Nielson, druggist in McAllen, Texas, son of Beatrice P. Nielson. Kirk Bailey, Navy, son of Alberta Perkins Bailey. Tim M. McCoy, paratrooper in the Canal Zone, son of Iris Tomney McCoy.

DOCUMENT 352 Some Information on the Families of Robison-Adams, Guinal-Collier, and Quackenbush and others. Prepared from old family records, St. George Temple Records and Dutch Reformed Church Records of New York, by Lucretia Lyman Ranney, Blanding, San Juan. Utah. [This information in a somewhat reformed condition is found in *My Children's American Ancestry*, published by Lucretia Lyman Ranney in 1959. In the back of that book, the section *The American Ancestry of Joseph Robison and his wife Lucretia Hancock, with some of their Descendants* {considered at PFRC Book 6a} contains all of the basic information as this original document. Therefore, it will not be re-typed here, but may be consulted there. A few pieces of information that are not fully contained in the book are included hereafter. Lyman De Platt]

Page 4 of Book, Page 2 of Document: During the summer of 1946 I was doing research in the Genealogical Library and, as usual, was thinking of the work for my mother's people [Lucretia was the daughter of Platte DeAlton Lyman and Adelia Robison, daughter of Joseph Robison and Lucretia Hancock]. I went to the films of the St. George Temple records and found that Matilda Robison King [sister of Joseph above], daughter of Joseph Robison and Cornelia Guinal, did work there in October, 1882. She was baptized for her grandmother, Margaret Adams, and for her grandmother Matilda Collier. Her son, Volney King, was baptized for his great-grandfather, James Robison of Charleston, New York, and his great-grandfather, Albert Guinal.

Later I heard of some old records in possession of a cousin, Albert Robison, whose address was 455 North 400 East, Provo, Utah. There I found old records, old letters, information on old scraps of paper and all in the most unorganized condition imaginable, but very carefully cherished by Albert and through his kindness I was permitted to take those records and have put them in order. Among those papers was a record of the temple work done by Matilda Robison King and her son, Volney King.

Page 5 of Document: In the old records that I found in Provo, Matilda Collier is given as the wife of James Albert Guinal; then the work was done for Mrs. Albert Guinal by Aunt Matilda's daughter-in-law and relationship was given as "friend." [As I've noted elsewhere "friend," in this early Mormon sense, meant "relative."] Another copy of the record with relationship traced to grandaunt Matilda, shows the relationship is "grand-step-daughter." The New York records show that James Albert Guinal married twice.

Catherine Louise Wood (Mrs. Howard Vanwijck) traces her right to the DAR through James Albert Guinal's daughter, Jane, who married Peter Cornue. The temple work was also done for them by Matilda and Volney King.

[Aunt Cretia mentions on this same page a book *The Quackenbush Family of America* by Quackenbush, that has not been seen by me at this point and is referenced here for others to take note of in pursuing this genealogy. Lyman De Platt.]²

DOCUMENT 353 Certificate of Blessing, The Church of Jesus Christ of Latter-day Saints.

March 2, 1975, Spring Lake Ward, Payson Utah East Stake, This certifies that Maria Elena Platt, daughter of Lyman De Platt and Bertha Paula Vega, born January 20, 1975, at Provo, Utah, Utah, was blessed March 2, 1975, by Lyman De Platt, an Elder of The Church.... Signed Elvon J. Butler, clerk; Karl M. Ashton, Bishop.

DOCUMENT 354 Personal Record of Joseph Lyman Platt

Son of Gordon Leavitt Platt and Allie Lyman; born January 10, 1947, Moab, Grand, Utah; blessed February 7, 1947, Blanding, Utah, by Gordon Leavitt Platt; baptized February 6, 1955, Payson, Utah, by Gordon Leavitt Platt; confirmed February 6, 1947, by Gordon Leavitt Platt; ordained a Deacon and given the Aaronic Priesthood, January 18, 1959 by Gordon Leavitt Platt; ordained a Teacher, January 15, 1961, by Gordon Leavitt Platt; ordained a Priest, January 20, 1963, by Gordon Leavitt Platt; ordained an Elder, September, 1966, by Gordon Leavitt Platt; endowed in the Salt Lake Temple, September 23, 1966; Patriarchal Blessing, July 31, 1959, by Albert Robison Lyman; set apart for his mission by A. Theodore Tuttle, September 21, 1966; departed for mission to the British Mission September 19, 1966; returned September 12, 1968.

DOCUMENT 355 Funeral Services for Colonel Russell C. O'Brien, Berg Drawing Room Chapel, Provo, Utah, Saturday, July 8, 1972, 10:00 a.m. He tolerated no failure in himself, yet judged others with tolerance unmeasured. Born June 2, 1923; died July 2, 1972.

Prelude & Postlude: Byron Jensen

Family Prayer: Michael L. O'Brien

Officiating: Bishop Karl R. Lyman

Opening Prayer: Lt. Colonel Scott T. Lyman

Remarks: Mrs. Russell C. O'Brien (Alberta Lyman)

Musical Selection: "The Bridge Builder," sung by Mrs. E. True Johnson, accompanied by Trudy Bradford

Speaker: Bishop Robert D. Rowan

Musical Selection: by Robert Foster, accompanied by Mrs. Robert Foster

Speaker: Elder Marion D. Hanks

Musical Selection: by Mrs. Richard Dean, accompanied by Byron Jensen

²There are two books that may be that one referenced by Aunt Cretia. I would guess it is the first of the following: Adriana Suydam Quackenbush, *The Quackenbush Family in Holland and America* (Patterson, New Jersey: Quackenbush, 1909); and Gail Richard Quackenbush, *The Quackenbush Family in America* (Wolfe City, Texas: Henington Publishers, c1987 [FHL Book 929.273 Q21; FHL Fiche 6103980]).

Speaker: Albert Robison Lyman

Musical Selection: "God Moves in a Mysterious Way," by the O'Brien Family

Closing Prayer: Dennis V. King

Interment: East Lawn Memorial Hills

Dedication: Major John R. Lasater

Pall Bearers: Michael L. O'Brien, Dennis V. King, LaVar Jensen, Scott D. Jensen, Floyd Atkin and Don E. Smith; Honorary Pall Bearers: E. True Johnson, D. Rowe McMullin, Welden W. Bastian and Keith Squires

DOCUMENT 356 Names and Addresses of Perkins Family Members compiled in 1975. Its importance, besides the names, tells where people were living at that time. For genealogical purposes that is sometimes a very critical piece of information for finding additional records on the family. It will become increasingly more important as time goes by, so I have included the entire list in alphabetical order for use by future researchers. A few entries have duplicate addresses, as I had change of addresses on those persons.

Adams, Gordon & Nadine, Box 644, Blanding, Utah

Adams, Maxine Sharp, 106 South 100 East, Cedar City, Utah

Allan, Joe & Dixie, 180 South Main Street, Red Bluff, California

Anderson, Audra Norton, RFD Box 107, Nibley, Logan, Utah

Atkin, Curtis L., St Paulsgaten – 34, 116 48 Stockholm, Sweden

Atkin, Curtis L., Hematology Division, U.of U. Medical Center, Salt Lake City, Utah

Atkin, Dale, 83 North 700 East, St. George, Utah

Atkin, Floyd and Ellen Lyman, 456 Circle Way Dr., Cedar City, Utah

Bailey, Gerald E., 1205 West Park, Anaconda, Montana

Bailey, Kirk, 1205 West Park, Anaconda, Montana

Bailey, Loile & Ann, 1553 Harvard Avenue, Salt Lake City, Utah

Bailey, Max E., Monticello, Utah

Barrick, Chester, 177 North 1150 West, Cedar City, Utah

Barton, Sarah Perkins, Monticello, Utah

Bates, Mrs. (Mernice) Ferrell, Box 284, Anaconda, Montana

Bauer, Clyne P., Box 186, Ely, Nevada

Bauer, Forrest Q., 265 South 100 East, Cedar City, Utah

Bauer, Mary P., 258 South 100 East, Cedar City, Utah

Behr, Charles & Peggy, 284 Butterwood Dr., Brea, California³

Bender, Rae Wilson, P.O. Box 947, Moab, Utah

Bishop, Bruce L., 8340 S.W. 33rd Street, Portlant, Oregon

Bishop, Duane L., 1700 Rockhurst Lane, Cincinatti, Ohio

Bishop, Gary L., 245 North 100 East, Provo, Utah

Bishop, Jay L., 1663 South 75 East, Bountiful, Utah

Bishop, Lynn, 11 West 900 North, Bountiful, Utah

Bishop, Marvin & Ky, 11 West 900 North, Bountiful, Utah

Bishop, Steven, 11 West 900 North, Bountiful, Utah

Black, Anna Jean Guymon, Whitecone Trading Post, Indian Wells, Arizona

³Verde's 3rd daughter.

Black, Anthon & Clessa Palmer Lyman, Blanding, Utah
Black, Bruce N., Blanding, Utah
Black, Calvin, Box 356, Blanding, Utah
Black, Glen & Donna Nielson, Blanding, Utah
Black, Hal, 2060 Green Briar Circle, Salt Lake City, Utah
Black, Judy, 174 Windsor Street, Salt Lake City, Utah
Black, Kent & Virginia, 2060 Green Briar Circle, Salt Lake City, Utah
Blake, Janet Nielson, Monticello, Utah
Bless, Dorothy Kent, 6082 Mirage Court, Hiland, California
Bronson, Eural J., 1232 LeBosque, LaPuente, California
Bronson, Eural J., 3126 Sheffield Ave., Los Angeles, California
Bronson, Gwyn (Mrs. Carroll J. Meador), Box 278, Moab, Utah
Bronson, Karel C., 8261 Hillrose Street, Sunland, California
Bronson, Rex D., 352 South Vernon Avenue, Azusa, California
Bronson, Vonda Lee (Mrs. Alan Wise), 5000 Odessa Avenue, Encino, California
Bronson, Wilmer Verde, 11301 Euclid Springs, Garden Grove, California
Brown, Keith and DeLell Monson, Layton, Utah
Butt, Calvin & Verdonne Guymon, Blanding, Utah
Bybee, Tamra Bishop, 457½ West Cedar, Elko, Nevada
Camac, Lorelie, 119 Beryl Avenue, Salt Lake City, Utah
Campbell, Don C. & Cornelia, 4410 South 2990 East, Salt Lake City, Utah
Carpenter, Clyda, Burley, Idaho
Chatterley, Martha S., 388 East 200 South, Cedar City, Utah
Christensen, Wildford & Lenora, Box 1316, Monticello, Utah
Cooms, Davidene Monson, 1005 East Sterling Circle, Spanish Fork, Utah
Conway, Clay, Blanding, Utah
Conway, Clay, 602 Bonita, Apt. D, Monrovia, California
Conway, Inez, Blanding, Utah
Conway, John, Blanding, Utah
Conway, Johnny, 1176 North 700 West, Provo, Utah
Delahunty, Linda Groen, 3175 Imperial Street, Salt Lake City, Utah
Davis, Kay Lyman, 41B, South Fairway, Pullman, Washington
Davis, Milton Lyman, 2483 East 4340 South, Salt Lake City, Utah
DeGraw, Tauna, 1849 Lincoln Street, Salt Lake City, Utah
DeMills, Ira & Miriam c/o Martha Urie, 136 North 300 West, Cedar City, Utah
Edwards, Mary Ann, Delta, Utah
Eyring, Loi Ann Bailey, 1922 East 900 South, Salt Lake City, Utah
Farley, Douglas & Lell, 2054 West 3420 South, Granger, Utah
Faust, Lani Kay Monson, 4909 West 3850 South, Granger, Utah
Frost, Afton Barton, Monticello, Utah
Frost, Earline Perkins, Monticello, Utah
Garreffa, John & Tonia Meador, 1310 Houston Ave., Grand Junction, Colorado⁴
Garrett, Sherree, Box 793, Lovelock, Nevada
Godwin, Patsy Bishop, Rt. 2, Box S25, Atmore, Alabama

⁴Daughter of Junior Meador

Guymon, Dave & Freeda, Blanding, Utah
Guymon, Lee & Lovine Perkins, Blanding, Utah
Guymon, Ronald, 581 West 500 South, St. George, Utah
Groen, Stanley & Audrey Davis, 2959 Preston Street, Salt Lake City, Utah
Groom, Patricia Ann Duncan, 3490 Michael Drive, Newbury Park, California
Groom, Patsy, 1095 East 460 South, Provo, Utah
Grover, Ross & Elda, 1390 East 4065 South, Salt Lake City
Hardman, Delbert & Enone Lyman, 1482 East 520 South, Provo, Utah
Harvey, Lorraine Guymon, 6832 Anderson Way, West Jordan, Utah
Hazelwood, Nedra Perkins, Monticello, Utah
Heaps, Mr. & Mrs. Elmo, 356 South Dewey Avenue, Cedar City, Utah
Heaps, Mr. & Mrs. Garth, Hatch, Utah
Heaps, Mr. & Mrs. Max P., RFD, Cedar City, Utah
Heaton, Mrs. Doyle B. 303 South 300 East, Cedar City, Utah
Heldebrandt, Kenneth & Marsha Lyman, 1446 Filbert Street, Lebanon, Oregon
Hill, Lt. Colonel Jay, Bldg. 719, Apt. 193, Fitzsimmons General Hospital, Denver
Hills, Ruth S., 285 North 900 West, Cedar City, Utah
Holliday, John & Maureen Lyman, 1721 North Turquoise Dr., Flagstaff, Arizona
Housted, Patti Lyman, Monticello, Utah
Howell, Bonnie Spencer, Sunnydale, California
Hughes, Everett & Joyce Lyman, 514 North Cutlen, Glendora, California
Hurst, Redd & Gaylene Perkins, Blanding, Utah
Hurst, Henry & Ilene Hunt, 1508 46th Street, Des Moines, Iowa
James, Mr. & Mrs. Robert, Mexican Hat, Utah
Johnson, Ila, 345 North 200 East, Logan, Utah
Jarvis, Ruth Johnson, 1215 West 820 North, Provo, Utah
Johnson, Herma Lee, East Route, Monticello, Utah
Johnson, Ruth Smith & Norman, Blanding, Utah
Johnson, Travest & Orel Barton, East Route, Monticello, Utah
Jones, Curtis & Paula, Blanding, Utah
Jones, Kay, Blanding, Utah
Jones, Keith & Merlan, Bluff, Utah
Jones, Marva Bishop, 1695 South 50 West, Bountiful, Utah
Jones, Vincent & Margaret, Blanding, Utah
Jordan, Charlotte Heap, 104 Metropolitan Drive, Henderson, Nevada
Kelsch, Sherrie Groen, 7131 South 2780 East, Salt Lake City, Utah
King, Patricia O'Brien, 2529 North Myers, Burbank, California
Lewis, Howard Joe & Melinda Bronson, Star Route, Nuvoo, California
Lyman, Albert R., Blanding, Utah
Lyman, Bob, Box 621, Moab, Utah
Lyman, Allen Brent, 370 East 1665 South, Orem, Utah
Lyman, Chris, 665 South Mansfield Ave., Los Angeles, California
Lyman, Dick & Mary Ann, 13670 South Fort Street, Draper, Utah
Lyman, Edith Gee, 488 South 800 West, Provo, Utah
Lyman, Edward Partridge, Blanding, Utah

Lyman, Gordon Dee, Blanding, Utah
Lyman, Ida Nebeker, 1104 North Ave., LaGrande, Oregon
Lyman, James Stuart, 53 South 700 West, Provo, Utah
Lyman, Karl Robison, 540 South 500 East, Orem, Utah
Lyman, Kay Perkins, Blanding, Utah
Lyman, LaRee Nuffer, 719 Erma Ave., Stockton, California
Lyman, Larry, 2321 Mayo Court, Rancho Cordova, California
Lyman, Mark Perkins, Blanding, Utah
Lyman, Maxine Sharp, Monticello, Utah
Lyman, Robyn, 1012 Garfield Ave., Salt Lake City, Utah
Lyman, Scott Thomas & Lyn Monson, 673 East 500 North, Orem, Utah
Mackleprang, Art, Kanab, Utah
Mackleprang, Dell Roy, 327 South 200 East, Cedar City, Utah
Mackleprang, Frank, Kanab, Utah
Mackelprang, Willard, Orderville, Utah
Mahon, Carl L. & Eloise Barton, Box 298, Blanding, Utah
Mangum, Sharlene Guyman, Blanding, Utah
Martines, Mr. & Mrs. Don, 3746 South 1225 East, Sandy, Utah
Mathis, Margaret, 19034 Maisna Loa, Glendora, California
McBrayer, Mr. & Mrs. J.W., 507 South Cyprus, Carlsbad, New Mexico
McCleary, 12404 South 700 East, Draper, Utah
McCoy, Iris Tomney, 735 South Country Club, Mesa, Arizona
Meador, Bill B. Meador, 406 West Moenkopi, Moab, Utah
Meador, Carroll J. & Gwyn, Box 278, Moab, Utah
Meador, Mr. & Mrs. Michael, 1222 Elm, Grand Junction, Colorado
Meador, Mr. & Mrs. Terry J., 2259 Broadway, Grand Junction, Colorado
McGill, Pauline S., 1914 North Rose Street, Burbank, California
McQueen, Arden Lyman, 5025 South 1250 West, Salt Lake City, Utah
McQueen, James & Ann Lyman, 5025 South 1250 West, Salt Lake City, Utah
McQueen, Mark Lyman, 805 Vine Street #105, Murray, Utah
McQueen, Nelson, 2215 East 3300 South #A3, Salt Lake City, Utah
McQueen, Paula, 5026 South 1250 West, Salt Lake City, Utah
Middlesworth, Carolyn R., 589 South 450 West, Cedar City, Utah
Monson, Casse Lyman, 452 East 8220 South, Sandy, Utah
Morin, Arthur Roy & Rene Lyman, Box 72, Richland, Utah
Mosdell, Ellis, 419 South 75 East, Cedar City, Utah
Mosdell, Jack, 27221 Hideway, Saugus, California
Mosdell, Margaret P., 1841 West 45 North, Cedar City, Utah
Mosdell, Wayne, 75 East 400 South, Cedar City, Utah
Neeley, Donald & Colleen, 497 East 200 North, Price, Utah
Nielson, Mrs. Clyde, Monticello, Utah
Nielson, Grant, Monticello, Utah
Nielson, Grant, 1414 East Dana, Mesa, Arizona
Nielson, Kirk, Blanding, Utah
Nielson, Rye, Monticello, Utah

Nielson, Kaye Allred, 487 South 225 West, Cedar City, Utah
 Nielson, Keith B., Rt. 2, Box 640A, Provo, Utah
 Nielson, Milton, Monticello, Utah
 Nielson, Norman & Ruth, Blanding, Utah
 Nielson, Richard, Bluff, Utah
 Nielson, Rye, 895 East Oak, Moab, Utah
 Norton, Gerald, 1215 West 4505 South, Salt Lake City, Utah
 Norton, Joel, Boulder Valley Village, 4500 14th Stree #38, Boulder, Colorado
 Norton, Thora Barton, 247 West 100 South, Logan, Utah
 Norwood, Mrs. Betty, 12616 Meadow Green Rd., La Miranda, California⁵
 O'Brien, Alberta, 1644 West 1100 North, Provo, Utah
 O'Brien, Margaret, 2529 North Buena Vista, Burbank, California
 O'Brien, Michael, P.O. Box 123, Crandon, Wisconsin
 Odette, Maxine Allred, Monticello, Utah
 Olds, Mrs. Sheldon, 1841 West 45 North, Cedar City, Utah
 Olsen, Harry & Euraleen Bronson, 1232 Le Bosque Ave., La Puente, California⁶
 Palmer, LaVan & Clyda Conway, Blanding, Utah
 Pearson, Mrs. Thelma, 124 Verbeena Drive, Palo Alto, California
 Perkins, Calvin J., Rt. 1, Box 559B, Durango, Colorado
 Perkins, Carl, Blanding, Utah
 Perkins, Clarence, Blanding, Utah
 Perkins, Clayton L., 1420 East 4165 South, Salt Lake City, Utah
 Perkins, Cornelia, Monticello, Utah
 Perkins Dan, Spry, Utah
 Perkins, DeMar B., Monticello, Utah
 Perkins, Leonard Doyle, Monticello, Utah
 Perkins, John & Vera, Spry, Utah
 Perkins, Joseph W. & Ester, 570 West 7050 South, Bountiful, Utah
 Perkins, Lloyd Dee, 1085 Veronica Springs, R.D., Santa Barbara, California
 Perkins, John, Blanding, Utah
 Perkins, Kloyd, Blanding, Utah
 Perkins, Mardan, 4157 Highland Drive, Salt Lake City, Utah
 Perkins, Margaret, 4371 Highland Drive, Salt Lake City, Utah
 Perkins, Richard B., 150 South 400 East, Cedar City, Utah
 Perkins, Richard C., Blanding, Utah
 Perkins, Ted, Spry, Utah
 Perkins, Ward, 512 North 400 West, Cedar City, Utah
 Perkins, Willard M., 31 South 100 West, Cedar City, Utah
 Platt, Lyman De, 410 North 900 West, Provo, Utah
 Platt, Allie Lyman, 470 North 300 East, Provo, Utah
 Poulson, Ardith Nielson, Pocatello Heights #10, Pocatello, Idaho
 Reid, Robert J. & Donna Jeane Meador, 5630 South 1180 East, Salt Lake City, Utah
 Rigdon, Euarda Perkins, 3150 Green Street, Salt Lake City, Utah

⁵Verde's oldest daughter, divorced.

⁶Daughter of Eural J. Bronson

Rollo, Janet, 233 South 400 East, Cedar City, Utah
Rollo, Lula, 282 South 400 East, Cedar City, Utah
Rollo, Ruel, 302 South 400 East, Cedar City, Utah
Rosenberg, Mrs. Harvey G., 106 South 400 East, Cedar City, Utah
Rowley, Elaine Guymon, Box 484, Meeker, Colorado
Ryan, Pat, 320 South Elm Street, Escondido, California
Ryan, Monte and Vivian, 3500 Henrietta Street, La Crescenta, California
Sawyer, Ronald and Joanne Heaps, Hatch, Utah
Scholenfelt, Gwen, Kanab, Utah
Scorup, Dixie Perkins, Monticello, Utah 84535
Scott-Maitland, John & Erma Perkins, 119 W. Brookdale Place, Fullerton, California
Sewell, Paul & Gayle Lyman, 38 Waverly Streek, Kennewick, Washington
Shumway, Chloe Ann Perkins, Blanding, Utah
Shumway, Glen & Patsy Black, Box 322, Blanding, Utah
Slavens, Karen, Blanding, Utah
Smith, Donna, 2174 South 300 East, Salt Lake City, Utah
Smith, Don & Guen Lyman, Blanding, Utah
Smith, Henry (Bud) and Edith Lyman, 139 North Chevy Chase Drive, Glendale, Calif.
Smith, Jesse and Marvel Bailey, 416 East 1st Avenue, Mesa, Arizona
Smith, Venar & Laurel, 4355 Hermosa Way, Salt Lake City, Utah
Soter, Kathleen, 1862 South 543 East, Orem, Utah
Spencer, George B., 3936 South 1500 East, Salt Lake City, Utah
Spencer, LaRue S., Escalante, Utah
Stephens, Floyd W. 249 North 1200 West, Cedar City, Utah
Stevens, Ellwood J., 1147 North Hayes, Pocatello, Idaho
Stevens, Mrs. Robert, 314 North 300 West, Cedar City, Utah
Taylor, David L., Route 4, Delaware, Ohio
Tennity, Margaret Perkins, 1250 Cedar Avenue, Provo, Utah
Thomas, Mrs. Boyd A., 40 Barton Ave., S.E., Minneapolis, Minnesota
Thompson, Eugene & Phyllis, 658 North 100 East, Provo, Utah
Tomney, Philip Otis, 479 South Pearl Street, Las Vegas, Nevada
Tullis, Janean Lyman, 3304 Crestfield Drive, Granger, Utah
Urie, Martha, 136 North 300 West, Cedar City, Utah
Wagner, Herman, Mancos, Colorado
Wagner, John, Mancos, Colorado
Wallace, Mr. & Mrs. G.W. Wallace, 1007 Freedom Blvd. #23, Watsonville, California
Walton, Helen Haslam Monson, 3702 South 4225 West, Salt Lake City, Utah
Walton, Ray & Elaine Perkins, 3141 Paraiso Way, La Crescenta, California
Webb, Mrs. & Mrs. Douglas, 252 South 200 East, Cedar City, Utah
Webb, Mr. & Mrs. Howard, Flagstaff, Arizona
Webb, Maxine Bailey Allred, Monticello, Utah
Webb, Mr. & Mrs. Ralph, 252 South 200 East, Cedar City, Utah
Welch, LuAnn Davis, 1689 North Bennett, Layton, Utah
Wilburg, Suzanne Lyman, 622 West Paul Avenue, Layton, Utah
Williams, Trena Nielson, Bluff, Utah

Williams, Velve Lee Norton, 295 North 500 West, Logan, Utah
Willis, Ann Wilson, 4936 Madena Ave., Salt Lake City, Utah
Wise, Alan & Vonda Bronson, 5000 Odessa Ave., Encino, California
Wilson, George Jay, 22913 Ocean Ave., Apt. #12, Torrence, California
Wilson, Kathleen, 732 West 925 South, Woods Cross, Utah 84081
Wilson, Heber Reed, Monticello, Utah
Wingren, Norman Barton, 585 East 300 North, Hyrum, Utah
Woodbury, Mr. & Mrs. Rulon, 136 North 300 West, Cedar City, Utah
Woods, MSgt Lewis W. & Helen Hunt, 607 Hill View Drive, Boise, Idaho
Young, Clynn & Norma Perkins, 332 East 3140 North, Provo, Utah

DOCUMENT 357 This list was prepared for the publication of *The Perkins Family*, by Lyman De Platt. It includes the grandchildren and great-grandchildren of Benjamin Perkins, Mary Ann Williams and Sarah Williams. The grandchildren are named; the others are not. The number following each name is the number of children that person had.

Mary Ann Williams' posterity

Mary Ann Wilson 4
Kate Wilson 1
Pearl Wilson 8
Lenora Wilson 6
Boyd Wilson 1
Read Wilson 3
Rae Wilson 1
Dixie Ryan 2
Kate Ryan 1
Wilmer Bronson 3
Gwyn Bronson 3
Eural Bronson 2
Don Bronson 2 + 1
Rex Bronson 2
Karel Bronson 3
Vonda Bronson 2
Ula Perkins 2
Norma Perkins 7
DeMar Perkins 3
Leah Perkins 1
Nedra Perkins 2
Loya Perkins 2
Dixie Perkins 1
Marvel Bailey 2 + 3
Max Bailey 4
Loile Bailey 6

Oane McQuarrie 4
Mavis McQuarrie 4
Jeanne McQuarrie 4

Sarah Williams' posterity

Casse Lyman 10
Platte Lyman 4
Enone Lyman 5
Klar Lyman 10
Karl Lyman 4
Mark Lyman 3
Vint Lyman 6
Ann Lyman 13
Ellen Lyman 4
Edith Lyman 6
Alberta Lyman 8
Gwen Lyman 4
Inez Nielson 4
Clyde Nielson 4
Owen Nielson 2
Lisle Nielson 1
Donna Nielson 6
Kirk Nielson 7
Thora Barton 7
Oral Barton 5
Eloise Barton 7
Afton Barton 8
Evan Barton 3
Iris Tomney 4
Freeda Perkins 8
Erma Perkins 2
Elaine Perkins 5
Ilene Perkins 7
B. T. Hunt 6
R. L. Hunt 1
Helen Hunt 3
DeAlton Lyman 5
Kay Lyman 8
Bob Lyman 5
Almon Lyman 6
Rene Lyman 11
Allie Lyman 8
Maxine Bailey 4
Jerald Bailey 8

Mernice Bailey 6
Dorothy Kent 3
Beverly Duncan 2
Jackqualine Duncan 2
Pat Duncan 5

Mary Ann Williams' grandchildren 29
Sarah Williams' grandchildren 44
Total grandchildren: 73

Mary Ann Williams' great-grandchildren 90
Sarah Williams' great-grandchildren 240
Total 30 great-grandchildren

DOCUMENT 358 This is a two-page list from the *Dictionary of American Names*. After the crusades in Europe, people began, perhaps unconsciously, to feel the need of a family name, or at least a name in addition to the simple one that had been possessed from birth. The nobles and upper class, especially those who went on the crusades, observed the prestige and practical value of an added name and were quick to take a surname; usually the name of the land that they owned. When the crusaders returned from the wars, the upper class who had stayed at home soon followed suit.

Ainsworth (English): one who came from Ainsworth (Aegen's homestead) in Lancashire.

Ashton (English): one who came from Ashley (the wood where ash trees grew), the name of various places in England.

Alt (German): one who was older than another with whom he was associated; descendant of Aldo.

Auld, Ault (Scottish): descendant of Ealda (old); the elderly person.

Bachelor, Bachelder, Batchelder (English): the holder, or tenant, of a small farm; an officer or servant who has care of the door in a large household; the young person, or young knight.

Barker (English): one who prepared leather with bark; a tanner.

Bently (English): one who came from Bently (clearing overgrown with bent grass); the name of many places in England.

Berkeley (English): one who came from Berkeley (birch wood) in Gloucestershire; or Berkeley in Somersetshire; dweller in, or near, a birch wood.

Berry (English): dweller at, or near, a hill; dweller at or near a stronghold or fortified place.

Bertram (English): descendant of Bertram (bright, raven).

Billings, Billing (English): one who came from Billing (Billa's people) in Northamptonshire or from Billinge (sword) in Lancashire.

Blount (English): the fair or light-complexioned man.

Borne (English, German): dweller at the brook or spring.

Bower (Welsh): the son of Owen, Welsh form of Eugene (well-born).

Brewster (English): one who brewed beer or ale.

Browne (English, Scottish): one with a dark complexion; descendant of Brun (brown).

Bryant (Irish): descendant of Bryan (hill).

Call (Irish, Scottish): descendant of Cathal (battle, mighty).

Carey (Irish): grandson of the dark-complexioned man.

Chadwick (English): one who came from Chadwick (Ceadda's farm); the name of places in Lancashire and Warwickshire.

Clark, Clarke (English): a clergyman; scholar; scribe; or recorder (British pronunciation of "clerk."

Cooke (English): one who prepared food.

Cornish (English): one who came from Cornwall (the Welsh in Cornavia) a county in England.

Cowley (English): one who came from Cowley (Cufa's meadow; cow meadow; or clearing where charcoal was burned); the name of several places in England.

Crompton (English): one who came from Crompton (homestead in the bend of a river), in Lancashire.

Dagget (English): descendant of little Dagr (day) or Daegga (day).

Davis (English, Welsh): the son of Davie, a pet form of David (beloved).

Dearborn (English): dweller near a stream frequented by wild animals.

Douglas (Scottish, Irish): dweller at the black water or stream.

Draper (English): one who made or sold woolen cloth.

Duckworth (English): one who came from Duckworth (Ducca's homestead), in Lancashire.

Dudley (English): one who came from Dudley (Dudda's meadow), in Worcestershire.

Eaton (English): one who came from Eaton (homestead on a river, or island), the name of a various places in England.

Eddy (English): descendant of little Ead or Ede (rich), pet forms of names beginning with Ead such as Edward, Edmund, and Edgar.

Fish (English, German): a fisherman or dealer in fish; dweller at the sign of a fish.

Fisk (Swedish): a fisherman; often a Swedish soldier name.

Ford (English): dweller or worker at a stream crossing.

Foster (English): a forest warden or game keeper; a manor official.

Garner (English): descendant of Garner or Warner (protection, or warrior).

Gilman (English): the servant of Gill, a pet form of Gilbert (pledge, bright), and of Gillian (downy-bearded or youthful).

Goodwin (English): descendant of Goodwin (God's friend).

Greaves (English): descendant of the grave, a minor official appointed by the lord of the manor to supervise his tenants' work; dweller in, or near, a grove.

Green (English): dweller at or near the village green or grassy ground.

Griffith (Welsh): descendant of Griffith (fierce lord).

Hall (English): dweller in or near the manor house; servant in the principle room of the manor house; dweller at the rock or stone, generally a boundary marker.

Hay (English): dweller at the hedge or hedged enclosure; keeper of the hedges or fences; one who came from Hayes (enclosure), a common name of minor places in England.

Heaps (English): dweller at or near a heap (i.e. a hill).

Hussey (English; Scottish): one who wore hose; one who came from Houssay (holly grove), in Normandy, or from Housay, in Scotland.

Hyland (English): dweller at the high field or land.

Kershaw (English): dweller at or near the copse on the marsh; i.e. a boggy wood.

Knapp (English): dweller at the top of the hill; one who came from Knapp (hilltop), in Hampshire.

Larkin (English): descendant of Lar, a pet form of Laurence (laurel, symbol of victory).

Leavitt, Levitt, Levit (English; French): one who came from Livet (wolf cub), in Normandy; descendant of little Levi (united).

Lind (English, Swedish): dweller by the lime tree, or linden tree.

Link (English, Dutch): dweller at a ridge or bank separating strips of arable land on rising ground; one who was left-handed.

Long (English): the tall man.

Love (English): descendant of Love or Lufa, and Early English given name.

Marden (English): one who came from Marden (pasture for mares, or boundary hill), the names of places in Kent and Sussex.

Marion (French): descendant of little Mary (bitterness).

Marston (English): one who came from Marston (homestead by a marsh; the name of many places in England).

Mercer (English, French): one who dealt in silks, velvets and other costly materials; a peddler or merchant of small wares.

Moore (English): dweller in or near the marsh or high wasteland.

Moulton (English): one who came from Moulton (Mula's homestead); the name of various places in England.

Munn (English): one who resided in a monastic establishment; a monk.

Ogden (English): dweller in the oak valley.

Page (English): a male servant of the lowest grade and attendant.

Parker (English, Welsh): one in charge of a park for the lord of the manor; a game-keeper.

Parke (English): dweller near the enclosed space stocked with game for use of the king or great nobles.

Parkhurst (English): dweller in an enclosure on a wooded hill.

Patrick (English; Irish): descendant of Patrick (noble or patrician); St. Patrick of Ireland.

Penn (English): dweller near a pen or sheepfold; one who came from Penn (enclosure or hill); the name of places in Buckinghamshire and Staffordshire.

Percival (English, French): one who came from Percheval or Perceval (valley piercer), in France; descendant of Percival (pierce valley).

Philbrick (English): one who came from Felbridge (bridge by the field) in Surrey, or from Felbrigg (plank bridge) in Norfolk.

Philips (Welsh, English): the son of Phlip (lover of horses).

Platt (English): one who lived on or worked a small piece of ground or patch; dweller near a small footbridge over a stream.

Pope (English): one who played the part of the Pope in pageants and plays.

Prescott (English): one who came from Prescot (priest's cottage); the name of places in Lancashire and Oxfordshire; dweller near the priest's cottage.

Prince (English, German): descendant of a prince or sovereign or one connected in small way with his household.

Radcliffe (English): one who came from Radcliffe (red cliff), in Lancashire.

Ralston (English, Scottish): one who came from Rolleston (Hrolf's homestead), the name of several places in England; one who came from the lands of Ralston in Renfrewshire.

Rand (English, German): descendant of Rand, a pet form of Randal or Randolph (shield, wolf); or of German names beginning with Rand (shield), such as Ranthar and Randulf; one who came from Rand (marshy edge), the name of places in Lincolnshire and Yorkshire; dweller near the rim or edge.

Read (English): the ruddy or red-haired man; one who came from Read (roe headland), in Lancashire.

Rhodes (English): dweller at a clearing; one who lived at a roadside.

Roberts (English, Welsh, Scottish): the son of Robert (fame, bright).

Robie (Scottish): descendant of little Rob, a pet form of Robert.

Sanborn (English): one who came from Sambourn (sandy stream) in Warwickshire.

Shannon (Irish): grandson of little Seanach (old or wise).

Shaw (English, Scottish): dweller at the small wood or thicket; descendant of Sithech (wolf); one who came from Shaw (small wood) that is a name of several places in England.

Smith (English, Scottish, Irish): a worker in metals.

Stafford (English): one who came from Stafford (stoney ford or ford by a landing); the name of several places beside the county with that name, in England.

Standish (English): one who came from Standish (stoney pasture); the name of places in Gloucestershire and Lancashire.

Sturtevant, Sturdivant (English): a nickname given to a messenger or pursuivant, the surname literally meaning "start forward."

Sutton (English): one who came from Sutton (south village or homestead), the name of many places in England.

Swaine (English): the man who acted as a servant or attendant, who tended swine; descendant of Swain (young man or boy servant).

Taylor (English): one who made outer garments; a tailor.

Thompson, Thomson (English, Scottish): the son of Thom, a pet form of Thomas (a twin); one who came from Thompson (Tumi's homestead), in Norfolk.

Thorne (English): dweller near a thornbush.

Tibbets (English): descendant of little Tibb, a pet form of Theobald (people, bold).

Tinkham (English): one who came from Tyneham (homestead where goats were bred), in Dorset.

Travis and variants of Travers (English): dweller at a crossroad.

Turner (English): one who fashions objects on a lathe.

Wadleigh (English): one who came from Wadley (Wade's meadow), in Berkshire.

Ward (English): the guard keeper or watchman; dweller near a marsh.

Willoughby (English): one who came from Willoughby (homestead among the willows), the name of various places in England.

Wood (English): dweller in or near a grove or dense growth of trees.

York (one who came from York (places of yew trees in Yorkshire)).

DOCUMENT 359 A pencil rendition of the Leavitt coat of arms, found in several other places throughout this collection, in its colored and original form.

DOCUMENT 360 A pencil rendition of the Platt coat of arms; no proven connection to any of our ancestors; therefore, not included in this documentation; given as argent on a chevron sable; between three ogresses (pellets), each charged with an escallop or, three mascles of the last.

DOCUMENT 361 Romance in a royal family

Many, if not all, families among us are of royal descent and if ancestral lines are traced back sufficiently far, this can be demonstrated. How royal blood can be in the veins of so-called “commoners” may be puzzling to some; especially to those who believe records of families have not been preserved more than a few centuries in the past. To show how this may be, the following true account is given.

A Marriage Which Ended a War

England and the Kingdom of Castile (Castilla) in Spain were at war. The English were prevailing, and King Alfonso of Castile was glad to make overtures of peace. Henry III of England (1216-1272) recollected that Alfonso had a fair young half-sister whose age was suitable as a match for his heir, Prince Edward. So he sent an official proposal for the hand of the young *Infanta* (princess). The ambassadors speedily returned with Alfonso’s approval.

The young Doña Eleanor was the only child of Ferdinand III of Castile by Joanna, Countess of Ponthieu. Her mother had been for many years contracted to marry Henry III, and her grandmother (Joanna’s mother) had formerly been betrothed to Richard Couer de Lion, and this had involved Europe in a war.

The preliminaries of the marriage settled, the Queen of England traveled to Spain with her son, Prince Edward, then just fifteen. At a stately festival, he was wed to the Princess Eleanor, then about ten, at Burgos, capital of Castile.

In the great tournament which followed, the heir of England was knighted by his royal brother-in-law. Then the young princess accompanied her new lord to England.

While Eleanor completed her education, Edward acquired fame as a brave knight and a skillful general. At the conclusion of a civil war in England, Eleanor returned to France, a lovely young woman of twenty. Three beautiful children were born to Eleanor and Edward.

In 1269, Edward took up the cross, and his virtuous wife determined to share with him the perils of the crusade. When her ladies sought to dissuade her, urging the many dangers of death in Palestine, Eleanor made the memorable response, "Nothing ought to part those whom God hath joined, and the way to heaven is as near, if not nearer, from Syria as from England or my native Spain."

In the Holy Land, Edward performed great and gallant exploits, winner a number of battles. In the summer of 1272, still attended by his faithful wife, he undertook the siege of Acre. His enemies sent a secret assassin, who gained private audience with Edward, and was narrowly prevented from stabbing Edward by the latter's quick alertness and great strength. The wound he received on his arm from the assassin's dagger nearly cost him his life, but he was saved by a surgical operation.

A Princess Born in Palestine

Scarcely was the prince recovered from his wound when Eleanor gave birth to an infant princess, who they named Joan or Joanna, and was called after her place of birth, Joan of Acre.

On their way home from the crusades, Edward received word of the death of his father, Henry III, and of his own two little sons, John and Henry. Although he was now King Edward I, the grief of Edward and his wife, Eleanor, was very great.

In the spring of 1273 Eleanor took her little daughter, Joan, to Castile, where she was left under the care of her grandmother, Joanna. There she remained for five years with a bishop for a tutor. She was scarcely seven years of age when King Edward had affianced her to Herman, son of the King of Germany. But he was drowned in 1282 before the marriage could take place. Then her father made another selection. Joan of Acre was married in Westminster Abbey, April 20, 1290, to Gilbert de Clare, Earl of Gloucester and Hereford, the most famous and prominent nobleman of England in his day. Historians dwell much on the pomp and magnificence of their wedding. She was eighteen and he was nearly forty-seven.

The new Countess of Gloucester brought forth a boy in the spring of 1291, to the infinite joy of her mother and father, for this was the first grandchild of Edward and Eleanor. He grew to maturity only to be slain in the great Battle of Bannockburn in Scotland. To the young mother, three daughters were also born: Eleanor, Margaret and Elizabeth, each to become ancestress of many notable (and common) men and women in the world and in our Church. Then Earl Gilbert died, December 7, 1295, and was buried at Tewksbury, where his picture, painted on glass, is still to be seen.

A Secret Marriage

Shortly afterwards, Joan of Acre, a widow of twenty-three, renowned for her beauty and high spirit, was attracted by the personal charms of one Ralph de Monthermer, a

handsome young squire in the household of her late husband. She fell in love with him and induced her father to make him a knight. Then in January 1296/1297 she was secretly married to him.

Suspecting her love for Monthermer, but unaware of the marriage, King Edward sought to cause her daughter to abandon any thought of this marriage by taking from her all her estates and rank, January 29, 1296-1297. On March 16th, the King arranged for her to marry Amadeus of Savoy, an ancestor of the present Italian Royal Family. Thereupon, Joan revealed the fact that she was already married. Edward was furious and in his anger threw Monthermer into prison. Through the intercession of the Bishop of Durham and other prelates and magnates, the King was mollified and eventually relented and restored Joan's lands and titles to her; later pardoning her completely.

Ralph de Monthermer also had forgiveness and did homage to the King August 2, 1297, and was allowed, in the right of his wife, to assume the title of Earl of Gloucester and Hereford. He later led a number of military expeditions for King Edward, won his admiration and rose to high favor with the King. The Countess, Joan of Acre, died rather suddenly at Clare, Suffolk, England, April 23, 1307, a few months before her famous father, at the early age of thirty-five, leaving by her second marriage a daughter, Mary de Monthermer and two sons.⁷

An English-Scottish Alliance

Joan of Acre's daughter, Mary, also had her share of adventure. At this period, England was waging relentless war against Robert Bruce of Scotland. King Edward, wishing to cement an alliance with Scottish noblemen, requested in 1308, Pope Clement V to grant a papal dispensation for the marriage of his granddaughter, Mary de Monthermer, aged nine, with the nineteen-year-old Duncan, Earl of Fife. The dispensation was granted in November, 1307, after the death of Edward I, and the marriage was consummated. But owing to constant warfare, the young bride was unable to join her husband in Scotland until January 28, 1319/1320. Born to them was one daughter Isabel. While still very young, she was made a prisoner at Perth in the year 1332, and must have been kept a number of years in England. Her father was in a number of battles, and was captured at the Battle of Durham, October 17, 1346, and condemned to suffer death as a traitor. He obtained mercy, but was kept in an English prison until 1350, being then allowed to return to Scotland to obtain money for his ransom of one thousand pounds. Three years later he died, leaving no male heir to succeed him.⁸

Disinherited Heirs of Royal Blood

Duncan's only child was his daughter, Isabel, who was now in line to succeed as Countess of Fife. While she was detained as a prisoner in England, her guardian was a

⁷Strickland, *Lives of the Queens of England* L:277-297; *Complete Peerage* 5:702-772; *Dictionary of National Biography* 10: 378-382; 29:389-390.

⁸*Scot's Peerage* IV:13-15; *Complete Peerage* 5:374-275.

bold knight, Sir William de Felton. “She married him for love, renouncing her title and inheritance.”⁹ After William’s death in 1358, she married Sir William Ramsay, to whom the earldom of Fife was granted. She had at least two sons by her first marriage, but they inherited nothing from her but the blood royal.”¹⁰ The English rulers looked upon these children with more favor. “In 1351, at the request of Edward III and Queen Philippa, Pope Clement VI granted to Duncan, son of William de Felton, knight, ‘who on the wife’s side is of kindred to the King,’ a mandate – for the reservation of a benefice – of the value of forty pounds.”¹¹

The other son of Isabel of Fife and William de Felton was Sir John de Felton. He was declared to be twenty-six years of age in 1367, and was, therefore, born to his mother in 1341. He eventually succeeded his father to most of his estates in England, and was a man of prominence. Through his daughter, Elizabeth, wife of Sir John Hastings, he became the progenitor of President John Taylor. Meanwhile, the Countess of Fife, his mother, had “by force of fear” been compelled, March 30, 1371, to resign the earldom of Fife with her rank and lands, to a powerful Scottish nobleman, nearly allied to the King of Scotland; reserving only a small income then held in dower by her mother, Mary de Monthermer, Countess of Fife. Isabel was living August 12, 1389, but apparently died soon afterwards.

Modern Descendants of the Princess Joan of Acre

The following table shows how Joan of Acre, daughter of Edward I and Eleanor of Castile, was the progenitor by her first marriage, of the Prophet Joseph Smith and of President Brigham Young; and by her second marriage, of President John Taylor.

Edward I of England, married to Eleanor of Castile		
daughter		
Gilbert de Clare =	Joan of Acre	= Ralph de Monthermer
Eleanor de Clare	Elizabeth de Clare	Mary de Monthermer
Edward le Despencer	Elizabeth d’Amory	Isabel, Countess of Fife
Margaret le Despencer	Margaret Bardolf	Sir John de Felton
Lord Edmund Ferrers	Lord John Welles	Elizabeth de Felton
Lord William Ferrers	Lord John Welles	Sir John Hastings
Anna Ferrers	Eleanor Welles	Sir Rogr Hastings
Sybil Devereus	Constance Poynings	Katherine Hastings
Elizabeth Baskerville	Sir John Paulet	Edmond Dalton
Sybil Vaughn	Eleanor Paulet	Roger Dalton
John Scudamore	Sir John Gifford	Mary Dalton
William Scudamore	Ann Gifford	John Heblethwaite
Mary Scudamore	Richard Goddard	Joshua Heblethwaite

⁹Sala-chronica, ad. Maxwell, p. 126.

¹⁰*New History of Northumberland* XII:273-275; Arch. Aeliana, 3rd Series, XX:78.

¹¹*New History of Northumberland* VII:116.

Mary French
Samuel Smith, Sr.
Captain Samuel Smith
Asael Smith
Joseph Smith, Sr.
Joseph Smith, Jr.

Edward Goddard
William Goddard
Edward Goddard
Ebenezer Goddard
Susannah Goddard
Abigail Howe
Brigham Young

Agnes Heblethwaite
Robert Wittington
Agnes Wittington
Agnes Taylor
John Taylor

DOCUMENT 362 Whittier Stake Seminary Graduation Program, Whittier Stake Center, Sunday, June 11, 1961, 6:00 p.m.

Organ Prelude: Helen Haycock; Chorister: Cathy Dunn

Welcome: John Collings, Stake President

Opening Song: "Do What is Right," page 27

Invocation: Dale Jacobson

Solo: "In the Garden of Tomorrow," by Dick Johns

Talk: "Staying Close to the Lord in our Families," by Gayle Gaylor

Talk: "Developing the Desire to Help Others," by Michael Purdy

Talk: "Living Gospel Standards," by Joy Enna

Whittier Stake Seminary Chorus: "My Task."

Talk: "Preparing for Temple Marriage," by Bruce Lindorf

Talk: "Preparing for my Mission in Life," by Marilyn Briskey

Quartette: "I Have a Testimony," by Helen Haycock, Kay Hill, Gayle Gaylor, and Teddy Johnson

Presentation of Students for Graduation: Archie J. Haskins, Area Coordinator

Remarks and Presentation of Diplomas: John Collings, Stake President

Presentation of Scholarships: John Collings, Stake President

Closing Song: "Lord Accept our True Devotion," page 101

Benediction: Richard Haag.

Graduates:¹² Whittier I & VI: Pamela Baker, Patricia Baker, Carol Ann Borden, Marilyn May Briskey, *Janice Louise Brown, Helen Christa Haycock, Daniel Nephi Henderson, Norma Kay Hill, Marilyn Ann Northrop, Michael L. Pinnell, Lyman De Platt, *Michael Edward Purdy, Susan Ann Quinney, Robert Thompson Stephens.

Whittier II & IV: Kenneth Charles Barnum, Dale Russell Jacobson, Carla Sue Belote, Linda Diane Benson, *Dorothy Lynne Jorgensen, Karen Leigh Partridge, Rene Plehn, Jeannette Richards, **Susan Scherquist, *Carol Lee Parks.

Whittier III & V: Karen Anderson, Sharon Anderson, *Catherine Dunn, Gayle Gayler, Brian Griffith, Richard Hagg, Theodora Johnson, *Bruce Lindorf, Nancy Osborn, Marie Pehrsson, *William Pickett, *Cheryl Rawlings, Sharon Ann Smethhurst.

Stake Board of Education: John Collings, Stake President; Norman L. Jacobson, 1st Counselor; Al Dean Washburn, 2nd Counselor; Bishops: Clarence Simmons, Whittier I; Harold R. Johnson, Whittier II; Ronald R. Salo, Whittier III; Robert H. Weight, Whittier IV; Donald E. Calaway, Whittier V; Grant M. Randall, Whittier VI.

Both Bishop Salo and Bishop Calaway served as seminary teachers during the three years that I was a student in the stake. However, the faculty list at the back of the program gives Elroy A. N. Kaleikau as our instructor, but I don't remember him. The list of officers and faculty throughout Southern California for 1961 is interesting. LDP

¹²* = 4th year; ** = 5th year.

DOCUMENT 363 Patriarchal blessing of Don Carlos Lyman Platt, son of Lyman De Platt and Bertha Paula Vega, born November 12, 1972, at Provo, Utah, Utah; by Verne S. Handy, Provo Utah Central Stake, #857, September 23, 1974. A Spanish copy of this blessing is attached to the original and was translated by Lyman De Platt for the benefit of Don Carlos' mother and grandmother. It is not included here in these documents, but may be consulted if desired.

Don Carlos Lyman Platt, in the name of the Lord Jesus Christ and by virtue of the authority given me as a Patriarch, and in accordance to the ancient plan and custom, I place my hands upon your head at this time and give unto you your Patriarchal Blessing. This blessing is yours because you have the right to receive it and because you were born in mortality; and are here to receive a body and to spend the time necessary on the earth to fulfill the laws and commandments of our Heavenly Father. In as much as your parents and your loved ones have requested that a blessing be given for you and in your behalf it is a great pleasure and a great privilege to do so and to comply with those things our Heavenly Father would want us to say at this time.

You were faithful in the pre-existence, my dear sweet boy; you lived a life of worthiness there, of achievement and accomplishment, fulfilling the laws which were necessary, being sent forth into mortality to receive a body and to participate in the activities of being born in[to] a family who are worthy and righteous. You are born under the covenant of the holy priesthood.

Now dear Don Carlos, in the authority of the priesthood I pronounce upon you a blessing. I give a Patriarchal Blessing to you and to the mature spirit that is within your body, which I am sure understands the full events and the happenings in your pre-existent life and the life to come and at this time rejoicing in the fact that you have been given the privilege of having a body. You are born of goodly parents and in that pre-existence you chose these great people to be your parentage and your ancestors.

As we are here at this time, we pray to our Heavenly Father that he will put words in my mouth to speak to you and to your parents; that they may know the purpose for which you have been sent here. Your life does not stop here in mortality but continues on and you shall have a great life in the eternal worlds and many things we don't understand but we recognize the hand of the Lord in all things.

As a patriarch I give you a blessing and pronounce upon you the lineage you should know, that your parents should know, that should be recorded upon the records of the Church, in your own family records and the purpose for this lineage and the blessing as so given. You are of the House of Israel, of Abraham, Isaac and Jacob and particularly, thou art of the tribe of Ephraim. It was Ephraim who was called upon to pass on down to his children certain characteristics. You are gifted with those characteristics.

Your body possesses a mature spirit and with that body and spirit combined you will go on in a work in the eternal worlds wherein you shall be called upon to perform as a

member of the House of Israel and the tribe of Ephraim, in teaching the gospel to the people who have passed on and who are your ancestry. I bless you in this, for a few years ago you met some of these people, you conversed with them, you knew your time would be short upon the earth and you also promised them that you would teach them the gospel. Thus you will be a missionary to these individuals and I bless you to this end that you will carry on in the house of Ephraim and will continue to give to these people who are in the spirit world waiting there an opportunity to hear the gospel.

Now in turn, I bless the family who will be upon the earth remaining here that they will follow through on this ancestry and this lineage wherein a searching and a recording shall take place, that these names will be done and that the work of salvation for those who are waiting for this work to be done will be carried forth.

Now to the parents and particularly the mother, I give a blessing in love and council, admonition and devotion to her that she has a choice spirit in this young man. He has been sent to them for a purpose and this purpose shall be culminated in the mission that he has to perform in the eternal worlds and in eternity. Now dear Sister Platt, I say to you be comforted. The Lord knows the things that are in your heart; he knows those things you are enduring, and those things you are called upon to go through. I bless you as a parent of a choice spirit for you shall continue on in your work and continue on in the devotion you have, keeping in mind that this choice spirit which has been given to you for a short time will do great work among your ancestors and among those people who have been your parentage.

Brother Don Carlos, I bless you that you will be mindful you have a great responsibility and as you go into the eternal worlds your life will be a life of service for you will carry on that great work you did prior to coming here. You will be a missionary for you will be in a position of possessing a body eventually that will be resurrected and will come forth in a newness of life. You will be privileged then to be raised by your mother, at her breast, to a maturity during that period of time when you shall be resurrected. It is a great privilege to have been a missionary in the pre-existence, to have been valiant and faithful there, to have taught people, to have consulted with your parents about the things that they would be doing and the fact they knew that you would be given to them but a short time. In fact you knew your time would be short upon this earth. I bless you that you will continue on as you pass into that paradise where you will do a great missionary work and then to again be an infant resurrected and raised by thy mother in the Millennium; to again be loved and to be coached, be taught and be brought up under those conditions. What a privilege it is to have gone through this experience.

I promise you that you shall come forth on that morning of the first resurrection, that you shall be raised from the grave where loving hands will have placed you and that you will come into the presence of our Heavenly Father. Further, you will have all of the experiences of mortality; you will enjoy the blessings of being raised under conditions which will be favorable, that you will eventually be given the opportunity to be married for time and for all eternity, that you will go through all the conditions enabling you to

develop character and discipline. This training will bring you to that place where you can become even as our Heavenly Father. You will have eternal life and eternal lives. You will have a perpetuation of seeds forever and will go through all these experiences based on the willingness and the desires of your heart and the plans our Heavenly Father has for you.

Now to the family we say, be mindful that this will be a great and thrilling experience. Although it is sad to part with such a beautiful child, the experiences you shall have in perfecting your own lives and the lives of your children and other children, their memories and great love for Don Carlos will culminate in the unity you shall have in the eternal worlds. I bless you as a family that you will have great faith, that your hearts shall turn together, that your spirits shall flow into each others lives, that this will be a beautiful event in your life, being such an event that could happen possibly in no other way which could have drawn you together, secure in the knowledge and the comfort of being united together in the eternal worlds. You shall be a family once again in happiness and joy.

Now Brother Don Carlos, our Heavenly Father loves you and for some reason he has chosen you to be a stalwart, a volunteer, a unifying force in your own life and the lives of others. I bless you that you shall fulfill this great calling which is a calling not of mortality necessarily but of eternity. You have talents and abilities that are latent, which will develop. The few short years we live in this life is not a measure of that development in your case but you shall go on and develop those talents and those abilities and those qualities so that in the eternal worlds you shall become even as our God, our Heavenly Father. You shall be mindful and capable of going all the way into the kingdom. Our Father in Heaven, we ask thy blessing upon this child and upon the mission that he has performed and fulfilled. Bless this family and we recognize thy hand in all things and we are grateful to know there is a purpose behind all this. We recognize the great trial that will come. Comfort their hearts Heavenly Father. Let them know that these things are true, that the mission this child shall perform is an eternal mission.

Brother Don Carlos, I bless you with all the blessings that are needed, most of them will be in the eternal worlds. Many of them you have enjoyed and great shall be your happiness on that day when you come before our Heavenly Father and he will say unto thee, "Well done thou good and faithful servant, enter into my joy." I am grateful to give you these blessings, to state to you your lineage and remind you that you are entitled to all the blessings of the house of Abraham, Isaac and Jacob and that you will enjoy all these blessings despite the fact that your life is shortened. I humbly bless you being mindful of the seriousness of your situation and I ask our Heavenly Father to bless you physically, mentally and spiritually for time and for all eternity. I do this humbly as a servant of the living God and in the name of our Lord and Savior Jesus Chrst, even so, Amen. Verne S. Hardy [signed].

DOCUMENT 364 This document is a faded thermofax, being originally a land document of Jeremiah Leavitt II and Sarah Sturtevant, found now in their history.

DOCUMENT 365 Personal Record of Joseph Smith, Jr.

Joseph Smith, Jr., son of Joseph Smith, Sr. and Lucy Mack, born December 23, 1805, Sharon Windsor, Vermont; baptized May 15, 1829, Susquehanna River, Harmony, Pennsylvania, by Oliver Cowdery; ordained a priest by John the Baptist, May 15, 1829; ordained an Elder by Oliver Cowdery, April 6, 1830; ordained an Apostle by Peter, James and John in June of 1829; married 1) Emma Hale, January 18, 1827, South Bainbridge, Chenango, New York; died at Carthage, Hancock, Illinois, June 27, 1844; buried at Nauvoo, Hancock, Illinois, June 29, 1844.

DOCUMENT 366 Joseph Lyman Platt, by Lyman De Platt

My brother Joe was born into this earthly existence on January 10, 1947, at Moab, Grand, Utah, in the Grand County Hospital. He was the second son and child of our parents, Gordon Leavitt Platt and Allie Lyman. On February 7, 1947, he was blessed by our father in Blanding.

In Bluff Joe contracted by some unknown means a tick in his ear. He became quite fussy but nobody knew what the matter was. Finally the tick was discovered. When it was extracted it was the size of a marble, because of its feasting on Joe for such a long time.

During Joe's first winter here on earth he became deathly sick and limp as a dishrag. Mother and father took him and started for Blanding as there were no doctors in Bluff. They made it up Cow Canyon but couldn't get through White Canyon. They were snowed in. After constant nursing and praying though, he pulled through.

He had very tender skins during his first three months of life. He got a very bad sunburn during our Easter picnic that first year.

After living in Bluff we moved to Springville, Utah, Utah. During the year of the big snow – 1948-1949 – Joe and I would make roms under the snow that would drift up against the telephone pole out in front of our house on Canyon Road on the east bench of Springville. While living in Springville we had a horse that we both rode.

Grandma Irene Lyman took care of Joe and me while mother was in the hospital at Payson having our next brother, Eddie. We both had to keep close watch over Joe because we were right on the highway. Grandma and grandpa lived with us during that winter Eddie was born.

Wymount Village, BYU campus, we were trash collectors in the garbage cans around campus and found many wonderful treasures together.

We went on a trip to Blanding and went in the old truck. It was hot. We came to the Colorado River and got stuck.

Lehi: We had trouble moving. We had a pond with frogs and a raft. Joe got a nail in his foot. He remembers the horse there. We walked to school sometimes and tried to beat the bus. The snow was deep one year we lived there.

While in Lehi we took a vacation to the northwest to visit mother's brother Uncle Almon and his family. We swam in the ocean.

Joe got run over by a hay wagon while we were in Lehi.

Genola: Hard work; fire in the haystack; moved to a smaller house when we lost the farm. Jay Draper, Martin and Neal Ewell were his friends. Sometimes they would ride their bikes to school in Santequin. He liked his teachers. He remembers when McKay was born.

Annabella: He liked living there very much. He had many good friends: Gerald Bybee, John Bagley, Dale Fillmore, Brent Christenson, Pat Arman, Herby Halliday, Bobby Nebeker, Kim Wilson, Joy Mooseman (his first girlfriend), and Mack Sherman.

While living there we had a reunion and he got to meet a lot of his cousins. We did a lot of swimming in the Sevier River and killed magpies to get money for the church team. We went on scout trips and while there he made it to 2nd class. We also went fishing in the ponds over on the Black Hills. We caught many suckers and carp. We fished off an old broken dam.

We went to the Grand Canyon on one trip while living there.

California: Joe thought he would like California but he didn't. His greatest time there was in scouting. He and Eddie and I worked together on our badges and went on trips to Baja California, Mount Whitney, the desert, and did some cave exploring. We also went to Lake Arrowhead and Pepperdine. It cost \$20.00. This was in the San Bernardino Mountains. He got in trouble for chopping down trees. It was a beautiful area; nice meals; we learned a lot. Went to Havasu with the Aaronic Priesthood.

High Sierras: Love remote spot. The closest people were five miles. Dad was there. It was good fishing. They went to Reno and saw his first gambling town and the Silver Queen Palace, silver mines, etc. His scoutmaster hit the jackpot and won \$5.00.

DOCUMENT 367 History of Edward Lyman Platt, by Lyman De Platt.

Lehi: got a pipe stuck in his throat and had a brick dropped on his toe. He had fun on the pond. He was on a horse when it went flying into a haystack; he didn't like his school teacher; he rode the bus.

Annabella: he was on the baseball team. He killed magpies with his older brothers. He went to the Black Hills fishing (threw all of them back), and swimming in the river. One time as we were walking down the lane, a rattlesnake scared a cottonwood right in front of us.

California: Disneyland, Marineland, Pacific Ocean Park; started scouting; reached his star badge before age twelve and encouraged both his older brothers to continue on. Hobbies: coins, stamps, rocks, models, painting; was a hit with the girls even though he wasn't interested at that time; summer school; advanced student; extra course; studied about China; had three different paper routes; went to the High Sierras with Joe and Dad. He didn't like school but he really enjoyed his scoutmaster. He went to see the Dodgers play against Pittsburgh and against the Braves. Also in football he saw the Denver Broncos and the L.A. Chargers. He had lots of homework in school; in sports he went out for basketball, track and baseball. In Church he was the president of the Deacon's Quorum.

On a trip to Havasu he learned how to water ski, but got very sunburned. It was over 100 degrees at midnight.

Springdale: in scouting he was two out of five on the skeet range; he tried for an archery merit badge but failed. He went to Lost Camp on Cedar Mountain and got merit badges in woodcarving, soil and water conservation, and wildlife management. On July 9, 1961 he made the all-star baseball team.

DOCUMENT 368 McKay Lyman Platt, by Lyman De Platt

Genola: He remembers King, our dog. He was really nice and we miss him a lot. Sister Bybee was his baby sitter.

He broke his arm in California.

After he started school he would be home earlier than the older children and would wait for us to come home. He was always happy to see us.

When he went on a boys outing with us he almost drowned.

When he went to Utah with Dad to help find a house after we had been in California, he remembers staying at Aunt Rene's and seeing a big lamb.

DOCUMENT 369 Obituary of Jeremiah Leavitt IV; Southern Utah Pioneer Passes

Gunlock, Utah, August 4 – funeral services for Jeremiah Leavitt, who died July 26, were held here July 27. He was born at Pottawattamie County, Iowa, February 7, 1851. He came to Utah with his parents in 1852 and settled in the Salt Lake Valley, from where he removed to Tooele. In 1857 he moved to Santa Clara in Washington County, Utah.

In the spring of 1868 he helped his father clear a piece of ground in the northwest part of the present city of St. George, taking water for irrigation from the North Spring.

He moved to Gunlock on the Santa Clara Creek in 1861, when only four families resided there: those of Joseph Smith Huntsman, Dudley Leavitt, William Hamblin and Isaac Riddle.

He learned the Indian language and would converse in it when he was nine years old. He saw many Indian depredations, and believed in Brigham Young's policy that: "It is cheaper to feed the Indians than to fight them." Many times he divided his last piece of bread with the reedmen, thus establishing a lasting friendship with all the southern tribes.

Mary Ellen Huntsman became his bride in St. George in 1856. To this union fifteen children were born, thirteen of whom survive, with his widow; also eighty-nine grandchildren and seventeen great-grandchildren; two brothers and one sister.

DOCUMENT 370 From the book *Blood Atonement and the Origin of Plural Marriage* [FHL Book M234.8 S6535b, 1970],

Page 60, Testimony of Lucy W[alker] Smith [Kimball]. The day I received a copy of the *Ensign* containing your discourse from which you give extracts in your "reply," in relation to your "conversation" with Aunt Lucy W. Smith, I sent her a copy of your remarks with the request that she tell me if you had correctly reported her testimony. In the course of a few days I received this:

My dear Boy: I very much regret not feeling able to answer your request at an earlier date. I am, however, much improved in health since coming to Logan, and take pleasure in declaring to you that the infamous discourse delivered February 16, 1905 (the date of the *Ensign*) at St. Louis, Missouri, by Mr. Evans, is a fabrication of falsehoods and misrepresentations. I confess that I was not only surprised, but shocked beyond measure. Now one of the presidency of the Reorganized Church, just think of it! And at the time he came to Salt Lake City three years ago, he claimed to be one of "young Joseph's apostles;" came with a letter of introduction from cousin Joseph to his cousin Joseph F., saying that any courtesy shown him would be appreciated. Accordingly, Mr. Evans was shown every consideration. He accepted the generous hospitality of our President and his model family. Having expressed a desire to meet Mrs. Lucy W. Kimball, who was engaged that afternoon, arrangements were made to meet at the theatre, as he had to leave next day. He asked me many questions which I answered frankly – some very offensive hearsay questions that aroused my indignation, but I bore the ordeal as a martyr should. And from this opportunity sprang the wonderful discourse of [page 61] wicked falsehood and malicious misrepresentation. O shame! Where canst thou hide thy brazen face! How dare he retort to such infamy unless to satiate a morbid desire for notoriety among sensation-mongers, who seek not for light or truth! If so he only gratified the cravings of the basest and lowest caste.

I cannot believe that the once highly and beloved Emma who was so loyal and true to her husband in all the early trials and hardships to which he was subject, when in chains and bondage, when he was dragged from his bed, tarried and feathered, imprisoned and mocked and scoffed at, ridiculed and abused, and his life threatened by infuriated mobs and she stood by him and comforted him in all of his afflictions – I cannot believe after enduring all this for his sake, that Emma Smith ever denied seeing the revelation on celestial marriage after receiving it in good faith and accepting it as a command from God, *knowing* as I do, that she taught it to Eliza and Emily Partridge, Maria and Sarah Lawrence, and urged them to accept it by being sealed to her husband. She treated them kindly and considerately and knew they were associated with him as his wives. She was then a happy woman, until the tempter came in human form, and she partook of the apostate spirit so rife in those days. She could not deny these facts without sinning against her husband, sinning against his wives, against the truth, against her God!

If her son insists that this denial was her last testimony he fastens a stigma on her once noble character in the estimation of her former friends and associates, who were familiar with the facts of the period referred to. This misguided son, young and without experience, was surrounded by his father's most wicked enemies who had betrayed his father, and had been instrumental in taking his life; and who, after they had accomplished this foul act, through sinister policies, determined to destroy the work his father was commanded to do, and had laid a permanent foundation on which to build up his church – the Church of Christ. They sought to influence his son against the teachings of his father, call him forth as a "leader" with promises of success, and good backing. Poor boy was flattered and led on and on, by crafty men, until he became an unbeliever of the principles his father had taught; and I cannot but believe that through such influences his mother has been misrepresented. I am unwilling to believe otherwise.

I expressed regrets to Mr. Evans in relation to the course taken by "young Joseph" through the influence of the bitter opponents of his father. I said he had closed his eyes to anything that would cast a ray of light on the vexed question: "Did my father have more [other] wives than my mother?" I answered truthfully without hesitation. Afterwards he went to Lehi, called on Melissa Lott, with whom he had been associated from early childhood and asked: "Will you answer me one question, I come to you knowing you will tell me the truth, were you my father's wife?" "Yes, Joseph, I was." "Where is your proof?" She stepped to the stand and took the family Bible opened to the family record, placed it on his knee and asked: "Do you recognize the handwriting?" "Certainly that is your father's (Cornelius P. Lott's handwriting, know it as well [page 62] ...

Page 68, Affidavit of Lucy Walker, United States of America, State of Utah, County of Salt Lake. Lucy Walker Smith Kimball, being first duly sworn, says: I was a plural wife of the Prophet Joseph Smith, and was married for time and eternity in Nauvoo, State of Illinois, on the first day of May, 1843, by Elder William Clayton. The Prophet was then living with his first wife, Emma Smith, and I know that she gave her consent to the marriage of at least four women to her husband as plural wives, and she was well aware that he associated and cohabited with them as wives. The names of these women are

Eliza and Emily Partridge, and Maria and Sarah Lawrence, all of whom knew that I too was his wife.

When the Prophet Joseph Smith mentioned the principle of plural marriage to me I felt indignant, and so expressed myself to him, because my feelings and education were averse to anything of that nature. But he assured me that this doctrine [page 69] had been revealed to him of the Lord, and that I was entitled to receive a testimony of its divine origin for myself. He counseled me to pray to the Lord, which I did, and thereupon received from Him a powerful and irresistible testimony of the truthfulness and divinity of plural marriage, which testimony has abided with me ever since.

On the 8th day of February, 1845, I was married for *time* to President Heber C. Kimball, and bore to him nine children. And in this connection allow me to say to his everlasting credit that during the whole of my married life with him he never failed to regard me as the wife for eternity of his devoted friend, the Prophet Joseph Smith. Lucy Walker Smith Kimball. Subscribed and sworn to before me, this 17th day of December 1902. [Seal] James Jack, Notary Public.

DOCUMENT 371 *The Historical Record*, Nos. 6-8, August, 1887, Volume VI.

Page 219 Plural Marriage

As a number of apostates and other opponents of the truth are continually attempting to deny certain facts connected with the introduction of plural marriage among the Latter-day Saints by Joseph Smith, the Prophet, it has been deemed proper, in connection with our other historical labors, to compile and republish in the *Record* the following statements, testimonies, affidavits, etc., from truthful and reliable parties, who have been eye and ear witnesses to the circumstances and incidents of which they speak; and also to add new proofs and testimonies to those already made public. By way of introducing the subject we quote the following from a communication written by President Joseph F. Smith and published in the *Deseret News* of May 20, 1886:

“The great and glorious principle of plural marriage was first revealed to Joseph Smith in 1831, but being forbidden to make it public, or to teach it as a doctrine of the Gospel, at that time, he confided the facts to only a very few of his intimate associates. Among them were Oliver Cowdery and Lyman E. Johnson, the latter confiding the fact to his traveling companion, Elder Orson Pratt, in the year 1832. (See Orson Pratt’s testimony.) And this great principle remained concealed in the bosom of the Prophet Joseph Smith and the few to whom he revealed it, until he was commanded, about 1842, to instruct the leading members of the Priesthood, and those who were most faithful and intelligent, and best prepared to receive it, in relation thereto, at which time, and subsequently until his martyrdom, the subject, in connection with the great principles of baptism, redemption and sealings for the dead, became the great themes of his life, and, as the late President George A. Smith repeatedly said to me and other, ‘The Prophet seemed irresistibly moved by the power of God to establish that principle, not only in theory, in the hearts

and minds of his brethren, but in practice also!’ he himself having led the way. While this doctrine was thus being taught by the Prophet to those whom he could trust – those who had faith, righteousness and integrity, to believe and accept it, with all its consequences (which are no trifling things), it remained an ‘unwritten law’ and commandment of the Almighty to the faithful *only* of His Saints, designed to be enlarged as intelligence and fidelity to the laws of God increased, until the 12th day of July, 1843, when a *portion* of the revelation was written in the manner, and (at that time) for the purpose set forth in the statement of Elder Clayton, now submitted to the world, and as indicated in the revelation itself, as follows: ‘And now, as pertaining to this law, verily, verily I say unto you, I *will* reveal more unto you *hereafter*, therefore let this suffice for the present.’ (verse 66.)

“Let all the Latter-day Saints *know* [page 220] that Joseph Smith, the martyred Prophet, is responsible to God and the world for this doctrine, and let every soul know that he and his brother Hyrum did practice the doctrine in their lifetime, and until their death, notwithstanding their *seeming* denials as published in the *Times and Seasons*, and which are so fervently relied upon as evidence against the fact by a certain class of anti-polygamists. Those denials can be explained, and have been, and while they are true in the sense, and for the purpose for which they were designed, they are not denials of plural or celestial marriage as taught by Joseph and Hyrum Smith and practiced at the time by both of them, and many others in prominent standing in the Church. These seeming denials themselves are specific proofs of the existence of the *true coin*, the counterfeit of which they denounced.

“Let every Saint *know* by unimpeachable testimony, as well as by the spirit of inspiration, to which each *Saint* is entitled, that God Almighty revealed this doctrine to Joseph the martyr, and that under God *he* was and is the founder, by precept and example, of the same in the Church.

“Praying God to bless this testimony to the comforting of the Saints and the confusion of their enemies, I have the heartfelt pleasure to remain eternally yours for the truth, ‘if it wake the dead.’ Joseph F. Smith”

Emma Bidamon, widow of Joseph Smith, the Prophet, died in Nauvoo, Illinois, April 30, 1879. Shortly afterwards an article was published in the *Saints’ Advocate*, a monthly periodical published by the reorganized Church, at Plano, Illinois, under the heading “Last Testimony of Sister Emma,” in which that lady is made responsible for a statement to the effect that Joseph Smith, the Prophet, never in his lifetime taught nor practiced the principle of plural marriage. This statement, given in the shape of a dialogue or colloquy, which was said to have taken place between Emma Bidamon and her son (Joseph), brought forth the following from the pen of Apostle Joseph F. Smith:

“Salt Lake City, October 17, 1879. *Editor Deseret News*: Dear Sir. – While I am aware of your disinclination to publish the many foolish fabrications of backsliders from the faith, and your general reticence on this subject, yet some statements contained in a paper lately

forwarded to me, being of no ordinary kind, demand the publication of certain facts which I have in my possession, which must be my apology for presenting this matter.

“No one can regret more than myself the necessity of presenting to the numerous readers of the *News*, certain facts relative to Joseph Smith (the Prophet) in connection with the revelation on celestial or plural marriage and the inauguration of that doctrine in the Church; and were it not for the cause of truth in which I and my children and the Church are deeply interested, and in which the whole world should feel vitally concerned, I would seek to avoid this unpleasant task.

(Here follows the dialogue above referred to.)

“In reply to the foregoing, I will give you the sworn statements and affidavits of a few reliable persons – among whom are two of the wives of the Prophet Joseph Smith, which I think, will assert quite as strong claims for belief and present a much better appearance of veracity than the published dialogue between Joseph Smith and his mother, for this reason, if no other, these people, well known to this community, are mostly still living and can be cross-examined, while ‘Sister Emma,’ whose lips are sealed in death, is represented as denying facts which, it can (page 221) be abundantly proven, were well known to her, and to many now living in these mountains, besides those whose affidavits and statements accompany this communication. It is but fair to note that these affidavits were given many years ago, in view of the denials then being made by the representatives of that faction known as the ‘Reorganized Church,’ and before ‘Sister Emma,’ it is hoped, ever dreamed of denying facts which no one knew better than she did herself, and as I have good reason to believe, from admissions made to me by Alexander H. Smith, in 1866, and subsequently by Joseph Smith himself, before even Joseph could muster the courage or dared to venture upon the hazardous and untenable ground his mother, now she is dead, is made to assume; which ground, if her memory of facts had failed, she should have assumed, herself, years ago. But to the proof.

Joseph Bates Noble’s Testimony, Territory of Utah, County of Salt Lake. Be it remembered, that on this twenty-sixth day of June, A.D. 1869, personally appeared before me, James Jack, a notary public in and for said county, Joseph Bates Noble, who was by me sworn in due form of law, and upon his oath saith, that in the fall of 1840, Joseph Smith taught him the principle of celestial or plural marriage or a plurality of wives; and that the said Joseph Smith declared that he had received a revelation from God on the subject, and that the angel of the Lord had commanded him (Joseph Smith) to move forward in the said order of marriage; and further, that the said Joseph Smith requested him (Joseph B. Noble) to step forward and assist him in carrying out the said principle, saying, “In revealing this to you, I have placed my life in your hands, therefore do not in an evil hour betray me to my enemies.”

Subscribed and sworn to by the said Joseph B. Noble, the day and year first above written. [Seal] Joseph B. Noble. James Jack, Notary Public.

Elder Noble is still living at Bountiful, Davis County, Utah, and can be examined again on this and other points connected with this subject, with which he is familiar. I will here further state that Elder Joseph B. Noble swears (the affidavit I have on hand) before a notary public on June 6, 1869, that he did on April 5, 1841, seal to Joseph Smith, the Prophet, Mis Louisa Beaman, according to the revelation on plural marriage.

Benjamin F. Johnson's Testimony. The following affidavit was sworn to before James Jack, a notary public, in Salt Lake City, March 4, 1870:

On the first day of April, A. D. 1843, President Joseph Smith, Orson Hyde and William Clayton, and others, came from Nauvoo to my residence in Macedonia or Ramus, in Hancock County, Illinois and were joyfully welcomed by myself and family as our guests.

On the following morning, President Smith took me by the arm for a walk, leading the way to a secluded spot within an adjacent grove, where, to my great surprise, he commenced to open up to me the principle of plural or celestial marriage; but I was more astonished by his asking me for my sister Almera to be his wife. I sincerely believed him to be a Prophet of God, and I loved him as such and also for the many evidences of his kindness to me, yet such was the force of my education, and the scorn that I felt towards anything unvirtuous, that under the first impulse of my feelings, I looked him calmly, but firmly in the face and told him that "I had always believed him to be a good man and wished to believe it still and would try to; and that I would take for him a message to my sister, and if the doctrine was true, all would be well, but if I should afterwards learn that it was offered to insult or prostitute my sister, I would take his life." With a smile he replied, "Benjamin, you will never see that day, but you shall live to know that it is true and rejoice in it."

He wished me to see my sister and talk to her. I told him I did not know what I could say to convince her. He replied, "When you open your mouth you shall be able to comprehend, and you shall not want for evidence nor words." He also told me that he would preach a sermon that day for me which I would understand, while the rest of the congregation would not comprehend his meaning. His subject was the ten talents, "unto him that hath shall be given, and he shall have abundantly, but from him (page 222) that hath not (*or will not receive*), shall be taken away that which he hath (or might have had);" plainly giving me to understand that the talents represented wives and children, as the principle of enlargement throughout the great future to those who were heirs of salvation.

I called my sister to private audience, and with fear and trembling and feelings I cannot express, commenced to open the subject to her, when, just as he had promised, the light of the Lord shone upon my understanding and my tongue was loosed, and *I*, at least, was convinced of the truth of what I was attempting to teach.

My sister received my testimony, and in a short time afterwards consented to become the wife of President Smith.

Subsequent to this I took her to the city of Nauvoo, where she was married, or sealed for time and eternity, to President Joseph Smith, by his brother Hyrum Smith, in the presence of myself and Louisa Beaman, who told me she had also been sealed or married to the Prophet Joseph Smith. This was at the residence of my sister, the widow of Lyman R. Sherman, who also was a witness.

After a short period, President Smith and company, viz., George Miller, William Clayton, J. M. Smith, and Eliza and Emily Partridge (who were the wives of the Prophet) came again to Macedonia (Ramus), where he remained two days, lodging at my house with my sister as man and wife (and to my certain knowledge he occupied the same bed with her). This visit was on the 16th and 17th of May, 1843, returning to Nauvoo on the 18th.

Again, on the 19th of October, the same year, President Smith made us another visit at Macedonia and remained till the 21st. He was accompanied by William Clayton. At this time (October 20, 1843), he sealed my first wife to me for time and all eternity.

He also visited my mother at her residence in Macedonia and taught her in my hearing the doctrine of celestial marriage declaring that an angel appeared unto him with a drawn sword, threatening to slay him if he did not proceed to fulfill the law that had been given to him. And counseled my mother to be sealed to his uncle, Father John Smith (father of George A. Smith), to which she consented, and to my certain knowledge was subsequently sealed to him by the Prophet.

After the death of the Prophet, I told Present Brigham Young what he (Joseph Smith) had said to me relative to my taking Mary Ann Hale to wife. President Young said it was right and authorized Father John Smith to seal her to me, which he did on the 14th of November, 1844 (Signed) B.F. Johnson.

Apostle Lorenzo Snow's Testimony. The following affidavit was made before J.C. Wright, clerk of Box Elder County, Utah, August 28, 1869:

In the month of April, 1843, I returned from my European mission. A few days after my arrival at Nauvoo, when at President Joseph Smith's house, he said he wished to have some private talk with me, and requested me to walk out with him. It was toward evening; we walked a little distance and sat down on a large log that lay near the bank of the river; he there and then explained to me the doctrine of plurality of wives.

He said that the Lord had revealed it unto him and commanded him to have women sealed to him as wives, that he foresaw the trouble that would follow and sought to turn away from the commandment, that an angel from heaven appeared before him with a drawn sword, threatening him with destruction unless he went forward and obeyed the commandment.

He further said that my sister Eliza R. Snow had been sealed to him as his wife for time and eternity.

He told me that the Lord would open the way, and I should have women sealed to me as wives. This conversation was prolonged, I think one hour or more, in which he told me many important things.

I solemnly declare before God and holy angels, and as I hope to come forth in the morning of the resurrection, that the above statement is true. (Signed) Lorenzo Snow.

John Benbow's Affidavit, Territory of Utah, County of Salt Lake. Be it remembered that on this twenty-eighth day of August, A.D. 1869, personally appeared before me, James Jack, a notary public in and for said county, John Benbow, who was by me sworn in due form of law, and upon his oath said that in the spring or forepart of the summer of 1843, at his house, four miles from Nauvoo, County of Hancock, State of Illinois, President Joseph taught him and his wife, Jane Benbow, the doctrine of celestial marriage, or plurality of wives, Hyrum Smith being present.

And further, that Hannah Ells Smith, a wife of the Prophet, boarded at his house two months during the summer of the same (page 223) year; and the said Hannah E. Smith also lived at his house several months in 1844, after the Prophet's death. And further, that President Smith frequently visited his wife Hannah at his (J.B.'s) house. (Signed) John Benbow.

Subscribed and sworn to by the said John Benbow, the day and year first writted. [Seal] James Jack, Notary Public.

I might continue to multiply those statements and testimonies both of the living and the dead until your paper could not contain them, but the foregoing is sufficient to prove that Joseph Smith did teach the doctrine of plural marriage several years before his death, and not only so, but that he did also practice what he taught. Further, the fact is established that Joseph Smith received the revelation on celestial or plural marriage, and the eternity of the marriage covenant, prior to July 12th, 1843, the time when a portion of said revelation was written.

Eliza M. Partridge's Affidavit. Territory of Utah, County of Millard. Be it remembered that on the first day of July, A.D. 1869, personally appeared before me, Edward Partridge, probate judge in and for said county, Eliza M. (Partridge) Lyman, who was by me sworn in due form of law, and upon her oath saith, that the 11th day of May, 1843, at the City of Nauvoo, County of Hancock, State of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, by James Adams, a High Priest in said Church, ... in the presence of Emma (Hale) Smith and Emily D. Partridge. (Signed) Eliza M. (P.) Lyman.

Subscribed and sworn to by the said Eliza Maria Lyman, the day and year first above written. [Seal] Edward Partridge, Probate Judge.

Emily Dow Partridge's Testimony. Territory of Utah, County of Salt Lake. Be it remembered that on this the first day of May, A.D. 1869, personally appeared before me, Elias Smith, probate judge for said county, Emily Dow (P.) Young, who was by me sworn in due form of law, and upon her oath said, that on the 11th day of May, A.D. 1843, at the City of Nauvoo, County of Hancock, State of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, by James Adams, a High Priest in said Church, ... in presence of Emma (Hale) Smith (now Emma Bidamon) and Eliza M. Partridge Smith (now Eliza M. Lyman). (Signed) Emily D.P. Young.

Subscribed and sworn to by the said Emily D.P. Young, the day and year first above written. [Seal] Elias Smith, Probate Judge.

(Sister Young, in her autobiography, published in the *Women's Exponent*, Volume 14, page 38, says: "The first intimation I had from Brother Joseph that there was a pure and holy order of plural marriage, was in the spring of 1842, but I was not married until 1843. I was married to him on the 11th of May, 1843, by Elder James Adams. Emma was present. She gave her free and full consent. She had always, up to this time, been very kind to me and my sister Eliza, who was also married to the Prophet Joseph with Emma's consent. Emma, about this time, gave her husband two other wives – Maria and Sarah Lawrence."

One more statement will suffice for the present, although, if necessary, many more sworn statements of reliable individuals, could be furnished upon the subject, besides the testimonies of scores of living witnesses in absolute denial of the alleged "last testimony of Sister Emma."

Lovina Walker's Certificate. I Lovina Walker (eldest daughter of Hyrum Smith), hereby certify, that while I was living with Aunt Emma Smith, in Fulton City, Fulton County, Illinois, in the year 1846, she told me that she, Emma Smith, was present and witnessed the marrying or sealing of Eliza Partridge, Emily Partridge, Maria Lawrence and Sarah Lawrence to her husband Joseph Smith, and that she gave her consent thereto. (Signed) Lovina Walker.

We hereby witness that Lovina Walker, made and signed the above statement, on this 16th day of June, A.D. 1869, at Salt (page 224) Lake City, Salt Lake County, Utah Territory, of her own free will and accord. (Signed) Hyrum S. Walker, Sarah E. Smith, Joseph F. Smith.

Again the foregoing is but a small part of the testimony that can be brought forward in relation to Sister Emma's knowledge of this principle. But is not this sufficient to convince any honest inquirer that the alleged "last testimony of Sister Emma" is

incorrect? That Joseph did, not only teach, but practice this doctrine and that too with the full knowledge and consent of his first wife, Emma Smith. Indeed, if there is anything wanting to establish this fact, the ladies (except Lovisa Walker, who is now dead) whose testimonies are given above are still living, one in this city and the others in Fillmore, Millard County, Utah, and can testify that Emma Smith (late Emma Bidamon) did herself teach them the principle, and with her own hand gave them to wife to her husband. Respectfully, Joseph F. Smith.

Eliza R. Snow's Testimony. The following was also published in the *Deseret News* (weekly) of October 22, 1879: Recently to my great astonishment, I read an article headed "Last Testimony of Sister Emma," published in the *Saints' Advocate*, a pamphlet issued in Plano, Illinois.

In the article referred to, her son Joseph reports himself as interviewing his mother on the subject of polygamy, asking questions concerning his father. Did his father teach the principle? Did his father have other wives than herself? To all of these and similar inquiries, Sister Emma is represented as answering in the negative, positively affirming that Joseph, the Prophet, had no other wife or wives than her; that he neither taught the principle of plurality of wives, publicly or privately.

I once dearly loved "Sister Emma," and now, for me to believe that she, a once highly honored woman, should have sunk so low, even in her own estimation, as to deny what she *knew* to be true, seems a palpable absurdity. If what purports to be her "last testimony" was really her testimony, she died with a libel on her lips – a libel against her husband – against his wives – against the truth, and a libel against God; and in publishing that libel, her son has fastened a stigma on the character of his mother, that can never be erased. It is a *fact* that Sister Emma, of her own free will and choice, gave her husband four wives, two of whom are now living and ready to testify that she, not only gave them to her husband, but that she taught them the doctrine of plural marriage and urged them to accept it. And, if her son wished to degrade his mother in estimation of her former associates, those familiar with the incidents of the period referred to, he could not do it more effectually than by proving her denial of any knowledge of polygamy (celestial marriage), and its practice by her husband. Even if her son ignored his mother's reputation for veracity, he better had waited until his father's wives were silent in death, for now they are here living witnesses of the divinity of plural marriage, as revealed by the Almighty, through Joseph Smith, who was commanded to introduce it by taking other wives.

So far as Sister Emma personally is concerned, I would gladly have been silent and let her memory rest in peace, had not her misguided son, through a sinister policy, branded her name with gross wickedness – charging her with the denial of a sacred principle which she had heretofore not only acknowledged but had acted upon – a principle than which there is none more important comprised in the Gospel of the Son of God.

It may be asked, Why defend plurality of wives, since the United States government forbids its practice? The action of the executors of this government can neither change nor annihilate a fundamental truth; and this nation, in preventing the practice of plural marriage, shoulders a heavier responsibility than any nation has ever assumed, with one exception – that of the ancient Jews. If the government can afford it, we can. The controversy is with God – not us. Eliza R. Snow. A wife of Joseph Smith, the Prophet.

William Clayton's Testimony. The following statement was sworn to before John T. Caine, a notary public, in Salt Lake City, February 16, 1874. Inasmuch as it may be interesting to future generations of the member of the Church of Jesus Christ of Latter-day Saints to learn something of the first teachings of (page 225) the principle of plural marriage by President Joseph Smith, the Prophet, Seer, Revelator and Translator of said Church, I will give a short relation of facts which occurred within my personal knowledge, and also matters related to my by President Joseph Smith.

I was employed as a clerk in President Joseph Smith's office, under Elder Willard Richards, and commenced to labor in the office on the 10th of February, 1842. I continued to labor with Elder Richards until he went east to fetch his wife to Nauvoo.

After Elder Richards started east I was necessarily thrown constantly into the company of President Smith, having to attend to his public and private business, receiving and recording tithings and donations, attending to land and other matters of business. During this period I necessarily became well acquainted with Emma Smith, the wife of the Prophet Joseph, and also with the children – Julia M. (an adopted daughter), Joseph, Frederick and Alexander, very much of the business being transacted at the residence of the Prophet.

On the 7th of October, 1842, in the presence of Bishop Newel K. Whitney and his wife Elizabeth Ann, President Joseph Smith appointed me Temple Recorder, and also his private clerk, placing all records, books, papers, etc., in my care, and requiring me to take charge of and preserve them, his closing words being, "When I have any revelation to write, you are the one to write them."

During this period the Prophet Joseph frequently visited my house in my company, and became well acquainted with my wife Ruth, to whom I had been married five years. One day in the month of February, 1843, date not remembered, the Prophet invited me to walk with him. During our walk, he said he had learned that there was a sister back in England, to whom I was very much attached. I replied there was, but nothing further than an attachment such as a brother and sister in the Church might rightfully entertain for each other. He then said, "Why don't you send for her?" I replied, "In the first place, I have no authority to send for her, and if I had, I have not the means to pay expenses." To this he answered, "I give you authority to send for her, and I will furnish you with means," which he did. This was the first time the Prophet Joseph talked with me on the subject of plural marriage. He informed me that the doctrine and principle was right in the sight of our Heavenly Father, and that it was a doctrine which pertained to the celestial order and

glory. After giving me lengthy instructions and informations concerning the doctrine of celestial or plural marriage, he concluded his remarks by the words, "It is your privilege to have all the wives you want." After this introduction our conversations on the subject of plural marriage were very frequent, and he appeared to take particular pains to inform and instruct me in respect to the principle. He also informed me that he had other wives *living* besides his first wife Emma, and in particular gave me to understand that Eliza R. Snow, Louisa Beman, Desdemona W. Fullmer and others were his lawful wives in the sight of Heaven.

On the 27th of April, 1843, the Prophet Joseph Smith married to me Margaret Moon, for time and eternity, at the residence of Elder Heber C. Kimball; and on the 22nd of July, 1843, he married to me, according to the order of the Church, my first wife Ruth.

On the 1st day of May, 1843, I officiated in the office of an Elder by marrying Lucy Walker to the Prophet Joseph Smith, at his own residence.

During this period the Prophet Joseph took several others wives. Amongst the number I well remember Eliza Partridge, Emily Partridge, Sarah Ann Whitney, Helen Kimball and Flora Woodworth. These all, he acknowledged to me, were his lawful, wedded wives, according to the celestial order. His wife Emma was cognizant of the fact of some if not all, of these being his wives and she generally treated them very kindly.

On the morning of the 12th of July 1843, Joseph and Hyrum Smith came into the office in the upper story of the "brick store," on the bank of the Mississippi River. They were talking on the subject of plural marriage. Hyrum said to Joseph, "If you will write the revelation on celestial marriage, I will take and read it to Emma, and I believe I can convince her of its truth and you will hereafter have peace." Joseph smiled and remarked, "You do not know Emma as well as I do." Hyrum repeated his opinion and further remarked, "The doctrine is so plain, I can convince any reasonable man or woman of its truth, purity or heavenly origin," or words to that effect. Joseph then said, "Well, I will write the revelation and we will see." He then requested me to get paper and prepare to write. Hyrum very urgently requested Joseph to write the revelation by means of the Urim and Thummin, but Joseph, in reply, said he did not need to, for he knew the revelation perfectly from beginning to end.

Joseph and Hyrum then sat down and Joseph (page 226) commenced to dictate the revelation on celestial marriage, and I wrote it, sentence by sentence, as he dictated. After the whole was written, Joseph asked me to read it through, slowly and carefully, which I did, and he pronounced it correct. He then remarked that there was much more that he could write, on the same subject, but what was written was sufficient for the present.

Hyrum then took the revelation to read to Emma. Joseph remained with me in the office until Hyrum returned. When he came back, Joseph asked him how he had succeeded. Hyrum replied that he had never received a more severe talking to in his life, that Emma was very bitter and full of resentment and anger.

Joseph quietly remarked, "I told you you did not know Emma as well as I did." Joseph then put the revelation in his pocket, and they both left the office.

The revelation was read to several of the authorities during the day. Towards evening Bishop Newel K. Whitney asked Joseph if he had any objections to his taking a copy of the revelation; Joseph replied that he had not, and handed it to him. It was carefully copied the following day by Joseph C. Kingsbury. Two or three days after the revelation was written Joseph related to me and several others that Emma had so teased, and urgently entreated him for the privilege of destroying it, that he became so weary of her teasing, and to get rid of her annoyance, he told her she might destroy it and she had done so, but he had consented to her wish in this matter to pacify her, realizing that he knew the revelation perfectly, and could rewrite it at any time if necessary.

The copy made by Joseph C. Kingsbury is a true and correct copy of the original in every respect. The copy was carefully preserved by Bishop Whitney, and but few knew of its existence until the temporary location of the Camps of Israel at Winter Quarters, on the Missouri River, in 1846.

After the revelation on celestial marriage was written Joseph continued his instructions, privately, on the doctrine, to myself and others, and during the last year of his life we were scarcely ever together, alone, but he was talking on the subject, and explaining that doctrine and principles connected with it. He appeared to enjoy great liberty and freedom in his teachings, and also to find great relief in having a few to whom he could unbosom his feelings on that great and glorious subject.

From him I learned that the doctrine of plural and celestial marriage is the most holy and important doctrine ever revealed to man on the earth, and that without obedience to that principle no man can ever attain to the fullness of exaltation in celestial glory. (Signed) William Clayton. Salt Lake City, February 16, 1874.

Joseph C. Kingsbury's Testimony. The following statement was given under oath before Charles W. Stayner, a notary public, in Salt Lake City, May 22, 1886: In reference to the affidavit of Elder William Clayton, on the subject of the celestial order of patriarchal marriage, published in the *Deseret Evening News* of May 20th, 1886, and particularly to the statement made therein concerning myself, as having copied the original revelation written by Brother Clayton at the dictation of the Prophet Joseph, I will say that Bishop Newel K. Whitney handed me the revelation above referred to on either the day it was written or the day following, and stating that it was asked me to take a copy of it. I did so, and then read my copy of it to Bishop Whitney, who compared it with the original which he held in his hand while I read to him. When I had finished reading, Bishop Whitney pronounced the copy correct, and Hyrum Smith coming into the room at the time to fetch the original, Bishop Whitney handed it to him. I will also state that this copy, as also the original, are identically the same as that published in the present edition of the Book of Doctrine and Covenants.

I will add that I also knew that the Prophet Joseph Smith had married other women besides his first wife – Emma; I was well aware of the fact of his having married Sarah Ann Whitney, the eldest daughter of Bishop Newel K. Whitney and Elizabeth Ann

Whitney, his wife. And the Prophet Joseph told me personally that he had married other women, in accordance with the revealed will of God, and spoke concerning the principle as being a command of God for holy purposes. (Signed) Joseph C. Kingsbury.

Thomas Grover's Testimony. Farmington, Davis County, Utah, January 10, 1885. A. M. Musser: Your note is before me, and I answer with pleasure.

Now concerning the matter about which you ask information, I don't know of any member of that High Council living except myself. Leonard Soby may still be living. (page 227) He apostatized on the strength of that revelation.

The High Council of Nauvoo was called together by the Prophet Joseph Smith to know whether they would accept the revelation on celestial marriage or not.

The Presidency of the Stake, William Marks, Father Cowles and the late Apostle Charles C. Rich were there present. The following are the names of the High Council that were present, in their order, viz: Samuel Bent, William Huntington, Alpheus Cutler, Thomas Grover, Lewis D. Wilson, David Fullmer, Aaron Johnson, Newel Knight, Leonard Soby, James Allred, Henry G. Sherwood and, I think, Samuel H. Smith.

Brother Hyrum was called upon to read the revelation. He did so, and after the reading said, "Now, you that believe this revelation and go forth and obey the same shall be saved, and you that reject it shall be damned."

We saw this prediction verified in less than one week. On the Presidency of the Stake, William Marks and Father Cowles rejected the revelation; of the Council that were present Leonard Soby rejected it. From that time forward there was a very strong division in the High Council. These three men greatly diminished in spirit day after day, so that there was a great difference in the line of their conduct, which was perceivable to every member that kept the faith.

From that time forward we often received instructions from the Prophet as to what was the will of the Lord and how to proceed.

After this the Prophet's life was constantly in danger. Being one of his life guard, I watched his interests and safety up to the time of his death.

William Marks died in Illinois. C.C. Rich died in Paris, Bear Lake County, Idaho, in full faith. Samuel Bent died in Garden Grove, Iowa, in full faith. William Huntington died at Pisgah, Iowa, in full faith. Alpheus Cutler apostatized, and died in Iowa. Lewis D. Wilson died at Ogden, in full faith. David Fullmer died in Salt Lake City, in full faith. Aaron Johnson died at Springville, in full faith. Newel Knight died at Ponca, Nebraska [in full faith]. Leonard Soby went with Sidney Rigdon from Nauvoo. James Allred died in Sanpete, in full faith. Henry G. Sherwood came here with the Pioneers and died in San

Bernardino, California, out of the Church, I understand. Samuel H. Smith died at Nauvoo, in full faith. Thomas Grover.

David Fullmer's Testimony. Territory of Utah, County of Salt Lake. Be it remembered that on this fifteenth day of June, A.D. 1869, personally appeared before me, James Jack, a notary public in and for said county, David Fullmer, who was by me sworn in due form of law, and upon his oath saith, that on or about the twelfth day of August, A.D. 1843, while in meeting with the High Council (he being a member thereof), in Hyrum Smith's brick office, in the city of Nauvoo, County of Hancock, State of Illinois, Dunbar Wilson made enquiry in relation to the subject of a plurality of wives, as there were rumors about respecting it, and he was satisfied there was something in those remarks, and he wanted to know what it was, upon which Hyrum Smith stepped across the road to his residence, and soon returned bringing with him a copy of the revelation on celestial marriage, given to Joseph Smith, July 12, 1843, and read the same to the High Council, and bore testimony to it truth.

The said David Fullmer further saith that to the best of his memory and belief, the following named persons were present: William Marks, Austin A. Cowles, Samuel Bent, George W. Harris, Dunbar Wilson, William Huntington, Levi Jackman, Aaron Johnson, Thomas Grover, David Fullmer, Phinehas Richards, James Allred and Leonard Soby. And the said David Fullmer further saith that William Marks, Austin A. Cowles and Leonard Soby were the only persons present who did not receive the testimony of Hyrum Smith, and that all the others did receive it from the teaching and testimony of the said Hyrum Smith. And further, that the copy of said revelation on celestial marriage, published in the *Deseret News* extra of September 14, 1852, is a true copy of the same. (Signed) David Fullmer.

Subscribed and sworn to by the said David Fullmer the day and year first above written. [Seal] James Jack, Notary Public.

Leonard Soby's Testimony. The following was published in the *Ogden Herald*, in January, 1886. Our readers will remember, that in the correspondence which passed between Elder Littlefield and Joseph Smith, Jr., of the reorganized church, some time since, Mr. Smith challenged Elder Littlefield to give the names of parties who were present and heard the revelation on celestial marriage (page 228) read before the High Council at Nauvoo. Among the names given by Elder Littlefield was that of Leonard Soby. The prophet of the reorganized church knew where Mr. Soby resided, and instructed a member of his church in high standing to draw up an affidavit, stating that Mr. Soby was not present at such meeting, and never heard the revelation read.

The affidavit was drawn up under the instructions of Joseph Smith, junior, and Mr. Gurley, who was something of a lawyer, called on Mr. Soby at his home in Beverly, New Jersey, and requested him to sign it. The affidavit stated that Mr. Soby was present at the High Council meeting referred to, but did not hear the revelation read. When Mr. Gurley request Mr. Soby to sign the document, Soby objected, saying he was present at the

meeting, and *did* hear the revelation read, and could not sign an affidavit to the contrary. This considerably disconcerted his interlocutor, and Mr. Soby added: "If you will draw up an affidavit setting forth that I was there and did hear the revelation read, I will sign it for you." Mr. Gurley, however, did not want that kind of testimony, and retired rather crestfallen, but wiser, and has since apostatized from the reorganized church.

Mr. Soby, quite recently, had business in the State of Pennsylvania, and while there related the occurrence to a gentleman named Samuel Harrison.

Leonard Soby is about the only person now living who was present at the High Council meeting at which the revelation on celestial marriage was read. His home is at Beverly, New Jersey.

We annex the following extracts from a communication written to the *Deseret News* by James S. Brooks, of San Bernardino, California, and dated March 26, 1886.

I saw an account in January last, in the *Ogden Herald*, wherein Mr. Leonard Soby, of New Jersey, is made to testify that he was present at the High Council in Nauvoo, and that he heard the revelation upon celestial marriage there read; also that an affidavit had been represented to him by Mr. Gurley, dictated by Mr. Joseph Smith, the leader of the Josephite faction, which he, Mr. Soby, was requested to sign, stating that he was not present at that council, and did not hear the revelation read, which he refused to do, but offered to sign one to the contrary. Knowing that to be one of the props upon which the Josephites built their excuse for rejecting the revelation, I showed the article to one of their members in this place. He said: "Mr. Gurley will say anything now that he has left our church."

I saw immediately that they were no more ready to accept that evidence than any other; indeed they do not want the truth; it is not facts that they are seeking after. In order to do away with that quibble I wrote to Mr. Soby myself, informing him of the statement of the interview between himself and Mr. Gurley, as published in the *Ogden Herald*, asking him if it was correct, and below is a copy of the letter I received from him. It is well to have such evidence on record, as Mr. Soby is now the only living witness that was present at the council, as I see by the *Deseret News* that Mr. Thomas Grover died last month, he too having left his testimony as to being present and hearing it read.

Leonard Soby's Letter, Beverly, New Jersey, February 26, 1886. James S. Brooks: Dear Sir – Yours of the 12th at hand, and would state the facts given in the *Herald* in regard to myself and Mr. Gurley are true. I was present at the High Council in Nauvoo when that revelation was read, and know it to be *true*, and I hope the Lord will bless you to see the *truth* as I do. Respectfully, your humble servant, Leonard Soby (a witness).

Howard Coray's Testimony. Territory of Utah, County of Salt Lake. As many false statements have been made in relation to the authorship of the revelation on celestial

marriage, I deem it but justice to all lovers of truth for me to express what I know concerning this very important matter.

On the 22nd day of July, A.D. 1843, Hyrum Smith, the martyred Patriarch, came in a carriage to my house in Nauvoo; he invited me and my wife to take a ride with him; accordingly, as soon as we can make ourselves ready, we got into the carriage and he set off in the direction of Carthage. Having gone a short distance, he observed to us that his brother, Joseph Smith, the Prophet, had received a revelation on marriage, that was not for the public yet, which he would rehearse to us, as he had taken pains to commit to memory. He then commenced rehearsing the revelation on celestial marriage, not stopping till he had gone quite through with the matter. After which he reviewed that part pertaining to plurality of wives, dwelling at some length (page 229) upon the same in order that we might clearly understand the principle. And on the same day (July 22nd, 1843) he sealed my wife, formerly Martha Jane Knowlton, to me; and when I heard the revelation on celestial marriage read on the stand in Salt Lake City in 1852, I recognized it, as the same as that repeated to me by Brother Hyrum Smith. Not long after this I was present when Brother David Fullmer and wife were sealed by Brother Hyrum Smith, the martyred Patriarch, according to the law of celestial marriage. And, besides the foregoing, there was quite enough came within the compass of my observation to have fully satisfied my mind that plural marriage was practiced in the city of Nauvoo. (Signed) Howard Coray.

Subscribed and sworn to before me this 12th day of June, A.D. 1882. [Seal] James Jack, Notary Public for Salt Lake County, Utah.

Mercy R. Thompson's Testimony. Salt Lake City, January 31, 1886. A.M. Musser: Dear Brother – Having noticed in the *Deseret News* an enquiry for testimony concerning the revelation on plural marriage, and having read the testimony of Brother Grover, it came to my mind that perhaps it would be right for me to add my testimony to his on the subject of Brother Hyrum reading it to the High Council. I well remember the circumstance. I remember he told me he had read it to the brethren in his office. He put it into my hands and left it with me for several days. I had been sealed to him by Brother Joseph a few weeks previously, and was well acquainted with almost every member of the High Council, and know Brother Grover's testimony to be correct. Now if this testimony would be of any use to such as are weak in the faith or tempted to doubt, I should be very thankful. Please make use of this in any way you think best, as well as the copy of the letter addressed Joseph Smith, at Lamoni. Your Sister in the Gospel. Mercy R. Thompson.

Salt Lake City, September 5, 1883. Mr. Joseph Smith, Lamoni, Illinois. Dear Sir – After having asked my Father in heaven to aid me, I sit down to write a few lines as dictated by the Holy Spirit.

After reading the correspondence between you and L.O. Littlefield I concluded it was the duty of some one to bear a testimony which could not be disputed. Finding from your

letters to Littlefield that no one of your father's friends had performed this duty while you were here, now I will begin at once and tell you my experience.

My beloved husband, R.B. Thompson, your father's private secretary to the end of his mortal life, died August 27, 1841 (I presume you will remember him). Nearly two years after his death your father told me that my husband had appeared to him several times, telling him that he did not wish me to live such a lonely life, and wished him to request your uncle Hyrum, to have me sealed to him for time. Hyrum communicated this to his wife (my sister) who, by request, opened the subject to me, when everything within me rose in opposition to such a step, but when your father called and explained the subject to me, I dared not refuse to obey the counsel, lest peradventure I should be found fighting against God; and especially when he told me the last time my husband appeared to him he came with such power that it made him tremble. He then enquired of the Lord what he should do; the answer was, "Go and do as my servant hath required." He then took an opportunity of communicating this to your Uncle Hyrum who told me that the Holy Spirit rested upon him from the crown of his head to the soles of his feet. The time was appointed, with the consent of all parties, and your father sealed me to your uncle Hyrum for time, in my sister's room, with a covenant to deliver me up in the morning of the resurrection to Robert Blaskel Thompson, with whatever offspring should be the result of that union, at the same time counseling your uncle to build a room for me and move me over as soon as convenient, which he did, and I remained there as a wife the same as my sister to the day of his death. All this I am ready to testify to in the presence of God, angels and men.... Mercy R. Thompson.

Lucy W. Kimball's Testimony. When the Prophet Joseph Smith first mentioned the principle of plural marriage to me I became very indignant, and told him emphatically that I did not wish him ever to mention it to me again, as my feelings and education revolted against any thing of such a nature. He counseled me, however, to pray to the Lord for light and understanding in relation thereto, and promised me if I would do so sincerely, I should receive a testimony of the correctness of the principle. At length I concluded to follow this advice and the consequence was that the Prophet's promise unto me was fulfilled to the very letter. Before praying I felt gloomy and (page 230) downcast; in fact, I was so entirely given up to despair that I felt tired of life; but after I had poured out my heart's contents before God, I at once became calm and composed; a feeling of happiness took possession of me, and at the same time I received a powerful and irresistible testimony of the truth of plural marriage, which testimony has abided with me ever since. Shortly afterwards I consented to become the Prophet's wife, and was married to him May 1, 1843, Elder William Clayton officiating. I am also able to testify that Emma Smith, the Prophet's first wife, gave her consent to the marriage of at least four other girls to her husband, and that she was well aware that he associated with them as wives within the meaning of all that word implies. This is proven by the fact that she herself, on several occasions, kept guard at the door to prevent disinterested persons from intruding, when these ladies were in the house. Lucy W. Kimball.

Orson Pratt's Testimony. At a meeting held in Plano, Illinois, September 12, 1878, Apostle Orson Pratt explained the circumstances connected with the coming forth of the revelation on plural marriage.

He refuted the statement and belief of those present that Brigham Young was the author of the revelation; showed that Joseph Smith, the Prophet, had not only commenced the practice of that principle himself, and further taught it to others, before President Young and the Twelve had returned from their missions in Europe, in 1841, but that Joseph actually received revelation upon that principle as early as 1831. He said, "Lyman Johnson, who was very familiar with Joseph at this early date, Joseph living at his father's house, and who was also very intimate with me, we having traveled on several missions together, told me himself that Joseph had made known to him as early as 1831, that plural marriage was a correct principle. Joseph declared to Lyman that God had revealed it to him, but that the time had not come to teach or practice it in the Church, but that the time would come." To this statement Elder Pratt bore his testimony. He cited several instances of Joseph having had wives sealed to him, one at least as early as April 5, 1841, which was some time prior to the return of the Twelve from England. Referred to his own trial in regard to this matter in Nauvoo, and said it was because he got his information from a wicked source, from those disaffected, but as soon as he learned the truth he was satisfied.

Lyman O. Littlefield's Testimony. The doctrine of celestial marriage, I have the best of reasons for believing, was understood and believed by him (Joseph Smith, the Prophet) away back in the days when he lived in Kirtland, when he and the Saints, in their poverty, were toiling to erect that sacred edifice (the Kirtland Temple), wherein you (referring to Joseph Smith, the son of the Prophet) now falsify him, seeking, by your unsupported declarations, to nullify his most sacred doctrines. Even there, as I believe, he was instructed of the Lord respecting the sacred ordinance of plural marriage; but he was not required to reveal it to the Church until some time during the residence of the Saints at Nauvoo, where he received a revelation from the Lord setting forth in detail the results to be obtained by keeping inviolate all the laws connected with this sacred condition of things. All in consequence of the prejudices of the Saints and the tide of persecution which he well knew he would have to encounter from the outside world, wherein his life would be endangered, he delayed, as long as possible, to make this principle known, except to a few of the most faithful and humble of the Saints.

For further information the reader is referred to Elder L.O. Littlefield's correspondence with Joseph Smith of the reorganized church, published in the *Millennial Star*, Volume 45, pages 385, 443, 561, etc.

Allen J. Stout's Testimony. At a meeting held at Rockville, Washington County, Utah, December 23, 1885, (page 231) in commemoration of the Prophet Joseph Smith's birthday, Allen J. Stout, Sr. testified that while acting as one of the Prophet's bodyguards in the Nauvoo Mansion, only a single door separated him from the family, he listened to a conversation which took place between Joseph and Emma Smith, on the much vaunted

subject of plural marriage. This impulsive woman from moments of passionate denunciation would subside into tearful repentance and acknowledge that her violent opposition to that principle was instigated by the power of darkness; that Satan was doing his utmost to destroy her, etc. And solemnly came the Prophet's inspired warning "Yes, and he will accomplish your overthrow, if you do not heed my counsel." From a letter published in the *Deseret Evening News* of January 20, 1885.

Bishop S.A. Woolley's Testimony. In September, 1843, at Nauvoo, Illinois, I was taken very sick, so much so that most of my folks thought I could not recover. During the time of my illness the Prophet Joseph and Patriarch Hyrum Smith came and administered to me frequently. Father Joseph Smith, in a blessing previously given me, had made me a certain promise in regard to living, in which I had the most implicit confidence; and when I heard friends say (although so far gone that I did not recognize anyone) that I would never get well, I would whisper "Yes, I will, Father Smith promised that I should live to see the coming of the Son of Man." Brother Hyrum said because of my faith in that blessing I would not die at that time. The house in which we lived was a two-story one, and on the east side was built a store, from which a door opened into the sitting room. During my sickness I occupied one of the upstairs rooms.

One afternoon in the month of October, A.D. 1843, I think on a Tuesday, about 2 o'clock (I cannot explain just how I knew it was 2 o'clock, but I knew it), I found myself in the sitting room down stairs, and walking to the door leading into the store, I saw my brother Edwin D. putting up the shutters of the store as though it was night. I turned around, saw Mary, his wife, putting down the blinds of the windows in the sitting room. I stood and looked and wondered what was to be done. I saw two or three other persons there; and presently some others, including Patriarch Hyrum Smith, came in. The fireplace was in the north end of the room, and Hyrum sat down at the east end of the grate with his face turned to the northwest. Presently I saw him take a paper out of his coat pocket, and I walked up to his left hand side, looked over his shoulder, and as he opened the paper, I read "A Revelation on Eternal Marriage and Plurality of Wives," etc. He then commenced to read what is now known as the revelation on plural marriage. I also read it myself as fast as he did. He stopped and explained as he went along. There was a sister present by the name of German, who, when he had read to a certain point, went to the southwest window, raised the curtain, looked out, then turned around and said, "Brother Hyrum, don't read any more. I am full up to her," drawing her hand across her throat. It was there told me by the same power that informed me it was 2 o'clock, that that revelation was of God, and that no man could or would receive *a fullness of celestial glory and eternal life, except he obeyed that law, and had more than one living wife at the same time*. From this time I commenced to get well, and did so very speedily. In the course of a few days I was down in the sitting room, and one day, as we sat by the fire, my sister-in-law (Mary) and Sister German, who boarded there, were talking about that principle allegorically. I remarked, "Mary, thee need not be afraid to talk right out about that principle, for I know more about it than thee does." "What principle?" she said. "Why, that principle about (page 232) a man having more wives than one," I replied. She looked with amazement and said, "What does thee mean?" (We were raised Quakers.) "I

mean,” said I, “that I stood right there (pointing to the place) when Brother Hyrum read that revelation the other day.” “What revelation?” said she (seeming very incredulous). “Why, the one on plural marriage,” I answered. My brother Edwin D. testified in a public meeting in Manti, Sanpete County, a number of years ago, that the revelation was read by Brother Hyrum just as I said, but he (Edwin D.) did not see me there, and he could not relate it as accurately as I have done. Were I to go back on every other principle of what the world calls “Mormonism,” I would have to acknowledge that the principle of plural marriage is of God. I, like Paul of old, whether in the body or out, saw and heard things which were unlawful to utter at that time, for I understood that I was not to tell anyone, or to talk to anyone about it, except those who already knew about it.

Apostle Erastus Snow’s Testimony. The Prophet Joseph Smith first taught me the doctrine of celestial marriage, including a plurality of wives, in Nauvoo, Illinois, in April, 1843. He also told me of those women he had taken to wives. My wife’s sister, Louisa Beman, was his first plural wife, she being sealed to him by my brother-in-law, Joseph B. Noble, April 5, 1841. She was the daughter of Alva and Sarah Burt Beman. The Prophet Joseph also gave me the privilege of taking another wife, which I did in March, 1844, the Patriarch Hyrum Smith officiating under the Prophet’s direction.

Sarah M. Kimball’s Testimony. Early in the year 1842, Joseph Smith taught me the principle of marriage for eternity, and the doctrine of plural marriage. He said that in teaching this he realized that he jeopardized his life; but God had revealed it to him many years before as a privilege with blessings, now God had revealed it again and instructed him to teach it with commandment, as the Church could travel (progress) no further without the introduction of this principle. I asked him to teach it to someone else. He looked at me reprovably, and said, “Will you tell me who to teach it to? God required me to teach it to you, and leave you with the responsibility of believing or disbelieving.” He said, “I will not cease to pray for you, and if you will seek unto God in prayer, you will not be led into temptation.”

Additional Testimony. At a quarterly stake conference held at Centerville, Davis, Utah, June 11, 1883, Elder Arthur Stayner read an affidavit made by Elder Thomas Grover. The substance of the document was that the affiant was a member of the High Council of the Church, that in 1843 Hyrum Smith, the Patriarch, appeared at the meeting of that body and presented the revelation on celestial marriage, at the same time declaring it to be from God.

After the reading of this paper Elder Grover made a statement to the effect that Hyrum there and then asserted that those brethren who received the revelation should be blessed and preserved, while those who rejected it would go down. Nine members of the Council accepted and three took a stand against it. Those three subsequently apostatized, were excommunicated from the Church and are all now dead (except one).

Elder Joseph B. Noble next addressed the conference. He stated that the Prophet Joseph told him that the doctrine of celestial marriage was revealed to him while he was engaged

on the work of translation of the scriptures, but when the communication was first made the Lord stated that the time for the practice of that principle had not arrived. Subsequently, he stated, the angel of the Lord appeared to (page 233) him and informed him that the time had fully come. Elder Noble sealed his wife's sister to Joseph; that being the first plural marriage consummated. The Prophet gave the form of the ceremony, Elder Noble repeating the words after him. Elder Noble bore testimony to the purity of character of his sister-in-law, who was a woman of irreproachable morality, who entered into the plural marriage relation on a deep-seated conviction that the doctrine was from God.

President Taylor spoke briefly, stating that he was present at a meeting of the leading authorities of the Church in Nauvoo, at which the subject of the revelation on celestial marriage was laid before them and unanimously received as from God. Joseph declared that unless it was received the Church could progress no further. Soon after he met the Prophet Joseph, who, addressing the speaker, said the time had come when he must embrace the doctrine of plural marriage.

President George Q. Cannon delivered a thrillingly powerful discourse on the subject of plural marriage, showing that while those who had entered into that relation properly had, as a rule, been greatly blessed, men who had tampered with the other sex outside of the "marriage relation," had wilted and gone down in every instance. Those who had embraced the doctrine were the leading men of the Church, possessing the Holy Spirit to a much more than ordinary degree. The speaker showed how the Lord had not confined His blessing to any class, or special families, but men of humble origin had been selected as his instruments to forward his purposes. It would yet transpire, he said, that God would take men out of the humbler walks of life and of them make Apostles and Prophets, who would perform might works in His name. The discourse was reported in full.

We could produce hundreds of other testimonies of a similar nature to these given above, were it necessary, but what we have already given must be deemed sufficient to prove, beyond a shadow of doubt, that Joseph Smith, the Prophet, did teach and practice the principle of plural marriage in his lifetime. Summing up the information received from the parties already mentioned and from other sources, we find that the following named ladies, besides a few others, about whom we have been unable to get all the necessary information, were sealed to the Prophet Joseph Smith during the last three years of his life. Biographical sketches of some of these ladies are published in this number of the *Record*, and others will be published hereafter:

Louisa Beman, married to the Prophet April 5, 1841, Joseph B. Noble officiating.

Fanny Alger, one of the first plural wives sealed to the Prophet.

Lucinda Harris, also one of the first women sealed to the Prophet.

Zina D. Huntington, afterwards the wife of President Brigham Young, sealed to the Prophet October 27, 1841, Dimick B. Huntington officiating. Her sister Fanny was present as a witness.

Prescindia L. Huntington, afterwards the wife of Heber C. Kimball, sealed to Joseph December 11, 1841, Dimick B. Huntington officiating and Fanny A. Huntington present as a witness.

Eliza Roxcy Snow, married to the Prophet June 29, 1842, President Brigham Young officiating.

Sarah Ann Whitney, afterwards (page 234) the wife of President Heber C. Kimball, married to Joseph July 27, 1842, her father Newel K. Whitney officiating.

Desdemona Wadsworth Fullmer, married in 1842.

Helen Mar Kimball, daughter of President Heber C. Kimball and afterwards the wife of Horace K. Whitney, married to Joseph in May, 1843.

Eliza Maria Partridge, afterwards the wife of Amasa Mason Lyman, married to Joseph Mary 11, 1843, Elder James Adams officiating.

Emily Dow Partridge, afterwards the wife of President Brigham Young, married to the Prophet May 11, 1843, Elder James Adams officiating.

Lucy Walker, afterwards the wife of President Heber C. Kimball, married to the Prophet May 1, 1843, Elder William Clayton officiating.

Almera W. Johnson, married to the Prophet in August, 1843.

Melissa Lott, afterwards the wife of Ira Jones Willes, married to Joseph September 20, 1843.

Fanny Young, a sister of President Brigham Young, married to Joseph November 2, 1843, Brigham Young officiating.

Maria Lawrence, a sister of Henry W. Lawrence, of Salt Lake City, married in 1843.

Sarah Lawrence, a sister of Henry W. Lawrence, of Salt Lake City, married in 1843.

Hannah Ells, sister of Dr. Josiah Ells, of Nauvoo.

Flora Ann Woodworth, daughter of Lucien Woodworth.

Ruth D. Vose, known as the wife of Edward Sayers.

Mary Elizabeth Rollins, now living in Minersville, Beaver County, Utah

Olive Grey Frost, afterwards the wife of President Brigham Young.

Rhoda Richards, daughter of Joseph and Rhoda Richards.

Sylvia Sessions, daughter of David and Patty Sessions.

Nancy Maria Winchester, daughter of Benjamin Winchester.

Elvira A. Cowles, afterwards wife of Jonathan H. Holmes.

Sarah M. Cleveland.

On page 216 is a biography of Emily Dow Young which is recorded elsewhere in these publications; Olive Grey Frost has a biography on pages 234-235; Desdemona Wadsworth Fullmer on page 235-236; Lucy Walker Kimball on page 236; Eliza Maria Partridge on pages 236-237; Joseph Bates Noble on pages 237 *et seq.* in which his family's involvement is noted.

DOCUMENT 372 B.Y.U., April 14, 1905: remarks by Sister Mary Elizabeth Rollins Smith Lightner, who was sealed to Joseph Smith in 1842. She was eighty-seven at the time of these remarks.

Well, my young brethren I can say I never was more surprised in my life than to be called upon to speak to you young men who are called upon to go into the mission field to preach the Gospel to the nations of the earth. It is true I have been in the Church from its beginning. Just six months after it was organized I joined it. I have been acquainted with all of those who were first members of this Church, with all of those who saw the plates and handled them; even those who saw the Angel Moroni who came to them. I am well acquainted with every one of them and I have known them from the time that they came to Ohio until their death.

I am the only living witness who was at the first meeting that the Prophet held in Kirtland. The Smith family was driven from New York, and a small Church had been organized. Oliver Cowdery, Peter Whitmer, and Ziba Peterson were members. Well I being anxious, though young, to learn about the plates from those who knew all about it, my mother and I went up to the Smith family, the next night after they came to Kirtland. As I went in there were two or three others present. They were all there (the whole Smith family), from the old gentleman and his wife to all the sons and daughters. As we stood there talking to them Joseph and Martin Harris came in. Joseph looked around very solemnly. It was the first time some of them had ever seen him. She he, "There are enough here to hold a little meeting." They got a board and put in across two chairs to make seats. Martin Harris sat on a little box at Joseph's feet. They sang and prayed. Joseph got up and began to speak to us. As he began to speak very solemnly and very earnestly all at once his countenance changed and he stood mute. Those who looked at him that day said there was a search light within him, over every part of his body. I never saw anything like it on the earth. I could not take my eyes off him. He got so white that anyone who saw him would have thought he was transparent. I remember I thought I could almost see the bones through the flesh. I have been through many changes since but that is photographed on my brain. I shall remember it and see in my mind's eye as long as I remain upon the earth.

He stood some moments. He looked over the congregation as if to pierce every heart. He said, "Do you know who has been in your midst?" One of the Smiths said an angel of the Lord. Martin Harris said "It was our Lord and Savior, Jesus Christ." Joseph put his hand down on Martin and said: "God revealed that to you. Brothers and Sisters, the spirit of God has been here. The Savior has been in your midst this night and I want you to remember it. There is a veil over your eyes for you could not endure to look upon Him. You must be fed with milk not with strong meat. I want you to remember this as if it were the last thing that escaped my lips. He has given all of you to me and has sealed you up to everlasting life that where he is you may be also. And if you are tempted of Satan say, "Get behind me, Satan."

These words are figured upon my brain and I never took my eye off his countenance. Then he knelt down and prayed. I have never heard anything like it before or since. I felt that he was talking to the Lord and that power rested down upon the congregation. Every soul felt it. The spirit rested upon us in every fiber of our bodies, and we received a sermon from the lips of the representative of God.

Much has come and gone from me through the powers and vicissitudes of the Church. I have been in almost every mob [action against the Church]. I have been driven about and told I would be shot and had a gun pointed at me, but I stayed with the Church until it was driven from Nauvoo.

The words of the Prophet that had been revealed to him always have been with me from the beginning to the end of the Gospel. Every principle that has been given in the Church by the Prophet is true. I know whereon I stand; I know what I believe; I know what I know and I know what I testify to you is the living truth. As I expect to meet it at the bar of the eternal Jehovah it is true. And when you stand before the bar you will know. He preached polygamy and he not only preached it but he practiced it. I am a living witness to it. It was given to him before he gave it to the Church. An angel came to him and the last time he came with a drawn sword in his hand and told Joseph if he did not go into that principle he would slay him. Joseph said he talked to him (the angel) soberly about it, and told him it was an abomination and quoted scripture to him. He (Joseph) said in the Book of Mormon it was an abomination in the eyes of the Lord, and they were to adhere to these things except the Lord speak.

I am the first being that the revelation was given to him for and I was one thousand miles away in Missouri for we went up to Jackson County in 1841. I was there in all the tribulations and trials. I have been in the houses that have been stoned. The rocks have been thrown criss-cross in every direction. I have seen the brethren shot and ruined for life. I saw the first martyr dead and a more heavenly corpse I never saw or expect to see on the face of the earth. His face was so happy. I have seen our Bishop tarred and feathered, in the streets of Missouri. They took off his shirt and covered him with tar and then took a pillow and turned the feathers over him. I looked at him and thought if ever man was counted worthy to be a martyr he was. His life proved it for he lived an upright and honorable life and was beloved by the Prophet while he lived and after he died the Prophet honored him. Two of his daughters were Joseph's wives. Emma took them by the hand and gave them to Joseph.

I asked him if Emma knew about me, and he said, "Emma thinks the world of you." I was not sealed to him until I had a witness. I had been dreaming for a number of years I was his wife. I thought I was a great sinner. I prayed to God to take it from me for I felt it was a sin; but when Joseph sent for me he told me all of these things. "Well," I said, "don't you think it was an angel of the Devil that told you these things?" Said he, "No. It was an angel of God. God Almighty showed me the difference between an angel of Light and Satan's angels. The angel came to me three times between the years 1834 and 1842 and said I was to obey the principle or he would slay me." "But," said he, "they called me a false and fallen prophet; but I am more in favor with my God this day than I ever was in all my life before. I know that I shall be saved in the Kingdom of God. I have the oath of God upon it and God cannot lie. All that He gives me I shall take with me for I have that authority and that power conferred upon me. Well, I talked with him for a long time and finally I told him I would never be sealed to him until I had a witness. Said he, "You shall

have a witness.” Said I, “If God told you that why does he not tell me?” He asked me if I was going to be a traitor. “I have never told a mortal and shall never tell a mortal I had such a talk from a married man,” said I. “Well,” said he, “Pray earnestly for the angel said to me you should have a witness.”

Well Brigham Young was with me. He said if I had a witness he wanted to know it. “Why should I tell you?” said I. “Well,” said he, “I want to know for myself.” Said he, “Do you know what Joseph said? Since we left the office the angel appeared to him and told him he was well pleased with him and that you should have a witness.”

I made it a subject of prayer and I worried about it because I did not dare to speak to a living being except Brigham Young. I went out and got between three hay stacks where no one could see me. As I knelt down I thought why not pray as Moses did? He prayed with his hands raised. When his hands were raised Israel was victorious but when they were not raised the Philistines were victorious. I lifted my hands and I have heard Joseph say the angels covered their faces. I knelt down and if ever a poor mortal prayed I did. A few nights after that an angel of the Lord came to me and if ever a thrill went through a mortal it went through me. I gazed upon the clothes and figure but the eyes were like lightening. They pierced me from the crown of my head to the soles of my feet. I was frightened almost to death for a moment. I tried to waken my aunt but I could not. The angel leaned over me and the light was very great although it was night. When my aunt woke up she said she had seen a figure in white robes pass from our bed to my mother’s bed and pass out of the window.

Joseph came up the next Sabbath. He said, “Have you had a witness yet?” “No.” “Well,” he said, “the angel expressly told me you should have.” Said I, “I have not had a witness, but I have seen something I have never seen before. I saw an angel and I was frightened almost to death. I did not speak. He studied awhile and put his elbows on his knees and his face in his hands. He looked up and said, “How could you have been such a coward?” Said I, “I was weak.” “Did you think to say, “Father help me?” “No.” “Well if you had just said that your mouth would have been opened for that was an angel of the living God. He came to you with more knowledge, intelligence, and light than I have ever dared to reveal.” I said, “If that was an angel of light why did he not speak to me?” “You covered your face and for this reason the angel was insulted.” Said I, “Will it ever come again?” He thought a moment and then said, “No, not the same one, but if you are faithful you shall see greater things than that.” And then he gave me three signs of what would take place in my own family, although my husband was far away from me at the time. Every word came true. I went forward and was sealed to him. Brigham Young performed the sealing, and Heber C. Kimball the blessing.

I knew he had six wives and I have known some of them from childhood up. I knew he had three children. They told me. I think two are living today but they are not known as his children as they go by other names. These are things I can testify to as the living truth, and I have told it to the Josephites. There is a great deal said about this church and the

Josephites. I never knew Joseph appointing him to be the prophet. I have never known him to say it, and I have known the boy ever since he was twelve years of age.

I heard Joseph say this: "I have rolled the Kingdom off on my shoulders onto the shoulders of the Twelve and they can carry out this work and build up His kingdom." Said he, "I am tired. I have been mobbed; I have suffered so much, from outsiders and from my own family. Some of the brethren think they can carry out this work better than I can, far better. I have asked the Lord to take me away. I have to seal my testimony to this generation with my blood. I have to do it for this work will never progress until I am gone, for the testimony is of no force until the testator is dead. People little know who I am when they talk about me, and they never will know until they see me weighed in the balance in the Kingdom of God. Then they will know who I am, and see me as I am. I dare not tell them and they do not know me." These words were spoken with such power that they penetrated the heart of every soul that believed on him.

Now about three Josephites – I have not a word to say about Joseph. He is doing a good work in the first principles. He does not believe in endowments; he does not believe in some other things; and he does not recognize this Church as the true Church. But we have one criterion to go by. Joseph said, "The servant cannot be greater than the Master. If they persecute me they will persecute you." Has his son Joseph ever been persecuted? Have they been whipped, and murdered in cold blood? They can go into the world as members of the re-organized Church. They do not believe the right one took Joseph's place.

But let me tell you this Gospel is going to spread, and you young men who are going on missions give your hearts to God, for He said, "Young man give me thy heart." And if you do give Him your hearts and pray to the heavens above the spirit of God and the Holy Ghost will rest upon you. If the great soul that rules in heaven and on earth; and the inspiration of the spirit comes down and rests in your bosoms you will be able to speak the Light to the people and you will gain a great reward. Just speaking of yourself in your own strength the spirit is withdrawn. You will have no power that will reach the heart. It may tickle the ear, but you must have the power of the Almighty. You must have the angels to be your companions and rest upon you. Let them be your guide in health and trouble. May you ever drink of the waters of intelligence that flows from the throne of God. God, Almighty will guide you and direct you and you will walk in the paths of truth and you will receive your reward as His servants for the good deeds you have done on this earth.

This is my testimony and I hope and pray you will believe me for I have received it from the servant's heart, and when the servant comes he will own his people if they are faithful and humble. A trying hour and darkest hours are in the future before us and it is only those who are humble, contrite, and honest before God and endure to the end who shall receive the blessings. Faith will be trampled down and there will be detractions come upon those who are not honest. These are things I tell you and they are true and you will see that they are if you live long enough.

All I have said to you about the future will come to pass just as sure as the sun shines in the heavens. May God bless you and let you be on the alert to receive the words of Light that are given to you by His servants. You will all be tried by darkness and the powers of darkness will come to you, but put your trust in your Heavenly Father, let him be your guide and support for He is the everlasting light, worlds without ends.

I hope you will excuse me for being a little agitated but it is a terrible tax for me to come and get up to speak. But I want you to remember what I have said, that it is my testimony, as long as you live. I want to say to you as I said before that Joseph said if I was faithful I should see greater things than the angel. Since then I have seen other persons. Three came together and stood before me just as the sun went down – Joseph, Hyrum and Heber C. Kimball. It was prophesied that I should Joseph before I died. Still I was not thinking about that. I was thinking about a sermon I had heard. All at once I looked up and they stood before me. Joseph stood in the middle in a circle like the new moon and he stood with his arms over their shoulders. They bowed to me about a dozen times or more. I pinched myself to be sure I was awake, and I looked around the room to see where I had placed things. I thought I would shake hands with them. They saw my confusion and understood it and they laughed, and I thought Brother Kimball would almost kill himself laughing. I had no fear. As I went to shake hands with them they bowed, smiled and began to fade. They went like the sun sinks behind a mountain or a cloud. It gave me more courage and hope than I ever had before.

Sister Lightner stated that she had ten children; seven of them were boys and she had raised three of them to manhood. She has one daughter in the Church.

Being asked concerning her husband Sister Lightner said, “My husband did not belong to the Church. I begged him and pled with him to join but he would not. He said he did not believe in it though he thought a great deal of Joseph. He sacrificed his property rather than testify against Joseph, Hyrum and George A. Smith. After he said this I went forward and was sealed to Joseph for eternity. (signed) Mary E. Lightner

We her daughter and grand-daughter have heard her tell these things ever since we can remember. Elsie E. Barrett, Mary R.L.C. Rollins

DOCUMENT 373 Hand Book of Pohick Church, Truro Parish, Fairfax County, Virginia.

Marker of the Division of History of the Virginia Commission: Inscription: This Building was Begun in 1769 And Completed in 1774 Succeeding An Earlier Church Two Miles to the South It was the Lower Church of Truro Parish Established in 1732 The Parish of Mount Vernon and Gunston Hall George William Fairfax, George Washington and George Mason were Members of the Building Committee under which the Church was Constructed.

[This was the parish in which the Harrower and Ogden families lived. Besides this hand book, I purchased four post cards showing the original church, the present church, the pulpit and baptismal font, and the pews.

Pertinent excerpts from the hand book have been included hereafter. Lyman D. Platt]

Page 2. Pohick Church, Fairfax County, Virginia. New Pohick Church. The site was chosen in 1767 and the churchyard was laid out in 1769, at a Vestry held on the grounds. The land measured 3 acres and 26 perches and was bought at the rate of a Guinea an acre. The deed was made by Daniel French of Rose Hill, who had already signed the Article of Agreement to build the Church. [Then follows a drawing of the south elevation and ground plan drawn by George Washington.]

Benson Lossing, in his "Field Notes of the American Revolution," states that he had before him, when he wrote, the original plan and elevation which Washington drew, and gives a reproduction of them. The cut presented here was made from a Photostat of his drawing in the Library of Congress.

Page 3. Features of Construction. Articles of Agreement were made April 7, 1769, Daniel French being the Undertaker (Contractor).

The Consideration was "the sum of Eight hundred and Seventy-seven pounds, Current Money of Virginia."

In addition, "the said Daniel French doth agree to build two Horse Blocks with each two flights of Steps, and to fix Six Benches for the People to sit on under 'the Trees.'"

Dimensions – sixty-six feet in length and Forty-five and a half in breadth, from out to out, the walls to be Twenty-eight feet from the Foundation.

Materials....

One-third of the cost of the building was obtained from the sale of the pews above the Cross Aisle. The balance was obtained from two or three annual levies of tobacco. As the pew owners were landed proprietors and held among them many slaves who were tithables, these gentlemen probably paid one-half of the cost of the Church, about one thousand pounds, Virginia Currency.

The levy for 1769, the year building operations commenced, was 68,670 pounds of tobacco – 63 pounds per tithable. Two years later, 1771, the levy was 85,960 pounds – 70 pounds per tithable. The Rector's share was 17,280 pounds. This amount was fixed by law. In addition, the Vestry provided a Glebe – usually around 200 acres, and a Glebe House (Rectory).

The levy for 1776 (what an eventful year) was 40,110 pounds for all parochial charges – by 1337 (page 4) tithables at 30 pounds per tithable. A special interest attaches to this levy because it was the last that was ever made for the support of the Colonial Church, the levies for the support of the Church being from this time suspended by Act of Assembly, and later abolished.

The Box Pews conform to the traditional arrangement in the English churches. This arrangement afforded the largest seating capacity for given dimensions, the boxed inclosure prevented draughts in winter and helped to retain the heat of foot-warmers and hot bricks.

A Notable Building Committee....

Page 5, The Eight Pews in the West End....

Page 6, The Font, The Font was made by William Copein “according to a draught in the 150th Plate in Langley’s Designs – for the price of six pounds, he finding for himself, everything.” The Design chosen was ample as to size for “dipping the Infant in the water discreetly and warily” as required by the Rubric of the Prayer Book of 1662....

Page 7, Pulpit and Canopy....

Old Pohick Church. The old Pohick Church, which stood about two miles from the ferry across the Occoquan at or near Colchester, was built about 1700. It was first an “Upper Church” or Chapel-of-Ease for the settlers in the vicinity. When Hamilton Parish was formed, January 1, 1730, it was ordered in the Act of the House of Burgesses establishing the new parish that the freeholders and housekeepers meet “At the Church above Occoquan ferry” to elect their vestry. When Truro Parish was established in 1732 the name was changed to “Occoquan Church.” After 1733 the name Occoquan disappeared and that of Pohick was substituted.

Page 8, In 1767, when this frame building was no longer fit for use and too rotten to repair, and the Vestry decided to build a new Church, Washington and others advocated a more central site for the Parish Church of the Potomac end of Truro Parish. George Mason and others advocated the old one. Bishop Meade has handed down a tradition as to the part Washington took in the location of the New Church. A meeting of the Vestry for a decision was appointed. Meanwhile Washington surveyed the neighborhood, and marked the roads, houses and distances on a well drawn map, and, when the day of decision arrived, met all arguments of his opponents by presenting this map, and won his point.

Parish Church of Mount Vernon. The new Pohick Church located six miles from Mount Vernon was built from plans drawn by Washington. He was a vestryman of Truro Parish from October 25, 1762, to February 23, 1784. The latter date marks next to the last meeting of the Vestry as a colonial establishment. The old Colonial Church, which had

been staggering for years under blows inflicted by successive General Assemblies was now in the article of death: “The Vestry of this Parish having appointed meetings at different times for two years last past, and not a majority of said Vestry meeting to proceed to business: It is now agreed upon and order that those of the Vestry who have resigned or removed others be chosen in their stead.”

John Gibson, Gentleman, was accordingly elected a vestryman in the room “of his Excellency, General Washington, who has signified his resignation to Daniel McCarty, Gentleman.”

Washington lived all but twelve years of his life at Mount Vernon. His father, Augustine Washington, lived on the John Washington lands on the Potomac from 1734 to 1739, and became a vestryman of Truro Parish in 1735. He nominated the Rev. Charles Green as the first rector of the Parish.

Mrs. Washington left by will one hundred pounds for a Glebe for Truro Parish, but the bequest was not received, as at her death in 1802 the Vestry was dormant.

A favorite pew of boys and girls in No. 7. Rev. Mason Locke Weems who preached occasionally in Pohick, and who wrote the famous “cherry tree and hatchet” story of little George Washington.

Page 9, Parish Church of Gunston Hall. George Mason, builder of Gunston Hall, was vestryman of Truro Parish for thirty-five years. Author of Declaration of Rights, Fairfax Resolves, the Constitution of the Commonwealth of Virginia, member of the Constitutional Convention, member of the Building Committee of this church, owned two pews – Three and Four.

Vestry House. As the Parish Vestry was charged by the laws of the Colony with the care of the poor, guardianship of orphans, laying of levies for the support of the minister, erection of churches, poor houses, the Vestry House was a necessity. Yearly, the Church Wardens were directed to give notice for the impotent people of the Parish to appear before the Vestry, and also any persons who will undertake to board them.

In consideration of this and other duties a Vestry for Truro Parish was held at the new Pohick Church November 5, 1772, and it was “ordered that a Vestry House be built at this Church, of brick, ... This order was rescinded in 1774, the Vestry considering the expense will be “too burthensome for the Parish at this time.”...

The Church as a Stable....

Page 10, Archives. The archives of Pohick Church are few: Vestry Book – contains a continuous record of every Vestry from the founding of Truro Parish in 1732 to January 23, 1785, when the Old Colonial Church came to an end. The civil functions of the old

vestries devolved by law on the Overseers of the Poor. This body used the blank pages of the Vestry Book for their records up to 1802.

It was lost for seventy-five years. Bishop Meade (1857), *Old Churches and Families of Virginia*," said, "Of the Vestry Book of Truro Parish I can hear no tidings." Long after it was found and returned to the Vestry of Pohick Church, the Vestry paying twenty dollars for its delivery. It is deposited for safety in the Library of Congress....

Page 11, Present State of Pohick Church. Since May 18, 1785, when the Protestant Episcopal Church of Virginia was established, Pohick Church has been a constituent member of the Diocese of Virginia....

Page 12, Churchyard. From 1777 to 1836 Pohick Church was practically abandoned except for intermittent services by several clergymen.... The Rev. Mr. Johnson moved away in 1840 and then followed a period of almost complete abandonment. The churchyard was used for the burial of the dead. Graves were made at random, and seldom, if ever, marked.... The cemetery at the west of the Church was established in 1884.

DOCUMENT 374 Correspondence Calendar for ancestor Thomas Harrover, 3rd great-grandfather to Lyman De Platt.

March 7, 1969, Addie Harrover, 8248 Silverbrook Road, Lorton, Virginia; wrote to her as to her relationship to Thomas Harrover and any possible information on him or the family. Received a reply April 14, 1969 in which she gave me the address of a person she had sent information to before: J. D. Leavitt, 1101 Morrison Street, North Hollywood, California, 91601.

March 9, 1969, Mrs. Irene Olsen, Rte. #1, Rigby, Idaho 83442; inquired as to where she got the name Nevertire, Fairfax, Virginia which is on her family group sheet as the birthplace of Eliza Harrover. Received April 17, 1969, she said she got it from Rose McAllister of Gunlock and that it is in her book *History of Josiah Leavitt and Mary Ann Bowler and Family*, pages 363-364. Rose received it from her grandfather Josiah Leavitt, son of Eliza Harrover, before his death.

May 13, 1969, J.D. Leavitt, address above, requested sheets on Merryman Harrover and William Ogden. July 22, 1969, received sheets for Thomas and Merriman Harrover, William Ogden, and wills and tax extracts.

DOCUMENT 375 American Research Calendar for Thomas Harrover, Fairfax County, Virginia. Researcher: Lyman De Platt

February 19, 1969, BYU, 1790 Census of Virginia: William Ogden and Merriman Harrover.

February 21, 1969, BYU, Virginia Census, vital statistics, microcopy 252 Roll 68, III Census of the U.S, 1810. Nothing.

February 21, 1969, Same, roll 137, 1820 census: Thomas as head of family of nine; lived next door to William Ogden.

February 27, 1969, Same, roll 201, 1830 census: Thomas deceased; Sinah head of family of thirteen children. [This destroys the tradition that the parents died together in a boating accident.]

March 1, 1969, Same, roll 180, 1840 census: Hiram & Alexander Harrover with families; no other Harrovers.

March 1, 1969, Same, 1850 census, pages 142, 153, 154, 164: one Ogden; three Harrover families; no positive connections to us, but probably children.

March 3, 1969, BYU, Washington D.C. census, looking for Aunt Jane Ritchie who took Eliza Harrover in after her mother died; 1840 census, page 42: found a Maria Richie; searched to page 85.

Same, 1850 census, page 52: Thomas Ritchied, age 71, born in Virginia; wife and two daughters born in Virginia.

March 10, 1969, BYU, Baptisms for the Dead, Nauvoo, page 70: Eliza baptized for Lina [Sinah] Harrover; relationship daughter.

March 12, 1969, BYU, Membership Card Index (FHL film numbr 54261, part 6), Minnie Margett's File, nothing.

July 22, 1969, Joseph Page Leavitt, Fairfax County, Virginia Will Book 2-1, pages 172-174: account of the sale of the property of Sinah Harrover; also sent marriage register information 1853-1933; personal property taxes 1782-1801; and the administration of the estate of Sinah Ogden.

January 21, 1974, Genealogical Society, looking for the origins of the Harrovers. *Zetland County Families*, 941.11 D2g 1893; no Harrowers in the book.

DOCUMENT 376 *The Kinsman*, published quarterly by the Jesse N. Smith Family Association, Vol. 28, No. 1 (March, 1974): Robert Smith, Our First American Ancestor.

In 1638, only eight years after Boston was founded by Puritan settler from Lincolnshire, England, there arrived on a sailing vessel from the homeland a boy of twelve who was destined to become the progenitor of a large family of American patriots and pioneers. He was Robert Smith, Jr., who made the voyage in company with John Whittingham, a gentleman who owned an estate at Sutterton, Lincolnshire, in the neighborhood of the

town of Boston, namesake for the capital of the Massachusetts Bay Colony in the New World.

The lad from Lincolnshire moved later to the village of Topsfield, some twenty miles to the north, and was recorded in 1656 as the husband of Mary French, who also had come from England. Their son Samuel was born at Topsfield in 1666, and later owned a two-story New England style frame home on the family farm north of the village. This was the home also of Samuel Smith, Jr., born in 1714, who became a civic leader in the community and served as a captain in the American Revolution. Asael Smith, the youngest son of Samuel Jr., also served in the Revolution and afterward took his family of eleven children and pioneered in New Hampshire, Vermont, after the organization of The Church of Jesus Christ of Latter-day Saints under the leadership of one of his grandsons, Joseph Smith, Jr. From four of Asael's sons – Joseph, Sr., Asael, Jr., Silas, and John – came most of the large family of Smith kinsmen who cast their lot with the new church and went west with it to Ohio, Missouri, Illinois, and eventually to the Salt Lake Valley.

Jesse N. Smith, youngest of Asael's grandsons, was only twelve when he reached his new home on the western frontier in 1847 – an interesting parallel to his immigrant ancestor of two centuries earlier. [A photograph of Kirton Parish Church in Lincolnshire, England, where Robert Smith, Jr. was christened in 1626, accompanies the text of page 1.]

Page 2, What was the birthplace and parentage of that youthful Robert Smith who came to America in 1638? For many years it was uncertain, and after preliminary research some assumed that he had been born in Sutterton (Southerton) Parish, Lincolnshire. It was not until 1950, however, after efforts by the LDS Church Genealogical Society, that microfilming of records was completed in the 600 parishes of Lincolnshire, and the christening of Robert Smith, son of Robert, was found entered on the Kirton Parish Register, April 30, 1626. The register entry reads: "1626, Apr. Robert Smith fil. Robert baptized the xxxth day." The mother's name was not listed.

Kirton is located just five miles from Boston, Lincolnshire, and the parish church is shown in the previous photo. The photo was taken by Richard W. Grow, and is provided through the courtesy of the Asael Smith Descendants Association. Finding the identity of Robert, Jr.'s mother, grandparents, and other forebears in England is a challenging undertaking for future research.

[Other association articles appear on page two, but are not included here. Lyman De Platt]

DOCUMENT 377 *The Kinsman*, published quarterly by the Jesse N. Smith Family Association, Vol. 28, No. 3 (October, 1974): The Life and Family of Samuel and Rebecca Smith, by Hyrum F. Boone.

A study of the life and family of Samuel Smith is valuable both because of his exemplary performances of mortality's duties, and the understanding we gain of our own heritage by examination of this ancestor of Jesse N. Smith. Robert Smith, Jr., who as a lad of twelve arrived in the Massachusetts Bay Colony in 1638, was by 1656 free of any indenture, and was the husband of Mary French, born in Boston in 1634. Robert and Mary had ten children, and planted the family's ancestral roots in Topsfield, where their fifth child, Samuel, was born January 26, 1666.

Samuel Smith, son of Robert Smith and Mary French, is known to history as Samuel I. Samuel was raised under very strict rules, for his parents entertained the sure conviction of their neighbors that they as a people were "chosen of God to prepare a place where he could bring about His Righteousness."¹³ Samuel, though the fifth child, was brought by family circumstances to be the son relied on most heavily in that large household.

The oldest brother of Samuel was Thomas. For reasons not known, Thomas left the family home, and lived with his maternal grandparents, Thomas and Mary French. Samuel accepted the added responsibility, and took full charge of family affairs, including his brothers and sisters, upon the death of his father August 30, 1693. He cared for his mother for the twenty-six years she lived as a widow, as well as his invalid brother Nathaniel, whose death occurred prior to 1719.

At the time of the death of his father, Samuel was twenty-seven and single. Within a few months, this entry appears in the Topsfield records: "Samuel Smith married January 16, 1694."¹⁴ There is no further record of his marriage, nor of any possible issue. It could be a different Samuel, of course. [A picture appears on this page with the caption: This house was built about 1700 in Topsfield by Samuel Smith. It was taken down about 1875. (Photo LDS Church Archive)]

Samuel continued to administer the estate of his father, and on October 6, 1698 his mother and two elder brothers, Thomas, mentioned earlier, and Ephraim, disclaimed their rights of administration, and requested that those rights be granted to Samuel Smith, the third son of the deceased. This was officially granted by Judge Jonathan Corwin a year later.¹⁵ In the letter of administration, Robert Smith is referred to as being of Boxford. The family farm of 280 acres was located partly in Boxford and partly in Topsfield townships. The family home in Topsfield was constructed only after final settlement of his father's estate.¹⁶ The home Samuel constructed, a very substantial two-story frame home, was considered the Smith home in Topsfield.

Samuel was married January 5, 1707/1708 to Rebecca Curtis, daughter of Sergeant John Curtis and Mary Looke. Rebecca was twenty-one years his junior, having been born

¹³Leulla Jones Downard, *Samuel and Rebecca (Curtis) Smith*, page 1.

¹⁴*Topsfield Historical Collection*, Volume 9, page 187, as quoted by Downard.

¹⁵Downard, *op. cit.*, page 1.

¹⁶William R. Cutter, *Genealogical and Family History of Northern New York*, page 929.

January 20, 1688 in Topsfield. The Curtises, as the Smiths, had established their ancestral home in that township of Essex County, Massachusetts.

Of particular interest to Smith descendants is the fact that Rebecca had a sister who also figures into the ancestry of Jesse N. Smith. Asael Smith, grandfather of Jesse N. Smith (and of the Prophet Joseph Smith), found that his two grandmothers were the Curtis sisters, Rebecca and Elizabeth.

Though his marriage to Rebecca Curtis occurred when he was nearly forty-two, Samuel had ten children, seven daughters and three sons. The youngest son, John, was christened April 15, 1738, when Samuel was seventy-two years old.

The ten children of Samuel and Rebecca were born during a thirty-year period, and Samuel survived more than ten years past the birth of his youngest child. Though considered a carpenter, these years were spent in farming, and in responsible civic service. He held the positions of tythingman (1727), fence viewer (1730) and constable (1733).

Samuel seems to have retained his clarity of mind through his old age. In 1731 he declared himself to be sixty-five years of age (which agrees with the record), and testified of events in Topsfield fifty-eight years earlier. On March 26, 1747/1748, the “last will and testament of Samuel Smith of Topsfield in the County of Essex” was dated. Therein Samuel, then aged eighty-two, declared himself “... in perfect understanding and memory...” In five separate items he listed his goods and the family members to whom they were to go.

Samuel’s death occurred July 12, 1748 in Topsfield, at the age of eighty-two. His widow lived less than five years, for on March 2, 1753 she died at Topsfield at the age of sixty-six. These stalwarts, first-generation native-born Americans, left a surprising quantity of worldly goods. More importantly, they left a heritage of a good name, a love of liberty, and the record of a devout life, honorably lived.

DOCUMENT 378 *The Kinsman*, published quarterly by the Jesse N. Smith Family Association, Vol. 28, No. 4 (December, 1974): The Life and Family of Captain Samuel and Priscilla Smith, by Hyrum F. Boone and Oliver R. Smith.

The most famous member of the New England family of Smiths prior to the career of the Mormon Prophet, Joseph Smith, was his great-grandfather, Samuel Smith II. Though of estimable character and possessing great attributes, neither Robert Smith, Jr., the original emigrant from England in 1638, nor his son, Samuel I, was in a position to be touched by fame. That opportunity came in the family’s third generation in America for the second Samuel Smith, who filled positions of leadership preceding and during the American Revolution.

Samuel Smith II, recorded also as Captain Samuel Smith and Samuel T. Smith, was born January 26, 1714 in Topsfield, Massachusetts. He is presumed to have been in the home built by his father mentioned in Document 377. He was the third child and first son of Samuel Smith and Rebecca Curtis, and was born on the 48th birthday of his father. Samuel II was one of ten children, and the youngest was born when the father was seventy-two years old.¹⁷ Because of the family's size, and young Samuel's position as the eldest son, he was called upon to serve the family to a great extent, including management of the farm and caring for his widowed mother after his father's death in 1748.

Unlike his father, who did not marry until he was forty-two, young Samuel was married at the age of twenty (May 27, 1734) to a cousin Priscilla Gould, over six years his senior. She was born August 4, 1707 in Topsfield to Zaccheus Gould and Elizabeth Curtis. Her mother was an older sister of Rebecca Curtis, Samuel's mother). Priscilla's ancestry in Massachusetts Bay Colony included courageous men imbued with the spirit of freedom. Her father was a militia lieutenant and selectman at Topsfield, and her grandfather, Captain John Gould, was selectman and legislator and suffered imprisonment and punishment for sedition by speaking out against the tyrannical governor, Sir Edmund Andros, who the colonists eventually deposed in 1689. Her great-grandfather, the first Zaccheus Gould, was one of Topsfield's founders. In 1659 he was fined £3 for housing a Quaker – his nephew Daniel Gould from Rhode Island – in the days when it was a grave offense to entertain Quakers.¹⁸

Samuel II took his bride to live in his father's home, which he later inherited. To their union five children were born: Priscilla in 1735; Samuel III in 1737; Vashti in 1739; Susanna in 1742; and Asael on March 7, 1744.

After ten years of marriage the young mother died, September 24, 1744, when her youngest child was six months old. October 8, 1745, Samuel married a cousin of his first wife, also named Priscilla Gould. Her parents were Joseph Gould and Priscilla Perkins. She had no children of her own, but reared the five who were left motherless at the death of her cousin.

Samuel saw to the education of his children in the village school, and to their spiritual training in the Topsfield Congregational Church. Its location between his home and that of his grandfather Robert Smith's home is shown in a map with this current edition. He supported the family by raising crops of hay, corn, rye, barley, oats, beans, potatoes and turnips on his farm, and kept some cows, swine, and sheep. From the latter came yearly shearings of wool which his wife transformed by spinning wheel and needle into clothes for the household.

¹⁷Family Group Sheet published by Asael Smith Descendants, Salt Lake City.

¹⁸Richard L. Anderson, *Joseph Smith's New England Heritage* (Salt Lake City: Deseret Book Co., 1971), pages 200-201.

If a single word could adequately describe a full and active life that of Samuel Smith II would best be told by the term “service,” for that was the use he made of his life. In addition to give more than two decades of service as an officer in the colonial militia, this remarkable man filled nine separate positions of civil trust – frequently two or three of them simultaneously – from the age of forty-four until his death at age seventy-one.¹⁹

The first and longest-held position was that of moderator (or chairman) of the annual town meeting in Topsfield, a position to which his fellow-citizens elected him twenty times between 1758 and 1783. He was town assessor and selectman (member of the governing town board) nine years, town clerk three years, grand jurymen and supervisor of roads one year each, and recognizer of debts, six years. Perhaps most importantly, he was representative to the General Court (legislative assembly of Massachusetts) for fifteen years. As might be expected, these positions required considerable time and attention. To complicate matter, his oldest son, Samuel III, was plagued with ill health, and it was necessary for the elder Samuel to support him and his twelve children. The strain of supporting so many with so little time to spend took its toll, and the latter years of Samuel’s life were spent in heavy debt to a great many creditors.

Great distress was caused by the pressures of debt on the aging Samuel. During an illness preceding his death, Samuel became extremely agitated about the needs of his family. Although very ill, he would jump out of bed and declare, “I must go to the mill; I must go to the mill or my family will suffer!” His younger son, Asael, who was present, replied, “I will go to the mill. I will take care of the family. Dear sir, do go to bed!” Samuel responded, “Who will take care of my wife?” Asael said, “I will take care of your family and your affairs. I give you my solemn promise.” Samuel relaxed, fell asleep, and died restfully.

Asael, at great personal cost, fully kept this promise as a commitment to care for the family and widow of his father. He cleared all debts against his father’s name and supported his step-mother until her death in 1797.²⁰

The following obituary of Samuel Smith II was published in the weekly *Salem Gazette* of November 22, 1785: “Died – at Topsfield, on Monday the 14th instant, Samuel Smith, Esq., aged 72. – So amiable and worthy a character as he evidently appeared, both in public and private, will render the memory of him ever precious. For a number of years he represented the town in the General Court, where he was esteemed a man of integrity and uprightness. His usefulness among those with whom he was more immediately conversant was eminent. He was a sincere friend to the liberties of his country, and a strenuous advocate for the doctrine of Christianity. The memory of the just is blessed.”²¹

¹⁹William Richard Cutler, *Genealogical and Family History of Northern New York*, Volume 3, page 930.

²⁰Luella Jones Downard, *Samuel and Priscilla (Gould) Smith*, page 2.

²¹Brigham H. Roberts, *Comprehensive History of The Church of Jesus Christ of Latter-day Saints* (1930), Volume 1, page 4.

Samuel left an estate valued in excess of £544. More importantly than the financial legacy, however, was the essence of the man's character. At his death, the greatest concern of Samuel was that he could no longer continue his service to his country and loved ones.

Ancestry of Jesse Nathaniel Smith²²

Jesse N. Smith, born December 2, 1834, Stockholm, New York; married May 13, 1852; died June 5, 1906, Snowflake, Arizona.

Silas Smith, born October 1, 1779, Derryfield, New Hampshire; married March 4, 1828; died September 13, 1839.

Asael Smith, born March 7, 1744, Topsfield, Massachusetts; married February 12, 1767; died October 31, 1830.

Mary Duty, born October 11, 1743, Rowley, Massachusetts; died May 27, 1836, Kirtland, Ohio.

Captain Samuel Smith, born January 26, 1714, Topsfield, Massachusetts; married May 27, 1734; died November 14, 1785.

Priscilla Gould, born August 4, 1707; died September 25, 1744, Topsfield.

Moses Duty, born October 29, 1700, Rowley; married May 1, 1741; died April, 1788

Mary Palmer, born June 1, 1717.

Samuel Smith, born January 26, 1666.

Rebecca Curtis, born January 20, 1688.

Zaccheus Gould, born March 26, 1672.

Elizabeth Curtis, born December 15, 1679.

William Duty, born Mary 1, 1684.

Elizabeth Hiden, born February 19, 1676.

John Palmer, born June 21, 1689.

Mary Stickney, born March 1, 1686.

Robert Smith, Jr., born April 30, 1626.

Mary French, born March 2, 1635.

John Curtis, born December 4, 1672.

Mary Looke, born July, 1654.

John Gould, born June 21, 1635.

Sarah Baker, born March 9, 1641.

John Curtis, born December 4, 1672.

Mary Looke, born July, 1654.

[parents of William Duty not identified]

Andrew Hiden, born February 18, 1702.

²²Paternal lines only; for maternal lines and additional generations, see 1970 edition, *Journal of Jesse N. Smith*, Appendix B.

Sarah

Francis Palmer, born December 4, 1657.

Elizabeth Hunt, born May 29, 1661.

John Stickney, born March 14, 1640.

Hannah Brocklebank, born March 28, 1659.

DOCUMENT 379 Rev. Charles A. Downs, *History of Lebanon, New Hampshire, 1761-1887* (Concord, N.H.: Rumford Printing Co., 1908). Partial copy made at the West Lebanon Library by Lyman De Platt in 2008. On the Lyman pedigree, the Griswold family lived in Lebanon as did Elias Lyman.

Page 68, We have, fortunately, a list of all the male inhabitants of the age of twenty-one and over, in the town in 1776. They are as follows: John Wheatley, John Slapp, John Baldwin, Samuel Bailey, Jonathan Dana, Eliezer Robinson, William Dana, Hezekiah Waters, James Jones, John Gray, Jesse Cook, Samuel Estabrook, Samuel Paine, Elijah Dewey, Jr., Huckens Storrs, Joseph Tilden, Jr., Elkanah Sprague, Danieul Hough, Samuel Bailey, Jr., Daniel Bliss, Joseph Tilden, Nathaniel Wheatley, Walter Peck, Zacheus Downer, Asa Colburn, Constant Storrs, Stephen Colburn, John Williams, Isaiah Potter, John Wheatley, Azariah Bliss, Azariah Bliss, Jr., Stephen Bliss, John Ordway, Nehemiah Estabrook, Rufus Baldwin, Nathaniel Porter, Nathaniel Porter, Jr., Elijah Dewey, Phinehas Wright, William Downer, Barnabas Perkins, (page 69) Charles Tilden, ***Oliver Griswold***, James Hartshorn, Nathaniel Kidder, David Colburn, Moses Hebard, ***Jeremiah Griswold***, Benjamin Fuller, James Fuller, Lemuel Hough, Elisha Ticknor, Isaiah Bliss, Nathaniel Storrs, Samuel Millington, Solomon Millington, Benjamin Write, Hobart Estabrook, Nathaniel Hall, Jonathan Bingham, Silas Waterman, Jedediah Hebbard, Joseph Wood, William Radman, John Colburn, James Hebard, Levi Hyde, ***Elias Lyman***, Theophilus Barbrick, Eleazer Woodward, John Slapp, Henry Woodward, ***John Griswold***, Nathan Durkee, Samuel Sprague, Charles Sexton, John Slapp, Jr., William Downer, Jr., Zalmon Aspenwall, Joseph Martin, Abel Wright, Ebenezer Bliss, Thomas Willes, Jonathan Bettes, John Hyde, Shuman Lathrop, Abiel Willes, Joseph Dana, eighty-nine in all....

By this time openings had been made in the forests in all parts of the town, and smoke arose above the tree tops from the settlers' rude cabins in all directions, except along the northern line of the town.

If the people wished their lumber sawed they could go to Davison's mills on the Mascoma, near Hubbard Bridge, or to the sawmill of Huckins Storrs on Sawmill Brook, later known as Hinkley or True Brook....

Page 72, Governor Wentworth had abandoned the province August 24, 1775, and all authority seems to have been passed by the Provincial Assembly to Conventions or Congresses made up of delegates chosen by the towns. These conventions made all possible preparations for the struggle which was near. They provided men and means to the best of their ability. They appointed a general Committee of Safety, with broad, but

somewhat undefined powers. It was recommended that towns should appoint their own committees of safety. The town, at a meeting held July 17, 1775, appointed a committee of safety as follows: Nehemiah Estabrook, John Wheatley, Esq., Major John Slapp, Silas Waterman, Jedediah Hebbard, and Azariah Bliss. Three of these were empowered to act upon any matter which might come before them; any one of them might issue a warrant and deputize an officer in case of necessity. They were also directed to confer with the committees of neighboring towns, that there might be uniformity of action. At the same meeting they appointed Nehemiah Estabrook, John Slapp and *John Griswold* to meet committees of neighboring towns to take action concerning the formation of regiments and their field officers.

The records of the town for this and the succeeding year, 1776, are very few, and recourse must be had to other sources of information. Swiftly following events had produced great excitement in the eastern towns and many were forsaking their employments and enlisting in the army or in local service. Farms were deserted, and it began to look to some of the more thoughtful as though food might fail the people. It was thought that the people of the Connecticut valley, at a distance from exciting scenes, might do good service to their country by remaining at home and raising food for others....

[This excitement subsided after Colonel Payne of Lebanon, of one of the militia companies stationed at Newbury, went to Ticonderoga and had an interview with General Gates, then in command of the Northern Army. From Ticonderoga he went to Crown Point, from thence down the lake to Onion River, and then to Cohos on the Connecticut, finding no signs of the enemy.]

At the session of the governor and council of Connecticut, July 2, 1776, "Major Griswold and Captain Marsh, who were a committee for twelve towns in the Coos Country, were present and urged the governor and council for powder, and stated their apprehensions of an attack from Canada. The governor and council allowed them to purchase of Elderkin & Wales, 800 pounds at 5s 4d per pound, for cash or good security on short payment. Also to receive at the furnace at Middletown 1000 pounds of lead at 6d per pound."²³ Major Griswold was Major John Griswold of Lebanon, and Captain Marsh was Captain Joseph Marsh of Hartford, Vermont.

The inhabitants of this region [Grafton County, New Hampshire] were from Connecticut, and in their need naturally turned to their mother state for aid, which was always granted. "No state supplied more men, money and means of every kind, according to her ability than did Connecticut; or did more to hasten on the glorious issue of the Revolutionary War. Her troops were found in nearly every action in all the states." She was the great resource for supplies for all the states....

²³Minutes of governor and council of Revolutionary War in Connecticut," page 363.

Page 102, Major John Griswold was part of a committee comprising men from the towns of Hanover and Lebanon that had to deal with counterfeit money being spread around the area.

Page 103, Major John Griswold was part of a committee that met on March 25, 1776 to discuss the transgression of the law by a group of local individuals wherein, on the Lord's day, they cut a large tree that fell on the frame house of Tyxhall Cleveland of Hanover.

Page 146, June 26, 1780, the town appointed John Wheatley, Elisha Ticknor, Major Griswold, Deacon Estabrook and William Dana a committee "to adjust and put in proper order all the publick expense that the town has been at since the Contest with Great Britain."...

May 30, 1781, the town voted to build a pound (the first) near Esquire Hydes, and that Henry Woodward be pound keeper. This pound was on the hill where Henry Farman now lives.

Something of the condition of the town and their way of doing business may be gathered from the following vote: to raise ten hard dollars, immediately, to bear the Expense of an Agent now going to the Assembly of New Hampshire. Accordingly the following collection was made for the aforesaid purpose, viz: Governor Payne £1-6-8; Nathaniel Storrs 0-6-0; Major Griswold 0-6-0; Jesse Cook 0-3-0; Doctor Hall 0-3-0; Abel Wright 0-1-6; David Hough 0-1-2; and Samuel Lothrop 0-0-3. Total 2-7-7. The hard dollars were specie – at the time exceedingly scarce – and probably hard in another sense.

Page 151, February 24, 1783, voted that Elijah Dewey, Jr., Esquire Hyde and Major Griswold be a committee to Draw a Letter in the name of the town, to be sent to Mr. Aaron Hutchinson & be signed by the town clerk, in behalf of the town.

The next reference to this matter is in May, 1783. Voted to sit on that Clause in the warning respecting Aaron Hutchinson; chose Messrs Elisha Ticknor, Major John Griswold and Nathaniel Hall committee to make report. The historian is unable to say what these records refer to. He *guesses* that it was a negotiation for Mr. Hutchinson to take up his residence in Lebanon as a lawyer.

March 11, 1783, after electing town officers for the year: voted to build a new Meeting House – that a committee be chosen to draw a plan for the bigness of said House and compute the quantity of stuff sufficient to cover said House and lay the under floor; chose Major John Griswold, Hezekiah Water, David Hough committee for the purpose above said.

March 26th of same year: voted to build a Meeting House near the Dwelling House of Elihu Hyde, Esquire by the first day of September 1784. Voted to build a Meeting House 60 feet in length 40 feet in breadth with 24 feet posts – that Simeon Peck, Lemuel Hough

and Hezekiah Waters to be a Meeting House Committee and that they prefix a particular spot for said House agreeable to above vote.

The spot pointed out above is on the hill where Henry Farnam now lives.

The first meeting-house was at this time only about ten years old. But the southwestern portion of the town had increased more rapidly in numbers and demanded a location nearer to them, opposed, of course, by those in others parts of the town.

Page 152, March 7, 1784, town officers were chosen, and Colonel Elisha Paine was elected as representative of the town at the General Assembly in June next.

Messrs. Major Griswold, Lieutenant Elisha Ticknor, Abiel Wills, Silas Waterman, Samuel Sprague and Rufus Baldwin, howards, or hog constables. This was the first recognition of this ancient and honorable institution in the town. It was also voted that the yards of the constables should be held as pounds.

Page 161, Chose Captain David Hough a Delegate to attend the Convention to be holden at Exeter respecting the Federal Constitution & Voted a Committee of nine men to give Instructions thereon, viz: Colonel Elisha Paine, Mr. Const Storrs, Aaron Hutchinson, Esq., Major John Griswold, Colonel Edmund Freeman, Lt. Elisha Ticknor, Major Nathaniel Wheatley, Captain David Hough and Deacon Theophilus Huntington. Subsequently Captain Hough declined the office of delegate and Colonel Elisha Payne was chosen.

The confederation of the colonies was a work of haste under exigencies, and during the Revolution its defects became manifest and embarrassing in the extreme. These defects were as follows: There was not coercive power in the Continental Congress. It had no power to punish individuals for any infraction of its land; it had no power to levy taxes or to collect revenue for the public service; they could apportion among the states the necessary sums, the states might raise them or not, according to their pleasure; it had no power to regulate either foreign or interstate commerce. Each state framed its own regulations of these important matters and they were often antagonistic. The want of uniform laws in these affairs left the Confederation at the mercy of foreign powers.

Besides these defects there were others of less serious nature, but which yet stood in the way of national prosperity.

In order therefore “to form a more perfect union, establish justice, insure domestic tranquility, promote the general welfare,” a convention of the states assembled in Philadelphia to fram a new constitution. After months of labor and discussion, the present constitution was finished and sent out to the states for their approval.

Page 313, Hog Reeves. At the annual meeting in 1878, the town voted for the last time for these “ancient and honorable officers.” An elaborate printed ticket was used containing the name of ten candidates, each having a title of amazing dignity and daring significance....

This office seems to have never been taken seriously in this town. The election of the candidates was always the signal for fun and frolic. Squeals and grunts of pigs and hogs were heard in every direction. The first election to this office was at the annual meeting, 1774, when Charles Hill, Huckin Storrs and Lt. John Griswold were chosen. At the annual meeting in 1775 Joseph Wood, James Jones, Samuel Bailey, Abel Wright and Charles Hill were chosen.

The office was not filled again till the annual meeting, 1788, the people having their minds occupied by the serious and absorbing affairs of the Revolution, when Lemuel Hough, Elisha Tilden, Elihu Hyde, Esquire, and Abel Wright were chosen hog reeves.

At the next annual meeting the following record was made: "Voted that swine shall not run at large from the 1st of May till the middle of October – voted that Major John Griswold, Captain David Hough, Captain Nathaniel Hall, Mr. Robert Colburn, Colonel Elisha (page 314) Payne, Aaron Hutchinson, Esquire, and Colonel Edmund Freeman be Hog Reeves for the year ensuing."

These were the most eminent citizens of the town; captains, majors, colonel, lawyers. David Hough was afterwards a member of Congress; John Griswold and Nathaniel Hall were officers in the Revolution; Aaron Hutchinson was the first lawyer in town; Colonel Elisha Payne was lieutenant governor and chief justice of Vermont, and one of the most prominent men of the day; Colonel Edmund Freeman, the famous "First Settler of Hanover," was an officer in the Revolution. Robert Colburn was the donor of the park which bears his name, as a location of the meeting-house.

In this fact the fun of the whole proceeding consisted, the contrast in the standing of the men and the office. Sometimes the people paid dearly for their fun, for occasionally a man took the office seriously, and according to his oath of office, proceeded "to faithfully and impartially discharge and perform his duties, to the best of his ability, agreeably to the rules and regulations of the constitution and laws of the state." Hogs and pigs were unaccountably missing, to be found later at the town pound, with fees to pay for their release; or perhaps they received notice to "ring" and "yoke" their swine, as the law required, with other charges to pay. All this was not as funny after all.

About the beginning of the present century this custom of choosing the eminent citizens to this office was abandoned, and newly married men became the favorites of the people, and so continued to be until the year 1874, when it was filled for the last time, as before narrated.

In early times there was much timber in town, of which articles useful and profitable might be manufactured, and among these were staves for barrels, tierces and hogsheads, and other casks. All these were required by law to be of certain dimensions and qualities before they could be put upon the market for domestic use or export. It was the duty of the duller to inspect these (page 315) staves, selecting the poor from the good and finally putting his official seal upon the bundles, receiving a prescribed fee. When the material of which staves could be made failed, the office became a nominal one; there was nothing for the officer to do....

Another officer well known, and not well loved, was the tything-man. The early laws concerning the observance of the Lord's day were very strict. Some of the provisions of the law of 1799 are the following: All labor except works of necessity and mercy, all games, play and recreation are forbidden; all travel on the Lord's day, between sun-rising

and sun-setting, unless from necessity or to attend public worship, visit the sick, or do some office of charity, is prohibited. If any person, on the Lord's day, within the walls of any house of public service or between the forenoon and afternoon services of said day, or any part thereof, did behave rudely or indecently he or she must pay a fine, not exceeding six dollars nor less than fifty cents.... It shall and may be lawful for any justice of the peace, on application, to grant a license for any person to travel, or do any secular business on that day, which shall appear to him to be a work of necessity or mercy.

Page 408, From 1762, when four men passed their first winter here, to 1772, when the town had a population of about 300 souls, there were many causes for thanksgiving. The town meeting was formed, an organized church was in working order, a settled pastor had come, a school house was built, and a house for public worship was erected, a deacon and officers chosen and the Lord's supper administered.

Page 409, A new meeting-house for the benefit of all in the town was erected on the common in 1792. The records, however, imply that in 1793 meetings were held in the old as well as in the new meeting-houses.

During Mr. Potter's ministry 372 names were inscribed upon the roll [of the church]. Out of this number twelve were ministers of the gospel, among whom were Rev. Samuel Wood, D.D., of Boscawen; Rev. Walter Harris, D.D., of Dunbarton; Rev. Benjamin Wood of Upton, Massachusetts; Rev. John Griswold, Rev. Experience Porter, Rev. Reuben Mason and Rev. Luther Wood....

Page 86, An ammunition list, date unknown: among which were Elias Lyman, one pound of powder; Oliver Griswold, four pounds of lead; Abel Lyman, one pound of powder; and Oliver Griswold, one pound of powder.

Page 90, In an account of the Expenses and losses sustained by the town of Lebanon, in the publick Defence since the contest with Great Britain:

In the year 1777, paid to nine men that joined Colonel Scilly's Regiment for three years service in the Continental Army, £24 each, silver.

July, 1777, Major Griswold's Express to Colonel Paine, 14s.

DOCUMENT 380 The following about Major John Griswold was taken from a sketch of Nathaniel Porter, by C.C. Benton in the *New Hampshire Weekly News*, for April 6, 1878; a paper published for a short time in Lebanon by the late William M. Kendall, Jr.

Elizabeth, only daughter of Lieutenant Porter, and born in Connecticut, came to Lebanon and married Major John Griswold, December 4, 1771. She was his second wife and was soon established mistress over the Griswold family of eight children. Their house was situated on the south side of the King's Highway, and in the same now owned and occupied by George W. Foster, and in 1932 owned and occupied by Hugh Townsend.

Major Griswold was born in Connecticut and came to Lebanon as early as 1766. He was one of the first settlers and a man of ability and great firmness. He was often prominent in town affairs and always did his duty as a public officer. They had six Porter children and the family all lived together until the old gentleman died in 1791. This part of the family removed to the State of New York and settled in or near Granby. A granddaughter of Elizabeth Porter Griswold was married and lived in that town when Nathaniel Porter, Jr. died.

John Hewett and Joseph remained in Lebanon, engaged in farming until 1812. The other sons and daughter found homes in different parts of the country.

Major Griswold was one of the prominent men of the town. There are over twenty references to him in the town history [most of which we copied above]. He was a member of the first school committee in 1768. He was one of the selectmen in 1775-1776, fence viewer and a member of the school committee. He was moderator of a meeting held March 19, 1771. He was a member of one of the committees to build the first meeting house. This body of men was a necessity of the times in which it originated. In the sudden breaking up of the royal authority before there was any organization to bind them together, and to be a channel for legitimate authority, this organization was devised. It seems to have had both legislative and executive powers. The committees of the towns were appointed annually and were clothed with ample powers. To secure uniformity in their action committees of neighboring towns consulted together and made rules for their government.

He was a member of the Committee of Safety in 1775 and 1777. The Committee of Safety having served its purpose during the Revolution and other disturbances, passed away. Probably no court ever administered more even-handed justice so far as its action pertained to this town, than did this committee.

At the session of the governor and council of Connecticut, July 2, 1776, Major Griswold and Captain Marsh, who were a committee for twelve towns in the Coos County, were present and urged the governmental council for power and stated their apprehensions of an attack from Canada. The governor and council allowed them to purchase powder and lead [as noted previously]....

Captain Joseph Griswold was the son of Major John Griswold and Elizabeth Porter. He was born August 2, 1776. He was of the Eleventh U.S. Regiment and was employed for a time in the recruiting service.

DOCUMENT 381 Early Days in East Lebanon. A series of articles on some of the early settlers of that area. Although they were prominent in the history of Lebanon, as noted above, none appears to be a relative, so I haven't included the articles as part of this collection. The reference is available for consultation, however.

DOCUMENT 382 Certificate of Graduation, The Primary Association of the Church of Jesus Christ of Latter-day Saints, of Genola Ward, Santaquin-Tintic Stake; hereby certifies that Lyman De Platt is a member of the Primary Association in good standing and having met the requirements for graduation, is recommended for further advancement in the Church, and is hereby awarded this certificate. Carl A. Patten, stake president, LeRay Draper, Bishop; Melba M. Nelson, stake primary president; Maureen Davis, ward primary president; Gladys York, primary teacher.

DOCUMENT 383 Statement of Work for the Perkins & Williams Family Organization by Lyman D. Platt. Worked charged at \$1.75/hour until August of 1970, after which charged at \$2.50/hour.

July, 1969: Bluff Ward Records (2.5 hours); Cedar City Ward Records (3.0); Monticello Ward Records (2.0); Card Catalog, SLC (1.0); Ben Perkins History (4.0); Perkins sheet correction, Nevada (3.0); Perkins research, SLC (2.5); Meetings with Karl Lyman (2.0); Letter to Jim McQueen (.5); Collection of Perkins data from Aunt Gladys (10.0). Total: 30.5 hours in July.

August, 1969: World Conference on Records (11.5); Sarah Willams History (5.5); TIB research on Perkins names (1.5); Williams research, SLC (3.0); Perkins research, SLC (4.0). Total: 25.5 hours in August.

November, 1969: Letters to Aunt Gladys (1.0); Perkins Collection data check (3.0); Research: November 22 (4.0); 23 (6.0); 25 (1.5); 26 (2.0); 27 (1.0); 28 (1.0); 29 (1.0); 30 (3.0). Total: 20.5 hours in November.

December, 1969: Research: December 9 (3.0).

Total for 1969: 79.5 hours @ \$1.75/hour = \$139.13.

Money received during 1969: July (\$100.00); August (\$50.00); November (\$56.00); December (\$50.00).

January, 1970: January 4, Letter (.5); January 19, TIB research (6.0); January 24, pedigree chart (3.0). Total 9.5 hours in January.

February, 1970: February 4, TIB letter (2.0).

April, 1970: April 14, Letter (1.0); April 18, Perkins research (5.0); April 28, Letter (.5). Total: 6.5 hours in April.

May, 1970: Research: May 1 (4.0); May 3 (3.0); May 5 (2.0); May 12 (1.0); May 20 (5.0). Total: 15 hours in May.

June, 1970: Research: June 2 (3.0); June 4 (1.0); June 5 (3.0); June 8 (3.0); June 9, compilation, typing (4.5); June 10, research (3.5); Compilation: June 11 (5.0); June 12 (1.0); June 13 (4.5); June 15 (1.5); June 17, research (1.0). Total: 31 hours for June.

July, 1970: July 10, letter (.5); July 13, research (1.0). Total: 1.5 hours for July.

August, 1970: Research: August 17 (1.5); 18 (1.0); 19 (1.0); 20 (1.0); 21 (3.0); 22 (2.0); 23 (1.5); 24 (3.5); 25 (2.0); 26 (2.5); 31 (5.0). Total: 24.0 hours for August.

September, 1970: Research: September 1 (2.0); 2 (2.0); 3 (2.0); 5 (1.5); 8 (1.5); 9 (1.5); 15 (1.0); 16 (1.5). Total: 13.0 hours for September.

October, 1970: October 1, work on material (1.0); October 6, research (.5); October 13, compilation (1.0). Total: 2.5 hours for October.

November, 1970: Compilation: November 7 (1.5); 18 (3.0); Indexing: November 19 (1.0); 20 (.5); 23 (1.0). Total: 7.0 hours for November.

December, 1970: Research: November 2 (1.0); 3 (1.0); 4 (7.5); 5 (1.0); 15 (1.0); December 24, compilation (.5); December 26, research, 2.0). Total: 14.0 hours for December.

Total for 1970: 126.0 hours @ 69.5 x \$1.75 and 56.5 @ \$2.50 = \$262.88.

Money received during 1970: January (\$50.00); April (\$185.00).

January, 1971: January 20, letter & material (1.0)

April, 1971: April 21, history of Benjamin Perkins (1.5); April 24, history of Sarah Williams. Total: 3.5 hours for April.

June, 1971: June 15, histories (4.0).

July, 1971: histories: July 2 (4.0); 5 (9.0); 6 (4.0); 7 (3.0); 8 (3.0); 9 (3.0); 12 (1.5); 13 (3.0); 14 (3.0); 15 (1.0); 16 (5.0); 17 (3.0); 23 (2.0); 24 (1.0). Total: 45.5 hours for July.

August, 1971: histories: August 6 (2.0); 9 (1.0); 13 (4.0); 14 (7.5); 18 (1.0); 19 (1.0); August 21, history of Lell (2.0); 24, history of Lell (.5). Total: 19.5 hours for August.

September, 1971: September 6, history of Beatrice Ann Perkins (1.0); September 28, letter (.5). Total: 1.5 hours for September.

November, 1971: November 16, history of Mary Jane Perkins (1.5).

December, 1971: December 9, history of Mary Jane Perkins (2.5); 10, history of William E. Perkins (.5); history of Kate Perkins Ryan (1.5); December 11, history of Martha Naomi Perkins Bronson (1.5); December 16, letters to Kansas and Blanding (1.5); December 21, finished Naomi, started Dan (1.0); December 27, finished Dan, started John (1.5); December 28, finished John, started Ruth (2.5); December 29, finished Ruth, started Cordela (2.0); December 30, finished Cordelia, started Mary Ellen; research on Thomas Davies family (4.0). Total: 18.5 hours for December.

Total for 1971: 95.0 hours @ \$2.50/hour = \$237.50.

Money received during 1971: \$100.00.

Total Income received for three years: \$591.00.

Total income earned 1969-1971: \$639.51.

January 8, 1972, finished Mary Ellen and Beatrice; started Sarah Elizabeth (1.5); finished Sarah Elizabeth, Richard, Gladys and Ione (1.1); January 22, Jo Edwards, sent sheets and letter.

February 28, 1972, compilation of notes; started Irene (2.5); March 16, Irene (.5); March 17, finished Irene, began Alberta (1.0); March 18, finished Alberta, began Minerva (5.0); March 23, history of William Perkins (7.5); March 25, History of Thomas Perkins (4.0); March 28, meeting to coordinate Williams histories (2.5); March 29, Edmund Williams and Jane Morgan histories (3.0); March 30, continued (1.5)

April 6, 1972, Davis history (2.0).

May 1, 1972, Davis history (1.0); May 2, finished Davis history (1.5); May 3, Mathews history (.7); May 4, research 1841-1851 censuses of Wales (5.0); May 6, Williams history (3.0); May 9, Williams, Davis histories (2.0); May 10, Williams history (1.0); May 12, research on Bridgend (1.0); May 13, research on Llangyfelach (2.5); May 15, Davis, Morgan histories (1.7); May 16, research on Llangan, Llandyfodwg, Llangyfelach, and Swansea 1841 census (4.1); May 20, finished rough draft of ancestral histories (2.5); May 23, documenting data (1.5); May 24, documenting data (1.45); May 30, documenting data (1.5).

June 2, 1972, finished 2nd draft of William Perkins history (5.0); June 3, finished 2nd draft of histories #2 and #3 (1.5); June 12, finished 2nd draft of history #11 (1.5); June 14, research in 1841, 1851, 1861 censuses of Wales (5.0); June 17, arrangement of new material (2.0).

July 3, 1972, arrangement of new material (2.5); July 6, finished typing 2nd drafts of William and Thomas Perkins histories (4.0); July 7, typing of Thomas Mathews history (1.0); July 10, compiling history of Thomas Perkins and Mary Anthony David (1.5).

October 10, 1972, William Perkins history (1.5); October 23, phone call to Oane Balfour; compilation of Part 4 of book (4.0); October 25, research in 1861 census of Wales (4.0); October 30, compilation of Part 1 of book (6.0)

November 1, 1972, final draft of Thomas Pergrin and Ann Mathews histories (4.0); November 2, typing (1.5); November 23, final draft of Evan Williams & Mary Davies histories (9.0); November 25, continued (5.0).

December 26, 1972, final draft of Thomas Mathews and Mary Davis histories (1.5); December 27, 1972, final draft of Edmund Williams and Sarah Morgan (9.5); December 28, final draft of Thomas Davies and his wives (5.5); December 29, typing (4.5).

January 2, 1973, typing and revising (3.5); 3 same (2.5); 4 same (3.0); 5 same (1.0); 8 same (4.0); January 20, telephone to Oane Balfour.

February 28, 1973, obtaining pictures; typing of information received from Oane (3.0).

DOCUMENT 384 Jacqueline Duncan Paige Miller, daughter of Barbara Minerva Perkins Duncan Row and Gordon Glen Duncan; written by her mother.

Born March 12, 1928, St. Marks Hospital, Salt Lake City, Utah; attended elementary school in Salt Lake City. Moved back to California with her mother and sister Patricia Ann; graduated from John Marshall High School, Los Angeles, California.

Since I was alone with my girls I found it impossible for them to go on with their schooling. Her first job was as a private secretary. She also worked as a model; also as a dance instructor. She was married at the age of eighteen to Michael Paige and had two children: Gregory and Stacey. Her hobbies are bowling, knitting and animals. She has always loved animals and as a child was never allowed to have them as we always lived in an apartment (no pets). So she is now catching up for all the years she was deprived of them and their companionship. She now has four prize Dalmatians and two cats. She was divorced from Michael Paige in 1969 and is now married to David Miller and lives in Thousand Oaks, California. She has her children with her. She is more like her mother than either one of the other girls. I miss all of the girls so much since moving to Utah. My phone bill looks like the national debt but regardless of the distance we always talk to each other at least once a week.

DOCUMENT 385 Patricia Ann Duncan Groom, daughter of Barbara Minerva Perkins Duncan Rowe and Gordon Glen Duncan; written by her mother.

Patricia was born January 18, 1930 in Long Beach, California. We moved back to Salt Lake City when she was three years old; so much of her childhood was spent in Salt Lake. She attended elementary school there. We moved back to California in 1942. She graduated from John Marshall High School in Los Angeles. She loved drama and was always in all the school plays; also sang with the school band. She married Harry Eugene

Groom and had six wonderful boys; five of them living at home (1972). Steve the first born lives in Provo and has a small business there. He went to South America on a mission, but because of poor health had to come home.

Patricia has been a wonderful mother to her boys, who are all very active in church, scouting and sports of all kinds; she has dozens of trophies won by all the boys in sports; and she has many of her own won from bowling. Two of her boys were chosen to go to Hawaii to play football; two of them are now playing on the senior and junior varsity teams.

Patricia and her husband were dance instructors in their ward in California. She has taught Sunday School; Primary; worked in the Relief Society, and PTA. She lives a very busy life getting all the boys to their different activities, but loves every minute of it and wouldn't miss any of their games for the world. They moved from California to Provo for one year, but didn't like it so moved back to California in 1972 and the whole family seems to be thrilled to be back. She has always been a very dear daughter, very loyal to her family, and especially considerate and kind to her parents. They live at 3490 Michael Drive, Newbury Park, California 91320.

DOCUMENT 386 A résumé of research on the Perkins and Williams families from 1945 to 1950.

Correspondence on February 23, 1945:

1. Williams people still living in Cwmbach, Aberdare, Glamorgan, Wales.

Correspondence on March 2, 1945:

1. TIB card exists for Evan Williams.
2. TIB card exists for Edmund Williams, husband of Mary Edmunds, born about 1768 at Glamorgan; died about 1840; his son born at St. Brides Minor, Glamorgan.
3. TIB cards for Sarah Morgan and Evan Morgan were not found for lack of data.
4. Thomas Davis' work was done and his death date was given as August 1, 1865 instead of September 1, 1865 as you gave it. Which is correct?
5. A search was made in the Library for any parish registers of Llantwit, St. Bride's Minor, Aberdare and Merthyr Tydfil, all being in Glamorganshire, Wales, but there are any in the Library in 1945.
6. TIB for Sarah William married to Benjamin Perkins, October 28, 1881.
7. Birth date of Edmund Williams, 1791 or 1798 at Glamorgan.

Correspondence on March 17, 1949, from Henry E. Christiansen

1. Suggested areas of search on the Williams, Morgan and Davis lines:
 - a. legal copies of death records of Edmund Williams who died in 1866; his wife Sarah who died in 1846 and also of Thomas Davis and his wife.
 - b. 1841 and 1851 censuses of Wales.

Correspondence, December 1, 1949

1. Evan Williams lived at #6 Rose Road, Cwmbach, Aberdare, Glamorgan, Wales.

Correspondence, January 6, 1950

1. Temple records of St. George.
2. Mrs. Sarah William, died about March 2, 1846, age about 46 years; wife of Edmond Williams. The place of her death is unknown but the family resided variously in St. Brides, Glamorgan; Llantwit, Glamorgan; and Merthyr Tydfil, Glamorgan.
3. Marriage of Evan Williams, son of Edmond Williams and Mary Davis, the daughter of Thomas Davis or David. They were said to be married April, 1848 in Glamorganshire.
4. Mrs. Mary Williams, wife or widow of Edmond Williams, died about 1838-1840. Her place of death is unknown, but she lived in the locality of St. Bride's Minor, Glamorgan. Her age at death would be over 67 years.
5. Thomas Davis or Davies or David, died about September 1, 1865 in South Wales. He lived in the Aberdare area. His wife was named Gwenni (Gwenllian). He was about 67 at death.

Correspondence, January 17, 1950

1. St. George temple records searched and all information corrected as therein contained.

Correspondence, March 17, 1950

1. Church Historian's Office: family sailed on the ship *Nevada* from Liverpool, May 25, 1878: Evan Williams age 51; Mary Williams age 51; their children: Edman 21; Sarah 15; Catherine 11; Richard 9; Jean 8; Evan 6; Gwilim 4; Heber Thomas 16. The family must have had ample means for the record states that they paid £106-6-3 in fares, which was equivalent in those days to approximately \$520.00.
2. Progress report #2.
3. Thomas Davies, gatekeeper and shoemaker, died September 1, 1865 at Gadleys Road, Aberdare, age 65 years. However, the place of his death may not be his usual residence [he died in a railroad accident].

Correspondence, July 10, 1950

1. Indexes of births, registered in England and Wales for 1840-1844 inclusive were checked for Catherine Davies or Davis at Aberdare in 1842 – no result.
2. Index searched for marriage of Richard Davies or Davis at possibly Merthyr Tydfil 1846-1850 inclusive – no result.
3. Index searched for death of Edmond or Edmund William(s) at possibly Bridgend from July 1, 1837 – 1845 inclusive – no result.

DOCUMENT 387 Various references to the Smith Family.

Preston Nibley, *Stalwarts of Mormonism* (Salt Lake City: Deseret Book, Co., 1954). Samuel Harrison Smith, born March 13, 1808, Tunbridge, Vermont; baptized May 25, 1829; Elder June 9, 1830; High Priest June 3, 1831; married Mary Bailey in 1834; Mary Bailey Smith died January 25, 1841 at Plymouth, Illinois; Samuel died July 30, 1844 in Nauvoo.

Wives of Joseph Smith: Probably no one will ever know exactly how many women Joseph Smith married. Brigham Young said quite frankly to William Hepworth Dixon in 1866: "I myself sealed dozens of women to Joseph." In January, 1846, thirty-six women were sealed to the Prophet "for eternity," in the Nauvoo Temple. In later years in Utah, scores of women were sealed to the Prophet.

Reference to the following information has not been retained.

"The marriage of my eldest sister ... to the Prophet was before my return to Nauvoo, and it being tacitly admitted, I asked no questions."

Page 446, #11, Mrs. Durfee. Sarah Pratt told W. Wyl in 1885 the following story: "There was an old woman Durfee. She knew a good deal about the Prophet's amorous adventures and, to keep her quiet, he admitted her to the secret blessings of celestial bliss. I don't think that she was ever sealed to him, although it may have been the case after Joseph's death, when the temple was finished."

#12, Sally Ann Fuller Gatty, wife of Samuel Gatty, born October 24, 1815, Saratoga, New York; date of her marriage to Samuel Gatty is not known, but the Nauvoo Temple Record states that on January 29, 1846 she was sealed to Joseph Smith, Jr. "for eternity," and to Gatty "for time."

#13, Mrs. A. S. married to Joseph Smith by Brigham Young.

#14, Miss B.

#15, Eliza Roxey Snow, born January 21, 1804, daughter of Oliver Snow, joined the Church in 1835; married Joseph Smith June 29, 1842 (*Biographical and Family Record of Lorenzo Snow*, page 68). They were married by Brigham Young. After Joseph's death, Eliza in 1846 was sealed to Brigham Young in the Nauvoo Temple; she died December 5, 1887 in Salt Lake City and is buried in the Young Cemetery on the hill just east of Eagle Gate.

Page 448, #16, Sarah Ann Whitney, later the wife of Heber C. Kimball, daughter of Newel K. Whitney, born March 22, 1825, married Joseph Smith at the age of seventeen – in 1846; sealed "for eternity," then to Heber C. Kimball "for time."

Page 449, #17, Sarah M. Kinsley Cleveland, wife of John Cleveland. Nauvoo Temple Record states that Sarah M. Kinsley was sealed to Joseph Smith “for eternity,” and to John Cleveland “for time,” in January, 1846.

Page 450, #18, Elvira A. Cowles, later the wife of Jonathan H. Holmes (married Holmes December 1, 1842), Joseph Smith performing the marriage. [*The Wasp*, December 10, 1842] Hers seems to be the only case where the Prophet married a woman “for time and eternity,” and then relinquished her “for time” to another man. Elvira, daughter of Austin Cowles, was born in Massachusetts, November 23, 1813. Holmes apparently knew of her relationship with Joseph Smith and willingly stood as proxy in January, 1846 (Nauvoo Temple Record).

#19, Martha McBride, later the wife of Heber C. Kimball, born Chester, New York, March 17, 1805. She swore she was married to Joseph Smith in the summer of 1842 [*Blood Atonement and the Origin of Plural Marriage*, page 72, by Joseph F. Smith; also Orson F. Whitney, *Life of Heber C. Kimball*, page 432]. The Nauvoo Temple Record states that in January, 1846, she was married to Joseph Smith “for eternity,” and to Heber C. Kimball “for time.” She bore Kimball (and therefore Joseph Smith), no children.

Pages 450-451, #20, Ruth D. Vose Sayers, wife of Edward Sayers; daughter of Mark Sayers and Sally, was born on February 26, 1808 in Boston. Andrew Jensen listed her as a wife of Joseph Smith but stated erroneously that she was married to Sayers “after the death of the Prophet.” According to genealogical records in Salt Lake City, she married Edward Sayers in St. Louis on January 23, 1841. When Joseph Smith went into hiding on August 10, 1842, he lived for several weeks at the home of Edward Sayers outside of Nauvoo, and it seems probable that he married Mrs. Sayers at that time. She died August 18, 1884 in Salt Lake City.

Page 451, #21, Desdemona Wadsworth Fullmer, later the wife of Ezra T. Benson; daughter of Peter Fullmer and Susanna; born in Pennsylvania on October 6, 1809. She was married to Joseph Smith some time during 1842, when thirty-three years old. She was known as a “quiet, unassuming, faithful woman.” William Clayton, secretary to Joseph Smith on February 16, 1874, swore to an affidavit asserting that in February, 1843, Joseph “gave me to understand that Eliza R. Snow, Louisa Beman, Desdemona W. Fullmer and others wree his lawful wives in the sight of heaven.” Desdemona was officially sealed to the Prophet in the Nauvoo Temple in January, 1846. In the same ceremony she married Ezra T. Benson “for time.” She went to Utah in 1848 and died in Salt Lake City on February 9, 1886.

#22, Emily Dow Partridge, later wife of Brigham Young. See next entry.

#23 Eliza M. Partridge, later the wife of Amasa Mason Lyman. Emily and Eliza Partridge, daughters of the prosperous Mormon bishop Edward Partridge, lived in the home of Joseph Smith in Nauvoo after their father’s death. In 1843, when they were married to the Prophet, Emily was 19 and Eliza 23, the former having been born on

February 28, 1824 and the latter on April 20, 1820 in Painesville, Ohio. Emily wrote the story of their marriage in 1887: "... the Prophet Joseph and his wife Emma offered us a home in their family, and they treated us with great kindness. We had been there about a year when the principle of plural marriage was made known to us, and I was married to Joseph Smith on the 4th of March, 1843, Elder Heber C. Kimball performing the ceremony. My sister Eliza was also married to Joseph a few days later. This was done without the knowledge of Emma Smith. Two months afterwards she consented to give her husband two wives, provided he would give her the privilege of choosing them. She accordingly chose my sister Eliza and myself, and to save family trouble Brother Joseph thought it best to have another ceremony performed. Accordingly, on the 11th of May 1843, we were sealed to Joseph Smith a second time, in Emma's presence, she giving her free and full consent thereto. From that very hour, however, Emma was our bitter enemy. We remained in the family several months after this, but things went from bad to worse until we were obliged to leave the house and find another home. Emma desired us to leave the city, but after considering the matter over, we decided to remain with our friends." [From *Historical Record*, Volume VI, page 240.] In January, 1846, in the Nauvoo Temple the sisters were sealed to Joseph Smith for eternity and to Young and Lyman for time. Joseph's journal entry for May 11, 1843 says: "Thursday, 11 – at six a.m. baptized Louisa Beeman, Sarah Alley & others..."

Page 453, #24, Almera Woodward Johnson, later the wife of Reuben Barton. Few of Joseph's wives have had the fact of their marriage so thoroughly documented as Almera Johnson.

"On a certain occasion in the spring of the year 1843 (April) ... I went ... to Nauvoo ... at which time I was sealed to the Prophet Joseph Smith.... After this time I lived with the Prophet as his wife and he visited me at the home of my brother Benjamin F. at Macedonia." Almera moved to Utah in 1861 and died at age 84. See her obituary, *Deseret News*, March 26, 1896.

#25, Lucy Walker, later wife of Heber C. Kimball. None of Joseph's wives described her courtship with such ingenuous detail as Lucy Walker. She was born in Peacham, Caledonia, Vermont on April 30, 1826, daughter of John and Lydia Holmes Walker. After the death of her mother she came in January, 1842, to live at the Prophet's home.... "The first day of May, 1843, I consented to become the Prophet's wife, and was sealed to him for time and all eternity at his own house by Elder William Clayton, at 10:00 a.m." She was sealed again to Joseph Smith in January of 1846 in the Nauvoo Temple, having previously married Heber C. Kimball in 1845.

Page 456, #26, Helen Mar Kimball, later the wife of Horace K. Whitney; was born on August 22, 1828 at Mendon, New York. Her father, Heber C. Kimball gave her to Joseph Smith for a wife when she was fifteen. William Clayton sowe in 1874 that Joseph took Helen Kimball for a wife in the spring of 1843 [*Historical Record*, Volume VI, page 225].

When she married Heber C. Kimball in the Nauvoo Temple in February, 1846, she allowed herself to be sealed to Joseph Smith for eternity.

Page 457, #27, Maria Lawrence, later wife of Brigham Young; daughter of Edward Lawrence, born in Canada, December 18, 1823; married in the spring of 1843 to Joseph Smith. Maria was sealed in the Nauvoo Temple in January, 1846 to Almon W. Babbitt for time. In the same month, however, she married Brigham Young for time also. She died in Nauvoo.

#28, Sarah Lawrence, later wife of Heber C. Kimball; daughter of Edward Lawrence, born in Canada, May 13, 1826; married in the spring of 1843 to Joseph Smith. Sarah married in January, 1846 in the Nauvoo Temple to Joseph Smith for eternity and to Heber C. Kimball for time; she divorced Heber C. Kimball in Salt Lake City, June 18, 1851; married again and went to California.

Page 458, #29, Flora Ann Woodworth, daughter of Lucan Woodworth, architect of the Nauvoo House, was born November 17, 1826 in New York State. According to William Clayton, Joseph's secretary, she was married to the Prophet in the spring of 1843 [*Historical Record*, Volume VI, page 225]. She was then seventeen. Joseph once referred to her in his journal: "May 18, 1844, prayed for Elder Woodworths daughter who was sick." Andrew Jenson stated that "after the death of the Prophet she married again, but this union proved unhappy. She died in the wilderness on the journey west at the time of the Exodus from Nauvoo [*Historical Record*, Volume 8, page 1009].

#30, Rhoda Richards, later wife of Brigham Young; eldest daughter of William Richards, born August 8, 1784. "In my young day," she wrote, "I buried my first and only love and true to that affianced, I have passed companionless through life; but I am sure of having my proper place and standing in the resurrection, having been sealed to the Prophet Joseph Smith according to the celestial law, by his own request, under the inspiration of divine revelation [*The Women of Mormondom*, pages 421-422]. She also signed an affidavit affirming that she was married to Joseph in Nauvoo by her brother Willard Richards on June 12, 1843. She was then 59. In the Nauvoo Temple in January, 1846, she was sealed to Joseph Smith for eternity and to Brigham Young for time. She lived to be 95.

Page 459, #31, Hannah Ells, daughter of Thomas and Hannah Ells, was born in Newcastle, Northumberland, England on March 4, 1813. According to Andrew Jenson, she was a lady of culture and refinement, somewhat tall in stature. Hannah died in Nauvoo in 1844.

#32, Melissa Lott, later the wife of Ira Jones Willis, daughter of Cornelius P. Lott, foreman of Joseph's farm, was born January 9, 1824 and was nineteen when she was married to the Prophet. Joseph's son wrote that she was "a tall, fine-looking woman that had a dark complexion, dark hair and eyes – a good singer, quite celebrated in a local way. Melissa swore in an affidavit that she was married to Joseph Smith September 20,

1843 by Hyrum Smith in the presence of her parents. She married Mr. Willis in 1849. Melissa never referred to the fact that in February, 1846, when she was officially sealed to Joseph Smith “for eternity,” in the Nauvoo Temple, that she was also sealed to John M. Bernhisel “for time.”

Page 460, #33, Fanny Young Murray, wife of Roswell Murray, sister of Brigham Young, was born November 8, 1787. She married Robert Carr in 1803. After he died she married Roswell Murray in 1832. She was married to Joseph Smith, according to Andrew Jenson, on November 2, 1843. Fanny died June 11, 1859.

Page 461, #34, Olive Grey Frost, later wife of Brigham Young, daughter of Aaron Frost and Susan Grey, born in Maine, July 24, 1816, missionary to England with her sister and brother-in-law, Parley P. Pratt between 1840 and April 12, 1843. Although happy and genial in disposition she suffered from ill health and died in Nauvoo on October 6, 1845. Mrs. Marry Ettie V. Smith stated that when the dead bodies of Joseph and Hyrum Smith arrived in Nauvoo from Carthage, “Olive Frost went entirely mad [*Fifteen Years Among the Mormons*, page 36].

#35, Mary Ann Frost, wife of Parley P. Pratt. The Nauvoo Temple Record states that in February, 1846, Mary Ann Frost was sealed to Joseph Smith “for eternity,” her husband Parley P. Pratt standing as proxy. This is the only reference I have found linking Mrs. Pratt to the Prophet. Mary Ann Frost was born January 11, 1809 at Groton, Vermont and was married to Parley P. Pratt, May 9, 1837. She was in England with Parley from the fall of 1840 to April, 1843.

Page 462, #37, Mrs. Edward Blossom (no go).

Page 462, #38, Elizabeth Davis, later the wife of Cornelius P. Lott, born March 11, 1791 in Suffolk, England. According to the Nauvoo Temple Record she was married to Joseph Smith for eternity and to Cornelius P. Lott for time in January, 1846.

Page 463, #39, Mary Hustin, later the wife of Heber C. Kimball, born September 11, 1818 in Jackson, Ohio. According to the Nauvoo Temple Record she was married to Joseph Smith for eternity and to Heber C. Kimball for time.

#40, Vienna Jacques, born near Boston in 1788; came to Kirtland in 1833. According to the genealogical archives in Salt Lake City, Vienna was sealed to Joseph Smith but the date of the ceremony is not given. Descendants of her neighbors in Salt Lake City, however, hold that the marriage took place while the Prophet was yet alive. Miss Jacques apparently never married anyone else and live to be over 90 years of age.

#41, Cordelia Calista Morley, later wife of Frederick W. Cox, daughter of Isaac Morley and Hannah, was born November 28, 1823 in Kirtland. According to the Nauvoo Temple Record in January, 1846 she was married to Joseph Smith for eternity and to Frederick W. Cox for time. She was Cox’s second wife and bore him seven children.

42, Sarah Scott, later wife of Heber C. Kimball, according to Orson F. Whitney [*Life of Heber C. Kimball*, page 430).

#43, Sylvia Sessions, later wife of Heber C. Kimball, daughter of David Sessions and Patty, born July 31, 1818. Andrew Jenson listed Sylvia as one of the Prophet's wives; sealed to Joseph Smith for eternity and Heber C. Kimball for time in January, 1846 according to the Nauvoo Temple Record; died April 13, 1882 in Bountiful, Utah. Sylvia apparently at one time was married to Windsor P. Lyon, but I have been unable to find the death of the man. [He was alive in Nauvoo, and very active in city affairs; a friend of the Prophet, although not a member.]

Page 464, #44, Nancy Maria Smith, wife of the Prophet and later of Heber C. Kimball, according to Orson F. Whitney, *op. cit.*

#45, Jane Tibbets, born August 27, 1804 at Gorham, Maine; according to the Nauvoo Temple Record on January 17, 1846, she was sealed to Joseph Smith for eternity and to E. Luddington for time.

#46, Phebe Watroud, later wife of Lucien Woodworth, born October 1, 1805 in Sharron, New York. According to the Nauvoo Temple Record, on January 19, 1846, she was sealed to Joseph Smith for eternity and to Lucian Woodworth for time.

Page 465, #47, Nancy Mariah Winchester, later wife of Heber C. Kimball; according to the genealogical records at the Library in Salt Lake City, she was born August 10, 1828 in Erie County, New York, daughter of Stephen Winchester and Nancy Case. But Andrew Jenson, in listing her among the Prophet's wives, states that her father was Benjamin Winchester. Nauvoo Temple Record shows her sealed to the Prophet in January 1846 for eternity and to Heber C. Kimball for time.

#48, Sophia Woodman, later wife of Gad Yale, born August 25, 1795, Sanburn, New Hampshire. According to the Nauvoo Temple Record she was sealed January 27, 1846 to Joseph Smith for eternity and to Gad Yale for time.

DOCUMENT 388 Scouting certificates of Lyman D. Platt

1. Lyman De Platt, Unit 356, is hereby certified as a Life Scout, June, 1961, Utah National Parks Council, Floyd Loveridge, Scout Executive.
2. Associate Advisor Lyman De Platt, Post 356, Springdale, Utah, is hereby certified as an Eagle Scout by the National Council, July 27, 1962, #591.
3. This is to Certify that Lyman D. Platt is registered with the Boy Scouts of America, Boy Scout Troop No. 497, Whittier, California to the last day of November, 1961.
4. This is to Certify that Lyman De Platt is registered with the Boy Scouts of America, Boy Scout Troop No. 356, Springdale, Utah to the last day of February, 1962, Fred Brueck, Scout Master.

5. Boy Scouts of America: Lyman De Platt has duly qualified and is registered with the Boy Scouts of America as an Associate Advisor, Post 356, Springdale, Utah to the last day of February, 1963.
6. Lyman De Platt, Unit 623, has met the requirements for the merit badge in First Aid, January, 1957, Utah National Parks Council, Floyd Loveridge, Scout Executive.
7. Same as #6 in Cooking, April, 1958.
8. Lyman De Platt, Unit 356, in Public Health, January, 1962
9. Same as #8, Firemanship, January, 1962.
10. Same as #8, Citizenship in the Nation, January, 1962.
11. Same as #8 in Gardening, July, 1962.
12. Same as #8 in Camping, July, 1962.
13. Same as #8 in Public Speaking-Nature, July, 1962.

DOCUMENTS 389 Ministerial certificates of Lyman De Platt in English and Spanish; honorable release from the Andes Mission.

1. Church of Jesus Christ of Latter-day Saints, No. 22693, This certifies that the bearer, Elder Lyman De Platt, who is in full faith and fellowship with the Church ... is a duly ordained minister of the Gospel, and as such has authority to preach the principles of the Gospel and to administer the ordinances thereof. We invite all people to give heed to his message. David O. McKay, Henry D. Moyle, Hugh B. Brown, The First Presidency, August 22, 1862, Salt Lake City, Utah; countersigned by Missionary: Lyman De Platt.
2. Iglesia de Jesucristo de los Santos de los Ultimos Días, Misión Andina; consta que el portador Lyman De Platt Lyman quien goza de plena fe y communion con la Iglesia de Jesucristo de los Santos de los Ultimos Días, ha sido debidamente llamado y apartado como misionero con la autoridad para predicar el Evangelio y ministrar en el interés de dicha Iglesia. Lo invita a toda persona de prestar oído a su mensaje. Sterling Nicolaysen, President de la Misión; Lyman De Platt (firma del misionero); 31 de agosto de 1962.
3. Church of Jesus Christ of Latter-Day Saints, Andes Mission, Lyman De Platt; this certifies that you are honorably released from your appointment as a missionary in this Mission. No greater service can be rendered than to labor faithfully for the salvation of the souls of men. The gratitude of those who have been the beneficiaries of your voluntary, generous labors will ever be a source of satisfaction and inspiration to you. May the joy that comes from the conscientious performance of the duties of this high calling ever abide with you and inspire you with a constant devotion to the Gospel of Jesus Christ. February 25, 1965, Sterling Nicolaysen, Mission President.

DOCUMENT 390 Associate Advisor Lyman De Platt, Post 356, Springdale, Utah, having satisfactorily completed the requirements is hereby certified as an Eagle Scout by the National Council of the Boy Scouts of America, Dated July 27, 1962.

DOCUMENT 391 School certificates; graduations from junior high and high school for Lyman De Platt.

1. Alpine District School: This Certifies That Lyman Platt has been advanced from the fourth grade to the fifth grade. Given at Lehi School this 29th day of May, 1953. Thomas C. Larsen, Teacher; D. R. Mitchell, Superintendent.
2. Alpine District School: This Certifies That Lyman D. Platt has been advanced from the fifth grade to the sixth grade. Given at Lehi Elementary School this 28th day of May, 1954. Vernon K. Nielsen, Teacher; D. R. Mitchell, Superintendent.
3. Nebo School District, Pupil Placement Card: Platt, Lyman is hereby recommended for placement in the 7th grade for the year 1955 – 1956. Goshen School, V.C. Nielsen, Principal; Glen R. Milner, Teacher.
4. Nebo School District, Pupil Placement Card: Lyman Platt is hereby recommended for placement in the 8th grade for the year 1956-1957. Goshen Junior High School; Vernon C. Nielsen, Principle; Mr. Johnson, Teacher.
5. Junior High School Certificate of Completion, Sevier School District; this is to certify that Lyman D. Platt has completed the course of study prescribed for Junior High School in Sevier School District, and is entitled to this certificate of completion from Monroe Junior High School. Given this 23rd day of May, 1958, at Monroe, Utah; Neal V. Jones, Principal.
6. Whittier High School, Whittier, California: This Diploma Certifies that Lyman De Platt has satisfactorily completed the course of study prescribed by the State Board of Education and the Board of Trustees of the Whittier Union High School District. Granted and Signed this nineteenth day of June, in the year of our Lord one thousand nine hundred and sixty-one. Malcolm R. W. Williamson, President, Board of Trustees; Heber H. Holloway, Superintendent; Seabron Nolin, Principal.

DOCUMENT 392 Baptismal/Confirmation Certificate; Certificates of Advancement in the Aaronic and Melchizedek Priesthood to the office of Elder for Lyman De Platt.

1. Wymount Ward, East Provo Stake: Certificate of Baptism and Confirmation; June 24, 1951, This Certifies that Lyman De Platt, son of Gordon L. Platt and Allie Lyman, born June 10, 1943 at Moab, Grand, Utah, was baptized June 24, 1951, by Gordon Leavitt Platt, an Elder, and confirmed a member of the Church of Jesus Christ of Latter-day Saints, June 24, 1951, by Elder Gordon Leavitt Platt. Signed: A. R. Heath, Clerk; Arthur R. Morin, Bishop.
2. Certificate of Ordination in the Aaronic Priesthood: This Certifies that Lyman De Platt of the Genola Ward in the Santaquin-Tintic Stake, was ordained a Deacon in the Church of Jesus Christ of Latter-day Saints, June 19, 1955, by Gordon L. Platt, an Elder in said Church. G. LuRay Draper, Bishop; Attest: Glade B. Draper, Ward Clerk.
3. Certificate of Ordination in the Aaronic Priesthood: This Certifies that Lyman De Platt of the Annabella Ward in the South Sevier Stake, was ordained a Teacher in the Church of Jesus Christ of Latter-day Saints, June 30, 1957, by Gordon L.

Platt, an Elder in said Church. Paul M. Daniels, Bishop; Attest: Don C. Wilson, Ward Clerk.

4. Certificate of Ordination in the Aaronic Priesthood: This Certifies that Lyman D. Platt, of the Whittier First Ward in the Whittier Stake, was ordained a Priest in the Church of Jesus Christ of Latter-day Saints, June 14, 1959, by Gordon L. Platt, an Elder in said Church. John N. Stephens, Bishop; Attest: Ray L. Reid, Ward Clerk.
5. Certificate of Ordination in the Melchizedek Priesthood. This Certifies that Lyman De Platt of the Springdale Ward, in the Zion Park Stake, was ordained an Elder in the Church of Jesus Christ of Latter-day Saints, July 1, 1962, by Gordon Platt, an High Priest in said Church. Howard Ruesch, Bishop; Attest: William R. Ruesch, Ward Clerk.

DOCUMENT 393 Individual Aaronic Priesthood Awards for Lyman De Platt, 1956-1961.

1. Lyman Platt, a Deacon in The Church of Jesus Christ of Latter-day Saints having completed the following minimum requirements is presented this Testimonial of Achievement. [Special Stamp: 100% Sacrament & Priesthood Meetings]. Paul M. Daniels, Stanford Fillmore, Neil D. Anderson, Annabella Ward Bishopric, South Sevier Stake, 1956.
2. Same for 1957. as a Teacher.
3. Same for 1958; signed John N. Stephens, Clarence B. Simmons, and Marion G. Peterson, Whittier 1st Ward Bishopric, East Los Angeles Stake.
4. Same for 1959 as a Priest; signed Clarence B. Simmons, Gordon L. Platt, and Glen L. Campbell, Whittier 1st Ward Bishopric, Whittier Stake, 1959.
5. Same for 1960, except the seal is 90% to 100% [I missed one Sunday on purpose to break the 100% streak so that it was a burden.] Same signatures.
6. Lyman Platt, a Priest, Testimonial of Achievement, 75% minimal attendance and other priesthood assignments. W.W. Sorensen, Lewis M. Rawlinson, and Harold R. Laycock, Park Ward Bishopric, Utah Stake, 1961.

DOCUMENT 394 Whittier Union High School District, 1959 Merit in Mathematics. This document hereby certifies that Lyman D. Platt has demonstrated proficiency in the field of mathematics as the result of his excellent performance in the competition with California, El Rancho, Santa Fe, Sierra, and Whittier High School students in the Fourth Annual Industry-Sponsored Mathematics Contest held on April 16. Certified: Heber H. Holloway, Superintendent; Contest Committee Members: P. L. Galliher, General Telephone Co., C. H. Braithwaite, Productol Company, and Karl H. Sterner, American Potash & Chemical Corp.

DOCUMENT 395 “Duty to God” Award: know all men by these presents, Lyman De Platt, who is a Priest in good standing and an Explorer in The Church of Jesus Christ of Latter-day Saints, is hereby awarded the “Duty to God” Award having faithfully and efficiently done his “Duty to God” in the Church by his attendance at quorum meetings, filling priesthood assignments, attending sacrament meetings, observing the Word of

Wisdom, paying tithing, giving service to the Church, Sunday School participation and Y.M.M.I.A. membership and activity. Whittier 1st Ward, Whittier Stake, Explorer Post 623; Clarence B. Simmons Bish, Joseph A. Wirthlin, Presiding Bishop; Joseph T. Bentley, General Superintendent, YMMIA; and George R. Hill, General Superintendent Deseret Sunday School Union. June 15, 1961.

DOCUMENT 396 Church of Jesus Christ of Latter-day Saints, Seminaries, Certificate of Graduation (The Glory of God is Intelligence), The Church Board of Education Certifies that Lyman De Platt, having completed the course of study prescribed for the Seminaries of the Church is awarded this testimonial of honorable graduation; issued this 2nd day of June, 1961, John Collings, Chairman, Board of Education; Lyman C. Berrett, Seminary Principal; David O. McKay, President, Church Board of Education; Ernest L. Wilkinson, Administrator.

DOCUMENT 397 Brigham Young University, Stake Scholarship, presented to Lyman De Platt, in recognition of outstanding qualities which conform to the highest ideals of scholarship, character and service in the Church of Jesus Christ of Latter-day Saints and in encouragement of the continued development of those qualities at the Church University, this certificate will be honored by Brigham Young University as full payment for tuition and fees for one semester. Whittier Stake, 15265 East Santa Fe Street, Whittier, California; John Collings, Stake President; 14517 E. Broadway, Whittier, California.

DOCUMENT 398 MIA Speech Participation. This is to Certify that Lyman Platt of the Spanish-American Branch, Utah Stake, has participated in MIA Speech for the year 1969, rated as Superior. Your participation in speech classifies you as a winner, and demonstrates your desire to develop leadership, gives evidence of increasing self-confidence, skill of expression, and growth of mind and spirit. Speech is the Tool of Leadership. L. Kent Martineau, Ward YMMIA Superintendent; Liliana Sillito, Ward YWMIA President; Sylvia R. Townsend, Ward Speech Director.

DOCUMENT 399 Southern California L.D.S. Seminary Graduates Day, Southern Division, May 6, 1961. [Picture of the Los Angeles Temple, and a banner with "Chairman" on it; as I was the chairman for the graduation. Lyman De Platt]

DOCUMENT 400 Two lines of authority; one as a Seventy; one for my first marriage. Lyman De Platt

1. Bruce Red McConkie was set apart as a member of the First Council of Seventy, October 10, 1946 [?] by George Albert Smith; Bruce Redd McConkie was ordained a High Priest June 11, 1961, by Henry D. Moyle. Henry D. Moyle was ordained an Apostle April 10, 1947 by George Albert Smith. George Albert Smith was ordained an Apostle October 8, 1903 by Joseph F. Smith. Joseph F. Smith was ordained an Apostle July 1, 1866 by Brigham Young. Brigham Young was ordained an Apostle February 14, 1835, under the hands of the Three Witnesses,

Oliver Cowdery, David Whitmer and Martin Harris. The Three Witnesses were called by revelation to choose the Twelve Apostles and on February 14, 1835 were “blessed by the laying on of the hands of the Presidency,” Joseph Smith, Jr., Sidney Rigdon and Frederick G. Williams, to ordain the Twelve. (*History of the Church*, Vol. 2, page 187-188). Joseph Smith, Jr., and Oliver Cowdery received the Melchizedek Priesthood in 1829 under the hands of Peter, James and John. Peter, James and John were ordained Apostles by the Lord Jesus Christ (John 15:16).

2. Fauntleroy Hunsaker, a sealer at the Salt Lake Temple sealed Bertha Paula Vega to Lyman De Platt, on September 30, 1965. He was ordained by John Wells, ordained by Richard W. Young, ordained by Francis M. Lyman, ordained by Brigham Young... [see above for continuation].

DOCUMENT 401 History of the LDS Church in Quebec and Ontario, by Clark T. Leavitt.

The history of the Church of Jesus Christ of Latter-day Saints in Canada began in 1832, shortly after the organization of the Church. Early missionaries into Canada included Phineas Young, Parley P. Pratt, Brigham Young and the Prophet Joseph Smith, all of whom found early success in establishing branches of the Church, specifically in Upper Canada, now Ontario. Among those converts were noble men and women whose descendants have since become familiar to all in Church leadership – the Fieldings, Youngs, Taylors (including President John Taylor), and others.

The Canadian Mission was organized in 1832 and disorganized in 1852. From the *Journal History of the Church* for March 23, 1833, we find the following, dated Sunday, October 10, 1836.

Elder Hazen Aldrich, one of the first missionaries to labor in Quebec (then Lower Canada) had left Kirtland, Ohio on a mission to the East in the spring of 1836 and who (after laboring a short time in St. Lawrence County, New York continued his missionary labors in Canada) wrote as follows:

“From Underhill, Chittenden County, Vermont, I went into the province of Lower Canada (now Quebec), and took me up a circuit in the towns of Stanstead, Stanstead County; Hatley and Compton in Compton County; and Bamston (Barnston), where I spent most of my time for three months. School houses were opened in almost every district and I improved the time as the Lord gave me strength. I baptized eleven persons [among them our first Leavitt relatives] and many were searching the scriptures to see if the things preached were so (true). I left them in the care of Elder Winslow Farr, to carry on the work, for I believe that it has just begun. I am now bending my course west. The Saints are very anxious that I should tarry with them a little.”

Elder Aldrich was probably accompanied by Elder Horace Cowan into Quebec. Even though the Church continued to grow, the work was confined almost exclusively to the

England population. Many of these would leave and “gather with the Saints” in Ohio, Missouri, and then to the West.

DOCUMENT 402 Personal Health Record of Gordon Leavitt Platt, son of Joseph Platt and Clarissa Josephine Leavitt, born July 24, 1920, Hamblin, Washington, Utah; married to Allie Lyman; diseases: polio and pneumonia; brown hair, blue eyes, medium complexion; all teeth removed November, 1963; false teeth as of March 1, 1964.

DOCUMENT 403 Personal Health Record of Allie Lyman, daughter of Edward Partridge Lyman and Irene Perkins, born October 7, 1922, Salt Lake City, Utah; married to Gordon Leavitt Platt; diseases: red measles; chicken pox; operations: appendectomy; tonsillectomy; black hair, brown eyes, dark complexion.

DOCUMENT 404 Personal Health Record of Lyman De Platt, son of the above, born June 10, 1943, Moab, Grand, Utah, Grand County Hospital; blood type: A Positive; hair black, eyes brown, complexion dark; got glasses in 1960; operation on left foot; severed some muscles in left foot when I was six; illnesses: chicken pox (1945), tonsillectomy (1947), polio (1951); immunizations: diphtheria (3 shots), April, 1947; typhoid (3 shots), February, 1950; smallpox (shot worked), February 1950; February, 1956; typhoid boosters (March, 1951; February 23, 1956; March, 1957); Tetanus (1st, February 9, 1956; 2nd March 8, 1956); typhoid (3 shots), March 1955. Weight and Height: birth: 6 pounds 10 ounces, 19½ inches; July 8, 1943: 8 lbs. 2 oz., 20¾ inches; January 6, 1944: 17 lbs., 12 oz., 27¼ inches; February 7, 1944, 18 lbs., 7 oz., 27½ inches; March 2, 1944: 18 lbs., 27½ inches; 21 months: 26 lbs., 32 inches; 3 years: 32 lbs.; 4½ years: 41 lbs., 4 oz., 43 inches.

DOCUMENT 405 Personal Health Record of Joseph Lyman Platt, son of Gordon Leavitt Platt and Allie Lyman, born January 10, 1847, Moab, Grand, Utah, Grand County Hospital; hair black, eyes brown, complexion medium; got glasses March 15, 1965; diseases: chicken pox (July, 1951); German measles (June, 1953); operations: removal of a cyst formed from tooth laying crossways, March 26, 1965; accidents: broke clavical bone in a car wreck; broke his arm on his Honda motorcycle. Immunizations: deptussis (3 shots: July 10, 1947; August 13, 1947; September 10, 1947); smallpox (worked: September 10, 1947; February 3, 1956; March, 1960; typhoid (3 shots: February 23, 1956; March, 1955; March 1957; booster also); polio: December 30, 1955; January 27, 1956; November 10, 1956; D.T.: February 9, 1956; March 8, 1956; D.T. booster: November 1958. Height and Weight: birth: 6 lbs. 13 oz; 20 inches; February 13, 1947: 8 lbs. 15 oz., 21½ inches; March 11, 1947: 10 lbs. 9 oz., 22 inches; April 9, 1947: 12 lbs. 15 oz., 23½ inches; May 15, 1947: 13 lbs. 8½ inches; July 10, 1947: 14 lbs. 7 oz., 26½ inches; August 13, 1947: 16 lbs. 13 oz., 26 inches; October 10, 1947: 17 lbs. 13 oz., 27 inches; November 9, 1947: 18 lbs. 4 oz., 27¼ inches; February 19, 1948: 21 lbs. 2 oz., 29 inches; 3 years: 30 lbs. 4 oz., 36½ inches.

DOCUMENT 406 Personal Health Record of Edward Lyman Platt, son of Gordon Leavitt Platt and Allie Lyman, born December 10, 1948, Payson, Utah, Utah; hair red,

eyes brown, complexion light; got glasses March 15, 1965; allergies to tape, watermelon, hay, etc.; operations: tonsillectomy; other serious reasons for consulting a doctor: staphylococcus one in Idaho for a week in the hospital; once in Provo – had to stay in bed for three days; diseases: chicken pox (July, 1951); light case of German measles (August, 1951); German measles (June, 1953); pneumonia; immunizations: D.P.T.: November 9, 1949; January 27, 1950; March 1, 1950; D.P.T. boosters: March, 1955; November, 1958; April 20, 1960; typhoid: series of three: March, 1955; polio: December 30, 1955; January 27, 1956; November 10, 1956; typhoid boosters: February 23, 1956; March, 1957; smallpox: March 1, 1950; February 9, 1956 (worked); February 19, 1960 (worked); Weight and Height: November 9, 1949: 20 lbs. 9½ oz., 29¾ inches; January 27, 1950: 22 lbs. 11 oz., 30½ inches; April 20, 1950: 29 lbs. 4 oz., 35½ inches.

DOCUMENT 407 Personal Health Record of Gene Lyman Platt, son of Gordon Leavitt Platt and Allie Lyman, born May 5, 1950, Provo, Utah, Utah, Utah Valley Hospital; hair black, eyes brown, complexion dark; fell 30 feet out of a tree at Genola, Utah, age 5; slight chest deformation; contact with barbed wire – chest scars, age 6; diseases: chicken pox (July, 1951); German measles (August, 1951); red measles (June, 1953); pneumonia twice; immunizations: small pox: January 31, 1951; February 9, 1956 (worked); February 19, 1960 (worked); D.P.T.: December 6, 1950; January 3, 1951; January 31, 1951; D.P.T. boosters: August 29, 1955; November 1958; February, 1961; typhoid booster: March, 1957; polio: December 14, 1955; January 13, 1956; November 10, 1956; Weight and Height: June 16, 1950: 9 lbs. 12 ½ ounces; August 10, 1950: 13 lbs. 12 ounces; November 20, 1950: 18 lbs. 2 oz.; April 20, 1951: 21 lbs. 14 oz., 29½ inches.

DOCUMENT 408 Personal Health Record of Roberta Platt, daughter of Gordon Leavitt Platt and Allie Lyman, born June 26, 1952, Provo, Utah, Utah, Utah Valley Hospital; hair red, eyes brown, complexion light; diseases: three day measles (April, 1953); red measles (June 1953); chicken pox (January 10, 1957); immunization: Smallpox: March 6, 1953; booster: February 19, 1960; D.P.T.: January 3, 1953; February 6, 1953; March 6, 1953; D.P.T. boosters: August 29, 1955; November 1958; February, 1961; polio: December 14, 1955; January 13, 1956; October 13, 1956; typhoid: March 12, 1958; March 26, 1958; April 3, 1958; Weight and Height: Birth: 6 lbs. 1 oz., 19 inches; August 7, 1952: 10 lbs. 7½ ounces; January 3, 1953: 17 lbs. 8 oz., 23 3/8 inches.

DOCUMENT 409 Personal Health record of McKay Lyman Platt, son of Gordon Leavitt Platt and Allie Lyman, born January 15, 1955, Payson, Utah, Utah; hair red, eyes brown, complexion light; accidents: broke left wrist; immunizations: whooping cough: September and October, 1955; D.P.T.: December 14, 1955; January 13, 1956; March 8, 1956; D.P.T. boosters: August 29, 1955; February 15, 1961; smallpox: March 8, 1956; polio: December 14, 1955; January 13, 1956; November 10, 1956; Weight and Height: Birth: 7 lbs., 21 inches; March, 1955: 11 lbs.

DOCUMENT 410 Personal Health record of Gordon Lyman Platt, son of Gordon Leavitt Platt and Allie Lyman, born December 31, 1960, Whittier, Los Angeles,

California, Murphey Hospital; hair brown, eyes brown, complexion medium; no other information recorded.

DOCUMENT 411 Personal Health record of Irene Platt, daughter of Gordon Leavitt Platt and Allie Lyman; no other information recorded.

DOCUMENT 412

1. Warranty Deed, Joseph Platt and Clarissa Platt, his wife of Washington County, State of Utah, hereby convey and warrant to Thomas W. Forsyth, of Iron County, State of Utah, for the sum of one dollar and other valuable considerations the following described tract of land in Washington County, State of Utah: the northeast quarter of Section 26 in Township 37 South of Range 16 West of Salt Lake Base and Meridian, Utah; also SW¹/₄NE¹/₄SW¹/₄; the E¹/₂NE¹/₄SW¹/₄; NW¹/₄SE¹/₄; SW¹/₄SW¹/₄NE¹/₄ SE¹/₄; N¹/₂SW¹/₄SE¹/₄; SE¹/₄SW¹/₄SE¹/₄; N¹/₂SE¹/₄SE¹/₄; N¹/₂SE¹/₄SE¹/₄SE¹/₄; SW¹/₄SE¹/₄SE¹/₄ SE¹/₄; SW¹/₄SE¹/₄ SE¹/₄; all in the said Township; also SE¹/₄SW¹/₄; SW¹/₄SW¹/₄SE¹/₄ of said Section 26; also NE¹/₄NW¹/₄; NW¹/₄NW¹/₄NE¹/₄; S¹/₂NW¹/₄NE¹/₄; NE¹/₄SW¹/₄; NW¹/₄SE¹/₄ NE¹/₄; S¹/₂SE¹/₄ NE¹/₄ all in said Section 35 of said Township. Witness the hands of said grantors this 24th of May, 1927, (signed) Joseph Platt; Clarissa Platt.

2. Salt Lake City 036549 (4-1003). The United States of America, to all to whom these presents shall come, Greeting: Whereas, a Certificate of the Register of the Land Office at Salt Lake City, Utah, has been deposited in the General Land Office, whereby it appears that, pursuant to the Act of Congress of May 20, 1862, "To Secure Homestead to Actual Settlers on the Public Domain," and the acts supplemental thereto, the claim of Joseph Platt has been established and duly consummated to law, for the southwest quarter of the northeast quarter of the southwest quarter; the east half of the northeast quarter of the southwest quarter of the southwest quarter of the northeast quarter of the southeast quarter; the north half of the southwest quarter of the southeast quarter; the north half of the southeast quarter of the southeast quarter of the southeast quarter; the southwest quarter of the southeast quarter of the southeast quarter of the southeast quarter and the southwest quarter of the southeast quarter of the southeast quarter of Section twenty-six and the west half of the west half of the northeast quarter of the northeast quarter and the northeast quarter of the northwest quarter of the northeast quarter of Section thirty-five of Township thirty-seven south of Range sixteen west of the Salt Lake Meridian, Utah, containing one hundred sixty acres, according to the Official Plat of the Survey of the said Land, on file in the General Land Office.... In testimony wherof, I, Calvin Coolidge, President of the United States of America, have caused these letters to be made Patent, and the seal of the General Land Office to be hereunto affixed. Given under my hand, at the City of Washington, the Sixth day of January in the year of our Lord one thousand nine hundred and twenty-eight and of the Independence of the United States the one hundred and fifty-second. By the President: (signed) Calvin Coolidge; by Helen V. McLeod, Assistant; M. P. LeRoy, Recorder of the General Land Office; recorded: patent number 1010419.

3. Salt Lake City 09094 4-1003). The United States of America, to all to whom these presents shall come, Greeting: Whereas, a Certificate of the Register of the Land Office at Salt Lake City, Utah, has been deposited in the General Land Office, whereby it appears that, pursuant to the Act of Congress of May 20, 1862, "To Secure Homestead to Actual Settlers on the Public Domain," and the acts supplemental thereto, the claim of George Platt has been established and duly consummated to law, for the southeast quarter of the southwest quarter and the southwest quarter of the southwest quarter of the southeast quarter of Section twenty-six and the northeast quarter of the northwest quarter; the south half of the northwest quarter of the northeast quarter; the northeast quarter of the southwest quarter of the northeast quarter; the northwest quarter of the southeast quarter of the northeast quarter and the south half of the southeast quarter of the northeast quarter of Section thirty-five in Township thirty-seven south of Range sixteen west of the Salt Lake Meridian, Utah, containing one hundred sixty acres... In testimony whereof, I, Woodrow Wilson, President of the United States of America, have caused these letters to be made Patent, and the seal of the General Land Office to be hereunto affixed. Given under my hand, in the District of Columbia, the twenty-seventh day of November in the year of our Lord one thousand nine hundred and eighteen and of the Independence of the United States the one hundred and forty-three. By the President: (signed) Woodrow Wilson, by M. P. LeRoy, Secretary; L.D.C. Lamar, Recorder of the General Land Office; recorded: patent number 654788, Enterprise, Utah.

DOCUMENT 413 Lyman Missionaries

1. William R. Hurst, Central States Mission, from February 10, 1930 to October 1, 1932, called by Heber J. Grant, presided over by Samuel O. Bennion; 2nd San Juan Stake from 1937 to 1939, called by J. B. Harris, presided over by Guy Hurst; mission secretary in both missions.
2. Winston B. Hurst, Canadian Mission, from March 1967 to March 1969; called by David O. McKay, presided over by Lamont F. Toronto and C. Leland Davey.
3. Michael Terry Hurst, Northern States Mission, from November 12, 1962 to December 14, 1964; called by David O. McKay, presided over by Richard W. Maycock and Edward A. Nadle.
4. Auntie, here is an incomplete list of missions. You flatter me when you call me a good record keeper. I'm not that good. But I will try to complete this and send it to you. **Marvin Bishop**, Jan. 16, 1928 to Dec. 24, 1930, Spanish American Mission; stake mission, Salt Lake Stake, 1931-1934; **Jay Bishop**, stake mission, Wells Stake (1950-1953), Wells Stake (partial mission) 1956-1957; Scottsdale Stake, April 1956 – January 1957; New Jersey Stake, March 1957 – June 1969 (1½ years of this was as counselor to the president); East German Mission, November 1953 – June 1956. **Duane Bishop**, East German Mission (this was changed to the North German Mission while Duane was there), June 1955 – January 1958. **Lynn Bishop**, stake mission, Wells Stake – I'll get date; British Mission, August 1958 – September 1960. His mission was divided while he was there; then in the North British; Wells Stake, about July 1956 to about July 1958. **Bruce Bishop**, February 1960 – March 1962,

Northern States Mission; **Steven Bishop**, November 1962, June 1965, West German Mission; **Gary Bishop**, December 1964 – March 1967, Brazil South Mission; **Randy Bishop**, New Zealand, February 7, 1970. **Ray Jones**, Norway, July 4, 1953 – December 4, 1956. **Evan Bybee**, Chile, October 8, 1965 to January 1968. **Sondra Evans Bishop**, East Central States Mission, January 1955 – August 1958. **Janice Elaine Greenburg Bishop**, New England Mission, June 1966 – December 1967. Both Jay and Lynn were on stake missions when they were just Priests. Jay is on a stake mission now in New Jersey. Well my dear ones I'm sleepy – yours is the first of a long list of letters. I do love you both and appreciate all you do. Randy bought his luggage today and the clerk gave him a \$5.00 tie as a gift. Love to you both, Ky [Klar Lyman Bishop, daughter of Albert R. Lyman and Mary Ellen Perkins]. Orem: We are in Orem waiting to go to Church with Tamra and Evan. We are mourning with the rest of the Church our own dear prophet's going. At the service at the Pen this morning a non-Mormon paid tribute to him. Bruce is highly thought of out there. From all I can find out he is an excellent teacher. Auntie, someone asked me for this information and I can't remember who anyway if it was you here it is. **Marvin J. Bishop**, born December 2, 1906, Bingham, Utah; baptized July 31, 1915 by Frank W. Asper at the Tabernacle in Salt Lake City; endowed January 3, 1928, Salt Lake Temple; **Klar Lyman Bishop**, baptized June 5, 1920, Blanding; endowed March 16, 1931, Salt Lake Temple. **G. Evan Bybee's** mission call to Chile: October 1965 to January 1968. I am still trying to get stake mission dates from Jay. Love again to two dear ones, Ky.

5. Wilbur Lyman Ranney, March 27 [29], 1937 to November 22 [6], 1939, Spanish American Mission: New Mexico, Texas, Arizona, California. Called by Heber J. Grand, presided over by Orland C. Williams; 2nd mission: Mt. Graham Stake, July 1941 to March 1942. "I had the humbling experience of trying to learn to speak Spanish.
6. Karl R. Lyman, April 17, 1931 to November 15, 1933, Northern States Mission.
7. Clayson W. Lyman, stake mission, San Juan Stake, January, 1956 to August 1956.
8. Clayson W. Lyman, April 1956 to March 1959, Spanish American Mission.
9. Karl R. Lyman, October 1, 1960 to August 22, 1963, Florida Mission.
10. Edith K. Lyman, October 1, 1960 to August 22, 1963, Florida Mission.
11. Chad Lyman, September 12, 1966 to December 12, 1968, Brazil South Mission.
12. From Grant Lyman Reeve: All spelling errors are courtesy of the typewriter and are not mine. I just got through reading *Indians and Outlaws* again the other day. That is a fabulous book. I often think of the drastica and most marvelous self discipline you have developed. Fremont, California, March 12, 1970. Dear Uncle Albert and Aunt Gladys. Lola Dawn usually does all the writing in our family; mainly because she gets it done and done very well. But I told her that I would try to do this one. I've taken two or three short courses in correct procedure for writing the family group sheet. But that was at least ten years ago. So if this one does not meet the correct procedures test then just thing "well he did his best."

Now before I forget here is the mission information from the Mary Lyman Reeve family. **Mary Lyman**, two years, Northwest, 1912-1914; stake mission 1950-1952; **Emma Reeve**, 18 months, Southwest, 1938-1940; **Reed L. Reeve**, 30 months, Holland, 1950-1952; **Francis M. Reeve**, 30 months, Korea, 1965-1967; **David A. Reeve**, two years, Canada, 1967-1969. Now the Mary Lyman mission may be only eighteen months. This happens just a little beyond my remembrance. The rest is accurate. Now I've already been inaccurate. **Ronald Reeve**, two years, Northern States, 1967-1969. Ronald is Platte's son. Platte is in the bishopric in one of the Los Angeles Wards. Our main concern these days seems to be transportation, education and church, not necessarily in that sequence. We find that at nights four cars are parked in front for a few hours at least. The cars aren't things of beauty but they are depended upon for seminary, college, work, temple assignments, and misc. church meetings. Three of the four are over fifteen years old and act at least that old. Each day we wonder which will demand a little personal attention. I'm not a mechanic but somehow I manage to bind the wounds and get them on the road most of the time. Francis, our oldest who is getting married next week, also graduates from college just two days prior to the marriage. He has not found a job yet and is somewhat concerned. But he has several prospects in his major field, Electrical Engineering. David, our next, who just returned from Canada, is trying his adjustment by continuing his college. We hope he will graduate in 1972. They are both fine boys. They both love the church and have firm testimonies. Carol our oldest girl is attending her first year in college with a scholarship at the BYU. She is leader of the choir in her ward and loves the BYU, the Church, a missionary now in Chile, and just plain life. She is ambitious, industrious and a lovely girl. Rosanne our next in age is graduating from high school this spring. She has been number one scholastically in her junior and senior high school to date. She has not found her college yet. We're hopin for at least one scholarship for her either here in California or at least the BYU. Mary, the youngest, is very lively and challenging. Mary and Myre never cease telling us about the lovely visit they had with you about a year ago. I spend two days a week as a temple worker and Lola Dawn does a great deal of substituting along with her regular church jobs of teaching Relief Society and director of the choir. May the Lord bless you both, Grant.

13. March 3, 1970, Dear Aunt Gladys and Uncle Albert, I am very much ashamed of myself for not answering your letter before. I came just at the time that we found out that Paul was going to have to have both of his feet and one leg operated on this summer and Donold was called up to go into the service which we felt very bad about because he is a hemophiliac. But as it turned out they wouldn't take him because he has a bad knee. Glen doesn't seem to get over the accident he had last summer. He doesn't feel very good. The rest of us are fine and in good health. I hope that you and Uncle Albert are well. I don't have much time to write now. But I wanted to get this information to you. **Lyman Ranney Holyoak**, October 23, 1964 to October 4, 1966, Northern California Mission; **Lynn Arthur Holyoak**, December 6, 1965 to November 28, 1967, Northern Indian Mission; **Donold Wilbur Holyoak**, September 4, 1966 to August 9, 1969, Texas Mission;

- Joseph K. Holyoak**, August 9, 1969, full time Alaskan-Canadian Mission. I hope that this is all you wanted and that it is what you wanted. Love, Helen.
14. February 2, 1970, Dear Auntie and Daddy: you asked for a record of any missionary work done by our family. Here it is: **Dale Atkin** left for the Samoan Mission April 19, 1966 and returned September 30, 1968. **Scott Atkin** left for the Eastern States Mission August 10, 1968 and is scheduled to return in August of 1970. **Floyd, Dale, Scott and I** left for a construction mission to the Samoan Islands January 1962 and were released November 24, 1962. **Floyd, Scott, Dale and I** left Samoa for New Zealand, reaching there December 2, 1963 and were released from that call (they were separate calls) February 3, 1964. None of us has ever been called to serve as local or stake missionaries. You asked also about the genealogy charts. I have some of them here, but they are quite heavy and I hesitate to send them in the mail, but am sort of hoping for a chance to send them with someone. There are fifteen of the Williams charts left, and nineteen of the Perkins, and I'll get them to you as soon as I have a good chance to send them with someone – or if that is too long, I'll mail them. Floyd's father's sister Hazel Lake (she married Ammon Lake, Bailey's brother) passed away on the 26th and Floyd and I drove to California for the funeral. We had planned to take Floyd's father and mother with us, but they were both miserable with colds, so we took his Uncle John (his dad's brother) and his wife Aunt Mina. We left here Thursday and came back Saturday, so it was a quick (and cold) trip, but we didn't get in any storm... Nelson McQueen and his wife Connie have spent the last couple of days in Cedar – not with us (they got a motel room), but they did eat all of their meals with us, and it was nice to meet her and to visit with them.... Nelson plans to return to Korea within the next day or two.... Edith and Bud spent Saturday night with us after spending a couple of days in the north taking care of business. Patti Lyman wrote today to see if she and two friends can spend this next week with us, and Cliff and Marilyn and the little kids are planning to be here the next week end, so it continues to be interesting, but pleasant. Floyd left this morning (2:10) for Salt Lake to spend the week getting acquainted with his new assignment with the Church Maintenance Department. I surely hope he is going to be happy with it. He will be gone much of the time, and I do not particularly relish the thought of being alone so much and of him traveling so much, but if he is happy doing that, I'll be happy too. Ellen Lyman Atkin.
 15. Grant Arthur Hurst, Samoan Mission, from June 14, 1969, called by David O. McKay.
 16. Edward Partridge Lyman and Irene Perkins Descendants: **Edward Partridge Lyman**, October 1909 to October 2, 1912, Northern States; 1952-1954 San Juan Stake (two years); 1958 - January 1, 1960, San Juan Stake (twenty-six months); **Irene Perkins**, 1952-1954; 1958-1960 (same as husband); **Kay Perkins Lyman**, 1942-1944 (two years), Northern California; San Juan County (stake) May 1964-May 1968 (forty-eight months); **Velma Hansen**, 1942-1944, Northern California (twenty-five months); San Juan County (stake) September 1965 to May 1968 (thirty-two months); **Charles Lyman**, 1966-1968, Eastern States Mission (twenty-four months).

17. **Clessa Palmer Lyman Black**, February 1961 to January 1963, San Juan Stake (twenty-four months); **Gordon Dee Lyman**, November 1960 to May 1963, Brazilian South Mission (thirty months); **Mark E. Lyman**, June 1964 to January 1966, German Central Mission (eighteen months); **Jed Ervin Lyman**, October 1968 to [still in field in 1970], Northern California; From Gordon D. Lyman P.O. Box 441, Blanding, Utah, 84511, February 2, 1970, To: Kirk Cook Lyman, Route 4, Box 222A, Blackfoot, Idaho, Dear Kirk, Aunt Gladys has asked me to collect information on the Edward Partridge Lyman branch of the Platte D. Lyman family regarding missionary time thru to the end of 1969. Would you help by filling out this form on you, your wife, and any of your brothers and sisters (or their spouses) who have served time in either full-time or stake mission. Use one line for each mission served. **Kirk C. Lyman**, October 1962 to October 1964, Great Lake Mission (twenty-four months); hope this finds you all well and in good spirits. We're having beautiful weather and hope the same for you. Tell everyone hello and give them our love, Kirk, Myrna, Lloyd and Paula. Same form to Rene Lyman Morin, Richmond, Utah, February 2, 1970. **Arthur Roy Morin**, 1946-1948, Northern States Mission (twenty-four months); stake mission in 1964, Provo Stake, seven months; **Rene Lyman Morin**, 1946-1948, Northern States Mission (twenty-one months); **Arthur Lyman Morin**, 1968-present, Swedish Mission; **Brad Lyman Morin**, 1969-present, New Zealand Mission. To: LaRee Nuffer Lyman, 719 Erma Avenue, Stockton, California, February 8, 1970. **Almon Perkins Lyman**, October 1939 – 1941, California (twenty-four months); **LaRee Nuffer Lyman**, May 1939 – December 1940, California (eighteen months); JoAnn's husband **Michael Shane**, August 1965 – 1967, Southern States (twenty-four months); Carolyn's husband **Christopher D. Mavy**, 1966-1968, Tongan Mission (thirty months). To: Allie Lyman Platt, 470 North, 300 East, Provo, Utah, February 8, 1970. **Lyman De Platt**, 1962-1964, Andes Mission (thirty months); **Joseph Lyman Platt**, 1966-1968, British South Mission (twenty-four months); **Edward Lyman Platt**, 1968-1970, Brazil South Mission (twenty-seven months); **Gene Lyman Platt**, 1969-1971, Thailand Mission (twenty-four months).

Missionary Services of Platte DeAlton Lyman and Adelia Robison's Descendants:

1. **De Lyman Bayles**, October 11, 1921 to March 31, 1924, California Mission; October 10, 1937 to June 22, 1941, San Juan Stake, he was mission president for the last two years; November 6, 1949 to November 6, 1951, Mesa Stake Mission; May 1953 to December 8, 1953, Mesa Stake Mission; **Elva W. Bayles** (wife), June 6, 1950 to October 10, 1952, Mesa Stake Mission; **Ernest Halliday** (adopted son), February 28, 1953 to March 4, 1955, Eastern States Mission; 1966 to 1968, South Mesa Stake Mission; **Jonathan W. Bayles**, January 11, 1968 to February 28, 1968, North British Mission.

DOCUMENT 414 Edward Partridge Family Association News Bulletin, August, 1955 #5. This edition of the Bulletin was mostly on Lydia Clisbee. On the first page is a nice likeness of her. Her history will appear in the PFRC 4 series on Family Histories. Lyman De Platt.

Chapters: another chapter in our Edward Partridge Family Association was organized in Blanding, San Juan County, Utah, on October 17, 1954, to be known as the San Juan Chapter. Albert Robison Lyman was sustained as Supervisor, with Gladys Perkins Lyman as Secretary and Ethel Lyman Thompson as Treasurer.

The Executive officers of the Association will greatly appreciate expressions from the members in Southern California on the organizing of a Chapter in that locality. Let's get the spirit of genealogy through the organizing of these chapters.

Interest Items: The following paragraphs are copied from a sketch sent in to our historian. The sketch is too long to be copied in its entirety, but this portion of it is very quaint: An Abstract of Caroline Ely Partridge's Home in Oak City, Utah.

A number of families had moved on the Oak Creek in 1868, with the intention of making permanent homes, so it was decided to get the land from the State Land Office for a Townsite, and for their farm lands.

William Walker went to Salt Lake City to the Land Office and filed on a quarter section, which was obtained for a very few dollars for the townsite. Instead of a square quarter section as was planned, the town property came in a quarter section four 40's long north and south. The lots were numbered and then were drawn, a lot to a family. If a man had two families or more, he drew a lot for each one. Each family was given thirty acres or shares of water and each grown single young man was given ten shares of water.

Bishop Platte DeAlton Lyman was president of the Irrigation Company when the plan and the distribution were made of the water. George Finlinson was the Secretary and treasurer.

The fields were drawn in the same manner as the city lots. After they had drawn their property, they had to go to Fillmore to the Probate Judge, which was Uncle [Francis] Marion Lyman at that time, and he gave the people their deeds for a fee of \$2.50 per lot.

Poem: When people's cars get old and worn, and then begin to toddle, they go somewhere and trade them in and get the latest model. Now I have very often thought that when my joints get achy and my hair is all turned gray and knees are rather shaky and when the onward march of time has left me rather feeble, how nice 'twould be to find a firm that deals in worn-out people. How nice 'twould be, when feet give out, or one has damaged livers; if one could go and get new parts just like they do in flivers. And when my form is bent with age and gets to looking shoddy, how nice 'twould be to trade it in and get a brand new body.

Your officers are desirous of extending our genealogy research into England and Scotland. In order to do this, more funds must be available for the special hiring of someone to do this work. We shall appreciate your whole-hearted support in the event that this project is undertaken. Annual dues are now payable, plus any donations.

We regret to report the death of Caroline (Carol) Young Croxall Cannon, granddaughter of Emily Dow Partridge Young, which occurred in February. Carol has been a staunch supporter of the Edward Partridge Family Association, having served as Secretary-Treasurer for twenty-five years. There were times during her tenure of office when she and the president were the only members present at the annual meetings, which were usually held at her home. She has given liberally of her personal means in order that there might be money with which to carry on our genealogical work. We wish to express our appreciation for so devoted an officer and member. Also we extend to her family the heart-felt sympathy of the Association.

We also regret to report a serious accident which nearly took the life of our kinsman, Mason Eldon Anderson, President of the Oak City Chapter of our Association, and his son Dean. On May 17th a train ran into their automobile in which they were riding. Both were badly hurt and the car was demolished. Eldon's injuries were more serious than those of his son. It will be several months before the doctors can tell to what extent Eldon's eyes have been affected, the damage caused, no doubt, by a brain hemorrhage. Eldon is a grandson of Caroline Ely Partridge Lyman. We extend to him and Dean our best wishes for a speedy recovery.

1954-1955 Officers of the Edward Partridge Family Association: 1) Don Carlos Young, President, Salt Lake City; 2) William Schaubel Partridge, 1st Vice President, Salt Lake City; 3) Earl Partridge Wixom, 2nd Vice President, Layton, Utah; Fern Kimball Thomas, Secretary-Treasurer-History, Salt Lake City; Lucretia Lyman Ranney, Genealogist.

DOCUMENT 415 Edward Partridge Family Association New Bulletin, August, 1953, No. 3. This edition is dedicated to Albert Robison Lyman. A likeness appears on page one followed by a three-page history, which will not be included here, as it appears elsewhere in this collection. Beginning after the history is a section Posterity of Albert Robison Lyman and Mary Ellen Perkins.

1. Casse Lyman and Byron Clifton Monson: A) Byron Albert Lyman Monson (deceased) and Helen Geneva Haslam: 1) Mark Justin Monson; 2) Kent D'on Monson; 3) Helayne Monson; B) Grant Broberg Monson (deceased); C) Amasa Lyman Monson (deceased); D) DeLell Lyman Monson and Keith X. Brown: 1) Vivien Dee Brown; 2) Stephen Parley Brown; 3) Dianne Brown; E) Thora Lyn Monson and Clarence Leon Reid: 1) Suzanne Reid; 2) Kathleen Reed; F) Caroline Monson; G) Davidene Monson; H) Michelle Monson; I) Cassie LaRae Monson; J) Lani Kay Monson.
2. Platte DeAlton Lyman III (deceased) and Edith Gee: A) Scott Thomas Lyman; B) Richard Gee Lyman; C) Allen Brent Lyman; D) James Stuart Lyman; E) Mark Ellwood Lyman (deceased).
3. Enone Lyman and Milton Saville Davis: A) Audrey Lyman Davis and Stanley Groen: 1) Sherrie Groen; B) Milton Lyman Davis; C) LuAnne Lyman Davis and Gerald P. Fitzen: 1) Baby (deceased); 2) Baby (deceased); D) Lell Lyman Davis; E) Kay Lyman Davis.

4. Mead Perkins Lyman (deceased).
5. Sara Lyman (deceased).
6. Klar Lyman and Marvin James Bishop: A) Jay Lyman Bishop; B) Duane Lyman Bishop; C) Marva Lyman Bishop; D) Lynn Lyman Bishop; E) Bruce Lyman Bishop; F) Steven Lyman Bishop; G) Gary Lyman Bishop; H) Patsy Lyman Bishop; I) Tamra Lyman Bishop; J) Randy Lyman Bishop.
7. Karl Robison Lyman and Edith Kraft: A) Clayson Welles Lyman; B) Joyce Lyman; C) Terry Kraft Lyman; D) Mark Kraft Lyman (deceased); E) Chad Kraft Lyman.
8. Mark Perkins Lyman (deceased and Ida Nebeker): A) Gayle Lyman; B) Marsha Lyman; C) Phyllis Lyman.
9. Dane Perkins Lyman (deceased).
10. Vint Perkins Lyman (deceased) and Emma Maxine Sharp: A) Sherree Lyman; B) Larry Sharp Lyman; C) Patti Lyman; D) Janean Lyman; E) Tauna Lyman; F) Robin Vint Lyman.
11. Ann Lyman and James Nelson McQueen: A) Jean Lyman McQueen; B) Nelson Lyman McQueen; C) Paula Lyman McQueen; D) Becky Lyman McQueen (deceased); E) Mark Lyman McQueen; F) Arden Lyman McQueen; G) James Lyman McQueen; H) Kerry Lyman McQueen.
12. Ellen Lyman and William Floyd Atkin: A) Curtis Lyman Atkin; B) Marilyn Atkin; C) Dale Lyman Atkin; D) Scott Lyman Atkin.
13. Edith Lyman and John Malan Powell: A) Dawn Lyman Powell; B) Jane Lyman Powell (deceased); C) Nedra Lyman Powell (deceased); D) David Lyman Powell; E) Bruce Lyman Powell; F) Mark Lyman Powell (deceased).
14. Alberta Lyman and Russell Cleaborne O'Brien: A) Michael Lyman O'Brien; B) Patricia O'Brien; C) Margaret O'Brien; D) George Lyman O'Brien; E) Barbara O'Brien.
15. Gwen Lyman and Don Ellis Smith: A) Donna Smith; B) Ruth Smith; C) Kim Lyman Smith.

Dues and Assessments....

Extracts: L.D.S. Women of the Past; Personal Impressions by Emmeline B. Wells, published in the *Women's Exponent*, Volume 37 (October 1908), No. 3.

In my mind's eye I have a vivid picture of two young women, whom I met at a friend's house, soon after my arrival in Nauvoo; and both of them (they were sisters) were particularly striking in appearance. They were modest in manner, yet dignified, tall and blooming with health. The impression they made was of vigor, strength of character, and reposefulness. They were spoken of as the Partridge girls, and their names Eliza and Emily, were linked together with a sort of tone that indicated the closest relationship.

Sister Eliza Maria Partridge Lyman was a woman of uncommon natural ability and spirituality; she had much force of character and great fortitude and powers of endurance, was able to cope with difficulties and to bear the burdens of others. The heroic type,

displaying in her life the attributes of her Puritanical ancestry largely developed. She was a tower of strength to look upon, and in her life displayed those virtues and characteristics that shine forth and illumine the humblest home, as well as adorn the palaces of the great and the noble of the earth.

Emily Dow Partridge Young – one could not help feeling when in the company of Sister Emily Young, that she was a woman in whom one could repose implicit confidence with entire safety. She was a very handsome woman, one who made a fine appearance even in homespun, both of make and material. Industry with her was a virtue, she was an early riser, and active in all household pursuits, possessing in a marked degree, the Yankee characteristic of thrift and economical withal making things go farther or last longer than many of her associates. In the days when everything was manufactured by hand in the home, she was equal to the situation, her carding, spinning, dyeing, and hand-sewing, plain or fancy stitching, knitting, darning, soap and candle making were all of the very best, never, or rarely ever a failure in any of the various departments of the work of the primitive home – like her illustrious sister she remembered the terrible scenes enacted in Missouri, and could relate them in private conversation in a most graphic style, but could never be induced to speak in public.

Since our last reunion, two of the then remaining four grandchildren of Bishop Edward Partridge and Lydia Clisbee have passed away: 1) Raymond Partridge, son of Edward Partridge, Jr. by Sarah Lucretia Clayton, died October 30, 1952 and was buried in Provo, Utah on November 4, 1952; 2) Mary Aloha Partridge Wixom, daughter of Edward Partridge, Jr. by Elizabeth Buxton, died May 28, 1953 and was buried in Logan, Utah on June 1, 1953. Our deepest sympathy goes out to the children and their families of these two fine people.

At the present time there are but two grandchildren of Bishop Edward Partridge alive: Clara Partridge Stevens of Salt Lake City and Frank Harvey Partridge of Fillmore, Utah.

1952-1953 Officers of the Edward Partridge Family Association: 1) Don Carlos Young, President, Salt Lake City; 2) Carlie Redd Shurtliff, 1st V.P., Salt Lake City; 3) Francis Shirley Nielson, 2nd V.P., Blanding, Utah; 4) Fern Kimball Thomas, Secretary-Treasurer-Historian; 5) Lucretia Lyman Ranney, Genealogist, Salt Lake City.

DOCUMENT 416 Explanation of the Lyman Coat of Arms by Virginia McBride. This explanation, and the accompanying colored coat of arms, are found in PFRC Book 34: Albert Robison Lyman, *Amasa Mason Lyman, Pioneer*, Volume 1, and may be consulted there.

DOCUMENT 417

1. Warranty Deed: Cloyd Anderton and Gertrude Anderton, husband and wife, grantors, of Richfield, County of Sevier, State of Utah, hereby convey and warrant to Joseph Platt of Richfield, Sevier County, Utah, grantee for the sum of

\$400.00 the following described tracts of land in Sevier County, State of Utah: Fractional Lot 3 in Bock 18, Farm Plat, Richfield City, area 3.52 acres, situated in Section 36, Township 23 South Range 3 West Salt Lake Meridian; also commencing 6.70 chains West of the Northeast corner of Lot 2 (NW¼ of NE¼) of Section 1, Township 24 South Range 3 West Salt Lake Meridian then South 1 degree 15' East 3.06 chains; thence North 88 degrees West 5.02 chains; thence North 1 degree 15' West 2.89 chains; thence East on Section line 5.02 chains to the place of beginning and containing 1.49 acres, in Lot 2, Section 1, Township 24 South Range 3 West Salt Lake Meridian total 1 area 5.01 acres. Witness the hands of said grantors this 1st day of April A.D. 1929. [signed] Cloyde Anderton and Gertrude Anderton; signed in the presence of O. R. Michelsen.

2. Warranty Deed, Joseph Platt, a married man, grantor, of Richfield, County of Sevier, of Utah, hereby conveys and warrants to Clarissa Platt, his wife, of Richfield, Sevier County, Utah, for the sum of \$1.00, the following described tract of land in Sevier County, State of Utah: Lot Two (2), Block Seven (7), Plat "G" Richfield Townsite Survey. Witness the hand of said grantor this 14th day of June, A.D. 1933. [signed] Joseph Platt; signed in the presence of Maria Platt and H.S. Christensen.
3. State of Utah, County of Sevier, On the 14th day of June, A.D. 1933, personally appeared before me Joseph Platt, a married man, the signer of the above instrument, who duly acknowledged to me that he executed the same. [signed] O.R. Michelsen, Notary Public, Richfield, Sevier Co., Utah. My Commission expires June 8th, 1935. [Warranty Deed No. 69580, recorded at the request of Mrs. Joseph Platt, June 29, A.D. 1933 at 20 minute past 4 o'clock P.M. in Book 50 of Deeds, pages 571-572, Dora B. Jensen, Recorder of Sevier County. \$.50.
4. Warranty Deed [in pencil: send to George Platt]. Clarissa Platt, also known as Clarissa Platt Chidester, a woman, of Richfield, Sevier Couty, Utah, Grantor, for and in consideration of the sum of Fifteen Hundred Dollars (\$1500.00) and other valuable considerations, hereby conveys and warrants to Roland Platt and George Alma Platt, of Richfield, Sevier County, State of Utah, as tenants in common, grantees, the following described property located in Richfield, Sevier County, Utah, to wit: Beginning 1 rod North of the Southwest Corner of Lot 4, Blook 6, Plat "G," Richfield City Survey, and running thence East 3 rods; thence South 1 rod; thence East 10 rods; thence North 144.5 feet; thence West 140 feet; thence North 70 feet; thence West 74.5 feet; thence South 12 rods to beginning. 0.81 Acres; together with any and all water and ditch rights, fixtures, improvements, tenements, hereditaments and appurtenances thereunto belonging or in anywise appertaining. In witness Whereof, the Grantor has hereunto signed her name this 5th day of September, A.D. 1958. Signed in the Presence of S.R. Bossart [signed] Clarissa P. Chidester, Grantor. [followed by notary seal].
5. Promissory Note, Richfield, Utah, August 1, 1947 for \$1500.00. For value received, the undersigned promises and agrees to pay to Roland Platt and George Alma Platt, of Richfield, Sevier County, Utah, as tenants in common, the sum of \$1500.00... together with interest on the decreasing deferred balances at the rate of 6% per annum, principal and interest to be paid in the following manner and at

the following times, to wit: \$25.00 on the 1st day of November, 1947; and \$25.00 on the 1st day of each and every month thereafter until the full amount of principal and interest shall have been paid, all payments to be applied first to the payment of interest to date of payment and the balance to be applied to principal. ... [signed] Clarissa Platt, Richfield, Utah.

6. Warranty Deed. Cloyde Anderton and Gertrude Anderton, husband and wife, grantors, of Richfield, Sevier County, State of Utah, hereby convey and warrant to Clarissa Platt Chidester, a woman, grantee, of Richfield, Sevier County, Utah, for the sum of three hundred dollars, the following described tract of land in Sevier County, State of Utah: Lots 1 and 4, Block 11, Plat "G" Richfield City Survey, situate in Section 26, Township 23 South, Range 3 West of Salt Lake Meridian. Witness: Dorothy Baker; signed by grantors; on the 30th day of April, A.D. 1942, personally appeared before me, Cloyde Anderton and Gertrude Anderton ... Dorothy Baker, Notary Public.
7. Flora E. Robison, a woman, grantor, of Richfield, Sevier County, State of Utah, hereby conveys and warrants to Clarissa Platt, of Richfield... for the sum of one dollar the following described tract of land in Richfield... commencing at the Southeast corner of Lot 4, Block 6 Plat "G" Richfield Townsite Survey, running thence North 13 rods; thence West 13 rods; thence South 12 rods; thence East 3 rods; thence South one rod; thence East 10 rods to place of beginning, being in S $\frac{1}{2}$ of NE $\frac{1}{4}$ of Section 26, Township 23 South, Range 3 West Salt Lake Meridian.... [signed] February 11, 1929. Recorded at the request of Joseph Platt, January 18, 1930, in Book 48 of Deeds, page 484, Sevier County.
8. F.A. Robison [this is like Franklin Alonzo Robison, brother of Adelia Robison, on the Lyman side of the family], a married man, grantor... hereby conveys and warrants to Flora E. Robison, his wife, of Richfield... for the sum of one dollar, the following... commencing at the Southeast corner of Lot 4, Block 6 Plat "G" Richfield Townsite Survey, running thence North 13 rods; thence West 13 rods; thence South 12 rods; thence East 3 rods; thence South one rod; thence East 10 rods to place of beginning, being in S $\frac{1}{2}$ of NE $\frac{1}{4}$ of Section 26, Township 23 South, Range 3 West Salt Lake Meridian.... [signed] F.A. Robison, May 18, 1925. Recorded at the request of Flora E. Robison, May 7, 1926 in Book 46 of Deeds, pages 57-58, Sevier County.

DOCUMENT 418 Baby Record, Utah State Board of Health, Division of Maternal and Child Health, Center: Blanding; Name: Lyman D. Platt; Address: Blanding. [The weights and heights are recorded on page 106, above. Besides these, there are notes that her cousin, Dr. Wesley Lyman Bayles, M.D., made to direct her in the raising of her child.]

Johnson's cold cream to face.

Cod liver oil, concentrated, small bottle; begin with two drops and increase one drop every other day until eight drops.

Orange juice $\frac{1}{2}$ teaspoon; water $\frac{1}{2}$ teaspoon and increase each gradually until getting two ounces of each solution.

If vomiting persists see doctor immediately.

On page, age seven months: give liver or beef soup (Gerbers) or scrapped meat; condition good. 1st dose diphtheria get whooping cough vaccine at doctor's office in one week. W. L. Bayles. Dr. E. L. Van Alstyn, deputy health offices, Price, Utah.

On page, age eight months: give boiled milk (double boiler, 20 minutes) should have one quart of milk per day. Give mashed vegetables mixed with Gerbers foods. Give crushed fruits. Begin weaning from breast. W. L. Bayles.

Put paregacic on finger and massage gums; 2nd dose diphtheria.

On page, age nine months: 1/3 aspirin three times a day for three days; may have full diet; no ice cream, pastries, corn, cabbage, cauliflower; boil all water and milk ten minutes; do this until child is two years old. W. L. Bayles.

On page, age 4½ years. Has systolic heart murmur, but doing nicely. W. L. Bayles.

In mother's hand on a 3x5 card: D.P.T. received for all from three months up to eight years; series of three then booster following year and one every three years up to eight years.

D.T. Received for all from eight to twelve years. Two injections at four week intervals; booster in one year; then every three years to age twelve.

Tetanus: Twelve years of older; booster in one year; then every five years.

Typhoid: over eighteen months of age; booster following year; then every two years.

Smallpox re-vaccination every five years.

Polio: three shots; first two one month apart and third one in seven months to one year.

Lyman De needs tetanus shot; D.P.T.

Joe needs D.P.T.

Eddie had D.P.T. and booster in 1950; booster 1955.

Gene had D.P.T. in 1951; no record of booster.

Roberta had D.P.T. in 1953; no record of booster.

Rest of book is blank except back page with says: Chicken pox: January, 1945; red measles: June, 1947.

DOCUMENT 419 Pedigree of Irene Leavitt Yeakel.

Jeremiah Leavitt I

Jeremiah Leavitt II

Dudley Leavitt and Mary Huntsman I

Aaron Huntsman Leavitt and Clarissa Ellen Hughes

Aaron Leavitt and Grace Lowe

Irene Leavitt, born March 16, 1930, Mesquite, Clark, Nevada; married (1) June 19, 1946, Las Vegas, Clark, Nevada, Clark L. Cox, son of Marriner and Veda Cox, born September 20, 1927, Las Vegas; divorced August 11, 1961, Sacramento, Sacramento, California; married (2) October 13, 1962, Sacramento, Rodney Edwin Yeakel, born March 24, 1924; died September 8, 1970; son of Lloyd Hamen Yeakel and Cibyl Hazel Cushwa; marriage solemnized January 5, 1962, Oakland, Alameda, California.

DOCUMENT 420 Uniform Real Estate Contract, January 12, 1968, between Reva P. Allred, a woman and Lyman D. Platt & Bertha Paula V. Platt, husband and wife, Provo, Utah, 410 North 900 West, more particularly described as commencing at the Southwest Corner of Block 119, Plat "A," Provo City Survey of Building Lots; thence North 103.26 feet, thence East 74.90 feet, thence South 103.26 feet, thence West 74.90 feet to the place of beginning.

Said buyers agree to enter into possession and pay for said described premises the sum of \$12,226.00; \$1,000.00 cash and the balance of \$11,226.00 as follows: \$80.00 on the 15th day of January, 1968 and \$80.00 on the 15th day of each and every month thereafter until interest and principal are paid in full.... At 6½ %....

DOCUMENT 421 Certificates of Blessing, Baptism and Confirmation.

1. Whittier 1st Ward, Whittier Stake, Certificate of Blessing, date: February 5, 1961; this certifies that Gordon Lyman Platt, son of Gordon Leavitt Platt and Allie Lyman, born December 31, 1960, at Whittier, Los Angeles, California, was blessed February 5, 1961, by Gordon Leavitt Platt, an Elder of The Church of Jesus Christ of Latter-day Saints. [signed] Vearlee Howell, clerk; Clarence B. Simmons, Bishop.
2. Manavu Ward, Provo Stake, Certificate of Baptism and Confirmation, date: April 27, 1969; this certifies that Gordon Lyman Platt, son of Gordon Leavitt Platt and Allie Lyman, born December 31, 1960, at Whittier, Los Angeles, California, was baptized January 4, 1969, by Joseph Lyman Platt, Elder, and confirmed a member of The Church of Jesus Christ of Latter-day Saints, January 5, 1969, by Elder Gordon Leavitt Platt. [signed] Richard C. Dixon, clerk; John R. Halliday, Bishop.

DOCUMENT 422 Birth Certificate and Hospital Card of Roberta Platt

1. Utah Valley Hospital Association. Certificate of Birth. This certifies that Roberta Platt, weight 6 lbs. 1 oz., was born in this hospital of the 26th of June 1952. In witness whereof this certificate has been duly signed by the happy parents and their official seal of parenthood hereunto affixed. [signed by Allie: Gordon L. and Allie L. Platt]; Mrs. Robert W. Thomas, President; Mrs. Earl E. Fehr, Chairman, Baby Alumni Fund.

2. No 223, name: girl Platt; date of birth: 6/26/52 9:52 p.m., weight 6-1; length: 19 inches; doctor: Austin; checked: M. Smith.

DOCUMENT 423 Certificate of Blessing; Certificate of Baptism & Confirmation of Roberta Platt.

1. Fourth Ward, Lehi Stake, Certificate of Blessing, date: August 10, 1952; this certifies that Roberta Platt, female daughter of Gordon L. Platt and Allie Lyman, born June 26, 1952, at Provo, Utah, U.S.A., was blessed August 3, 1952, by Gordon L. Platt an Elder of The Church of Jesus Christ of Latter-day Saints. [signed] Elmo Russon, clerk; Grant Christofferson, Bishop.
2. Whittier First Ward, Whittier Stake; Certificate of Baptism and Confirmation, date: July 3, 1960; this certifies that Roberta Platt, daughter of Gordon L. Platt and Allie Lyman, born June 26, 1952, at Provo, Utah, Utah, was baptized July 2, 1960, by Gordon L. Platt, Elder and confirmed a member of The Church of Jesus Christ of Latter-day Saints, July 3, 1960 by Elder Gordon L. Platt. [signed] Vearlee Howell, clerk; Clarence B. Simmons, Bishop.

DOCUMENT 424 Marriage Certificate of Kent LaMar Bylund and Roberta Platt.

State of Nevada, No. 46622. This is to certify that the undersigned Merlin D. Anderson, did on the 2nd day of May, A.D. 1975, at Carson City, Nevada, join in lawful wedlock Kent LaMar Bylund of Orem, Utah, and Roberta Platt, of Oren [Provo], Utah, with their mutual consent, in the presence of Melvin V. Lunt and Richard Leonard who were witnesses. [signed] Merlin D. Anderson, Bishop.

DOCUMENT 425 Marriage Notice of Susan Rae Adams and Joseph Lyman Platt. *The Herald*, Provo, Utah, Thursday, May 22, 1975, page 44. [contains picture of Suz.]

Susan Rae Adams and Joseph Lyman Platt are planning a June 12 wedding in the Salt Lake LDS Temple. Mr. and Mrs. David E. Adams of Layton are parents of the future bride. Mr. Platt is the son of Mr. and Mrs. Gordon L. Platt of Provo. Miss Adams is a senior at the University of Utah. She was affiliated with Chi Omega Sorority at the university, and will graduate with a degree in business education. The prospective bridegroom graduated from BYU in political science and is presently a senior in law school at the University of Utah. He filled an LDS mission to England.

DOCUMENT 426 Marriage Certificate of Joseph Lyman Platt and Susan Rae Adams.

Marriage Certificate, State of Utah, County of Salt Lake. This certifies that Joseph Lyman Platt of Salt Lake City in the State of Utah and Susan Rae Adams of Layton, in the State of Utah, were by me joined together in the holy bonds of matrimony, for time and for all eternity, according to the ordinance of God and the laws of the State of Utah, in the Salt Lake Temple at Salt Lake City, Utah, in said County, on the twelfth day of June in the year of our Lord One Thousand Nine Hundred and Seventy-Five. [signed]

Gordon L. Platt; David E. Adams (witnesses). Marion D. Hanks, an Elder of The Church of Jesus Christ of Latter-day Saints. License issued by the clerk of Salt Lake County, June 10, 1975, #A 9545.

DOCUMENT 427 Marriage Certificate of Edward Lyman Platt and Valerie Yorgason.

Marriage Certificate, State of Utah, County of Sanpete. This certifies that Edward Lyman Platt of Provo in the State of Utah and Valerie Yorgason of Provo, in the State of Utah, were by me joined together in the holy bonds of matrimony, for time and for all eternity, according to the ordinance of God and the laws of the State of Utah, at the Temple in the City of Manti, in said County on the sixteenth day of June, in the year of our Lord One Thousand Nine Hundred and Seventy-Two. [signed] John Gayle Yorgason, Gordon L. Platt; (witnesses). June W. Black, an Elder of The Church of Jesus Christ of Latter-day Saints. License issued by the clerk of Utah County, June 14, 1972.

DOCUMENT 428 Federal Security Agency, Public Health Service, Certificate of Live Birth, Birth No. 143 48-200351, Utah, Registrar's No. 163. State of Utah – Division of Health, This certified copy is issued under authority of Section 26-15-26 of the Utah Code Annotated, 1953 as Amended. March 3, 1975, John E. Brockert, State Registrar of Vital Statistics.

County of Birth: Sanpete; Usual Residence of Mother, State: Utah; County: Juab; City: Mt. Pleasant; Nephi; name of hospital: Sanpete L.D.S. Hospital; Child's Name: Valerie Yorgason; female, single birth; born: December 11, 1949; father: John Gayle Yorgason, white, age 33, born at Fountain Green, Utah; electrician; mother: Clara Beatrice Copley, white, age 35, born in Vancouver, British Columbia, Canada; number of other living children: 3; none dead; none stillborn; I certify that this child was born alive on the date stated above at 2:20 A.M., John G. Steele, M.D., Nephi, Utah; date signed: December 13, 1949. Date Received by Local Registrar: December 23, 1949; Minnie

DOCUMENT 429 Birth Certificate, Payson City Hospital, Payson, Utah; this certifies that Edward Lyman Platt was born to Gordon Leavitt Platt and Allie Lyman in this hospital at 2:48 A.M., Friday the 10th day of December 1948. [signed] Kenneth J. Tanner, attending physician. Back of certificate: Statistical Record: Father: Gordon Leavitt Platt, residence: Springville, Utah; born at Hamblin, Utah; Mother: Allie Lyman: residence: Springville; born at Salt Lake City, Utah; birth weight: 7 lbs. 2 oz.; length: 19 inches.

DOCUMENT 430 Edgemont Nineth Ward, Sacrament Services, January 27, 1974 [missionary farewell of McKay Lyman Platt]

Prelude Music: Donna Winterton

Conducting: Dayle Jeffs

Opening Hymn: page 115: "My country 'tis of Thee"

Invocation: Gordon Platt

Sacrament Hymn: page 226: "While of these Emblems"

Sacrament Service

Children's Presentation: Flossie Longson

Youth Speakers: Brent Gardner; Kyle Rollins

Speakers: Lyman Platt; Joe Platt

Special Musical Number: Gordon Platt Family: "In the Shady Woodlands"

Speakers: Ed Platt; Gene Platt

Speaker: McKay Platt

Closing Hymn: page 122: "Now the Day is Over"

Benediction: Art Morin

DOCUMENT 431 Notice of publication of *Huntsman Annals*. St. George, Utah, Thursday, July 1, 1971, Washington County News, *The Spectrum*. [Accompanied by a photograph of James William Huntsman and Hannah Davis. "Announcement of a First."

Enterprise's first published book now in distribution at \$10.00 each at the home of its author [Lamond Welcome Huntsman], 100 West 40 South, Enterprise, is: *Huntsman Annals*, an authentic history of the above parents and their emigrant ancestors from Eastern Tidewater to the Nevada Desert.

Pre-publishing orders have now depleted the present supply of books. Sponsored by Leland E. and Cannon Huntsman, is an informal reunion of the Orson Welcome Huntsman family to come July 10 here in Orson W.'s own town Enterprise.

Bring your own over night sack, your cheese and crackers to be washed down by the purest Adams Ale issuing from the lava rock of Black Mountain.

A cordial welcome is extended to other relatives and friends, desiring to visit with us here.

DOCUMENT 432 Names and addresses of the family of Kathryn & Melvin Miller, 7007 Calexico Lane, Citrus Heights, California. [address, phone numbers, email addresses have been omitted here] Cindy & Dennis Smedley; Nelleen & Kraig Moll; Melody & Ron Milar; Leslie & David Tidwell; Myra Miller; Rick & Julie Miller; Andy & Cathy Miller.

Daniel Leavitt & Penelope Burgess; Edythe Leavitt, lived in Alamo, Nevada; some of their family of ten combined children were sealed to Daniel and Edythe. [I don't know the marriage situations here. LDP] Karl & Sandy Mendenhall, lived in Mission Viejo, California; they have about ten children.

Keith Leavitt and Mary Ann, Oakridge, Oregon; children Tamara, Susan, John and possibly Tomas.

Kenneth Leavitt and Jean, Cambria, California; children: Bruce and Bryan (twins) and Christa.

Raymond Leavitt and Gerty, Roseburg, Oregon; children: Keith and Kenneth (see above); Norma Jean Nagy (two children: Lisa Werne, and Scott; Norma lives in Roseville, California).

Cheri Allen, Blackfoot, Idaho; daughter of Denny Ray Tuckness (Central, Utah), son of Radna Leavitt and Dennis Tuickness; Denny had five or six children.

Alan Beaulieu and Sally Emmett, daughter of Leonard Emmett; they live in Libby, Montana; she has three sons.

Gary and Holly Emmett Casagrande, Butte, Montana, daughter of Daniel Emmett.

Alton, Emmett, Butte, Montana.

Daniel and Roberta Emmett, Butte, Montana; children: Jannette Gronvold (two children, Butte); Debra Bach, deceased, no children; Holly Casagrande, 2 children; Daniel F. Jr. & Tawni, 1 child, Butte.

Leonard & Bonnie Emmett, Libby, Montana; children: Sally Beaulieu (3 children); Guy and Michele Emmett, Columbia Falls, Montana (3 children).

Eldena Emmett Faught, Oceanside, California; two children: Douglas and Sue Faught, Waterville, Kansas (three children plus one of Doug's: Regina Garcia, Chicago, Illinois); Joshua, Michala and Brianna; Gary and Tammie Faught, Fallbrook, California (one child: Summer).

Joan and Everett Syphus, Orange, California; two daughters: Cindy and Kim, Henderson, Nevada.

Robert Moses Miller, daughter of Myra Miller, our daughter [see 1st paragraph of this document]; 1 son Taylor Baker; Brett Moses, son of Myra Miller.

Neleen and Krag Moll (our daughter); four children: Karissa, Cameron, Erik, Jared.

Richard & Julie Miller (our son); four children: Jennifer, Jeffery, Bradley, Bryson.

Andrew & Cathy Miller (our son); four children: Amanda, Michelle, Jacqueline, Rebecca.

Melody & Ron Milar (our daughter); two sons: Jaren and Brian.

Shirl & Judy Rawlings, Roosevelt, Utah; five children: Daniel, Penny, Patrick, Chris, Natalie.

Dennis & Cindy Smedley (our daughter); three sons: Mathew, Brent & Ellen Smedley; Jason & Lisa Smedley.

David & Leslie Tidwell (sealed to us); five girls: Moriah, Tia, Jessica, Cambry, Kathryn.

Richard & Kathleen Womack (granddaughter of Rexina), Las Vegas, Nevada.

DOCUMENT 433 A Brief History of Lemuel Sturtevant Leavitt.

Lemuel S. Leavitt, Mormon pioneer and colonizer, was born in Compton, Quebec, Canada, November 3, 1827. He was the son of Jeremiah Leavitt II and Sarah Sturtevant.

The traits of their pilgrim forefathers were inherent in their souls, for this family upon accepting the gospel of Christ, was one of the first to leave their beloved native soil, and kindred folk, to join the Saints in Illinois.

That force which drove the Pilgrim fathers to see new homes in strange lands, now became the driving force of these brave Saints. There was nothing that could hinder this man and woman in their quest for what they believed to be "The Good Life."

Sickness, sacrifice, sorrow, or pain could not discourage them for they were willing and determined to find a place where they could worship Almighty God according to the dictates of their conscience.

Thus we find at the age of eight, Lemuel, accompanying his parents to Illinois. From the first their lot was hard. They eventually settled at The Mound east of Nauvoo and lived there for a few years prior to the Exodus to the west. They moved in April, 1846, and made it as far as Mt. Pisgah, but at that time of year their provisions were very low, so it was decided that the father and Lemuel's younger brother Jeremiah, should make a trip back to Bonaparte, Iowa for provisions. This was the last time the mother and children ever saw their father. He died at Bonaparte. This left Lemuel to provide for his mother and five other children.

In the fall they were again forced to move. This time it was to the Bluffs in Iowa. The journey was long and hard and almost more than the mother could stand, for she became critically ill. Up until that time she had walked along the side of the wagon; for only very small children and people who were physically unable to walk ever rode; but now she was placed in the wagon to continue on the long journey. It was only through her sincere faith in God that her prayers and those of her family were answered and she recovered.

It was late fall when they arrived at Trader's Point, south of Kanesville and there Lemuel left his mother with five children to spend the winter while he continued west to the valleys of the mountains to prepare for the coming of the family the next year. He worked for months on a surveying project and when his mother and the rest of the family arrived

the following October, he had a log cabin to shelter them and a small vegetable garden, and a fat beef to help furnish their winter's supply of food.

It was at this time that he became acquainted with and later married Laura Melvina Thompson and they, with several others moved to the Tooele area west of Salt Lake City. He did very well there and soon had a two-story adobe home built. He was a very intellectual and industrious young man, two traits that were essential to colonizing, and from childhood he was taught principles of truth and honor. He was a born leader and diplomat, cheerful, honest and sympathetic. These traits were early recognized by Brigham Young and therefore he was chosen by the President to open some of the most difficult missions in the new land.

He had only been in Tooele a few years when he was called during the year 1856 to go with Peter Maughan to explore and help settle Cache Valley. Little is known of his work there because before long he received another call from President Young to go to Dixie on an Indian Mission. He was to teach the natives how to cultivate the soil and raise crops. Again he left with his family to go into a strange territory to live and raise his children among the natives. There was no road to travel, merely a broken path. Traveling was extremely slow and difficult. Many times he became discouraged and probably would have turned back but his mission lay before him and not behind. This was what President Young meant when he informed Lemuel that he would be released from his mission in forty years.

In October, 1862, a great tragedy befell the family. The mother died and left eight children under twelve years of age. While the father and children were suffering from their overwhelming grief one of the baby twin girls also died. Their anguish can hardly be described. For here they were, among the Indians, isolated by trackless rugged wasteland, hundreds of miles from the settlements of the north.

Within the year Lemuel was asked to go east and accompany some emigrants back to Zion. This call he accepted as he had always done, unfalteringly. Among the emigrants was a Danish girl, Betsey Amelia Mortinson, who Lemuel asked to marry. They were very happy together and she was a devoted mother to his children and they loved her, but this happiness wasn't to last, for on August 4, 1867, she died, leaving a small girl of her own along with the now twice orphaned children. The children were too young to take care of themselves, and Lemuel couldn't remain at home to take care of them for it took all his time caring for the crops and other necessities. There was no help one could hire. The obvious thing to do was to find someone who would marry him and accept the responsibility of caring for his large family, but this wasn't an easy thing to do. There were no eligible women. The girls usually married at an early age and had families of their own.

There was an English lady, Mary Craig, whose husband had died and left her five children to care for, so she and Lemuel were married. This made a good-sized family, but they were all better cared for. But that time there were quite a number who had settled at

the mission on the Santa Clara River. Their crops were never bountiful and each winter there was a scarcity of food. The following story was told by Lemuel concerning one of their hard winters: “Our crops had been very poor. There was never enough water for each man to irrigate his scanty acres. We not only had our own families to feed but often Indians came and demanded bread. One winter was particularly hard. Our crops were more meager than usual and the winter was extra long and severe. Our bins, as well as those of most of our neighbors, were getting pretty low so it was decided I should make a trip to Parowan to replenish our supply of flour. At this time this was a hazardous undertaking, for in winter a trip over the snow-covered mountains to the north with no roads to follow was a real undertaking; however, it was necessary that someone make the trip.

“I suffered intensely from cold; yes, and even hunger; but I finally made the trip and returned with 500 pounds of flour. Within twelve hours most of the neighbors had come to borrow just a few mixings. We tried to distribute it and make it go as far as we could until we were left with only fifty pounds. I could see that unless another trip was made soon the entire colony would be faced with starvation, so the very next morning I set out again. This time I had to go to Beaver which is forty miles further north than Parowan. My brother-in-law owned the mill in Beaver.

“When I told him of our dire needs he gave me twice the amount I could pay for, say he had plenty. He insisted that I take the flour, adding: ‘I can’t let my baby sister’s children go hungry.’ I think he would have done the same for anyone.

“On my return trip I had the misfortune of getting both of my feet frozen, but the Saints in Santa Clara were kept from starvation.”

During those hard times his wife died. He cared for the family for awhile; then he married another English widow named Mary Ann Morgan, who had two sons of her own.

In 1877 Brigham Young again called him to help make a settlement at Bunkerville, Nevada, and again he responded. By this time he had his family well established in Santa Clara, so he married another English widow named Rebecca Gibbons Waite who had six children and he took them to Bunkerville to live. He made regular trips from Santa Clara to Bunkerville to see that both families were well provided for.

In 1889 Mrs. Waite died. The children that weren’t married went to live with the other family in Santa Clara.

It is said by everyone that knew them that Lemuel never in any way showed any favoritism to any of the children. He loved them all alike, and they in turn loved and respected him. He was truly a man of noble character. He was humble and prayerful – always a man of great faith. He had the gift of healing and also the gift of talking in tongues. He never had an enemy.

At one time he said, "I don't know much about the telephone, but I always try to live so that I will be in tune with my Father in Heaven."

Lemuel passed quietly away on October 13, 1916, at Santa Clara, Utah, at the age of eighty-nine years, eleven months, thirteen days. He left a posterity of fourteen children, seventy-six grandchildren and fifty-six great-grandchildren. The following poem was written by Lemuel Leavitt at the age of seventy-five.

A Life's Mission

In 46 I took the Prophet's trail
And followed it up to the mountain's vale;
I found the Prophet; he had made his stand
He said, yes, this is the promised land.
The country looked very dry and forlorn;
His word or his wisdom never tired,
For our Father in Heaven had been his guide.

I watered the earth without the rain;
I ploughed it up and put in my grain;
I tended it and watched with an anxious eye;
For I depended on it, whether I should live or die,
It came up and grew very bold
And yielded to me full fifty fold.

In 50 my widowed mother, brothers, sisters five
Gathered up to the old Bee Hive;
I had bread and vegetables laid up in store
To keep the famine from our door;
When my mother came, I took in the family another one which was most dear;
She was the daughter of Ezra Thompson; a pioneer.

In 56 I was called with Peter Maughan and others four;
Cache Valley to explore;
We found a place and made a stand
Where people could gather from other lands;
I got out my house, logs, and cut my hay;
Put in some grain; then was called another way.

I took my wife and children four;
With old Buck and Berry to haul my store;
And with two cows to give us milk;
I traveled to the land of cotton and silk;
Over the rim of a basin on the Pacific side;
On the Santa Clara; there to abide.

There I commenced my toil;
To teach the Indians to cultivate the soil;
Lay away his bows and arrows, roaming and savage life;
To cultivate the earth and live a better life.

In a year or two I began to feel kinder "blue;"
And asked President Young when this mission would be through
He tole me in forty-five years or so;
I could have the privilege to stay or go.

In 63 I was called to assist to fix up a train;
And drive an ox team down across the plain;
Over the mountains and rivers I strand;
And brought up the saints to the Promised Land.

In 77 'twas Prophet's will
To make a settlement at Bunkerville;
Forty years of my mission have passed;
And I'm living on the last;
My Father in Heaven if 'tis His will;
I'll continue on and my mission fill.

I've raised fatherless children ten;
They have all grown up to be women and men;
Not one will say I misused or led them astray;
Not one from my home or the church have flown;
But have all settled 'round with ten of my own.

I'm three score years and ten;
I've laid up no money nor honors of men;
It matters but little to me what people may think or say;
I've done the best I could in my own weak way.

DOCUMENT 434 Obituary. *The Spectrum*, St. George, Utah, February 20, 1999, Page A4.

Sunday, February 21, 1999 ... at Metcalf Mortuary, and Monday ... prior to services. Interment will be in the Santa Clara Cemetery. Faye Darlene Gates Marshall, St. George, 65, passed away February 18, 1999 at her home in St. George from causes incident to diabetes. She was born October 22, 1933 at the family home in Santa Clara; the only daughter in a family of three sons born to Elbert and Fay Leavitt Gates. She had two half-sisters: Margaret Jorgenson and Mildred Beadles. Darlene married John F. Marshall. They moved to Los Angeles, where they resided for a few years. Two sons were born to them. They were later divorced. Darlene moved back to St. George and lived the remainder of her life with her mother. Her mother died at age 94, after Darlene....

Darlene was a member of the LDS 1st Ward...; survived by her mother and sons Jeff (Marcia) Marshall of Las Vegas and Brad (Pat) Marshall of Payson; granddaughters: Stephanie Marshall and Natasha Lynn Marshall; brother: Kelly (Sharon) Gates; sisters: Margaret (Heber) Jorgenson and Mildred Beadles; sister-in-law: Mary Alice Gates; and many aunts, uncles, cousins, nieces and nephews who loved her. She was preceded in death by her father Elbert Gates and two brothers, J.R. Gates and Don Dee Gates.

DOCUMENT 435 The Will of Deacon John Leavitt

In the name of God, amen. I, John Leavitt, of Hingham, in the county of Suffolk, in New England, Taylor, being in health of body and of perfect mind and memory, praised be God for the same, do make and declare this my last will and Testament, in manner and form, following:

First and Principally: I commit and command my soul unto the hands of Almighty God and my body to the earth, to be decently buried at the discretion of my Executor hereafter to be named, hoping for salvation both of soul and body, by the mercy of God in the merits of my savior, Jesus Christ. And for, and concerning the disposing of my temporal Estate, I do give and bequeath it as follows: (to witt) My mind and will is that all my just debts, which I owe to any Person, or Persons, whatsoever, shall be first paid, and my funeral charges and Probate of my Will discharged out of my personal Estate by my Executor hereafter named.

Item. I give and bequeath unto Sarah Leavitt, my well beloved wife all the rest of and residue and remainder of my Personal Estate, (to witt); all my movable estate and all my household stuff, and all my other goods, chattel, and Chattels, whatsoever, for her own use and benefit, to dispose of them as she pleases. Item: I give and bequeath unto the said Sarah Leavitt my wife, after my decease, the uses of all the house and lands, meadows and commons which I now have, and am possessed of in the said Town ship of Hingham, either by gift or purchase, or that I shall be possessed of in the said township of Hingham, at the day of my death, for and during the term of her natural life, for her comfortable maintenance.

Item: I give and bequeath unto my grandchild, Samuel Judkins, the sum of fourteen pounds, to be paid unto him by my son, Josiah Leavitt, within one year after decease of the said, Sarah Leavitt, my wife, and to be paid in Country pay (viz) that which is the growth of the country.

Item: My mind and will is that after the decease of the said Sarah Leavitt my wife, my above said whole estate of houses and lands, meadows and commons in said Hingham; And also what movable estate that my said wife shall not have disposed of in her life time, shall then be valued and equally divided to my nine children, as to the quantity of my estate,(to witt) to my son Samuel Leavitt, Israel Leavitt, Moses Leavitt, Josiah Leavitt, Nehemiah Leavitt and to my daughter, Sarah Howe, the wife of Samuel Howe, and my daughter Mary Bate, the wife of Benjamin Bate, and my daughter Hannah

Loring, the wife of Joseph Loring, Abigail Leavitt, the wife of Israel Lazell, except the said fourteen pounds, before hereby bequeath to the above said Samuel Judkins, which said fourteen pounds my mind is shall be deducted from the estate before division of the said estate and the rest of the estate then to be divided into nine parts as aforesaid to be added to the estate of Josiah Leavitts ninth part for him to pay the said sum of fourteen pounds to the above said Samuel Judkins-but in case the said Judkins shall not live till the time of payment of the fourteen pounds, before mentioned, then my mind and Will is, that the said fourteen pounds shall be divided amongst my said children, as the rest of my estate is to be divided.

And whereas, I lent to my daughter, Sarah How when she was a widow and called by the name of Sarah clap, the sum of five pounds and ten shillings in money, my mind and will is that the said five pounds and ten shillings shall be reckoned and accounted to her as a part of her proportion of my estate, when estate shall come to be divided:---

And whereas the said estate being to be divided into nine parts will make my sons and daughters portion equal upon consideration of what I have done for, and given to my daughters upon their marriage, my mind and will is that my four daughters shall pay each of them, five pounds apiece, (which makes twenty pounds) to my grandchild John Leavitt, the son of my said son Israel Leavitt out of each of their ninth parts of my estate, which said twenty pounds I do hereby give and bequeath to the said John Leavitt, to be paid to him by my said four daughters, in Country pay, (viz) that which is the growth of the Country after the said estate shall be divided and their parts set out to them, and they to pay the said twenty pounds to the said John Leavitt, each of them, their own part within six months after the decease of my said wife, and which of these two times shall come last.

And whereas it is said before, in this my will that my said estate after the death of my said wife shall be divided into nine equal parts as the quantity of my estate--- yet, nevertheless, my mind and will to settle some of my lands to two of my sons, as follows; that is to say, I do give and bequeath unto my son Israel Leavitt a good part of my Home land where he, the said Israel Leavitt now dwelleth, (to witt) from the River till it comes within two rods of the Leanto, that join to the Eastward end of my Barn, as it now standeth, and to run across my land from the water next the lane to the land of Thomas Sayer, upon a square line, and to have all that my land from the said line to the River Eastward, both upland and meadow as it is bounded with the line Northward and with the land of Simon Burr and Thomas Sayer, Southward, and with the land of Simon Burr and Thomas Sayer, southward, and toward the West with the said cross line that is to be ten (troo's) rods to the Eastward of the said Leanto.

Item: I give and bequeath unto my son Israel Leavitt a piece of my great Lot, lying on the Eastward side of the River, to witt) all that piece of upland which he have fenced in, and have now in his occupation; and the piece of meadow joining to it, which he now have cleared, (viz.) all the said land and meadow lying within the said fence: also I give unto the said Israel Leavitt another piece of land joining to the former piece of land, (to wit) all

that piece of land in which he goeth to the former piece of land and meadow, as it is now bounded with the other piece of land before hereby given to him, toward the West with my pleasure as it is now fenced towards the South and with the Swamp Land of my son Josiah Leavitt, toward the North, and with the Common land toward the East, upon condition that he, the said Israel Leavitt, his heirs and assigners shall from time to time, and at all times forever set up and forever maintain a sufficient fence on the north side of the said piece of land between the said piece of land and Josiah Leavitt's Swamp Land; and the said Israel Leavitt shall not make any ways to his land through any other part of my great Lot, but shall keep within the bounds of his own land.

Item: I give and bequeath unto my son Israel Leavitt four of my shares of the commons, (viz) four shares of the undivided Lands in the said Township of hingham, provided always, and it is my mind and will that when the estate shall be appraised after the death of my wife, that if the said Lands, Meadows and commons last above mentioned and given to the said Israel Leavitt shall then be prized at more than the said Israel's ninth part of my estate shall come to, that the said Israel Leavitt pay overplus of the value of the said land and Meadow, and Commons to the use of my children towards the making their parts of my estate, and when the said Lands and Commons shall be prized to the said Israel Leavitt, my mind and will is that the House on the Land that Israel now dwell (eth) upon, shall not be prized as my estate, nor yet the labor he have bestowed on the other said pieces of land and meadow in the Great Lot, in the Eastward side of the River; But all the said Lands, Meadows and Commons before named, and given in this my last will to the said Israel Leavitt, to be prized as my estate. All which said Lands, Meadows and Commons, my mind and will is that my said son Israel Leavitt, immediately after the death of my said wife shall have, and hold possess and enjoy, to him and his heirs and assigns forever, provided, he or they shall well truly pay or cause to be paid the overplus of the value of the said Lands, Meadows and Commons, which shall be more than the ninth part of the said estate, (after the said fourteen pounds be taken out of it) to such of my children as it shall then be ordered for the making up of their part of the said estate. And if he or they shall not presently after the said lands, meadows, and Commons come into his or their hands make satisfaction for the overplus of the value of the said lands, meadows, and commons, to such of my children as it shall be due to be paid unto, that then such of my children shall have so much of the best of the said lands, meadows, and commons hereby given to the said Israel Leavitt, as the said overplus shall come to, unless they can otherways agree: provided also that if the said lands, meadows, and commons hereby given to the said Israel Leavitt shall not amount to the ninth part of the said estate, after the said fourteen pounds be first deducted from it, that then the said Israel Leavitt shall have his part made up out of the rest of the estate.

Item: I give and bequeath unto my said son Josiah Leavitt, after the death of my said wife, all my great Lot of land lying in said Hingham, containing fifteen acres of land, be it more or less (except) a part of said lot which I have formerly sold to the said Josiah Leavitt and also, except such parts and pieces of the said great lot, given and before mentioned in this my will to my said son Israel Leavitt, the said great lot my said Josiah Leavitt now dwelleth upon, and the said hole great lot is bounded with the river

westward, and another River called Rocky Meadow River Southward and with the Common Lands Eastward, and Northward: and my mind and will is that my said son Josiah Leavitt, his heirs and assigns shall set up and forever maintain a sufficient fence on the Northward side of my pasture land between the said pasture land and the said piece of land now given to the said Israel Leavitt lying on the northward side of the said pasture: also, I give and bequeath unto my son Josiah Leavitt, four shares of the Commons, to Wit: four shares of the undivided lands in the said Township of Hingham, provided always, and it is my mind and will the the said estate shall be prized after the death of my said wife, that if the said land and commons above mentioned and given to the said Josiah Leavitt shall then be prized at more that Josiah's ninth part of my estate and the fourteen pounds added to it taken out of the hole before division for him to pay, the same Samuel Judkins shall come to, that then the said Josiah Leavitt shall pay the overplus of the value of the said lands and Commons to the rest of my children towards the making of their parts of the said estate: and when the said Lands and Commons shall be prized to the said Josiah Leavitt, my mind and will is that the Houses now standing upon the great Lot that Josiah Leavitt make use of and dwell in, shall not be prized as my estate, for they are his already, he built them at his own cost and charge be my order and consent, but all the lands and commons hereby given to him to be prized as my estate, all which said lands and Commons last above mentioned and given to the said Josiah Leavitt, my mind and will is that the said Josiah Leavitt, immediately after the decease of my said wife shall have, hold, possess and enjoy them to him and his heirs and assigns forever, provided he or they shall pay or cause to be paid the overplus of the value of the said Lands and Commons which shall be more that the ninth part of the said estate, and the said fourteen pounds added to it which shall be deducted out of the whole estate before division thereof for him to pay to the Samuel aforesaid.

To such of my children as it shall then be ordered, for the making up their part of the said estate. And if he or they shall not presently after the said lands and Commons come into his or their hands, make satisfaction for the overplus of the value of the said lands and Commons to such of my children as it shall be due to be paid unto, that then such of my children shall have so much of the best of said lands hereby given to the said Josiah Leavitt, as the overplus shall come to, unless he or they can otherwise agree: provided also that the said Josiah Leavitt, his heirs executors, administrators or assigns shall pay or cause to be paid unto the said Samuel Judkin the above said fourteen pounds which I have before given him in this my will in the same place and at the time before mentioned to be paid, which fourteen pounds is to be taken out of the whole estate before the division thereof and to be added to the said Josiah Leavitt's ninth part after the division is made to answer him, the said fourteen pounds that he is to pay to the Samuel Judkin as aforesaid, provided also that of the said lands and Commons hereby given to the said Josiah Leavitt upon the apprizal thereof shall not amount to a ninth part of the said estate, and the above said fourteen pounds also added to it, that he is to pay to the said Samuel Judkin, then he shall have his part made up out of the rest of the estate:---

And further, my mind and will is that when my said estate shall be divided what lands shall go to the rest of my children for their parts of my estate that each of them shall have,

hold, possess and enjoy their several parts of such lands to them and their respective heirs and assigns forever, and further my mind and will is that after my lands and meadows that I have in said Hingham, be divided, what lands and Commons or meadows, shall fall to any of my children, if any of the children shall be so minded to sell their parts of such lands, meadows or commons that then my said son Israel and Josiah Leavitt, or either of them shall have their liberty for three years time to purchase or refuse such lands or meadows.

And further:---my mind and will is that if my said son Israel Leavitt shall at any time be minded to sell the said pieces of land and meadow that I have given to him in this my will, lying in the great Lot aforesaid, that he shall sell them to my son Josiah Leavitt if he will buy them and give the worth thereof. And I do hereby nominate and appoint the above said Sarah Leavitt, my well beloved wife to be the sole executrix of this my last Will and Testament:---

Item: My mind and will is also my earnest desire that my well beloved friends, Daniel Cushing, Senior. Capt. John Smith, Capt. John Jacob, Lieutenant Mathew Cushing and Daniel Cushing Jr. would be helpful to the said Executrix, advise and after her decease I do fully hereby empower my said friends or so many of them as shall be then living to divide my estate and to order to every one of my children and grandchildren aforesaid their several parts and portions of my estate, in said Hingham, according to this my will and according to their best discretion:---

And whereas, Capt. Joshua Hobart, Lieutenant John Smith and the said John Leavitt heretofore purchased a tract of land fifteen miles square of the Indians which said tract of land is called the Indian Twunkec, lying and being beyond the town of Providence, and near the Narragansett Country in New England:

And having an eighth part of the said tract of land of fifteen miles square still in my hands and in my possession:---

And whereas, the said Capt. Joshua Hobart, and the Lieutenant John Smith and myself did also purchase of the Indians another tract of land six miles square lying and being near to the former tract of land above mentioned, and is called by the name of Penycooke, and having a third part of the said tract of land of six miles square, still in my hand, and in my possession. I do hereby give and bequeath all my parts and portions to the two said tracts of land, last above mentioned, (to wit) all the estate, right, title and interest which I now have, or ought to have of, in or to the said two tracts of land by virtue of the Deed and evidence of conveyance, which we have from the Indians, unto my said nine children and two grandchildren, that is to say --- to my said son Samuel Leavitt, my son Israel Leavitt, and to my son Moses Leavitt, and to my son Josiah Leavitt, and to my son Nehemiah Leavitt, to my daughter, Mary Bate, and to my daughter Sarah Now, and to my daughter Hannah Loring, and to my daughter Abigail Lazell, and to my said grandchild John Leavitt, the son of my said son Israel Leavitt and to my said grandchild Samuel Judkin, the above said eleven persons (to wit) my said nine children, my two

grandchildren, the last above named to have all my right, title and interest of, in and to the said two tracts of land and to have everyone of them, an equal share of them and to enter upon then after my decease:---

And to have, hold, possess and enjoy each of them one eleventh part of my part of all the said two tracts of land, to them and to their several and respective heirs and assigns, forever:---

And my mind and will is they shall at their own costs and charges divide my said parts of the said two tracts of land amongst themselves without any charge of trouble to my Executrix or overseers, and I do hereby revoke, renounce, frustrate and make void all and every testament and testaments, will and wills heretofore by me made and declared, either by word or writing and this only to be taken for my last will and testament, and none other.

Item: Upon consideration, I do give and bequeath unto Bathsheba Tunner the wife of Joseph Turner, of Situate, formerly the wife of my son John Leavitt deceased, the sum of twenty shillings in Country pay, (to wit) that which is of growth of the Country, to be paid by my Executrix, after my deceased, out of my personal estate.

Memorandum: That the word (pounds) between the thirty seventh and the thirty eight line in page the first, in this my will, and (several paragraphs of corrections which I eliminate hereof)

In witness whereof the above said John Leavitt have unto this my last will and testament set my hand and seal:---the thirty day of November, Anno Domini, Sixteen hundred eighty nine, and in the first year of the reign of King William and Queen Mary, King and Queen of England, &c.

John Leavitt (and a seal); Signed, sealed, published and declared by the above said John Leavitt to be his last Will and Testament in presence of us: Mathew Cushing, Enoch Wilton, (the mark of) Sarah Lobdell; Boston, January 27, 1691-2.

Sarah Leavitt, the Executrix nominated in the will, presented the same Probate; Mathew Cushing and Enoch Wilton, two of the subscribing witnesses, made oath in the County Court, that they were present, and did see John Leavitt sign and seal and hear him publish this instrument as his last Will and Testament, and that when he so did, he was of disposing mind, their understanding.

Attest, Jos: Webb, Clerk. A true copy as appears of Record, Suffolk County Wills and deeds.

DOCUMENT 436 A tribute to Eugene Leavitt, son of Jeremiah Leavitt IV and Mary Ellen Huntsman.

A life burst forth from ages past,
And spans the years and flies so fast,
And waxes strong, then ebbs and wanes,
But leaves its mark and makes it claim.

A baby born one winter's day,
In eighteen ninety-three, they say.
They named it Joseph Eugene Leavitt,
And, oh, how all the family loved it!

The father's name was Jeremiah.
He was born in Kanesville, Iowa.
Pretty Mary Ellen, the mother,
Bore fifteen children, one after the other.

They owned a farm near Gunlock town,
And industry was their great renown.
They earned their bread by seat of brow;
And to the Lord's will they all did bow.

Eugene helped his father labor,
Cautious of the Indian neighbor;
Jeremiah was held in their esteem;
He spoke their tongue; a friend he seemed.

The boy Eugene a runnin' loose
Was called in turn "Jeremiah's papoose."
Years hence when Eugene's wife they saw,
Saluted here as "Jeremiah's papoose's squaw."

The boy grew and so did the nation;
Utah joined the union, a celebration!
Henry Ford's car seemed only a dream;
In Gunlock, 'twas still the horse and team.

The Spanish-American War was won
When Eugene was only five years young;
While motion pictures were becoming a feat,
At home they struggled to make ends meet.

At ten he must have like to talk
Of the Wright Brothers at Kitty Hawk;
Or maybe the day in late November
When an earthquake set the land in tremor.

As years passed by the Leavitts were found
Six months on the farm and six in the town;
With calves and crops and fruit to raise;
And sorghum that got the best of praise.

When Eugene was just twenty-two
He heard of a girl he wished he knew;
His sister Vera had picked her out;
Just right for Eugene without a doubt.

Vera asked him to write her a letter;
She knew he'd like to know her better;
That letter was sent to New Harmony;
Addressed to Miss Vilate Barney.

But courting by letter was not his style;
Would she come to Gunlock and stay awhile?
Though shy and demure she decided to say
The Christmas holiday would be okay.

With horse and buggy he came to town,
Tall and handsome with hair of brown;
But she didn't believe a work of it,
When some joker warned that he had the fits.

They danced every night that wonderful week;
Vilate was so pretty and rosy of cheek.
She fell in love with all she had seen;
His family, his friends, but especially Eugene.

And then in the Spring on the second of May,
They went to the temple on their wedding day.
They had a nice shower in New Harmony,
And a big dance in Gunlock, but no shivaree.

They made their first home on ole Cactus Flat,
In a one-roomed house with a garden out back.
Eugene put in crops and worked mighty hard;
Some must be sold and some must be stored.

There was fruit to be gathered; crops to get in;
Hay to put up and squash to the bin;
And beans to thresh and corn to shuck;
And to market in town with any luck.

In nineteen-seventeen, on Valentine's Day;
Dr. McGregor stopped by that way;
He arrived in a buggy and delivered a son;
A prouder father there was none.

In Spring it was time to plant and plough;
He had a family to provide for now;
Vegetables he raised and fruits of all kinds;
Better melons you never could find.

Butter and cream from the good ole cow;
And loads of squash and a big fat sow.
When winter came he hauled loads of wood
To St. George where he sold all he could.

The First World War made times very nervous,
And Eugene expected to be called into service.
On the eleventh of November a shout sublime;
"The War is over; armistice is signed!"

Eugene found work at a sheep camp that winter,
A second child was born of the female gender.
The parents were filled with obvious joy,
For that new baby girl and their dear little boy.

Eugene worked hard his whole life through,
Never lacking for any work to do.
If he finished up, would he stop and sit?
Not when there's work: and he always found it.

In the fall of nineteen twenty-one,
When crops were in and the harvest was done,
Their trips were not confined to the Sabbath;
They moved to town as was their habit.

The old schoolhouse they made their home;
Cozy and warm while the wind did moan.
Eugene was working on the county road;
And oh, that winter was mighty cold.

In Virgin, Vilate gave birth once more;
Another daughter they had to adore;
A pretty black-haired baby girl,
A playmate for her sister Myrle.

Gene helped his wife; he was good and kind;
He loved his children and taught them to mind.
He cared for his parents and siblings all;
And made them welcome when they came to call.

Afton was born, a Halloween treat;
A new house was built; their joy was complete.
Thanksgiving came; and thankful they were
For home and children and one another.

The last child born to Vilate and Gene,
A sweet little girl they name Dora Jean;
They wondered what they'd have done without her;
No parents of children could have been any prouder.

The years passed away and they're wont to do;
Eugene worked hard; the children grew;
Eugene herded goats on Cactus Flat;
A lot of hard work in a living like that.

All of his life he loved the land;
It yielded its bounty to the touch of his hand.
His fields were in order; his gardens too;
No weeds allowed; that just wouldn't do.

A tiller of soil and a keeper of flocks;
His day wasn't ruled by the hands of a clock.
He never heard of an eight-hour day;
Or a five-day week or overtime pay.

He loved the animals, but the best of course;
To his way of thinking was always the horse.
They were trained and groomed and worthy to show;
And ready to race when he said the word, "Go!"

Marriages and grandchildren came with the years;
He loved each one; that was very clear;
He always had time to sit and talk;
Or stretch out a hand for a baby to walk.

So proud of his family and all that they do.
Takes some of the credit for raisin' 'em too.
Doesn't take much to make his day;
A letter or a call to say, "I'm okay."

He loves the gospel and he loves the Lord;
And lives his religion; it's not very hard.
Just "Honest work for honest pay,"
And "Love thy neighbor," that's always his way.

His garden produce he gives away;
And many's the time, he's been heard to say,
"I'll raise it, pick, clean it too,
But I'll be damned if I'll eat it for you."

Always so handsome, even now at eighty-eight,
With his head held tall and his back so straight,
And dressed up fine in western wear;
And a stetson hat for every affair.

Yes, a life bursts for from ages past,
And spans the years and flies so fast;
And waxes strong, then ebbs and wanes,
But leaves its mark and makes its claim.

Grandpa, I love you.

DOCUMENT 437 Betsey Jane Leavitt Hamblin.

I was born on May 12, 1839, the eleventh child of Jeremiah Leavitt and Sarah Sturdevant Leavitt. At the time of my birth, my parents lived in Hancock County, Illinois. Beginning from the eldest, my brothers and sisters were: Louisa, Jeremiah, Lydia, Weir, Lemuel, Dudley, Mary Amelia, and Thomas Rowell. Before I was born, two other children had died at a very young age.

Since 1835, my family had been on the move, living a few months or a year at a place as they could get work. In 1841, my father got a farm by the Big Mound, seven miles from Nauvoo. At last, we were established in a permanent home. We could go into town for conferences and special meetings, and could keep in touch with the people. The farm was in a fine location with the site for the new home we planned to build on top of the mound. There was every promise that we would soon be prosperous. Dudley was then eleven years old, Lemuel fourteen, Weir seventeen, and Jeremiah twenty. With such a group of strapping young fellows to help him, father could soon get a fine farm all in shape. Everything seemed to be working for our benefit until the year 1844. Then our troubles began with the mobbing of the Mormons.

We were quite lucky though, only once did a mob threaten us, and then, without harm. We worked on our farm all the spring of 1844, conscious only of the troubles when we went into town on Sunday. When the word came that the Prophet Joseph Smith had been killed, we were all thunderstruck. My brother, Dudley, remembered his first impression

of Joseph Smith. To his mind, here was a Prophet who talked with God (page 2) and angels, so he seemed a little more than human. Later in his life, Dudley was to have closer association with Joseph Smith, an association which seemed only to strengthen his first impression. Now the Prophet had been killed. With our Prophet and leader gone, what could we do?

The persecutions, which were temporarily stopped after the Prophet's death, began anew after Brigham Young took over as the head of the Church. At the Mound, we kept a constant watch, for two roads went directly past our home, one from Warsaw and one from Carthage, and we had to be alert for enemies from either. It soon became evident that we must leave the state or renounce our religion; this last we would not do. By this time, I had a new little sister, name Priscilla.

It was a year and a half after the martyrdom of the Prophet Joseph Smith before the Mormons left Nauvoo. Early in 1846, we had our orders to leave the state. Sometime in February, our family left the farm and gathered with neighbors and friends at an old school house. That night, we crossed the Mississippi River to the opposite side and made our first camp. It was April in 1846 before we reached Mt. Pisgah, one hundred and fifty miles west of Nauvoo. My father started out with us, but left his family at Mt. Pisgah and went back to Bonaparte to work and get provisions to take our family on with the company in the spring. While there, he was stricken with a sickness and died soon afterward.

Soon after father left, Mother came down and was very ill with the chills and fever. Then all the children became ill, until there was not one to wait upon the others. Though we were strangers, we were among our own people, and our neighbors were very kind, coming in to prepare meals and do the washing. (page 3) Mother was almost prostrate at the word of father's death, and the children all rallied around her. As soon as the boys had all gathered, they decided to move on to Council Bluffs. We lived there for two years, and all the family worked to make a living. By this time, Weir had died, Jeremiah was married and had taken his family to Utah, and Lemuel went ahead with an earlier company. This left Dudley and Thomas at home with my Mother, two sisters and me.

[After the order from Brigham Young to evacuate the plains] the first Mormon wagon train crossed the Missouri on the first day of June, 1850, with Captain Milo Andrus in charge, and made its real start west on June third. The company got along very well as far as Salt Creek. Here the stream was so swollen that the bridge had been carried away. Nothing daunted, we set about making rafts on which to cross.

Our family had an uneventful trip. Dudley and Mary cared for the team and the cattle; Mother looked after the cooking and camp arrangements; Thomas gathered wood and carried water and chored around generally. For Priscilla and me, now nine and eleven years old, it was one unending adventure. We played with other children, at camp time racing among the wagons in games of tag or hide-and-peek; we hunted flowers and pretty

rocks, waded the creeks, and even improvised dolls out of knotted stocks or bleached bones.

The morning dawned bright and clear. An air of eager expectancy hung over the entire camp. Today we would be in Zion! Three long, hot months we had been on the road. We left on the third of June, and here it was the last day of August. On the whole, it had been a good trip. Though there was sickness and death before and behind us in other wagon trains, we had had remarkable good health. We had one birth and one (page 4) death in our company, so arrived in Salt Lake Valley with the same number we had when we started out.

At the first glance, the Valley was covered with a mist, but even as we watched it dispersed, melted in the sunlight. There lay the broad lake, glistening; there were squares of brown earth freshly plowed, and green and yellow fields outlined with young cottonwood trees for fences; there were city squares etched in black and green. Mother wiped her eyes and moved her lips in a prayer of thanksgiving. Mary, sober and sweet, stood with some other girls, while Priscilla and I climbed on the wagon wheel, waved our sunbonnets and shouted, "Hurrah for Zion! Hurrah for Zion!" Home at last; no more drivings or burnings or mobbings. No more trouble. Now we could settle down and make a home and be happy, free of fear of any enemies. My brother, Lemuel, who had come to the valley the year before, had a log house all built out at Duel Settlement; he had worked for flour and potatoes, and he had a young beef ready to kill. This was truly a homecoming, especially for a tired family and our poor, hard-working mother.

All that winter, we stayed at Duel Settlement, and in the spring moved out to Tooele where a new town was started with better opportunity for farms. We soon fitted into the life of the little village. Lemuel had already married Melvina Thompson and had set up an establishment of his own. Later that winter, Mary was married to William Hamblin at Salt Lake City in the Tabernacle. This was the year 1850. After her marriage, it left only Dudley, Thomas, Priscilla, and me at home. We made ourselves quite comfortable in a log cabin with homemade furniture. Although we worked hard, we had our good times, too, with dances, candy pulls, husking bees and quilting for entertainment. (page 5) Five years had passed since William and Mary had been married, and they now had three children, all girls. As Mary was alone a great deal, I stayed with her a lot of the time and helped with the children. As time went on, William and Mary decided that since I fit into the family so nicely, and the fact that Mary and I got along well together, that William would take me for his second wife. Polygamy was being practiced in the Church at this time, and so I felt that this was perfectly all right. As William and Mary had talked the matter over concerning his forthcoming marriage to me, he decided to consult Mother Leavitt about the matter. Mother Leavitt gave her consent and was very pleased for me. It was not long until William and I were married on May 1, 1855, in the Salt Lake City Tabernacle. I was fifteen years old at the time, being sixteen in twelve days. My first child was born on January 20, 1856, a short time before my 17th birthday. He was a fine boy, and Mother Leavitt named him William Dudley. She felt that since he was the first

son born, that his name should be after his father. Just two years and three days later, Betsey Jane, our first daughter was born.

As time went on, and William's family grew larger, we required a bigger and better home. He had a large house built and divided it into two apartments, one for Mary and one for me. A long living room, with folding doors which could slide back, was used for dancing and parties. Usually all the countryside was invited. Mary could make delicious pies, and I made cakes and cookies. It was in this home that William Dudley, my son, was born.

A year or so later, William again moved our family. This time we moved with six other pioneer families to a small clearing near the point of a low hill. The rough trail, which wound its way through the (page 6) clearing, passed over a large mountain, and had its beginning in Salt Lake. My cabin was farthest from the point of the hill, and the one beside it belonged to my brother, Thomas Leavitt and his young wife Ann. We had moved here to spend the spring and summer making butter and cheese. This was a very profitable business, for, by hauling our products regularly into Salt Lake City, we were assured a ready market and good prices. Emigrant trains enroute to California eagerly bought up all the fresh dairy and farm products available.

This particular morning dawned clear and chill with a stiff breeze blowing off the snow-capped mountains gleaming in the distance. I had gone to live close to Thomas and Ann while William was on a trip to San Francisco. Along with Billy, two and a half years old, and Jane, only three months old, I had bought a few milk cows and two white oxen, which had drawn my wagon from Salt Lake City.

Ann and I were washing in my cabin, while Thomas, having nothing more urgent to do, sat on the hearth making bullets for our guns. Beside him lay a powder horn and bullet mould. Over the glowing coals, he held a frying pan in which a large bar of lead was slowly melting.

It was now nearing noon, and I decided to build up the fire in the huge fireplace and prepare dinner. Needing wood and not wanting to disturb Thomas, I ran out to the woodpile a short distance away. As I bent over gathering the wood, my ears caught the thud of hoofs. I glanced toward the trail just as the first of a band of mounted Indians appeared around the point. After the first stunned moment, I snatched the two keen-bladed axes and with an arm load of wood, raced for the house. "Indians!" I said in a low-strained voice to Thomas. "Indians! Lots of them." By this time, the Indians had been seen by the settlers. (page 7) Ann sat on the bed resting and thinking as she held baby Jane. It would only be a few months until she would be holding her own child in her arms. Startled, she looked up at my hasty entrance. Then she caught the dreaded word, "Indians!" "Dear Lord, have mercy upon us!" she cried. Then she fell back upon the bed in a dead faint, the baby slipping from her arms to the bed. Thomas sprang to her side and took her gently in his arms.

Meanwhile, I snatched Billy off the floor and placed him on the bed beside the baby. I told Thomas to put Ann beside the children and to help me push the bed into the corner so that the foot was behind the door. Then I told him to talk to the Indians if they came to the cabin, while I made more bullets. I quickly busied myself at the fire, and took a long, thin pole, newly sharpened at one end and used as a poker, to stir the coals until they glowed. Picking up the pan which held the lead Thomas had started to melt, I sat down on the hearth and went to work.

At almost the same instant I had sighted the Indians they had also been seen by others. Amid cries from the women and hoarse shouts from the men, all rushed into their cabins. Doors were shut and bolted, and guns snatched from their brackets above the beds. Now grim-faced men watched the approach of the band through the cabin's port-holes. Strange to say, the Indians did not stop when they reached the first of the cabins, but as silent, grim, and forbidding as their chief who led them they filed past, not pausing until they had reached our little cabin where they quickly formed a semi-circle in front of the cabin. They quickly dismounted, securely holding their horses by the lariats which were tied about the horses' necks. Their bows and arrows were held in their other hands. The chief took his place in the center (page 8) facing the white man Thomas now standing in the door.

The picture they formed as they crowded their horses together was one to chill the heart of a much older and harder man than Thomas, who was only twenty-three. There must have been a hundred savages. Their bodies save for a loin cloth at the waist, were naked and painted. Their hair had been plastered down with black mud with feathers stuck in the back. But the most horrible part of the picture was the scalps dangling from the savage waists. Beautiful brown tresses of some unfortunate young girl and long grey hair of an elderly woman were only two of the many pitiful reminders of recent savage butality.

It seemed a lifetime while Thomas waited for silence among the Indians. When the last horse was quited, he stepped out into the circle and called a greeting to the chief. A grunt was the only answer as the chief glowered at him, hate and lust to kill in his black eyes; but Thomas started bravely on with his speech, speaking slowly and weighing each word carefully. "We are peaceful people. We have never harmed you or your people, and we ask you not to harm us."

"Ug!" again grunted the chief. "White men liars! We kill all white men. My braves want blood - revenge for brothers killed." In his hand, he held a long, thin pole, sharpened at one point. Now he raised his hand and threw it to the ground with such force it stood upright, buried in the earth deep enough to hold the rest of its weight. Immediately, scores of arrows from the bows of the warriors encircled it.

Thomas stepped quickly back into the cabin. Coming to me, he said, "Do you know what that means?" I told him that of course I knew, but we could not give up hope. Thomas seized the poker from beside the fireplace; then, standing (page 9) in the doorway, he

arose to his toes and threw it with all his strength close beside the chief's spear. The makeshift spear stood just as proud at the chief's in the circle of arrows. A surprised grunt came from the chief, and he eyed Thomas with less hostile eyes. Thomas walked boldly to where the chief stood beside his horse.

Immediately, the silence was broken as the savages, keeping time with their moccasined feet, started a low, weird chanting of their war song, which when heard, can never be forgotten. Thomas joined his voice with those of the warriors, singing as he had never sung before in his life. After the song ended, each warrior placed his hand over his mouth and gave a blood-curdling war whoop.

The chief, laying his hand over Thomas' heart, said, "White man brave. White man not afraid."

Thomas spoke again. "My sister and I and the other people in the other cabins do not want to die, but we are not afraid to die. We want to live and be friends with the red men. Do you love your warriors?" At once the chief swept the circle with his hand, then placed his hand over his heart. Yes, he loved them very much; they were like brothers to him. Thomas immediately took advantage of this. "We may die, but some of your warriors that you say you love will also die - maybe even you will die - for inside of those cabins are men with guns watching you through little holes in the walls. If you start to kill us, they will kill many of you."

At the point, the warriors began the war chant. The stench from the Indians bodies, the horses, and the scalps made Thomas deathly sick. With an effort he pulled himself together. He stepped back into the house and came quickly to my side. "Betsey," he said in a (page 10) steady voice, "the chief says we are brave people and because we are so brave, he will be good to us and those who are so afraid in their locked cabins. If we will give them all our cattle, food, and clothing, they will let us go peacefully over the mountains to Salt Lake."

As the full import of the proposition struck me, I told Thomas that we would not do that. It would only mean death, if not from cold, then from starvation. We could never hope to get over that mountain - there was still snow in the pass. We would die fighting first.

Thomas agreed with me and again stepped out to talk with the Indians. He was back in a few minutes, and the Indians had told him to accept these terms and maybe they would not take everything.

I told Thomas that if the Lord had made the Indians merciful enough to suggest terms at all when they could take everything by killing us and the price would be the lives of only a few of their warriors, then I thought that He must be opening the way to have our lives spared. I told him to tell the savages that they could have the two white oxen and that was all. If they wouldn't take them, to tell the chief that I had my gun aimed straight at his heart and that he would be the first to die, but to tell him this was a last resort.

Again, Thomas stepped out into the semi-circle. He strode up to where the chief stood by his horse waiting. Stopping only a few feet from the Indian, he drew himself up, and, looking the chief full in the face, he spoke swiftly in the Indian dialect. "My brave sister and I cannot accept your terms because we would all die anyway. We could not get through the deep snow in the pass with no coverings for our bodies, for we are not tough like you and your warriors. My sisters says for you to take her two white oxen because they are the best we have and are fit (page 11) even for an Indian chief. Take these and go in peace."

Thomas held his breath while the Indian eyed him with a grim, stolid look. Suddenly the chief seized Thomas in his long, brawny arms. He hugged him as though he could not restrain his admiration for this white man's bravery. I almost fainted, watching from the cabin, for I thought surely he was being killed. I breathed easily when the Indian finally released Thomas and broke the strained silence. "White man and squaw talk brave, very brave. We no kill, take oxen and go." Over his shoulder he threw a few guttural sentences.

Immediately the warriors turned their horses and, rounding up the two white oxen, started back over the point of the hills from which they had come. At that point, the chief stopped, turned, and raised his hand to Thomas and then vanished around the point of the hill. Later, as time went on, the Indians became more peaceable, and there was less trouble with them.

The purpose of William's journey to San Francisco was to straighten out the failure of a farm he had in partnership with a Mr. Henderson. William furnished the money, and Henderson was to look after the farm and crops. When William was gone on an exploration trip, Mr. Henderson sold the crops along with the farm, and left the country. William felt unhappy about this, and so he decided to work in California and make up for the money he had lost through Mr. Henderson. He told Mary and me that he would "bring back as much as Mr. Henderson stole from me or I won't come back!"

If William ever wrote to us, the letters were lost as we never heard from him and assumed he must be dead. He had been gone almost two years, when one day we received a letter from him. He said that (page 12) he was well, and that he would be home in a short time.

When William finally arrived, I was away from home weaving material for a dress. Word was sent to me to come home immediately, which I did. Everyone was overjoyed to have the husband and father home that had been gone so long. William brought three wagon loads of goods home with him that included clothing, materials, shoes, bedding, and all kinds of badly needed food items.

After William's homecoming, we moved to Gunlock, Utah. This small town had been named after William because of his skill with guns. Another daughter, Elmira, was born October 26, 1860, and then a son, Duane on August 10, 1862. Ann Eliza was born February 1, 1864, and Hyrum was born December 6, 1867, but lived a short time and

died in May of 1868. These children were all born while we were in Gunlock. Then we moved to a nice little place in Nevada called Clover Valley in Lincoln County. Here Clara, another daughter, was born on October 26, 1870.

About this time, William was dealing with two mining companies, and had to travel to Pioche, Nevada, in company with a doctor and a lawyer. While in this town, there was a lawsuit, and William was the star witness for one of the companies. On his departure, Mary and I had cautioned him not to eat or drink anything at a public eating place. I remember that he said with a laugh, "Don't worry about me - nothing could happen to me as I have both a doctor and a lawyer with me. I'll be all right."

Before the trial in Pioche, the men were eating a small meal at a public eating place. They were all anxious and worried, and as they sat waiting, they were served coffee. William didn't drink coffee, but (page 13) as he was thirsty and worried, he drank part of his coffee. He immediately arose to his feet and left the table, saying, "I am poisoned," then fell to the floor. He was taken to the doctor's office and received immediate treatment. He felt some better, so they put him in a spring wagon and took him home to Clover Valley. A runner was sent ahead to break the bad news.

William's companion, Dr. Ivins, came home with him, and William soon became much better. The doctor could not stay long, and another doctor came in his stead. The new doctor prescribed medicine for William which harmed, rather than helped him. After William had been home about ten days, he got up and dressed himself. The exertion proved to be too much. He had a stroke, and soon passed away without saying a word to anyone. This was on May 8, 1872.

After William's death, it was hard for us to go on, knowing we would no longer have him with us. My health became poor with worry, grief, and hard work, and after the birth of my baby girl, Sarah Priscilla, born seven months and twenty days after the death of her father, I became seriously ill. After months of illness, I slowly regained my strength, and we decided it would be a good thing to move to Utah with several other families leaving at that time.

After an uneventful trip, we arrived at our destination and settled on the Pahrea on a small farm. We raised mostly corn and cane. We had Indian trouble continuously, so it was a relief when the "call" came for us to go to Arizona. It took a great deal of preparation, for we had to take goods to last us many months, as there would be no food there upon our arrival.

On October 28, 1879, our little company of ten wagons started for (page 14) the far-off country of Arizona. The first part of our journey was very pleasant. When we reached the Big Colorado River, most of the adults and children alike were frightened at the prospects of crossing such a large stream of water. However, we did make it perfectly across on rafts, and a few on rowboats, and everyone rejoiced when we reached the other side.

As we continued our journey, I could hear my son Billie singing, "When you go to Arizona, be sure you have enough of flour, beans, and bacon, and other kinds of stuff. For if you do not do it, you will find it rather tough, before you raise a crop in Arizona!" Our journey seemed pleasant and free from worry, and not at any time or any place can I recall hearing anyone speak a harsh or angry word.

We camped along the side of the Little Colorado River after six weeks of travel. There, the men built a log cabin, for we remained here several weeks. Most of the hardships seemed to fall upon my shoulders. The weather was getting colder, and some mornings there was snow on the ground. We soon left and drove on into Round Valley, later called Springerville. Tired and weather-worn, we stayed here about two months, but the boys wanted to travel on to Bush Valley, later called Alpine.

Our journey to Arizona ended when we stopped at Bush Valley. There were about eight families living there before us, and during the first spring, we lived in a cellar. The cellar was large and roomy which made it quite comfortable. We lived in this cellar until the boys finished building a large log cabin in which to live. During this time, we also had a few Indian scares. Because of this, a small fort was built for protection against the Indian raids.

It was awfully cold in the winter time at Bush Valley, and I can clearly remember the snow reaching the top of the fence posts. In the (page 15) spring of 1882, we moved farther up toward the mountain where there was more farming land. The next winter was the coldest we had seen since coming to Arizona. All the men had left for work on the Union Pacific Railroad, and as a result, all the chores were left up to the girls and me.

In the fall of 1882, we moved to Nutrioso. At first, we lived in tents, but it seemed so good to be in a place where we could sleep at night without fear of Indians. The mountains were so beautiful with tall bunches of grass, raspberry, gooseberry, and currant bushes, red pine, oak, clumps of white-barked quaking aspens [aspens], springs of sweet water with clear streams running from the mountains.

Soon after we settled in Nutrioso, the rest of our boys who had been working on the railroad came home. That fall, some of the younger children were able to attend school. Up until this time, I had been the only school teacher, and had taught them to read from newspapers which papered the walls of our cabin.

It was very cold again this winter. I remember the boys calling me and the girls to see a frozen calf. Sure enough, there it stood frozen to death. Twice the boys, who were herding our horses, came running and yelling, "The Indians have our horses!" All the women and children ran to the fort. The men held a council to see if they would follow the Indians and take the horses back. I was listening and urged them not to go, as the Indians might ambush and kill them then raid the fort. We could get more horses, but never get our men back. What then would the women and children do? The men decided against going, and strengthened the fort and built a good corral for the horses.

My son, Billie, would tie a big red stallion by the door each night, and when the children asked about this, I told them if the Indians even come (page 16) close, this horse would let us know when he smells them by making a disturbance and this will be an alarm to us. Later, Mexicans stole our work horses and the men did follow and keep on their trail until they got most of the horses back.

It was getting late in the season with some snow, and we were low on food stuffs, especially flour. Neute Mangum, my grandson, said he would drive me to the store, so we put our feather mattress and quilts in the wagon, took food to last us on the way, and drove the wagon and oxen, Buck and Brandy. I took my youngest child, Priscilla, wrapped tight in a big shawl, and started out to Julius Beckers store in Round Valley. While on this trip, we visited Jacob Hamblin and his wife, Priscilla, my youngest sister. They had come to Arizona the year before we had come. It was a very happy reunion. We returned home with our provisions, safe and happy.

In 1881 work commenced on the Union Pacific Railroad from Fort Wingate, New Mexico to Flagstaff, Arizona. My sons, Billie and Duane, and son-in-laws, George Mangum and George Adair and wives, left to get work on the railroad.

In September, 1891, I was asked to give up my last child, Sarah Priscilla, as Thomas Alger, a nice young man, asked for her hand and they prepared to be married in December. My son, Billie and I had planned to go to a new part of Arizona on the Gila River, but this changed my plans. Thomas and Priscilla stayed with me until we moved down to the Gila Valley in 1899.

The remaining years of my life were very pleasant, as I lived with Tom and Priscilla and helped with the babies as they came along. I was really needed, as they had thirteen children, and Priscilla was rather frail. (page 17)

Their first son died as a baby, the next child, a daughter, died when she was nineteen, and the next baby, another boy, died when a baby. All the others lived to adulthood. I enjoyed raising chickens and turkeys to help out, and for spending money of my own. I remained strong and well most of the time. I have lived the remainder of my life with Tom and Priscilla.

Betsey Jane Leavitt Hamblin passed away at the home of her daughter and son-in-law, Priscilla and Tom Alger at the age of seventy-eight, on October 16, 1917 and was buried in Lebanon Cemetery. She was always a dearly beloved mother and grandmother.

Composed by Josephine Alger Pursley

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Computerized by Lyman D. Platt, September 4, 1998, St. George, Utah.

NOTE 438 Autobiography of Nathaniel Leavitt,

[Myrtle Douglass Leavitt, writing from Ogden, Utah on August 4, 1967 says: "Am sending you a copy of my grandfather's life, all that he had written. He never finished it as his eyes gave out and children are always too busy. I haven't any of his missionary experiences; am sorry."

The document is entitled *Family History: A History of Nathaniel Leavitt*, Ogden, Utah, May 21, 1898. Some spelling and punctuation has been changed from the original to make it more accurate. Lyman D. Platt]

I, Nathaniel Leavitt, was born in the town of Hatley, Lower Canada, on the 17th day [of] November 1823. When I was seven years of age my mother died leaving six children, three older than myself and two younger. After, with my father married again, and at the age of fourteen I first heard of the Mormonism. An Elder by the name of Hazen Eldridge [Aldrich], came into our neighborhood, and brought to us the Book of Mormon and told us of the Prophet Joseph Smith; how he had found the records of the Nephites and Lamanites or American Indians, and translated the records into our language, by the gift and power of God. In short he preached to us the fulness of the Everlasting Gospel, for the first time we had heard it. A large number of my uncles, and aunts, and cousins that lived in the neighborhood believed and obeyed the Gospel, I think about thirty-five in number. We commenced at once to prepare to immigrate to Missouri, and on the twentieth day of July 1837, 14 years old, we left our native land and started for the West.

Our company [of] about thirty-five in number were all uncles, aunts and cousins, with our grandmother Leavitt, an old lady, seventy-six years old. She stood the journey all the way through remarkably well and rejoiced continually she had lived to hear the sound of the Everlasting Gospel, and see such a host of her children and grandchildren obey the same.

We traveled through the state[s] of Vermont and New York. When we arrived in Buffalo my father took a notion to leave the company and cross Lake Erie to Detroit, the balance of the company going around the lake, by way of Kirtland, Ohio. We hitched up again at Detroit and traveled west as far as Sturgess Prairie, St. Joseph County, Michigan. Here my father rented a farm for one year, calculating to move on west and find the Church.

Two of my uncles and their families stopped in Ohio, the balance of the company came along where we were, stopped two or three days and made us a visit, then traveled on west until they came to Twelve Mile Grove, in Will County, Illinois, forty miles south from Chicago. Here they purchased some farms, intending to stay until they had learned where the Church had settled, as the Mormons had all been driven from the state of Missouri by a ruthless mob.

The next summer in eighteen hundred thirty eight (1838) my father died and was buried on Sturgess Prairie. Soon after his death, my step-mother sold what we had left, took her three children and went back to Canada, leaving myself, Flavilla, and John alone in the

state of Michigan. She would have taken us with her, if we had been willing to go, but I was a firm believer in Mormonism, and was then fifteen years of age. Flavilla [was] twelve and John nine. I persuaded them to stay with me, and I would take care of them, and we would make our way to the Church.

About one month after our step-mother left us, one of my uncles who had stopped in Ohio, came along moving west, and took us with them to our friends and relatives at Twelve Mile Grove. Several Elders visited their church. Eli Chase stayed with us and held several meetings in the fall of 1839. They baptized me and two or three of my cousins, also Flavilla, and John. They told us that the Church had settled on the east bank of the Mississippi River, and was building up a city called Nauvoo, and are going to build a temple. Several other Elders called on us among who was Franklin D. Richards. He stayed with us about three weeks, gave us a great deal of good instruction in relation to Mormonism. He was then a young man, unmarried, he was very sociable, friendly, a good talker, and well informed.

We enjoyed ourselves greatly while he was with us the following fall and winter. Our little company [met on] Sunday evening[s] [and] held regular prayer meetings, and we were greatly blessed. Several of us had the gift of tongues, and interpretation of tongues. It increased our faith in the principles of Mormonism very much to see and know that the signs followed the believers according to promises. In the spring of 1840, my uncles sold out their land there and all excepting one family started for Nauvoo. We had buried four of our number while living at Twelve Mile Grove. Grandmother Leavitt, my uncle Wier Leavitt, his son Jeremiah Leavitt, and my sister's husband Benjamin Fletcher.

When we arrived in Nauvoo we stopped in the east part of the city. I went directly down the street to take a look at the town, being very anxious to see the Prophet Joseph Smith. The town had been built up very rapidly. The houses were small and cheaply built, but very neat and clean. Everyone seemed to be busy at work. After traveling three or four blocks I came across a number of persons gathered around a buggy in which sat two men, one of which was talking to the crowd. After a little I heard some one call him Brother Joseph. I then knew that was the Prophet. I had long before supposed a prophet would look different than other men, but I saw he was exactly like other men, only considerably above the average size, better looking, and more noble than any man I had ever seen before.

I said to myself that is a man of God, and a true Prophet and I have never doubted it from that day to this. A little further down the street I saw a neat little building with a sign over the door, Hyrum Smith, Patriarch. I went directly to the door and rapped for admittance. Brother Hyrum came to the door, took me by the hand and led me in saying at the same time, "I suppose you have come for a blessing." I told him that was exactly what I had come for. He led me to a chair by the table where his scribe was writing. He had never seen me before nor I him, but he layed his hands on my head and asked me only one question, and that was "What is your given name?" I told him it was Nathaniel. He then said, "Brother Nathaniel, I lay my hands upon your head in the name of Jesus Christ of

Nazareth and given you a Father's Blessing. For behold you father is dead and your mother also sleepeth," by this time I knew that he was a prophet as well as his brother Joseph for he had no means of knowing about me or my father or mother; only that he knew it by the Holy Ghost that he was in possession of.

The following Sunday I went to meeting in the bowery as they had no meeting house built yet. The Prophet Joseph preached to us. About one hour before the close of the meeting he called on young men who had no families to volunteer to work on the temple one month as they were then just commencing to build the Nauvoo Temple. I was the first one to volunteer, quite a number followed and gave in their names. I labored one month without losing a day, most of the time driving a team and hauling rock from the stone quarry to the Temple Block.

The next fall I was at a meeting in the bowery. Heber C. Kimball spoke to us a while. The Prophet Joseph then arose, his face aglow with the Holy Ghost. He spoke at considerable length of the persecution of the Saints in Missouri. He said they had been robbed and punished and many had sealed their testimony with their blood and all this by a ruthless mob backed up by the governor of the state, Lilburn W. Boggs. He then commenced to prophesy in the name of the Lord. He said Governor Boggs should be struck dumb so that he could not speak a word and many of the mobocrats who had driven the Saints from the state of Missouri should die a fearful death and their bones should bleach upon the plains and the wolves should gnaw them. He then spoke of the government of the United States, said that wickedness and abomination lurks in high places and great calamities [should] come to the nation. He said that north and south would be divided against each other and that a bloody war would be the result, that many thousands would be slain on both sides and that the war would commence in South Carolina.

I noted down all these predictions at the time and have lived to see them all fulfilled to the very letter. Governor Boggs was shot by some unknown person, the ball taking effect in his mouth which rendered him unable to speak a word and when I crossed the plains in 1850 I saw the bones of a great many Missourian mobocrats bleaching on the plains and the wolves gnawing them. They died a fearful death of cholera. In relation to the war between the North and South all are too well acquainted with the facts to need any comment, suffice to say the war took place as predicted, the first gun was fired at Fort Sumter in South Carolina.

But to return to my narrative, I attended school through the winter of 1841 in Nauvoo. I attended meetings on the Sabbath regular and prayer meetings in the evenings. I went to spelling schools, debates, lectures, and lyceums. I studied hard through the winter and gained all the information possible.

In the spring of 1842 I was ordained an Elder under the hands of Joseph Smith, Heber C. Kimball, and I think Willard Richards and joined the second quorum of Sevenites. I was soon after called on a three months mission to the Northern [States, my companion being] George Johnston. We labored three months preaching the Gospel, baptized quite a

number into the Church. In the fall of 1842 I was called on a mission to the state of Ohio. I was set apart under hands of Joseph Smith, Sidney Rigdon and I think Parley P. Pratt. Lyman Wight was at that time presiding over the Saints in Kirtland. I took with me a letter of recommendation, my destination being Kirtland, Ohio. I traveled on foot and alone nearly all the way through the state[s] of Illinois, Michigan and Ohio until I reached Kirtland. I held a great many meetings while traveling through the country and baptized a few before I reached Ohio.

[Unfortunately, this fascinating and informative history of the family and early Church stops here and was never completed. Some of the information contained in this history appears nowhere else in the history of the family, nor in the annals of the Church. Lyman D. Platt]

DOCUMENT 439 English and Leavitt History, written by Brooks Russell Leavitt II, 1938 11th Avenue E, Seattle, Washington, March, 1994. Note: this is only a very small part of my research on Norman History and the Leavitt name. I have a complete file of research, which I would be glad to contribute to some on-going project.

To understand the history of the Leavitt (or Levett) name, one must know something of early English history. Nearly every guide to English family names gives the derivation of the Levett name (the usual spelling in England) as a “location noun,” derived from the village called Livet (actually Livet-en-Ouche) in the Eure district of Normandy. A *Dictionary of English and Welsh Surnames* by Charles A. Bardsley, for instance, refers to the English names of “Levett, Levet, Levette, Levit,”: “Local, ‘of Livet.’ Mr. Lower says, “From one of the places in names called Livet.... This derivation seems probable.”

The definitive book on th subject, “*The Origins of Some Anglo-Norman Families,*” by Lewis C. Loyd (and edited by David C. Douglas, the foremost English authority on the Norman Conquest) lists 315 English families who ancestors came from Normandy between the years of 1066 (the Norman Conquest) and 1205, when the English lost Normandy. Of the name Livet, the volume gives the derivation as from “Livet-en-Ouche” in Eure. Says Loyd: “...Livet-en-Ouche, which is close to Ferrieres-St. Hilaire, was a fief of the Norman barony of Ferrieres.”

Normandy in the years before William the Conqueror’s conquest of England was a highly feudal land, with a complex set of allegiances. Lords owed their loyalty to barons, who owed their loyalty to the Duke. The Livets, according to Loyd’s work, were underlords of the Ferrieres, who took the name Ferrers in England and, as the Earls of Derby, became one of the largest land-owning families in England. The Livets held their land in Normandy from Ferrers, whose seat was only a few miles away, and apparently the Livets followed the Ferrers to England (the normal pattern of settlement after the Norman Conquest).²⁴

²⁴See Loyd’s volume for a full discussion of the Livet’s relationship with the Ferrers in both Normandy and England.

The date 1066 is the most profound date in English history. After the Conquest of England by the Normans, the country got a new language (French), a new aristocracy, a new culture and new institutions (including trial-by-jury). England also got last names. “It is with the Normans that family surnames came into the English picture,” says *English Genealogy*, by Anthony R. Wagner, Garter King of Arms, and published at Oxford. “By far the greatest number of Norman surnames... are local, deriving from the family’s place of origin or its chief lordship.”

“These, in the course of centuries, suffered varying degrees of Anglicization and corruption,” continues the book. “Bohun became Boone, Craon=Crowne, Glanville=Glanfield, Estouteville=Stutfield, Turville = Tuffill and Tuffield, Helion (from Hellean) = Hellings and Hilling, Normanville = Nornable and so on.” The book adds, “the majority, at least of those whose Norman origin can be proved, derive their names from places in France.”

In most cases, those who took their names from a place in Normandy were the lords of the village whose name they adopted. “Even when there is only one place of a name it is possible for more than one family to derive a surname from it... (But) at the date we are considering, however, such a description is likely to signify lordship of the place, and though conceivable, it is unlikely that distinct families should derive the same surname from lordship of or in the same place.”

These Norman families formed the new English aristocracy after William the Conqueror’s victory over the English king Harold at Hastings in 1066. The old Anglo-Saxons were, by and large, dispossessed of their titles and lands, and replaced by the victorious Normans, who numbered perhaps 10,000 in a nation of one and a half to two million English.

Over the following centuries the Normans were slowly incorporated into the native English bloodstock, and although many Norman families are still among the English gentry (or “county families,” as they are sometimes called in England), many more settled in the New World. “It is likely that there are more Americans of Norman descent than there are British, if only because, as in the case of the Gorges [to whom we will return], the early colonization of America often came from families which have died out or become obscure in England,” says the author Leslie G. Pine in his *Sons of the Conqueror: Descendants of Norman Ancestry*.”

When it comes to the Normans, it is important to remember that they were only partially French. The name is derived, of course, from “Norsemen,” as they were the descendants of the followers of Rollo the Viking, who invaded France in 910 and was rewarded by the French King Charles the Simple with land along the Seine in Normandy in return for his pledge to convert to Christianity and swear allegiance to the King. Rollo’s followers were Norwegians and Danes (Vikings, in other words). Although they intermarried with the local Gaullish-Roman-Frankish stock (the ancestors of the French) over the next 150 years, the Norman aristocracy generally kept the purest Norse bloodstock.

Between 1066 and 1205 there was a great deal of traffic back and forth across the English channel, and the great Norman families held land in both countries and considered themselves citizens of one common land. It was sometime during those 150 or so years that the ancestors of the families known as Levet, a corruption of Livet, arrived in England. It is virtually impossible to ever know the exact dates, since no lists of ships or anything remotely resembling them exist. No one will ever know whether they came with William the Conqueror or whether they were one of the Norman families who arrived after the Conquest.

All one can say with certainty is that by 1200 the Levets were esconced in England. Early records show that John de Livet of England held land in Normandy near the castle of Vire. Other records show other Levets, or Livets, in evidence as well. The entry under Levet in *The Norman People and their Existing Descendants in the British Dominions and the United States of America* follows and shows the progression of the family:

“Ralph, William, Rogert, Gilbert, Hugh Livet, Normandy, 1180-1195. From John de Livet, baneret [baronet] c. 1200, descended the Marquises of Barville (Des Bois). Roger de Livet granted lands in Stafford to Tetbury Abbey, t. [time] William I. Robert de Livet held two fees Warwickshire, t. Henry I. Thomas and Ralph Livet held lands in Normandy 1165. William Livet of Yorkshire c. 1200. Eustace Livet, York, 13th century. John Livet, York, 1316.”

So the family gradually moved from Normandy into England – primarily into Yorkshire, which a perusal of English records shows was the real home of the family (and, interestingly, was one of the counties with the heaviest landholdings by the Ferrers, to whom the Livets in France owed their allegiance as underlords).

So we see that the French Livet gradually became the Anglicized Levet, which with the simple change of one vowel was far less corrupted than most Norman names. The name Levet, in England, was sometimes spelled Levit, Levet, Levett or even Levette. I have never seen an instance of the English spelling of Leavitt. So it is almost beyond question that our John Leavitt was, back in the old country, something else – and most probably, John Levett, the most common spelling in England. But ascertaining the exact origins of John is another matter. The most probable clues point again to Yorkshire.

The Mormon Church files indicate that John Leavitt was the son of Percival Levett and Margaret Linkley; Percival being a merchant of Beverly, England, near York. There are, as far as I know, no documents on file (in the local Mormon libraries) to support this claim, although the large number of those sending statements to support it (nearly 60) is remarkable even by Mormon standards, say Mormon librarians. These submissions come from as far away as Australia. [See a further discussion of the connection in my PFRC Book 3.1 – LDP] Perhaps some branches of the family were told of this connection, as they simply passed along the oral history.

The Levett family originated in Bolton-Percy, near York, in the mid-1400's, and eventually, over the course of several generations, moved the few miles into the mighty city of York, the second largest then next to London, and the capital of Northern England (and formerly an important Norman stronghold). William Levett (born in 1448) at Bolton-Percy had a son John (born 1474) who also died at Bolton-Percy. His son Richard Levett lived in Appleton (today Appleton-Roebuck) and died 1567. His son William Levett (born in 1528) was born in nearby Harewood.

William Levett had a son Percival (born 1560) who lived in the great city of York, and served as its sheriff, that meant the tax collector in those days – one of the most powerful positions in government. In turn, this Percival had a son Percival, who was born in 1580, and was a merchant of Beverly, an active trading port on the Humber River in Yorkshire.

Our John Leavit was supposedly the son of this Percival Levett (remember the English spelling was Levett, never Leavitt). What are the circumstantial clues for this assertion? The first possible clue is that of Deacon John Leavitt's twelve children, six of whom shared the same first names as Percival's nine children (Sarah, Mary, Abigail, John, Samuel and Elizabeth).

Other clues may be found in the settlement of New England. First, one must ask if there was any indication of Puritan tendencies in the Levett family in England. There are such indications in Percival's brother, Captain Christopher Levett, the noted explorer of New England and a member of the royally-appointed Council for New England. Christopher Levett's first wife was Mercy More, daughter of Robert More, the famous Puritan rector of Guisley. The marriage indicates that among this Levett family, there were leanings toward the Puritan branch of the Anglican Church. It was persecution of the Puritans, of course, that propelled the settlement of the Massachusetts Bay Colony.

But more importantly the question of how John Leavitt found his way from Yorkshire, England to Dorchester, Massachusetts, where he first turned up in the New World in 1634. This is an intriguing question because Dorchester traces its origins (and most of its settlers) to Dorchester, England, in Dorset, the home of the Reverend John White, a prominent Puritan minister. John Leavitt's possible home in Yorkshire, however, was a long ways from Dorset in the south of England. White, according to the book *The Winthrop Fleet of 1630*, by Charles Edward Banks, "was interested in every company that finally became merged successively into this last great venture in 1629 – the Massachusetts Bay Colony."

Indeed, it was Rev. John White, rather than John Winthrop, who was the founding father of the Bay Colony (according to some historians), although White's name never gathered much glory as Winthrop's because the Reverend never immigrated to America.

Yet, as was typical, "in support of his early plans for the settlement of the coast of Massachusetts Bay, he had enlisted scores of prominent men in the West Country – Dorset, Somerset and Devon – as stockholders," says Banks in his book on the Bay

Colony. This was standard operating procedures in those days. “These promoters of colonies found some of their colonists among their relations, friends and neighbours,” says Anthony Richard Wagner in his *English Genealogy*.

Reverend John White was, no doubt, well-acquainted with Captain Christopher Levett, who lived at Sherbourne, Dorset, only a few miles away from White’s own home in nearby Dorchester. Captain Levett was the first explorer of the Maine coast in the winter of 1623-1624, when he made the first recorded settlement on the Maine coast. The settlement failed. Levett had written extensively on his travels, and as a member of the Council for New England, was involved with others in trying to encourage the settlement of the New World. He had even given the name York to his first settlement, in honor of his native city, in hopes of encouraging interest in the area.

As one of the most prominent early adventurers in New England, and as His Majesty’s Woodward for Somersetshire (the adjoining county to Levett’s Dorset residence), Captain Levett was one of the preeminent figures in the early colonization attempts. I suppose that when nephew John Leavitt approached his uncle Christopher, he simply referred him to Rev. John White in nearby Dorchester, who was actively involved in the earliest settlements of the Massachusetts Bay Colony.

White was “the inspiration of a movement which culminated in the gathering of nearly 150 persons in the counties of Dorset, Somerset and Devon and their agreement to immigrate in a body to Massachusetts,” says Banks in his *Winthrop Fleet*. White’s colonists assembled on March 20 at Plymouth in nearby Devon to board the ship *Mary and John* and sail for Massachusetts. The boat arrived at Nantasket on May 30. The passengers are generally known as the “Dorchester Company, from the place chosen for their settlement,” which was named for the home of their patron, Rev. White.

No exact list exists for those passengers, only an approximation. Most of the settlers were from Dorset and Somerset. They form the original company that settled Dorchester, where our John Leavitt was first recorded in Massachusetts records. And, interestingly enough, most of those who came on the *Mary and John* first became freemen (which meant stockholders of the Massachusetts Bay Colony) in 1634 – the same year that our John Leavitt turns up as a freeman in Dorchester.

It is my guess that the Uncle Christopher Levett told his young nephew John in Yorkshire that if he wished to emigrate, then he might do so in the company of Captain Levett’s neighbor Rev. White and that he should travel from far away York to Dorset in order to make the trip. This explains how John came to find himself in the company of Englishmen from the West Country of Dorset. [He might also have been indentured in the area under his uncle’s supervision – LDP]. This John Leavitt found himself in the Dorchester settlement named for Rev. White’s home in England. In summary, if the connection to the York Levetts is proved, it goes a long way to explain John Leavitt’s settlement in the Massachusetts Bay Colony. Also, his strong Puritan connection is proven from his being a Deacon in Hingham during a long period of time.

It will probably be quite easy to either prove or disprove his connection to the York Levetts, as the work of Victor C. Sanborn makes clear, in his monograph of 1913 on *Thomas Levett of Exeter and Hampton*. The Levetts of York (and Bolton-Percy earlier) were a prominent family, and their history, thankfully, was recorded by the royal Heralds in Christopher Levett's pedigree in the Visitation of Dorset (Levett's home after he left York) of 1623. Sanborn's work – supported by the Visitation of Dorset – makes it clear that there is extensive documentation for this family, including wills, records of baptisms, births and marriages, as well as lawsuits. Even Captain Christopher Levett's papers, as I understand it, have been preserved, and the Gorges Society of Maine has published a volume about him.²⁵

If John Leavitt is indeed one of the Levetts of York (Bolton-Percy), then surely there are documents in either York or Beverly – Percival's will, John's birth or death notations, wills of siblings or uncles, etc. – to either prove or disprove that the John Levett born to Percival in 1608 either left England or didn't. Barring that, perhaps the papers of Christopher Levett may well have a clue to the mystery. After all, in her works on the Leavitt family, Emily Noyes claims that Christopher was John's uncle.

“John of Hingham,” says Noyes, “being his nephew and a runaway, possibly Christopher has a secret ambition in his voyage of 1629 [sic]. However, both are mentioned as having gone aboard the ship *Arabella* to greet Governor Winthrop in 1630.”

Mrs. Noyes gives no proof to support these statements, but I suspect that she may have been correct in assuming that Christopher Levett's trip to Massachusetts in 1629 was connected in some way with John's arrival. In any case, Captain Levett's papers may solve some of the mystery. I have information somewhere of their whereabouts.

There is one final clue, though, which cannot be dismissed. There is a volume published by the New England Historic Genealogical Society, I believe (of which the Greenville Public Library has a copy) that gives illustrations of the coat-of-arms used by early Massachusetts settlers on their legal documents in the state's early archives. As I recall, it shows that John Leavitt of Hingham used the coat of arms which is usually attributed to him on the stationary of the National Association of Leavitt Families. If John did in fact use that coat of arms, it may mean that he didn't come from the York (Bolton-Percy) Levetts at all, because their coat of arms was different. Their arms: quarterly; 1 and 4, sable, a fess embattled between three lions' heads erased, argent; 2 and 3, argent an orle and in chief three martlets gules.

I doubt if John would suddenly have adopted another family's coat of arms in Massachusetts, so this may prove to be a clue. In any case if John does turn out not to be connected to the York (Bolton-Percy) Levetts, then finding his real parentage will be a much tougher job. English records are full of the name Levett, and ascertaining which branch he came from may be the job of a lifetime.

²⁵See PFRC Book 211, *Christopher Levett, of York, The Pioneer Colonist of Casco Bay*, by James Phinney Baxter (Middletown, Connecticut: Godfrey Memorial Library, 1893).

DOCUMENT 440 Package of maps and notes regarding trips I have taken over the years. Lyman D. Platt. This does not include any of the trips I took doing extraction training around the western United States; nor several trips to California on speaking assignments; nor those to Texas and Florida on speaking assignments.

Total Trip Mileage 1962-1976: 136488

To Peru (September, 1962): 5109;
Two round trips Lima to Piura (November, 1962; February, 1963): 2132;
Lima-Tacna (June 1964): 618;
Tacna-Arequipa (December 1964): 145;
Cuzco-Lima (February 1965): 357;
Home from Peru (February 1965): 4777;
Basic Training (May, 1965): 1176;
Combat to Viet Nam (November 1966): 9376;
Return from Viet Nam (November 1967): 8867;
Latin American Armed Forces Conference (May 1968): 781;
Trip to Guatemala (February/March 1970): 5587;
Trip to South America (July/August 1970): 16180;
Trip to Mexico (October/November 1970): 4988;
Trip to Mormon Colonies (November 1970): 1890;
Trip to Central America (February/March 1971): 7169;
Trip to South American/Caribbean (May/June 1971): 16050;
Trip to South America (September/October 1971): 9893;
Trip to South America (February 1972): 12881;
Trip to Michigan/Wisconsin (June 1972): 2511;
Trip to Latin American Archival Conference, WDC (July 1972): 3706;
Trip to Northern Mexico (December 1972): 3661;
Trip to Puerto Rico (August 1973): 6434;
Trip to Peru (May 1975): 10400;
Trip to Phoenix (November 1976): 1800.

DOCUMENT 441

State of Arizona, Maricopa County, on this the 5th day of July 1941, came Anna E. Lee, who being duly cautioned and sworn stated as follows: "My name is Anna E. Lee. I was born in Clover Valley, Nevada, on February 1, 1864. I live now in Mesa, Arizona, at 135 S. Mesa Drive. I am the natural mother of Edwin H. Lee, who was born in Layton, Arizona, on the 19th day of September 1898. His father's name [is] Ezra Taft Lee, who was born in Utah. He was about five years older than I. William Packer was appointed by Bishop Welker to bless my son Edwin H. Lee. In witness whereof I have set my hand this the 5th day of July 1941; [signed] Annie E. Lee.

DOCUMENT 442 Birth Certificate. Murphy Memorial Hospital, Whittier, California; this certifies that Gordon Lyman Platt was born to Allie and Gordon Platt in this hospital

at 5:09 P.M., Saturday, the 31st day of December A.D. 1960. In testimony whereof the undersigned have hereto affixed their signatures. Mayo W. Smith, M.D.; A. Lang –Lang.

DOCUMENT 443 Marriage Certificate, State of Utah, County of Salt Lake; this certifies that Gordon Leavitt Platt of Salt Lake City in the State of Utah and Allie Lyman of Salt Lake City in the State of Utah, were by me joined together in the holy bonds of matrimony, according to the ordinance of God and the Laws of the State of Utah at the Temple Salt Lake City in said County on the 18th day of August in the year of our Lord One Thousand Nine Hundred and Forty-Two; in the presence of [signed] Edward P. Lyman; LeRoy Chidester, witnesses, by Nicholas G. Smith, an Elder of the Church of Jesus Christ of Latter-day Saints. License issued by the Clerk of Salt Lake County, August 14, 1942.

DOCUMENT 444 Certificates of Blessing, Baptism and Confirmation for Edward Lyman Platt.

1. Springville 7th Ward, Kolob Stake, No. 59421; certificate of blessing; date: February 6, 1949; this certifies that Edward Lyman Platt, son of Gordon L. Platt and Allie Lyman, born December 10, 1948, at Payson, Utah, Utah; was blessed February 6, 1949 by Edward P. Lyman, an Elder of the Church of Jesus Christ of Latter-day Saints. Signed: B. Bartholomew, clerk; Theron S. Hall, Bishop.
2. Annabella Ward, South Sevier Stake; certificate of Baptism and Confirmation; date January 6, 1957; this certifies that Edward Lyman Platt, son of Gordon L. Platt and Allie Lyman, born December 10, 1948, at Payson, Utah, Utah, was baptized January 6, 1957 by Gordon L. Platt, Elder, and confirmed a member of the Church of Jesus Christ of Latter-day Saints, January 6, 1957 by Elder Gordon L. Platt; [signed] John A. Hooper, Clerk; Paul M. Daniel, Bishop.

DOCUMENT 445 Platt Family Reunions:

1. Bountiful, Utah, July, 1953; present: George and Thora Platt and family: Hazel, Kenneth, Eugene, Joleen from Richfield; Jerome and Nancy Platt & family from Canada; Uncle Thomas Platt from Canada; Laurel Platt Van Orman and family from Bountiful; Clarissa Platt Chidester from Richfield; Gordon L. Platt and Allie Lyman and family: Lyman, Joe, and Ed; Darwin K. Platt.
2. Pine Valley, Utah, 1955 present: **family of John William Platt:** Rulon B. Platt and wife Zelma, Riverton, Utah; Luvera Mae Platt, daughter; Marjean Brown, visitor; J. Clair Platt, wife Rheabel Platt, New Plymouth, Idaho, Rte. 2.; Ralph Browning Platt, Cedar City; mother Mina Berry Platt, Kanarraville, Utah; Mrs. Verna Platt Davis, Kanarraville; Lysle Platt, Kanarraville; William G. Platt, Maddox Ave., Reno, Nevada; Rebecca Hottel, 2548 9th Street, Baker City, Oregon; Leila Heaps, 825 S. 800 W., Salt Lake City; Gus Slack, Toquerville, Utah, husband of Minnie Slack, deceased; **family of Joseph Platt:** wife, Mrs. Clarissa (Roy) Chidester; 357 N. 500 W., Richfield; Roland E. Platt, Springdale, Utah; George Alma Platt, 456 N. 200 W., Richfield; Josephine Platt (Mrs. Charles

Burd), 2640 N. Loma Ave., El Monte, California; Gordon L. Platt, Santequin, Rte. D, Genola, Utah; Mary Ellen Platt (Mrs. Zanaan Frame), 11730 Everston Street, Norwalk, California; Darwin K. Platt, 357 N. 500 W., Richfield; Denzil A. Platt, 258 Vine Street, Salt Lake City; **family of James Platt**: Mr. & Mrs. C. J. Farnsworth (Vivian Platt), 1097 E. 700 S., Sandy; Mr. & Mrs. J. L. Blake (Bessie Platt), 732 N. Pickering Street, Whittier, California; Mr. & Mrs. R. L. Platt (Lee), 1045 S. Street, Redding, California; Mrs. Alene Harmon, Newman, California, c/o Alene Flower Shope; **family of Rebecca Platt Sinfield**: Mary Sinfield, Lund, Nevada; **family of Thomas Platt**: T. Miles Platt and Mary, 1637 Westmount Road, Calgary, Canada; L. Morgan Platt and Ella, 210 29th Avenue, N.W., Calgary, Canada; Plylliss, Ronald, Sandra, and Juanita Platt Anderson (Ernest L. Anderson), 209 1st Street West, Calgary, Canada; Lorraine Mesjer, and Calvin; Shirley Reber and Calvin; Virgil; Benjamin Platt and Iola, Barnwell, Canada; with Don, Rose, Ila Rae; V. Jerome Platt and Nancy, Taber, Canada, with Gordon, Ray, Reed, Reva and Richard; Laurel Van Orman (Wilford Van Orman), 1290 E. 600 S., Bountiful, with Roy Van Orman and wife Kathy and two children; Sharaolyn (Sherry) Van Orman and husband Frank Cravan and three children; Mark Van Orman and Stephanie; Clark Van Orman and Gloria; Jean Van Orman and husband Mike Ranck; living at home: Judy Van Orman; Barbara Van Orman; Shirley Van Orman; James Platt & Vickey; Lyle Miles Platt and Crystal, Barnwell, Canada, with Lleveney Ann, Cameron and Sheley; **family of Robert Platt**: Mr. and Mrs. Warren Platt, Newcastle, Utah; Mr. & Mrs. Robert Platt, Newcastle, Utah; Mr. & Mrs. Tom Munford, Cedar City, Utah; **family of Mary Ann Platt**: Mr. and Mrs. Barnard Seegmiller; also Rose Evans, Ft. Thomas.

Addresses:

Don and Sharon Platt, 3423 Bullon Road, NW, Calgary, Alberta, Canada
 Ben and Lola Platt, Box 39, Barnwell, Alberta, Canada
 Cliff and Deveney Walters III, 3406 Polk St., Lake Charles, Louisiana
 Leo C. and Nadine Johnson, 5952 E. 25th Street, Tucson, Arizona
 Mrs. Lula Bingham, 1413 5th Avenue, Safford, Arizona
 Verda Hatch Bentley, 2321 N. 12th Street, Phoenix, Arizona
 Eugene and Joan Bingham, 812 Stirrup Dr., Stafford, Arizona
 Burwell Hatch, 1808 W. Relatir Street, Safford, Arizona
 Bernard & Virginia Nelson, 714 North Miller, Mesa, Arizona
 Beatrice Branch, 509 North 28th Street, Phoenix, Arizona
 Bert and Myrtle Hatch, 1321 1st Ave.
 D. Jeanette Nelson and Cleora, 416 E. 8th Street, Safford, Arizona
 Dan and Cherry Branch, 405 N. 40th Ave., #18, Phoenix, Arizona
 Oliver and Gerry Russell, 2810 W. Taylor, Phoenix, Arizona
 Donald and Euridice Seegmiller, 44 S. Matlock, Mesa, Arizona
 Ted and Brenda Branch, 119 E. 12th Street, Safford, Arizona
 Lyle and Crystal Platt, Barnwell, Alberta, Canada

Cameron and Shelley Platt, Barnwell, Alberta, Canada
Jerome and Nancy Platt, Taber, Alberta, Canada
Reed, Reva, Richard and Robbynne Platt, Taber, Alberta, Canada
Ila Rae Platt, Box 39, Barnwell, Alberta, Canada
Gardan and Urilda Webb, 2627 W. Belmont, Phoenix, Arizona
T. Miles Platt & Mary, 1637 Westmount Road, N.W., Calgary, Alberta, Canada
Laurel Platt Van Orman, 1290 E. 600 S., Bountiful, Utah

3. Vermillion Cliffs, Parowan Canyon, Utah, July 24, 1959. Business meeting and program; George Alma Platt presiding and conducting; opening prayer: Robert Platt; song: "Shall the Youth of Zion Falter," 3 verses; George Platt said a few words regarding the organization, then the program proceeded as follows: Jolene Platt (daughter of George Platt) gave a poem about Primary children; Darwin Platt recited a poem entitled "Elmer and the Bear;" Mary Ann and Donnie Seegmiller (Barney's children) sang "Around the Corner, Under a Tree;" Myrtle Hatch played a selection on the French Horn; Jerome and Nancy Platt's children sang "She'll be Coming Around the Mountain;" Beatrice Hatch gave a poem "A Cry from the Dead;" remarks by Aunt Maria included the statement that \$45.00 bought 800 names on Grandma Platt's line. Tommy Frame (Ellen and Zanaan Frame's boy) played an accordion sold "Skip to my Lou;" then Ellen played "Sail Over the Waves" on the accordion; The George Platt family put on a skit "My Harmonica." Don Seegmiller told a short story about the Platt family entitled "Grandma and the Molasses Barrel;" [about Mary Greaves retrieving the sorghum barrel lost in the 1862 flood at Grafton; showing Ben's shirt tale in the cork as proof of ownership; found at Virgin – LDP]; His wife Euridice sand "Serwanto;" and their son sang "The Numbers Song" and "Randolph, the Rambling Cowboy."

Business Meeting: George A. Platt conducting, spoke of the Reunion Committee and said he felt that there should be a permanent family organization in the interest of genealogy work. Nomination and election conducted by Donald Seegmiller. It was moved and seconded that a historian and genealogist be appointed for an indefinite time; that a presidency be appointed for four years and that a reunion committee be appointed.

Officers elected as follows: honorary president: Robert Platt; acting president: Donald Seegmiller; vice president: George Alma Platt; genealogist: Roland Platt; historian: Mary Sinfield. A report was given by Roland Platt about genealogy work in the family. Mary Sinfield read a history of Benjamin Platt; remarks were given by Aunt Maria, Aunt Mary and other members. It was suggested that the reunion be held in Lund, Nevada two years from now. Aunt Maria, Aunt Mary and Uncle Rob sang "The Handcart Song;" closing prayer by Burt Hatch.

4. Minutes of the Platt Family Reunion held at Ely, Nevada during the 6th and 7th of July, 1961. Business meeting was held at 9:00 Friday morning under the direction of President Barnard Seegmiller. Mary Sinfield presented the head of the family

of each heir with a history of the Benjamin Platt family. The following suggestions and business were transacted. It was set to a motion and approved that each heir of the first and second generation would pay one dollar per month or twelve dollars per year and the great-grandchildren and etc. could come in on a voluntary basis of any amount. It was moved and seconded that the due date would be April 12 of each year as a remembrance and in honor of grandfather Benjamin Platt's birthday. The money collected will be sent to the genealogist for the Platt family research. It was moved and seconded that all money be sent to the senior heir of each individual heir. Then this will be forwarded to the President J. Clair Platt of the Platt family and he can receipt all donors and then forward all money except that needed for stamps and stationary expense. It was moved and seconded that J. Clair Platt be the next president for the two-year period with his brother Ralph Browning Platt as his vice president. It was moved and seconded that the next family meeting be held in Southern Utah at a point to be decided later. Also the time is to be decided later. Meeting adjourned. In memory of those we knew who have passed on: Wilford Van Orman, Bountiful, Utah, 1961; Aunt Ethel Platt, Newcastle, Utah, 1962.

5. Minutes of the Platt Family Reunion hold at Springdale, Utah, July 6, 1963; commenced at 11:30 A.M. The meeting was presided over by President J. Clair Platt; meeting opened with prayer by Jerome Platt. Clair reminded us of previous reunions and discussed work that has been done. He talked about genealogical research that has been done and is anticipated. Roland Platt discoursed on genealogy and commended Aunt Maria Munford on her great cause. He covered and categorized the Platt genealogy. Brother George Platt talked about keeping a diary for writing a personal history. Roland suggested family group sheets be sent in to genealogist for a permanent family record. Naomi suggested Rulon be appointed as a genealogical contact nearer Salt Lake as he is the nearest to the Salt Lake Library to be effective. Proper procedures for attacking family research were discussed and agreed to.

Present at the meeting: Robert Platt, Mary Platt, Rulon Platt, J. Clair Platt, Browning Platt, Verna Platt Davis, Vivian Platt, Leonard Platt, Jerome Platt and Nancy, Roland Platt, George Platt, Gordon Platt, Laurel Van Orman; Rulon's wife; Browning's wife; George's wife; Gordon's wife; Brother Stapley; grandchildren, great-grandchildren.

It was moved and seconded that Roland and Rulon work conjointly for family research in Salt Lake.

Clair stated that it was open to suggestion as to where the sight for the next bi-annual reunion be held. It was moved and rejected that Jerome be president as he has previously been.

Miles Platt of Calgary nominated to be the president of the next bi-annual reunion; motion carried; it was moved by Roland and seconded by Rulon; motion carried.

It was recommended that a 1st assistant from Canada be appointed to help Miles Platt in his role. It was moved by Roland and seconded by George that Leland Branch be appointed as 1st assistant. It was moved by Jerome that Benjamin Platt of Canada be appointed as 2nd vice president; the motion was seconded by Gordon Platt and was approved by the group. The president, Clair Platt, suggested we give the next president leeway to pick the time and place for the next bi-annual meeting.

A report on John Platt's family by Clair Platt was given, including the whereabouts and conditions of each. Clair made this observation. Those who carry direct family name a fee of \$12.00 be assessed per year and those who marry out contribute what they feel they can afford.

We are to financially provide research monies for our own generation's research. Benjamin's grandchildren are to finance further research into past records. The great-grandchildren are to finance their own research.

A report, second hand, was given of Benjamin Platt's family; Vivian reported present status of James Platt's family; no one to report Rebecca or Emma Platt's family status; Roland reported the Joseph Platt posterity; Jerome reported the Tom Platt family; all live in Canada except Laurel who lives in Bountiful; Clair mentioned the passing of four of our group since last time we met: Vivian's husband; Laurel's husband; Aunt Eathel and Aunt Clarissa. A report was given on Uncle George by Clair; also by George. Mary Seegmiller was reported by George Platt, a report also on the children Donald and Barnard; for Aunt Maria, Verna reported and talked about taking her out to dinner; George talked about seeing Aunt Yi. Robert Platt reported on himself and his family. He reported that three of his brothers and sisters went on full time missions: John, Jim and Tom.

After the reporting of families, Clair requested Uncle Rob to give the poem, "Life's Game of Ball." Robert Platt gave an account of Benjamin Platt joining the Church in England. Mary Platt Seegmiller contributed to grandfather's and grandmother's history. The program followed by several families participating. The meeting was dismissed at 2:00 P.M. by George A. Platt. P.S. Gordon Platt is carried on as secretary. By Gordon L. Platt

6. Minutes of meeting of the Benjamin Platt family group held in the High River Ward Chapel, High River, Alberta, Canada, July 3, 1965, at 4:00 P.M. Miles Platt, president, presiding. After a successful luncheon at 12:00 noon today, Saturday, we went to the High River Cemetery to view Uncle Tom's and Aunt Sarah's

grave sites. Miles began our program at the chapel with introductions and asked Cass Meyers to open our meeting with prayer.

Program: Gordon Platt (Jerome's son) and girl sang "Yes, Jesus Loves Me." Ralph Browning Platt's family sang "The Segoe Lily" (Naomi, Ralph and four children). Ben, Jerome, Lyle and Crystal rendered "How Great Thou Art," accompanied by Ben's wife Iola. The George Platt family: Kenneth sang "I Can Lick the Guy;" Jolene and Janice sang "This is Worth Fighting For." Kevin Rell, Morgan's grandson. Jerome's family (Jerome and four children) sang "The Little Blue Man;" Jerome's two older children played "Parade of the Wooden Soldier." Nelda and Audrey sang "The Courtship Between Two Worms." Richard, Jerome's boy played an accordion solo "Billboard March." Virgil's family (Juanita's son) acted a pantomime "The Steam Bath." Ben's family: Ben and his daughter sang "The Platt Reunion" to the tune "Valda Ra;" also "Young at Heart," accompanied by Iola. Cass's family gave a skit: "The Mortgage on the Farm." Cass is Juanita's son-in-law. Juanita's husband put on a puppet show "The Swedish Comedian Ernie." Gordon L. Platt gave the poem "Out to Old Aunt Mary's." Miles sang "The Rose of Traloe," accompanied by Iola. George spoke about genealogy and our needs where we individually are concerned. It was proposed that Arizona be the meeting place for the next reunion and that it be held in winter during the Christmas holidays, 1967. J. Clair dismissed the meeting.

7. Minutes of the Benjamin Platt family group held in Safford, Arizona; held at Sheriffs Passes Building, Saturday, December 30, 1967, 10:30 A.M.; eighty in attendance; Leland Branch, president. The reunion started with everyone gathering and visiting with picture taking until about 12:30 at which time everyone sat down to a lovely cold meal. Dinner consisted of ham, roast beef, potato salad, green fresh salad, fresh fruit salad, spaghetti and sauce, rolls, pickles, olives, cranberry sause, cake and ice cream. Miles opened with prayer and gave the blessing on the food. Arland Branch opened with greeting everyone and asked the household heads to introduce the family and tell of what they have been doing. This was the order: Arland Branch, Verda Bently, Leland Branch, Geraldine Russell, Eurilda Webb, Burwell Hatch, Virgil Branch, Myrtle Platt Hatch, Liola Bingham, Nadine Johnson, Bernard Nelson, Eugene Bingham, Jeanete Nelson, Miles Platt, Ben Platt, Don Platt, Lolly Van Orman, Jerome Platt, Lyle Platt, Donald Seegmiller. Two letters were read: from Ernie and Neta Anderson and from Grant Platt. This concluded the family's introductions.

Program: Janetta Hatch played the piano "Theme from Dr. Zhivago;" Brandt Seegmiller played a piano selection; Joe Seegmiller played the guitar. Intermission for rest and family picture taking. Reconvened and business was discussed – conducted by Leland Branch. Mention was made that the Canadian request for a winter reunion was fulfilled today. Platt reunions held every two years: Arizona, Utah and Canada. President nominations: Lolly Van Orman; she will pick and appoint a committee. Jerome moved that the next reunion be held in

2½ years; summer of 1970; motion approved. Talk of genealogy; discussion of family records; Roland Platt family genealogist; had material available for distribution. Discussion was that Maria Munford when she died turned her records over to Mary Sinfield. Donald Seegmiller moved that by the next reunion the family books, records and information be found and put back in circulation. The next reunion will be held in Utah in the summer of 1970. Business concluded by Leland Branch. Fanny and Leland were given a vote of thanks and a hand clap.

Program continued: Ila Rae Platt taught Edelweiss in French; everyone learned the song. Jerome Platt family sang "Winter Wonderland;" Reed – piano; Reva – flute; played "Star of the East." Ben, Iola, Ila, Crystal and Don Platt sang a song all the Canadians sing: "Oh Canada." All the Americans sang "The Star Spangled Banner." Ben Platt read an original poem. Byrtle Branch Hatch played the harmonica and Lolly Van Orman corded on the piano "Mocking Bird Hill." Miles Platt sang, Leli Branch played "Sweetheart Tree." Everyone ended in singing "God Bless America." Closing remarks were given by Leland Branch; closing prayer by Ben Platt; notes taken by Deveney Walters for secretary Fanny Branch.

The following list was taken from a book in possession of Leland Branch and appears to be a list of those who donated to Platt genealogy at the 1967 reunion: Lyle Platt 5.00; Cliff Walters, 5.00; Don Seegmiller, 5.00; Lee Johnson, 5.00; Bernard Nelsen, 5.00; Ril Webb, 5.00; Verda Bently, 2.50; Eugene Bingham, 5.00; Laural Van Orman, 2.50; Jerome Platt, 5.00; Lula Bingham, 2.50; Bert Hatch, 5.00; Orland Branch, 5.00; Don Branch, 5.00; Oliver Russell, 5.00; Jeanette Nelson, 2.50; Cleora Hancock, 2.50; Ben Platt, 5.00; Don Platt, 5.00; Vergil Hatch, 5.00; Burwell Hatch, 5.00; Lealand Branch, 5.00; Miles Platt, 5.00; Ted Branch, 5.00; total 107.50 [signed Ben Platt and Ted L. Branch.

8. Minutes of the Platt Reunion held at Bountiful, Utah, July 24th and 25th, 1970. Held at the home of Laurel Van Orman. Friday, July 24th was spent in the family gathering greeting and visiting with each other. Some went to the Days of '47 parade in Salt Lake City. All meals were served at Laurel's home under her capable direction. She had the meals all planned and taken care of and the rest were asked to contribute whatever they wished to help withstand her expenses. The meals were delicious and more than ample. Everyone especially enjoyed the sweet corn and fresh vegetables taken from Laurel's garden. The afternoon was spent in visiting, picture taking, horseback riding and various games for the children. Everyone had a good time – marred somewhat by Nancy Platt falling and pulling the ligaments in her leg which was very painful for her. To give her comfort she was administered to. After the evening meal, the family traveled to Salt Lake City to see the production of "Promised Valley." It was enjoyed by everyone. Then beds were made all over the house and lawns and the family was all bedded down at the site of the reunion.

The business meeting was held July 25, 1970; the meeting was called to order and conducted by George Alma Platt at the request of President Laurel Van Orman. Minutes of the previous reunion were read by Thora Platt (George's wife); prayer by Miles Platt; Rulon Platt discussed some problems dealing with the Platt genealogy and gave some advice on record keeping. He encouraged everyone to get their family group sheets completed. He explained church policy on records and microfilming. Miles led a discussion of the Platt family coat of arms. Rulon Platt had a copy of the coat of arms which he showed to the group. He gave a history of the Platt name and the changes it had gone through. Platt means *an open or level piece of land*. Laurel Van Orman then took the floor and explained some of the contacts she had made with the family. She read letters from Mary Sinfield and others explaining why they could not come. None of Rob Platt's family was present. The Leland Branch's in Arizona could not get their vacation at this time. Verda Bentley is teaching in Lewiston, Idaho. A discussion was held concerning improving the reunions and how to best get a good crowd. The suggestion was made by Mary Platt that we must involve our young people in the importance of the reunion in order to keep them carrying on the reunions. Don Seegmiller made a motion that the young people be involved more in the activities and that one young person at least give a personal resume of his life. It was moved that the next reunion be held in Canada. Moved and passed on that we remain on a two-year schedule; next reunion, then, to be held in Canada in 1972. Ben Platt was elected president for the next reunion and he was given the right to choose the time and his secretary and helpers. Suggestion was given that he involves young people on the committees. Laurel was given a vote of thanks for her capable planning and leadership of this reunion. Each family paid what they wished to, to help defray her expenses; meeting dismissed; minutes taken by Thora Platt; dinner was served and the afternoon was spent in visiting and games.

Heads of families present: Laurel Van Orman, Jerome Platt, Ben Platt, Miles Platt, Donald Seegmiller, Barnard Seegmiller, Rulon Platt, Clair Platt, Lowell Vawdery, Jack Evans, George Platt, Gordon Platt, Denzil Platt [I added Uncle Denzil to the list because I remember meeting his new wife, Cheryl at this reunion – Lyman D. Platt], Lyman Platt [also added], Kenneth Platt, DelRay Platt, Frank Craven, Mark Van Orman, Mrs. Roy Van Orman, Bob Buchanan, Mrs. Larey Coon [Hazel, George's daughter], and Ora L. Heap.

9. An account of the Benjamin Platt Family Reunion held July 6 and 7, 1973, at Barnwell, Alberta, Canada. All meals, programme, games, meeting, etc., were at the home of Ben and Iola Platt. Their back yard had been pre-fitted with a camp stove, a propane griddle, tables and chairs, an electric yard light, outside toilet, hot and cold water, a tent, and three campers, so most of the people attending were taken care of on the spot. Committees had been assigned beforehand (these committees had been selected from the Canadian families) to be in charge of all activities for the two-day event. The time and activities are noted below:

Friday, July 6th:

2:30 – 4:00 dinner served
4:00 – 5:00 introductions, etc.
5:00 – 6:00 family enhancement material
6:00 – 6:30 singing
6:30 – 8:00 programme
8:00 – 11:00 square dancing

Saturday, July 7th:

8:00 – 10:00 breakfast
10:00 – 2:00 sports
2:00 – 3:30 dinner
3:30 – 5:00 meeting
5:00 closing prayer and end of planned activities

Minutes of the business meeting held on July 7, 1973 at 3:30. The meeting was called to order and chaired by Ben Platt. Minutes of the last meeting which was held in Bountiful, Utah on July 25, 1970, were read by Iola Platt. Since it was a motion carried from the minutes of July 25, 1970, that one young person at least give a personal resume of his life – this matter was now taken care of. B. Don Platt, son of Ben and Iola Platt, gave this resume. It was expressed that this feature, used in the meeting, could do much to enhance family appreciation. Considerable time was spent on a discussion of the merits of discontinuing the Benjamin Platt Family reunions, in favor of “get-togethers” of the children of Benjamin Platt on an individual basis. In as much as Lyman Platt, son of Gordon and Allie Platt, is compiling a record of all of the descendants of Benjamin Platt and Mary Greaves, it was decided that another Benjamin Platt Family reunion be hold. The next reunion is to be held in Utah, and was suggested that it be held in July of 1975. It was hoped, by those in attendance at this meeting, that George Platt would act as president of the association from this point on, and that he recruit what help he needs and make plans for the next reunion. In the event that George Platt should not see his way clear to accept this responsibility, Laurel Van Orman volunteered to arrange to have the reunion at her home in Bountiful, Utah. Meeting was brought to a close at 5:00 p.m. and a closing prayer was offered by Bishop Gordon L. Platt. The following people were in attendance: from John Platt’s Family: Clair Platt and wife; Rebecca (sister to Clair); from Jim Platt’s family: Lee Platt and wife and grandson; from Joseph Platt’s family: Gordon Platt and wife and some children; Ellen Frame and husband and son; from Thomas Platt’s family: Miles Platt and wife; Juanita Anderson and husband and thirteen of their descendants; Ben Platt and wife and fourteen of their descendants; Jerome Platt and wife and some of their children; Laural Van Orman and thirteen of her descendants; Lyle Platt and wife and six of their descendants; total of seventy people. It was noted, while the relatives were assembled, that the nine Platts: sons and daughters of Benjamin Platt and Mary Greaves, had the following children: John 13; Ben 3; Jim 6; Rebecca 7; Emma 7;

Joe 8; Josephus Platt [died as an infant]; Tom 7; Mary 2; and Robert 6; total of fifty-nine grandchildren.

Notices were sent March 24, 1973, to the following relatives for the 1973 Platt Family Reunion held at Barnwell, Alberta, Canada, on July 6 and 7, 1973.

John William Platt's family: William Grant Platt, Reno, Nevada; Rulon B. Platt, Riverton, Utah; Lysle Platt, Kanarraville, Utah; J. Clair Platt, New Plymouth, Idaho; Rebecca Hottel, Napa, California; Leila Heap, Salt Lake City; Browning Platt, Cedar City, Utah; and Verna Davis, Kanarraville, Utah.

Benjamin Travis Platt's family: Beatrice Branch, Mesa, Arizona; Myrtle Hatch, Safford, Arizona; Lula Bingham, Safford, Arizona; Lealand Branch, Safford, Arizona; Orland Branch, Mesa, Arizona; Geraldine (Mrs. Oliver) Russell, Phoenix, Arizona; Burwell Hatch, Safford, Arizona; Virgil Hatch, Vernal, Utah; Verda (Mrs. Frank) Bentley, Phoenix, Arizona; Urilda (Mrs. Garr) Webb, Phoenix, Arizona; and Eugene Bingham, Safford Arizona.

James Platt's family: Vivian Farnsworth, Salt Lake City; Alene Harman, Pacific Grove, California; R. Lee Platt, Redding, California; Bessie Blake, Whittier, California.

Rebecca Platt Sinfield's family: Mary Sinfield, Lund, Nevada; Fernby Sinfield, Lund, Nevada; Elwin Sinfield, Lund, Nevada; Rosco Sinfield, Lund, Nevada; Ashby Sinfield, Lund, Nevada; Ben Sinfield, Vernal, Utah; Sam Sinfield, Carson City, Nevada; and LaPreal Thompson, Ely, Nevada.

Emma Platt Hyatt's family: Moore Hyatt, Enterprise, Utah; Alford Charles Hyatt, LeGrand, Oregon; and Wanda Potter, Redding, California.

Joseph Platt's family: Gordon Leavitt Platt, Provo, Utah; Roland Evelyn Platt, Springdale, Utah [returned]; George Alma Platt, Richfield, Utah; Josephine Burd, El Monte, California; and Ellen Frame, Norwalk, California.

Thomas Platt's family: Miles Platt, Calgary, Alberta; Morgan Platt, Calgary; Juanita Anderson, Calgary; Benjamin Platt, Barnwell, Alberta; Jerome Platt, Taber, Alberta; Laural Van Orman, Bountiful, Utah; Lyle Platt, Barnwell; Ronald Platt (and Phyllis and Sandra), Calgary; Virgil Anderson (and Lorraine and Shirley); Platt, Don (and Rose and Ila Rae); Platt, Deveney (and Cameron and Shelley); and Roy Van Orman (and Sherry, Mark, Clark, Jean and Judy).

Mary Platt Seegmiller's family: Donald Seegmiller, Mesa, Arizona and Barnard Seegmiller, St. George, Utah.

Robert Platt's family: Mary Raines, Milford, Utah; Roberta Clark, Cedar City, Utah; and Della Hunt, Pleasant Grove, Utah (returned).

10. Minutes of the Family Meeting of the Benjamin Platt Family, July 25, 1975, at the Frying Pan Campground, at the north end of Fish Lake, Utah; began at 5:45 p.m.; George Alma Platt presiding and conducting; prayer by Benjamin Platt of Canada. Program: Jolene Platt Sherman led us in "Come, Come Ye Saints;" brother George spoke briefly of the sacrifice and denial of our immediate ancestors. He spoke of the covering of a greater territory in ten hours from Germany to Los Angeles, while they, the pioneers were crossing the plains in an elapsed time of six months. Uncle George asked if any of the young people had prepared a number for the program. George recited "Foolish Questions;" The Heap children, Christine, Debbie and Shellie sang "I am a Child of God;" Brent Seegmiller, Don and Euridice's son, who went to Bolivia on a mission, played an Indian flute the *quena* and rendered a modern soul song from Bolivia; Kenneth, Nathan and Kenyon, son and grandsons of George A. Platt sang a medley of "I'll be a Sunbeam, Tell me the Story of Jesus, Jesus Wants me for a Sunbeam and Give Said the Little Stream;" The Lyman Platt children: Patty, Bruce, Dave, Dan and Julie sang two Latin American tunes: "Un Conejito Blanco," and "Un Canto de Amistad;" Gordon and Allie Platt sang "The Old Log Barn;" Reahbell Butterfield Platt told of an old English story of Shadrach, Mishach and Abednego; Eugene Platt, George's son, told of the boy who was scared – don't be scared, here comes the blanket; Lyman and Paula Platt and Euridice Seegmiller sang "Muñequita Linda;" Rebecca Hottel told of the people of Newcastle who held a Christmas party and she was given a play flat iron. She's since made a collection of flat irons; Mary Sinfield recited the poems: "Mary had a swarm of bees," "I Want Free Life," and "In Texas, Down by the Rio Grande;" Ben Platt, son of Thomas Platt, told a pioneer story: "The First Settler Story;" Don Seegmiller, son of Mary Platt, spoke of Grandpa Platt's shoes and relief that was supposed to replace him on guard who froze to death and Grandpa Platt had to stand double guard duty; Rick Platt, son of George and Thora Platt, bore his testimony of an eastern trip through Palmyra and Vermont, etc.; Ora Heap told a story of a Clair Platt...; George Platt read a letter from Richard, son of Nancy and Jerome Platt of Canada – as he serves a mission in Missouri. He strongly attested to the integrity of the Platt name and family. He told of a visit with an old fellow in Parowan (George did that is); Vernon Heap, Ora and Leila Heap's son, bore his testimony. He rubs shoulders with Grant Bangerter; spoke of the growth of the Church abroad; Lyman Platt, the family genealogist, spoke of the present family genealogical status. He spoke of the desire he had to compile a book of seven generations, three forward and this down from Benjamin Platt and Mary Greaves.

Saturday, July 26, 1975, Frying Pan Campground, Fish Lake, Utah; after another hotcake and egg breakfast served by George, Gordon and Laurel and others, a short meeting was held to conduct business and organize for the next reunion. J. Clair Platt of New Plymouth, Idaho, was unanimously sustained as the president and a discussion was held on where the next reunion was to be held. It was decided that the time and place be left to him for decision and that he involve Alfred Hyatt of LeGrand, Oregon in the planning and arrangements. Hoping to

involve another family group in our programs, a date was set for completion of research and histories of our family groups for the before-mentioned book. It was decided we'd meet as a family in two years and all material for the book should be in by then. Publication was to be left to the discretion of the compiler, Lyman De Platt.

An offer was made to reimburse George and Thora for expenses and food and campsite relative to the reunion. This was declined by them and suggested that a fund be started immediately for publication of the book. Those desiring to make a contribution would be able to do so. There was \$123.00 collected for that purpose and it was later turned over to Lyman De who put it into a savings account where it can draw interest until time to be used. The total count at the reunion was seventy-four and all but Robert, Rebecca, Emma, and Ben's families were in representation. Leland Branch called to state his inability to come because of his mother's illness. [minutes prepared by George Platt]

Representatives were chosen for the different family's present to begin in compiling their histories: John William Platt = J. Clair Platt; Benjamin Travis Platt = Arland Branch; James Platt = Lee Platt; Rebecca Platt = Mary Sinfield; Emma Platt = Alfred; Joseph & Josephus Platt = Gordon L. Platt; Thomas Platt = Miles Platt; George Platt = George A. Platt; Mary Platt = Donald Seegmiller; Maria Platt = her history has been written; Robert Platt = Ruby.

Histories of the children of Benjamin Platt have already been compiled by Mary, so these will be sent to Lyman. Verna Davis also has copies of them. Histories of the grandchildren will be turned in to Lyman by the end of 1975. These will be between two and three pages in length. Histories of the great-grandchildren will be done by the end of the year 1976. These will be about one page in length.

Closing prayer: J. Clair Platt; meeting briefly reconvened and the present financial status of the family was discussed. It was decided that George Platt would obtain the monies that are presently in the hands of Roland Platt and turn them over to Lyman Platt for research and compilation purposes.

List of those attending the reunion: Verna Platt Davis; Marilee Davis; Rebecca Hottel; J. Clair Platt; Lee and Frances Platt; Ron & Jolene Sherman and children Robbie Jason and Julie; Ora and Leila Heap; Lural, Shirley, Jim and Vickey Van Orman; Matthew Lee Kuhn, son of Karalee Marshall, daughter of Lee Platt; George A. Platt and Thora, Ricky and Teresa; Diana Coon, daughter of Hazel Platt, daughter of George A. Platt; Hazel Platt Coon and Larry and Jeffery; Gordon L. Platt, Allie, and Irene; Eugene Platt, Vickie and Garrett; Ken Platt, Artoise, Nathan, Kenyon and Heath; Lyman D. Platt, Bertha, Patricia, Bruce, David, Daniel, Julie, Maria Elena; Ben Platt and Iola; Mary Platt Sinfield; Rosco Sinfield; LaPreal Sinfield Thompson; Euridice, Brandt and Donald Seegmiller; Bernard Seegmiller and Deloris Sullivan; Carri Dee, Nancy Platt, Tiffany Ann

Taylor, daughter of Reva and Mike Taylor; Vernon and Lynda Heap, son of Leila and Ora Heap and their children Cristine 11, Debbie 9, Shellie 7, David 5 and Steven 2; Denzil Platt, Cheryl and Lesa; Gary Platt, Vickie and Eric;

Contributors: Verna Davis, 5.00; Rebecca Hottel, 5.00; Sinfield family, 20.00; Denzil Platt, 3.00; Barney Platt Seegmiller, 10.00; Lee Platt, 10.00; Gordon Platt, 10.00; Ben Platt, 10.00; Don Seegmiller, 20.00; Clair Platt, 10.00; Nancy Platt, 10.00; Hugh Hottel, 10.00.

11. Minutes of the Platt Family Reunion, July 22, 1977 at Bountiful, Utah, at the home of Laural Van Orman; prayer: Lee Platt; presiding president Clair Platt; Clair welcomed the group and thanked Laural for her hospitality. The minutes of the last meeting held two years ago at Fish Lake were read by Gordon L. Platt. Lyman D. Platt, family genealogist, told of the Ben and Mary Platt family history he is compiling. This history is ready now in manuscript form and is ready to be edited and printed. He said he would prefer to see the two previous generations included in this book before it is printed. He said he would like to see someone go to England and get the information for those ancestors. Lyman has spent approximately 400 hours compiling these histories, doing research, typing, etc. He said it would take about \$3200 for someone to spend 2½ months in England doing the necessary research. A discussion followed as to ways of gathering the funds for the trip and publishing the book. It was proposed that a member of each family contact the members of their families and get the funds into the family organization by the first of December 1977. It was decided that Lyman would coordinate the different families' efforts in getting these funds. The family now has \$250.00 in the organization. Clair volunteered to be contact man for the John Platt family; also for the Emma Hiatt family. Ben will represent Tom's family; Lee will represent Jim's family; George, Joe's family; LaPreal, Rebecca's family; Leland, Ben's family; Gordon will contact Robert's family.

It was proposed that this reunion be the last Benjamin Platt and Mary Greaves family reunion. Closing prayer was by Jerome Platt.

July 23, 1977, during the day we visited, rode horses, fished, swung on a big rope; we had a program at 4:00 with participation from a number of the family; all introduced themselves.

People attending this reunion, July 23, 1977: Oliver W. Russell, Gerry Russell, Leland Branch, Fanny Branch, Lyman D. Platt family: Paula, Rufina Lazo, Patty, Bruce, David, Dan, July, Elena and Debbie; LaPreal Thompson; Mary Sinfield; Lee and Frances Platt; Perry and Marilyn Riley; Linda Lee Fry; Ron and Ilene Buchanan, Rulon and Zelma Platt; Paul L. Slack; Leila P. Heap; Ben and Iola Platt; Vernon and Lynda Heap; V. Jerome Platt; Rebecca P. Hottel; Mary Platt; Laural Van Orman; and Barbara Van Orman. [The original minute book for all these reunions is attached to the typed copies of the minutes in this file. L. D. P.]

DOCUMENT 446 Marriage Certificate, State of Utah, County of Sanpete; this certifies that George Alma Platt of Richfield in the State of Utah and Thora Stapley of Joseph in the State of Utah were by me joined together in holy matrimony according to the ordinance of God and the laws of the State of Utah, at Manti in said county, on the 12th day of March in the year of our Lord one thousand nine hundred and forty-three; in the presence of David LeRoy Chidester and Sim A. Stapley, witnesses; Robert L. Young, Elder, Church of Jesus Christ of Latter-day Saints; license issued by the clerk of Sanpete County, March 12, 1943.

DOCUMENT 447 John Leavitt's burial information

This is the gravestone now by the side of the Leavitt's family tomb, in Plain Burying Ground at Hingham, Massachusetts; it originally stood in the ancient burying ground of the said town; dated: Lincoln, Nebraska, December 21, 1893;

Here Lyeth Buried Ye Body of Deacon John Leavitt aged 83 years, died November ye 20, 1691.

This sketch of the gravestone [not included] of the earliest ancestor in America of the Leavitt family was made by me in July, 1849; subsequently engraved and printed by Joseph P. Leavitt, then (1873) of Cincinnati, Ohio; later of Chicago, where he died about 1883.

A family record which I had commenced in 1849, was, in 1871, placed in his [Joseph P. Leavitt's] hands and with intense interest and at great cost of time and labor was continued by him to about the time of his death – after which it was placed for safe keeping and for the use and information of any who may desire to examine it, in the custody of the Chicago Historical Society. This record consists of sixteen volumes, cap size, one or two of which are bound in black, and containing his completed work, and is in the vault of the Society, and the other fourteen or fifteen volumes which were used for preliminary work were and probably are now in one of the cases in the room and on top of this case, was, when I was last there, a lacquered tin box, 24 x 12 x 12, containing in excellent order, a mass of correspondence relating to the matter. The record is remarkably full and complete and I desire that the knowledge of it may be promulgated to our kindred of succeeding generations and it is with this purpose in view that I forwarded this now to my second cousins, Charles and Ida, at East Charlemont, Massachusetts to keep for and at a proper time to place in the hands of their infant son, of whose birth I am just informed, and to whom I desire to extend cousinly salutations and welcome, with best wishes for length of days and a useful happy life. [Signed] Thomas Hooker Leavitt, who was a son of Hooker, son of Jonathon.

Historical Data: In 1628 there fled from England, on account of religious persecutions, four brothers by the name of Leavitt. The story has been handed down that they came on the *Mayflower*, which had brought to Plymouth the Pilgrim Fathers eight years earlier.

The four young men were grandsons of William Leavitt, of Tittleworth, County of Essex, on the East coast of England. It is supposed that the Leavitts came to England with William the Conqueror in 1066, for in a church in Normandy several Leavitts are said to be listed as having gone to England with William. The Leavitt brothers settled first in Dorchester, near Boston, but in 1633 John and Josiah, two of the brothers, went to the new town of Hingham, on the coast, some twenty miles south of Boston. The other two brothers went north into New Hampshire, in or near Exeter.

John was born in England in 1608 and died November 20, 1691, full of years and full of honors. As nearly as I can find out he was married to Mary in 1636. She died July 4, 1646, leaving five children. Deacon Leavitt married a second time to Sarah Gilman, daughter of Edward Gilman, December 6, 1646. She died May 26, 1700, leaving eight children.

John was granted six acres by the town of Hingham, July 7, 1636. In the same year he was made a freeman. He had additional allotments made from time to time and on July 3, 1665, the Indian, Sagamore Josiah, requested that a town meeting be held to vote Deacon John Leavitt an additional two acres from the public lands. When this was done the Indians signed the deeds giving the Indian lands to the town of Hingham. In the published history of Hingham there is no record of the cause of this act, but it is supposed that Deacon John Leavitt had showed some outstanding kindness to the Indians. The little farm is on Leavitt Street on the edge of Hingham. The original house is not standing, but the farm house now standing is over 200 years old.

John Leavitt was an outstanding man in the community. He was elected representative to the general court, as the legislature was then called in Massachusetts, in 1644, 1656 and 1664. In 1644 he was elected to a committee to seven charged with the business of the town. On June 15, 1650 he was chosen Sealer of Heights. On January 16, 1660 he was selected with two others to end small causes and suits in the town. On August 16, 1665 he was chosen to seat people in the meeting house. The elders and deacons sat in pews facing the congregation. Men and women sat apart. In 1681 he was taxed seven pound, thirteen shillings and four pence for the new meeting house which is still standing in Hingham, the oldest Protestant meeting house in the United States. It is called the Ship Meeting House, and has been used by the Unitarians for about 100 years. On January 10, 1669 town lands were put into 700 shares, of which John Leavitt received fourteen. He was chosen Selectman in 1661, 1663, 1665, 1668, 1672, 1674, and 1675, showing the confidence of his fellow citizens.

DOCUMENT 448 Devona Abbott, born March 8, 1914, Mesquite, Clark, Nevada; married March 29, 1934, St. George, Washington, Utah, Orval Ray Knight; died March 19, 1999, Othello, Adams, Washington; her husband, born in 1906 died in 1972; descendant on two lines of Jeremiah Leavitt and Sarah Sturtevant; 1) Thomas Edward Abbott, born March 31, 1887, Bunkerville, Clark, Nevada, son of Myron Abbott and Lovisa Leavitt, daughter of Lemuel Sturtevant Leavitt and Laura Melvina Thompson; 2) Selinda Perscil Leavitt, born July 30, 1884, Gunlock, daughter of Joseph Smith Leavitt

and Luna Adelia Huntsman; Selinda's grandparents were Jeremiah Leavitt III, Eliza Harrover, Joseph Smith Huntsman, and Solinda Eastman Parker.

Children of Orval Ray Knight and Devona Abbott: 1) Alice Knight, born July 21, 1935, Mesquite; married J. Clark Levanger, June 8, 1953, San Luis Obispo; three children, two grandchildren given in document; 2) Ray Edward Knight, born September 29, 1936, St. George; married Vanae Stoker, June 12, 1959, Idaho Falls; twelve children, twenty-eight grandchildren given in document; 3) Mona Kay Knight, born January 14, 1938, Las Vegas, married May 14, 1957, Clark Van Prisbrey at St. George; and second September 17, 1993, Douglas Simmons in Santa Clara; three children, eleven grandchildren given in document; 4) Solinda Knight, born April 26, 1939, St. George; married September 4, 1959, Salt Lake City, Joseph Greg Christoffersen; five children, thirteen grandchildren given in document; 5) Ralph Orval Knight, born March 8, 1941, Overton, Clark, Nevada; married December 11, 1962, Homedale, Owyhee, Idaho, Patricia Ruth Richardsen; four children and twelve children given in document.

All of these people are direct cousins on both the Jeremiah Leavitt III and the Joseph Smith Huntsman lines. Lyman D. Platt

DOCUMENT 449 Thomas Rowell Leavitt, son of Jeremiah Leavitt and Sarah Sturtevant was a pioneer of Wellsville, Cache, Utah; Santa Clara, Washington, Utah; and Alberta, Canada. Sketch prepared by Ann E. Leavitt Wight, his granddaughter.

Earliest Leavitts: Leavitt history began in England with the coming of William the Conqueror, of Normandy, who conquered the Saxons of England, bringing with him one Richard Levett, who descendants, after some five centuries of history in England, numbered among them four brothers, John, Josiah, Thomas, and William Leavitt, who came to America with the early Pilgrims. We have the history of the Leavitts in America since 1628.

These earliest Leavitts in America settled at Dorchester, near Boston, but one brother, Thomas, with his entire family, was wiped out by the Indians. The others prospered and spread over the land. It is from John, known as Deacon John Leavitt, that Thomas Rowell Leavitt has his descent.

Genealogy: John Leavitt, born 1608 in England; married Sarah Gilman
Moses, born 1650, in Hingham, Massachusetts; married Dorothy Dudley
Joseph, born 1699, married Mary Wadleigh
Nathaniel, born 1727, married Lydia Sanborn
Jeremiah I, born 1762, married Sarah Shannon
Jeremiah II, born 1817, married Sarah Sturtevant
Thomas Rowell Leavitt, born 1834, at Compton, Quebec, Canada; married Ann Eliza Jenkins
Thomas Rowell Leavitt, born 1862, Santa Clara, Washington, Utah, married Alice Shaw
Ann Eliza Leavitt, born 1889, at Wellsville, Cache, Utah, married David Osborn Wight.

The Chamberlain Company: Born in Canada at the time Parley P. Pratt and other Mormon missionaries were preaching the gospel there, Thomas Rowell Leavitt as a child of one year old was in the company of over sixty Leavitts who accepted the gospel and decided to immigrate to the United States under the leadership of Franklin Chamberlain. This company left Quebec in July, 1835; their leader being a son-in-law of mother Sarah Shannon, Jeremiah I having died. For twelve years this company struggled onward towards Utah, reaching Nauvoo in time for their last child, Sarah Priscilla, to be born to Jeremiah Leavitt II and Sarah Sturtevant, May 8, 1841, thus making Thomas Rowell the ninth child in a family of twelve children.

Westward from Nauvoo: Though the Chamberlain/Leavitt company broke up somewhat, the determination to go on to the Rocky Mountains moved Jeremiah and Sarah and their family, along with other Leavitts to move on. They arrived in Utah on August 4, 1846; Jeremiah having died at Bonaparte, Van Buren, Iowa; the widow carrying on, bringing her children with her, and even adopting three other children who had become orphaned by the death of their father, and the return of their step-mother to Canada.

In Utah: After spending from ten to twelve years enroute, the family of Sarah Sturtevant Leavitt finally reached "The Promised Land." They first settled at Duel Settlement. Thomas was later called to settle Wellsville in Cache County where he built the first house. Soon afterwards he was called to move to Pine Canyon, in Tooele, but the Indians began to steal their stock and fight the settlers. The Leavitts and others were then called to settle Dixie, and moved onto the Santa Clara River. Thomas already had travelled back and forth to Wellsville and had married Ann Eliza Jenkins, March 1, 1857, and had one child, Ann Eliza Leavitt, who was born in Wellsville. Their time initially on the Santa Clara was difficult. The Indians were sometimes hostile and food was scarce, forcing the settlers at times to live only on roots and greens, and cakes made from the seeds on the tops of sugar cane.

Indian Missions: While in Dixie, Thomas was called on several missions to the Indians, laboring among them, endeavoring to pacify them, and preach to them at the same time. He served with Jacob and William Hamblin, both of whom married his sisters. They had many narrow escapes and his faith and courage many times stood him in good stead.

But the climate of Southern Utah did not agree with Thomas' wife and the authorities released him from his missions and his settlement in Dixie. He and his wife and children moved back to Wellsville to his home there. In 1861 he married his second wife Antoinette Davenport, and in 1880 took a third wife, Harriet Martha Dowdle. To these three wives twenty-six children were born, thirteen sons and thirteen daughters, the first wife bearing twelve children; the second nine (giving her life in the attempt to bring her tenth baby); and the third wife five.

In Wellsville: During thirty-seven years residence at Wellsville, Thomas served twenty-five of them as constable, marshall, and sheriff respectively. As a rifle shot he held the championship for years; as a wrestler he was never defeated; as a true and clean sport and

a leader among men, he was acknowledged by all. He was a pal to his boys and to his sons-in-law, and his wonderful personality and his good judgment and magnetic power drew all men to him, and made him idolized by his family who followed him wherever he dwelt, and accounts for most of them later following him to Canada where he again pioneered a Mormon settlement.

He was always a home builder, building two homes in Wellsville, and establishing his farm of ten acres some three miles southeast of town. Later he added to this area until he had fifty-five acres of irrigated land where he built his farm home, and while living there served as bishop's counselor, as Sunday School superintendent in the West Millville Ward (later the College Ward).

In Canada: Ever on the trail, since he could first remember, Thomas Rowell Leavitt now seemed about to realize his dream of a home life in a settled community; with his family around him, when an unexpected call came to him from the Church leaders. Persecution was rife against all Church members who had conformed to the plural marriage doctrine. The terrible crusade against those men caused untold suffering, so Charles Ora Card headed a company to go to Canada and select a place of refuge. Thomas was one of that exploring party. They travelled through the northwest into British Columbia and finally to the eastern foothills of the Rocky Mountains in Alberta. There they found ideal farming land, covered with tall grass over the limitless rolling prairies, stretching out to the east, with timber close at hand in the foothills and clear streams running from brooks to creeks to rivers.

Having decided on the location of the new settlement, President Card's company returned to Utah to get ready for the exodus to Canada. In the latter part of April, 1887, Thomas with his wife Harriet Martha and her two children, Orpha and George (the latter three months old), and Jeremiah and Margaret (children of his second wife Antoinette, deceased), left for Canada with a covered wagon outfit (prairie schooner) and arrived at Lee's Creek on May 25, 1887, ahead of the main company of immigrant under President Card, who did not reach their destination until June 3, 1887. With Thomas Rowell Leavitt's company were Johannes Anderson and family, James, Eliza, Sam, Moses and Mary; Jonathan Layne and Ed Anderson, the latter with Jeremiah Leavitt being in charge of the cattle, driving them all the way from Utah, most of the distance on foot. The Cards, Wolfs, Hammers, John Merrill, R. Miles and wife and Henry Watkin, arrived in the June 3rd group.

Trips to the timber were planned almost immediately after their arrival, allowing time only for breaking a small patch of ground and doing some seeding. Thomas was an expert with the broad axe and he soon had his timber ready and his house under construction, succeeding in creating the first house in Cardston, for they named the new settlement after President Card. After completing his own house, Thomas assisted the Cards whose house was the second one built in that community. Those first years in Cardston were hard years, not even free from Indian troubles, for the settlers often were harassed by marauding Indians, the name of Charcoal being remembered by many of the settlers of

Cardston and southern Alberta. The winters were cold, often registering forty to fifty degrees below and sometimes lower. All supplies had to be hauled by freight teams from Lethbridge, and those long, weary trips over sixty miles of uncharted prairie were the dread of a lifetime as blizzards would come up unexpectedly and man nor beast was safe from being lost and frozen on the trackless plains. But Thomas always came through cheerfully and singing his favorite song, "Come, Come Ye Saints," for he believed he was where the Lord wanted him to be and was doing what the Lord had sent him to do.

He served his Church there as he had always done for he was a member of the first bishopric in Cardston, John A. Woolf being the bishop. His health was good, but what constitution was strong enough to stand those wintry gales which swept over the land on a week's trip to Lethbridge? After one of his trips he was stricken with "La Grippe," and was dead in three days. Though but a young man in 1891 when he died, his passing marked the closing of a career of service few men could have accomplished in twice that length of time.

Remembering him and his wishes, his children sought a home which they knew their father had selected, for on one of his timber trips he had looked out over Buffalo Flat, east of Cardston about eight miles, and seeing its beauty and fertility, he exclaimed: "I would like all my sons and daughters established in homes.... The town of Leavitt was built in honor of Thomas Rowell Leavitt, which settlement became the headquarters of the Canadian Leavitt numbering now more than 1400 souls."²⁶

DOCUMENT 450 Marriage Certificate, License No. 39570, State of Utah, County of Utah, this certifies that Gene Lyman Platt, of Provo in the State of Utah, and Arlene Ruth Vail, of Wenatchee in the State of Washington, were by me joined together in the holy bonds of matrimony, for time and for all eternity, according to the ordinance of God and the laws of the State of Utah, in the Provo Temple at Provo, Utah, in said county, on the twenty-fifth day of May in the year of our Lord one thousand nine hundred and seventy-two; in the presence of Gordon L. Platt and Leslie D. Vail, witnesses; sealing performed by Harold Glen Clark, temple president, an Elder in the Church of Jesus Christ of Latter-day Saints; license issued by the clerk of Utah County, May 23, 1972.

DOCUMENT 451 Royton, Lancashire, England (1755-1837), Batch # P1483-1, page 327, christenings:

Hannah Kershaw, christened September 9, 1759, daughter of John Kershaw and Ann, baptized June 21, 1968; endowed July 18, 1968; sealed to parents October 30, 1969.

Ann Kershaw, christened July 29, 1764, daughter of Thomas Kershaw and Mary (see burial or death entry September 5, 1769); sealed to parents October 30, 1969.

²⁶Clark T. Leavitt and Norma B. Leavitt, editors, *Thomas Rowell Leavitt: His Life, His Family, His Descendants* (Calgary: priv. pub., 1999). This book shows that by 1999 his posterity had grown to over 20,000. See PFRC, Book 218.

David Kershaw, christened March 8, 1767, son of David Kershaw and Hannah, baptized June 18, 1968; endowed August 3, 1968; sealed to parents November 7, 1969.

Sarah Kershaw, christened August 31, 1768, daughter of Thomas Kershaw and Sarah (see burial or death entry September 5, 1769); sealed to parents October 30, 1969.

Hannah Kershaw, christened January 22, 1769, daughter of David Kershaw and Hannah, baptized June 21, 1969; endowed July 19, 1968; sealed to parents October 30, 1969.

James Kershaw, christened December 25, 1770, son of David Kershaw and Hannah, baptized June 18, 1968; endowed August 3, 1968; sealed to parents November 7, 1969.

Thomas Kershaw, christened February 28, 1773, son of David Kershaw and Hannah, baptized June 19, 1968; endowed August 3, 1968; sealed to parents November 7, 1969.

Mary Kershaw, christened February 3, 1775, daughter of David Kershaw and Hannah, baptized June 21, 1968; endowed July 19, 1968; sealed to parents October 30, 1969.

David Kershaw, christened July 6, 1777, son of John Kershaw and Ann, baptized June 19, 1968; endowed September 13, 1968; sealed to parents November 7, 1969.

Philip Kershaw, christened July 8, 1777, son of Jonathan Kershaw and Betty, christened June 19, 1968; endowed September 13, 1968; sealed to parents November 7, 1969.

William Kershaw, christened August 31, 1777, son of David Kershaw and Hannah, baptized June 19, 1968; endowed September 13, 1968; sealed to parents November 7, 1969.

Betty Kershaw, christened May 30, 1779, daughter of Jonathan Kershaw and Ann, baptized June 1, 1968; endowed July 20, 1968; sealed to parents October 31, 1969.

Joshua Keshaw, christened February 11, 1781, son of David Kershaw and Hannah, baptized June 19, 1968; endowed September 13, 1968; sealed to parents November 7, 1969.

Sarah Kershaw, christened May 6, 1781, daughter of Jonathan Kershaw and By, baptized June 22, 1968; endowed July 20, 1968; sealed to parents October 31, 1969.

DOCUMENT 452 Deed as recorded with the Registry of Deeds, Plymouth, Plymouth, Massachusetts, Book 23, page 78; burial ground 106, June 1728.

Sam Sturtevant and Josiah, his son, in consideration of six pounds, ten shillings, pad by James Bearse, David Bosworth, Peter Tomson, Robert Waterman, James Bryant, Jacob Chipman, William Sturtevant, John Cortis, James Sturtevant, John Briggs, Shuball Bearse, James Bearse, Jr., John Bearse, Ignatius Loring, Sam Sturtevant, Jr., Moses

Sturtevant, Moses Cushman, David Bosworth, Jr., Jonathan Bosworth, Nehemiah Bosworth, John Thompson, Josiah Waterman, Ignatius Cushing, Benjamin Cortis, all of Plimpton; aforesaid yeomen receipt whereof is hereby act give, grant, sell to several persons above:

One acre and $\frac{1}{4}$ be it more or less lying and being at Monponsett in the township of Plimpton aforesaid being part of my ancient homestead lying to the eastward of my now dwelling house, partly upon the south easterly side of the county road beginning at a stone set in the ground and from thence to extend northerly fifteen rods to a black brick marked and so down to the pond and from thence along by said pond twelve rods to a red oak tree marked and from thence to extended southerly eighteen rods to a stone set in the ground, and from thence westerly twelve rods to bounds first mentioned.

Together with all being on said land only reserving ourselves on equal portion with the purchase of the land above mentioned and for ye same use for which land purchased that is to say to be for ye use of burying place for ye proprietors in ye same and for their posterity after them for as long as there should be occasion for ye same. List of names, June 1728.

[Note attached to this document: Lyman: these are the names we got from the cemetery in Halifax, Massachusetts. I put them through temple ready and we're doing the endowments now. I'll send the Waites the information when they are completed. Colleen.]

Introduction
Prepared by Ann N. Sturtevant
Summer of 1997

This cemetery has fascinated me since during my early years in Halifax, when while walking with our young children, I found graves in it for a Paul and Anna Sturtevant. This gave me a creepy feeling of history repeating itself. Many years later after becoming interested in genealogy, while tracing my husband's line, I find this Paul and Anna (Whiting) were direct grandparents of his. Since then I have located here the gravestones of five of his earliest generations. I took photographs of these gravestones in 1990. In 1996 I was asked to find and photographs gravestones for a Utah cousin Colleen of great-grandparents in the cemetery. At that time it was very noticeable what the ravages of time, acid rain, fungus growth, and damage by large mowers were doing to the tombstones. I resolved then, while it was still possible, to make this inventory and plot plan of these early graves. Some are dated before the town was incorporated in 1734, and many are dated before the Revolutionary War was fought.

The task could not have been accomplished without the encouragement, aid, resources, and expertise of our town historian, Ruth Perkins. The only records to be found were made in 1906 and presented to the Massachusetts Society of Mayflower Descendants, which they published, starting with volume IX, page 155, many years ago. Using this as a

base, I have added to it to make a complete inventory. The names added at this time I have noted with an *. On this list after each name is a reference code giving their position in the cemetery. Four names on this original listing could not be found.

With the help of my husband, Paul F. Sturtevant, and a granddaughter, we laid out the attached grid. There are sixty-eight plots with gravestones on them. There are no graves in the northeast corner, only a dirt road across that back area. Then 334 gravestones were located on individual plots, with the rows going parallel to the road (east and west), and plots front to back (north to south). Because of the existence of a substantial fence with granite posts, we used this as a base for the grid. A recognized surveyor's marker can be located eighteen inches east of the most westerly post. Further directions are included on the next page and the grid plan.

One could not spend time reliving those days and not feel a deep appreciation of the struggles they went through to raise a healthy family; the heartbreak and loss, engraved in stone, still stands out today.

The many interesting headstones, represented here, are worth a study in themselves. As are some of the sentiments expressed. Many can no longer be deciphered. Here is one example:

Calm be the spot where her form now reposes
May the friends who so lov'd her revisit the grave
And feel through the cold sod her ashes enclose
She lives in the presence of him who can save.

EXPLANATION OF DETAILS

For the most part the individual plots average twenty-six feet by eighteen feet, with a few exceptions as seen on the overall grid plan, and go from every third granite fence post. On the lower fence rail, against the post, I have attached a plastic label giving the code for the front left corner of the plot behind it. Hopefully, these will go unnoticed and remain in place for the use of anyone needing them. [Old Man Time and New England freeze and thaw will have the last say – Lyman De Platt] For specific details consult the original map and directions. I am recording here only the names and biographical information. All of the following entries are marked Sturtevant: [for information regarding *, see above].

Abigail, widow of Dependence, died October 5, 1840, age ninety-two.

*Abigail, wife of Amasa, died January 3, 1852, age eighty-six.

*Amasa, died May 8, 1952, age eighty-six.

Anna, widow of Paul, died May 20, 1868, age 98 years, five months, eleven days.

Azubah, widow of Jabez, died October 28, 1808 in her 68th year.

Caleb, died October 7, 1793, in his 78th year.

Caleb, Jr., died October 2, 1793 in his 23rd year [could not locate].

Sturtevant:

Charles, died March 30, 1847, age 24.

Daniel, died March 15, 1840, in his 65th year.

Deborah, daughter of Dependence and Hannah, died January 22, 1767, age 1 year 9 mo.

Deborah, widow of Lt. Lemuel, died October 29, 1803, in her 85th year.

*Dependence, died July 28, 1803, in his 64th year.

Elizabeth, daughter of Captain James and Susanna, died July 28, 1747, age 13 years, 3 months, 10 days.

Elizabeth, wife of Zenus, died November 16, 1806, age 45 years, 7 months, 11 days.

Fear, wife of William, died July 13, 1746, in her 58th year.

Hannah, wife of Dependence, died September 15, 1770, age 27 years, 6 months, 3 days.

Hannah, widow of Captain Josiah, died March 14, 1788, age ninety.

Hannah Jane, wife of Isaac W., died December 28, 1848, age 35 years, 8 months, 15 days.

Isaac, died February 6, 1750, in his 43rd year.

*Isaac W., died June 26, 1891, age 86 years, 11 months, 13 days.

Captain James, died May 8, 1756, age 69 years.

Johanna, wife of William, died March 27, 1756, in her 63rd year.

John, died January 7, 1759, in his 25th year.

*John, died January 28, 1871, age 88 years, 9 months, 13 days.

*John, Jr., died March 5, 1901, age 77 years, 1 month, 5 days.

*J.T., 29th Company, Massachusetts Infantry.

J., died April 10, 1797, in his 58th year [name worn off: may be Jabez].

Captain Josiah, died February 17, 1774, in his 84th year.

Josiah, son of Samuel Stafford and Priscilla, died April 21, 1777, age 14 days.

Josiah, son of Samuel S., died at Pembroke, N.H., December 6, 1806, in his 29th year [could not locate].

Josiah, son of Stafford and Mercy, died June 8, 1824, age 10 years, 7 months, 7 days.

Judith, wife of William; daughter of Captain Ebenezer Lobdell; died June 23, 1802, age 20 years, 8 months, 10 days [I believe her original stone is back by tree].

Lt. Lemuel, died December 2, 1789, in his 79th year.

Lydia, daughter of Lt. Samuel Stafford and Priscilla, died November 3, 1788, age 2 years, 6 months, 9 days.

Martha, daughter of William and Joanna, died August 27, 1787, in her 17th year.

Martha, wife of John, died July 21, 1849, in her 67th year.

Mary, widow of Samuel, died May 29, 1748, age 63.

Mary, daughter of Lt. Lemuel and Deborah, died April 18, 1774, age 33 years, 2 months, 2 days.

*Mercy Waterman, wife of Stafford Sturtevant, died January 31, 1868, age 80.

*Nancy, daughter of Barze Sturtevant and Betty, his wife, died November 16, 1791, age 9 months, 25 days.

Nathaniel, died March 5, 1850 in his 77th year.

Patience, wife of Caleb, died January 1, 1769, in her 48th year.

Paul, died February 5, 1824, age 57 years.

Priscilla, widow of Samuel S., died July 18, 1839, in her 85th year.

Sturtevant:

Ruth, wife of Simeon, died May 8, 1831, ag 86.

Deacon Samuel, died April 21, 1736, age 82 years, 2 days.

Samuel, died September 18, 1743, age 66.

*Samuel S. died January 1, 1838.

Samuel, died January 8, 1839, in his 94th year.

Samuel, son of Lt. Samuel Stafford and Priscilla, died November 5, 1791, age 1 year, 5 months and 8 days [on the same stone as Samuel just above].

?, stillborn, daughter of Samuel Stafford and Priscilla, February 14, 1776.

?, unnamed, son of Samuel Stafford and Priscilla, born February 14, 1776, died the next day [both on one stone].

*Sarah S. (Sally), wife of Dependence, died April 24, 1854, age 65 years, 8 months.

Sarah, daughter of Captain Jesse and Susanna, died October 14, 1777, age 17 months, 3 days.

Simeon, died March 2, 1822, in his 80th year.

?, unnamed son of Simeon and Ruth, born May 7, 1772; died May 8, 1772.

Solomon, died August 17, 1844, in his 67th year.

*Stafford, died January 15, 1869, age 84 years, 10 months, 8 days.

Susanna, widow of Captain James, died in October 1769, in her 80th year.

William, died August 28, 1753 in his 70th year.

William, son of William and Joanna, born January 15, 1757; died May 30, 1759.

William, son of William and Joanna, died February 29, 1764, age 15 months.

William, died July 4, 1783, in his 50th year.

William, son of Simeon, died May 27, 1811, age 31 years, 7 months, 14 days.

DOCUMENT 453 Wedding Announcement Vail-Platt; *Deseret News*, Wednesday, March 8, 1972, page 2C

Announcement is made of the engagement of Miss Arlene Vail and Gene Lyman Platt. The nuptial news is disclosed by her parents, Mr. and Mrs. Leslie D. Vail, Wenatchee, Washington. The prospective bridegroom is a son of Mr. and Mrs. Gordon L. Platt, Provo. A June 23 wedding in the Provo Temple is planned by the couple. That evening they will be honored at a reception in Provo. They will be further feted later at a reception in Wenatchee, Washington. Miss Vail has attended Ricks College where she affiliated with Lambda Delta Sigma, Sophomore Cabinet. Her fiancé has been a student at Brigham Young University. He is currently attending the Church College of Hawaii, where he is a member of the tennis team, and is a Thai language instructor at the Language and the Pep Club. She has also studied at the Church College of Hawaii Training Mission there. He has fulfilled an LDS mission to Thailand.

DOCUMENT 454 Provoan Has Own Transplant Story: Gives Kidney to Brother; by Mildred B. Hall. Provo has been making its own transplant history the past few weeks, with the unselfish act of a sister in donating a kidney to aid her critically ill brother. "Greater love hath no man" could be used to describe the willingness of Mrs. Allie Platt,

wife of Gordon Platt of Provo and mother of their eight children, to undergo a harrowing operation to remove a kidney in order “to do what we could” to help her brother.

The dramatic event had its setting in California where Mrs. Platt’s brother, Almon P. Lyman of Stockton, a Blanding born son of Mr. and Mrs. Edward P. Lyman, lay stricken in a San Francisco hospital. Doctors there suggested that a kidney transplant might be the means of restoring Mr. Lyman to health. Mrs. Platt responded and going to San Francisco, she underwent a series of tests prior to the surgery which removed her kidney and which was immediately transplanted into the body of her brother. The operation was declared successful, the kidney began operating at once and functioned well for a week, in which time Mr. Lyman’s condition was much improved.

Suddenly the organ stopped functioning and it was necessary to perform more surgery for the removal of the kidney which, it was found, had developed a blood clot. Mr. Lyman’s body is now operating with an artificial kidney and as of this past week, it had not been decided just what steps will be taken, either for another transplant, or for the maintenance of the artificial kidney. The surgery itself was performed in a Los Angeles hospital after transfer of the patient there.

Mrs. Platt returned to Los Angeles during the week after three weeks absence from her family. She expresses regret that the transplant was not successful, but said, “I am very glad to have been able to make the try, at least.” She is convalescing at her home in Provo.

While recovering in Los Angeles, the Christmas holiday [1969] was brightened by the surprise visit of her husband, Gordon Platt. Mrs. Platt said that there have been many heartening things connected with the experience and noted that the support of family and many friends had been rewarding. She also mentioned gratefully the unselfish and totally unexpected acts of kindness by strangers at the hospital and friends of these individuals, which was humbling and gratifying.

Mrs. Platt is employed as a secretary in the office of the purchasing agent at Brigham Young University. Mr. Platt is also employed at BYU. Their family, which welcomed mother [page 4] home, includes a son, Lyman Platt, 24, now in military service in Mississippi, having but recently returned from Vietnam; Joe, 21, filling a mission in England; Ed, 19, a student at BYU and expecting a mission call soon; Gene, 17, a senior and Roberta, 15, a sophomore, both at Provo High School; McKay 13, at Farrer Junior High School; Gordon, 7, a first grader at Joaquin School and baby Irene 3½, who remains at home.

Mr. Lyman, who is 49, is a civil engineer and resides with his wife and family of six children in Stockton, California. Two of his daughters, Carolyn and JoAnn are at present students at BYU.

DOCUMENT 455 Farewell Testimonial given in honor of Elder Joseph L. Platt, son of Gordon L. Platt and Allie Lyman, who has been called to serve in the British Mission of

the Church of Jesus Christ of Latter-day Saints, to be held Sunday, September 18, 1966, at 4:00 p.m. in the Manavu Ward Chapel, 395 East 600 North, Provo, Utah.

Program: Prelude Music: Sue Zann Lyman; Opening Hymn: Congregation "Let Us All Press On," #98; Invocation: Kay P. Lyman; Sacrament Hymn: "There is a Green Hill," #201; Sacrament Service; Speaker: Edward P. Lyman; Musical Number: Arthur R. Morin Family; Remarks: Parents of Missionary; Response: Missionary; Musical Number: George A. Platt Family; Remarks: Bishop William H. Wilde; Closing Hymn: Congregation "God Be With You," #47; Benediction: Roland E. Platt; Postlude Music: Sue Zann Lyman.

DOCUMENT 456 Newsletter from Portland, Oregon.

As the summer of 1975 draws near its end, the Gene L. Platt family thought it would be good to fill all of you in on our activities since we left Provo.

Lisa: since leaving Provo, I have learned what these four appendages are for. I have learned to crawl like all of the other kids, but for a while there, I used to crawl like a caterpillar sticking my hands out as far as they could go, grabbing the carpet and walking and hopping my feet up close to my hands. That usually left my hind end high in the air, so I learned how to crawl the conventional way. I now eat mostly solids with the rest of the family. I get the highchair and Briant sits up to the table with mom and dad. I really enjoy my big brother. We have so much fun together playing on the floor and chasing each other around. Last Sunday, I decided it was time I learned how to wave and say bye-bye so mom and dad are always showing me off to their friends. I am looking forward to seeing you all again and hope to have some cousins my age to play with. Bye-bye. P.S. I have two teeth.

Briant: My major activities this summer have been centered around the bathroom. Mom decided it was about time for me to learn to handle that end of things on my own. After about a week or so, I was making it through the night and having a pretty good go of things. The other day we were at the park and a big dog showed me how he was potty-trained so I returned the gesture with my own exhibition. That dog and I really had fun. Mom and dad take me swimming several times a week and I really like to get in the water. I am talking quite well now but still get a little mixed up at times. I am looking forward to visiting my Spring Lake cousins on the farm and seeing all the aunts and uncles soon. See you all later.

Arlene: The summer is quickly passing and it seems we just do not have time to get everything done. We have really enjoyed our experience up here this year. My main projects have been: 1) potty-training Briant (no small task); 2) weaning Lisa and getting her solids, and 3) staying on a formal diet and exercise program. Gene and I go swimming almost every other day and our evening meals have been straight salads for the past two months. As a result, I have lost another twelve pounds (down to 108) and Gene has lost ten pounds (down to 170). We feel great! We are really enjoying our ward and

the people up here but are anxious to return to Provo and be with the family once more. Bye for now. P. S. I got my hair cut.

Gene: It looks, family, as though the hard work put in this summer will not be ill spent. The two attorneys for whom I work want me to come back next year and become a full partner (after a year or so) in the firm. They have just completed a partnership arrangement whereby they are ¼ owners in a new \$300,000 office building out west of town (near where we live). The building will be completed just in time for my addition to the firm, so I'll finally get that soft office chair every lawyer needs. It is great to work with men of this caliber. Our discussions are always edifying and never debasing. The atmosphere is clean and spiritual rather than that found in so many professional circles. I am just very pleased with the direction the Lord has pointed us.

Since it looks quite definite that we will be around here for a few more years, let it hereby be known that beginning the summer of 1977, I expect to initiate an annual affair for the Platt family – a deep-sea salmon fishing trip. We are only an hour from the best salmon fishing in the northwest. If you need any further convincing, talk to Dad or Gordy. See you all son. #4.

DOCUMENT 457 *Deseret News*, February 10, 2008; obituary of Michael Dru Hamblin (1965-2008) of Highland, Utah, sailed out of this world on February 7, 2008. Dru was born on April 12, 1965 in Murray, Utah to Michael and Christy Cay (Payne) Hamblin of Sioux Falls, South Dakota. Dru graduated from Mission San Jose High School, Fremont, California and later continued his education at UVSC. He married Patricia Platt of Highland, Utah on November 7, 1986 and were sealed August 19, 1992 in the Salt Lake temple. Patty and Dru have five boys: Chase 22 (St. George, Utah); Trevor 20; Justin 17; Dyllan 15; and Byllie 13. He is survived by his parents and “Granny” Joy Payne, Hurron, South Dakota; Paul and Shirley Hamblin, Sandy, Utah; and his sister Holly LaCombe, Hurron, South Dakota. Funeral services will be held on Tuesday, February 12, 2008, at 11:00 a.m., Highland East Stake Center, 4679 West Wasatch Drive. Friends may call Monday, February 11, 2008 from 6:00 to 8:00 p.m. at the Anderson & Sons Mortuary, 49 East 100 North, American Fork, Utah, and Tuesday at the church from 9:45 to 10:45 a.m. Interment in Highland City Cemetery.

DOCUMENT 458 Edward Partridge Family Organization New Bulletin, November, 1975.

Inasmuch as there was no regular meeting of the organization this year we are taking this means to inform you of the past year's activities.

We are pleased to report that there has been continued activity in genealogical research as detailed below. We also have been privileged to obtain a typewritten copy of Edward Partridge's Diary [from Lyman D. Platt], which can be made available to those interested.

Financial Statement, October 24, 1975

	Receipts	Disbursements
Cash on hand, September 21, 1974	\$ 19.73	
Savings Account	1,630.00	
Family Group Sheets & Pedigree Charts		\$30.00
Family Pictures for Files		6.50
Typing Edward Partridge Diaries		100.00
Memberships and contributions	528.00	
Interest earned	91.12	
300 hours genealogical research		900.00
Stamped envelopes and supplies		59.85
Totals	2,268.85	1,096.35
Cash on hand, October 24, 1975	53.38	
Savings Account	1,119.12	
Total	2,268.85	

Please note that the money on hand was decreased \$477.23 during the past year. For the previous year we enjoyed an increase of \$468.44.

Minutes of the Annual Meeting, September 21, 1974, meeting was held at the home of President Francis W. Partridge, 3993 Mercury Drive, Salt Lake City. After a short visiting period the meeting was called to order by the president; prayer was by Earl Partridge Wixom. The financial report was read and approved, showing a balance on hand of \$1,649.73. A brief report was made by our genealogist, Maurine H. St. John, followed by a group discussion. She had thirty-five family group sheets and nine pedigree charts, which bring the information the family has on the large pedigree charts up to that available in the Michel Leavitt Call book *Royal Ancestors of some L.D.S. Families*.²⁷ She reported that some additional Family Group Sheets were available for \$30.00 from the same source and recommended that a set be purchased for our Association. This recommendation was approved. President Partridge had prepared and showed a large chart which indicated that he could trace his ancestry to Adam in 132 generations.

Suggestions were made for the improvement of the Association as follows: 1) that help be made available to the genealogist so that more work could be done; 2) the pedigree charts and family group sheets researched by the genealogist be made available to the membership. President Partridge volunteered to have them duplicated and mailed at \$2.50 each set. Six requests were received. 3) that the mailing system be improved: a) use of mailing labels or plates; b) that statements be included in the Newsletter: b1) need for members to report changes in addresses; b2) an invitation to members to report others

²⁷Updated printings can be consulted in PFRC books 219 and 220: Michel Leavitt Call, *2500 Starting Pedigree the Mormon Pioneer Genealogy Library* (Salt Lake City: priv. pub., 1989); Michel Leavitt Call, *The Royal Ancestry Bible: a 3,400 pedigree chart compilation (plus index and appendix) containing Royal Ancestors of 300 Colonial Families; condensed edition with Mormon Pioneer Supplement* (Salt Lake City: priv. pub., 2006).

interested in participating, including names, addresses and family connection. 4) that a second letter reporting the results of the annual meeting be sent out.

President Partridge asked for suggestions for a secretary. Karma P. Swindle had asked to be released. The motion was made that a committee decide upon a new secretary; closing prayer was by Paul C. Lyon, Jr.; refreshments were served; number present: sixteen adults and three children; two excused: Georgia H. Steed and Dr. Melvin A. Lyman.

Genealogist's Report: Maurine H. St. John

I have found many names that need the right source before they can be turned in. It is a slow, time-consuming process, since the Genealogical Society started using the vital statistics records for the computers. They take the best sources and leave the hardest for us to use. I have put in 300 hours of research time.

Four pedigree charts have been completed, one on the Clisbee line and three on the Partridge line, and twenty-eight family group sheets. A copy of these has been sent to the Wyoming group. These are some of our lines that run into the Royal lines. I feel very fortunate to have this information because Church members are not allowed to submit work on the Royal lines. The work is done by the Genealogical Society to avoid unnecessary duplication and error. Michel Leavitt Call was given access to the original copies of the Society's royalty sheets and compiled a book [noted above]; also 525 family group sheets. About half of the sheets have been completed by the Society's researchers and are approved by the Society as being essentially correct insofar as available sources will permit. Complete proof is often impossible to obtain.

The numbers in the family representative column indicate the corresponding pedigree chart or charts on which the husband and wife can be found in the above-mentioned book. Also the numbers on the pedigree charts, where it says "continued on chart ____," refer to the pedigree charts in the same book. All of the temple work has been done. If anyone in the family desires to have a copy of this book they can send \$9.50 to Michel L. Call, 1312 North 725 West, Orem, Utah 84057.

This information is very interesting to me. On pedigree chart #34, four countries are involved: England, Denmark, France and Turkey. There must be some interesting stories that could go along with these charts if we had the time to search the history books and find them; such as the one on the Magna Carta (1215) included below.

Magna Carta (1215), recognized today as one of the most important documents in the history of human freedom. Coming near the end of the dark ages, it challenged the Divine Right of kings to rule arbitrarily. King John of England was a tyrant who seized the throne in 1199 by imprisoning and probably murdering young Prince Arthur, the rightful heir. King John threw people into prison at the drop of a hat, confiscating their property by heavy taxes and unjust decrees, and despoiled the wives and daughters of his nobles. His quarrel with the Pope caused the Pope to excommunicate all of England for a period

of six years. The King had a tiresome habit of forcing the peasants to build bridges over streams that he might wish to cross while hunting, and at one time he made the whole of England his own private game preserve, so that none of the starving peasantry could kill even a rabbit for supper.

The King's nobles finally refused to fight for him abroad, and as a result he was utterly defeated at the Battle of Bouvines during the summer of 1214. The King then turned in fury on his barons at home, but he underestimated the powers arrayed against him. The barons, assembled in conference by the Archbishop of Canterbury; each took a solemn oath on the high altar that they would stand united and not relinquish their efforts until they had either compelled the King to confirm their liberties or had waged war against him to the death.

During the winter of 1214/1215, the barons prepared and presented to King John a list of their demands. When the King saw the Articles, he is supposed to have sworn by "God's Teeth" (his favorite oath), that he would never agree to such demands or any part of them. But the barons were not to be denied. They raised an army and launched a holy crusade against the King to recover their rightful liberties. The King was finally forced to surrender at Runnemedede on June 15, 1215. After four days of negotiations, the King's seal was affixed to all copies of the historic Magna Carta.

The Magna Carta is recognized today as a foundation stone of free government and has been referred to as "The Mother of Constitutions." It was an important forerunner to the United States Constitution.

Twenty five Surety Barons were elected and authorized to see that the provisions of the Charter were enforced. The following are persons on our pedigree who helped to bring about the Magna Carta: John "Lacklan," King of England (King John of the Magna Carta); Magna Carta Sureties: Robert de Vere, Saher de Quincy; Hugh Bigod (father of Isabel Bigod); and Roger Bigod (Hugh's father).

The pedigree charts available start with: Joan Plantagenet, born about 1306 (Clisbee line); Margaret St. John, born about 1308 (Partridge Line); Isabel de Vere, born about 1222 (Partridge Line); and Matilda, Queen of Scotland, born about 1072 (Partridge Line).

The Family Group Sheets are: William de Beauchamp, 1241-1246; William Beauchamp, about 1215; Robert de Beauchamp, about 1130; Robert de Beauchamp, about 1104; Waltheof II, 1045-1046; Siward Biornsson, about 1020; Walter Bolebec, about 1140; Ernicule de Boulogne, about 976; two for Patrick de Chaworth, 1250; Payne de Chaworth, 1183; Hugh de Vere, 1184; Robert de Vere, 1160; Aubrey de Vere, 1120; Alberic de Vere, 1062; Hugh II de Grentmesnil, 1092; two for Lamber de Lens, 1022; Robert I, 999; Richard II, 958; Henry Plantagenet, 1281; two for Edmund "Crouchback" Henry III, King of England, 1206; John, King of England; Saher de Quincy, 1150; two for Saher de Quincy, 1090; Simon de Senlis, 1068; Uchtred, Earl of Northumberland, 989; Biorn Ulsiusson, 975.

The Edward Partridge Family Organization has been in existence for over seventy-five years. At the present time our mailing list is about 510 names. We do not know how many of these people are really interested in the family activities. Obviously, the number of descendants of Edward Partridge would now number in the thousands. At our annual meeting in 1974, there were sixteen adults present. It is felt that some means is desirable to give more attention to those of our people that are unable to attend a meeting in Salt Lake City. Therefore, this bulletin was prepared for your information. Because of the cost of mailing, it is hoped that if any receive this that are not interested in it, that they would let us know, so that we could take their names off the list. We, of course, want to send our information to anyone interested, whether they are able to pay or not.

Edward Partridge Journal: The handwritten journal of Bishop Edward Partridge during the year 181, before he was a member of the Church, and for the years 1835-1836, has been transcribed by Lyman De Platt, a great-great-grandson, and is ready to be published, if there is sufficient interest. This journal is made up of six typewritten pages for the year 1818 and twenty-five pages for the period of 1835-1836. To this has been added a three-page biography from the Edward Partridge Family New Bulletin of August 1954, and a four page biography from *Our Priceless Heritage* compiled by Lucretia Ranney Lyman, 1959. The cost for publishing this small soft-covered book would vary with the number and the type of binding. One quote for the book with a flexible plastic binding and printed title was \$2.65 for each copy if 500 are printed; or \$3.75 each if only 100 are printed. We would appreciate knowing how many would like to have one of these volumes at a cost of \$4.00 each.

Organization Activities: there is a wealth of material available on the history and genealogy of this great family. We need to know of those who have the time and interest to gather the material. Participation is needed, not only in money, but also in time working. Much good is being accomplished, but much more needs to be done.

Karma Partridge Swindle, who has served long and faithfully as our secretary-treasurer has asked to be replaced. Our genealogist, Maurine Hansen St. John is doing our research practically by herself. We need some interested persons to help in this great work, and to know what is being done.

The present officers of the organization are: Francis M. Partridge, president; Lloyd P. Stevens, vice-president; Georgia Hardy Steed, vice-president; Karma P. Swindle, secretary-treasurer.

News Note: we have received word that Georgia Hardy Steed and also DeAlton Partridge are not in good health.

DOCUMENT 459 Newspaper notices about the birth of Ed & Val's triplets; note: Rebecca, born at 5:35, 4 lbs. 2 oz [newspaper says 10 ounces], 17½ inches long; Jared Lyman, born at 5:37, 5 lbs. 18½ inches long; Noelle, born at 5:40, 4 lbs. 15 oz., 18 inches long.

Dr. Clark, OB; Dr. Clayton, and our cousin Margaret O'Brien and a total of ten nurses tended the delivery. Noelle had initial problems in breathing. Jared and Noelle came feet first; there was a lot of bleeding. The delivery took up half of the delivery room.

Deseret News, Monday, September 29, 1975; triplets their first; Provo, a young Provo woman with a history of multiple births on both her and her husband's sides of the family, gave birth to triplets here Sunday. Mr. and Mrs. Edward Platt said they were not exactly surprised by the three births because x-rays showed the prospects in advance. "But we were pretty excited," said Valerie Platt from her Utah Valley Hospital bed today.... The triplets are the first children born to the Platts, and the mother and children were described today as "doing fine." "It will take us awhile to get our furniture and other things for the new arrivals," Mrs. Platt explained. Mr. Platt, who is 26, works for the Genealogical Society in Salt Lake City as a research specialist.

Deseret News, Tuesday, September 30, 1975, page B3; a photograph of Ed, Val and the triplets with the caption: An armful – and then some. Mr. and Mrs. Edward Platt hardly have arms enough for their triplets, Rebecca, Noelle and Jared Lyman. The babies were born Sunday at a Provo hospital. The Platts recently returned from Spain where they were doing genealogical work "because we thought we might need all the help we could get." The infants are all doing well.

The Daily Herald, Provo, Utah, September 29, 1975, front page; picture of Ed, Val and the triplets; triplets born to Provo pair, by Roger Gillespie: "No matter how much warning you have, you are never fully prepared for triplets," agreed Mr. and Mrs. Edward Platt of Provo. The Platts became the parents of their first three children – the first triplets born at Utah Valley Hospital in nearly two years – and even though they had known about them since July, they admit being somewhat unsure of what to do.

Back from Spain: They returned to Provo recently from Spain where Mr. Platt was working as a genealogist for the LDS Church. "We came home because we thought that we might need all the help we could get," Mr. Platt explained.

Both are from Provo – Edward being a graduate of Provo High and BYU and Valerie graduating from BY High and BYU – and both sets of grandparents are local residents.... Mrs. Elizabeth Brockbank, clinical coordinator, termed their condition "perfectly normal."

Father's Reaction: Mr. Platt described his initial reaction in July when x-rays confirmed that he would be the father of triplets as "euphoric." He admitted however, "that since that date I have felt virtually everything, including depression." Mrs. Platt said she was "exhausted but excited and thrilled that they are all healthy and normal." Multiple births, Mr. Platt added, are not unusual to either family with twins being found on at least four lines.

DOCUMENT 460 Spain and Portugal Trip Report, April to September 1975, by Edward L. Platt [for a letter discussing this same period, see PFRC Book 2.1, starting with page 53].

Purpose: 1) initiate microfilming project in Funchal, Madeira, Portugal, and Ciudad Rodrigo, Spain; 2) hire and train camera operators; 3) hire and train a section head to supervise these and additional projects on the Iberian Peninsula; 4) conduct the necessary research for publication of a monograph for Portugal; 5) assist John Kartchner in his research and negotiations in Spain; and 6) continue negotiations in Portugal.

Results: 1) both the Funchal, Madeira projects in Portugal and the Ciudad Rodrigo project in Spain are well under way. The Madeira project would seem to be approximately one-third finished, the operator having produced over 120 rolls of film thus far. The customs office on Madeira has granted a six months temporary import permit for the camera which is renewable for an additional six months. They still lack, however, a commercial invoice from Italy, stamped by the Portuguese Consulate in Italy. Brother Favoretto in Italy is presently working on this and Siegfried Thurnher is aware of what needs to be done as soon as that invoice is received. The present project on Madeira should continue for approximately six months. However, further negotiations and projects on the island are being studied, which could extend that time period. The Ciudad Rodrigo project has produced about eighty rolls thus far, which seem to be of excellent quality. Neither project to this point has required excessive retakes. The estimated time of completion for this project at the present rate of production would be six to eight months. However, additional negotiations and filming are also being considered in this archive, which could extend that time by as much as a year.

2) The operators that were hired in Madeira and Ciudad Rodrigo were respectively Julio de Freitas and Kim Langdorf. Both received training from Jay Davis and in addition Kim Langdorf spent several weeks in Germany training under Lee Boam's supervision. Both seem to understand their assignments very well. Retakes have been minimal up to this point and the quality of film being produced in both cases seems to be very good. Kim is apparently having trouble remembering to film the books in the order which we requested initially. However, this is not entirely his fault since the listing which accompanies the microfilming request does not always list the books to be filmed in the proper order. Julio has been somewhat lax in performing his weekly hand tests but with the exception of these two problems both operators are working hard and effectively and producing as well as can be expected.

3) Brother Siegfried Thurnher was hired as section head to supervise all microfilming projects in Spain and Portugal. He received training from Kim Langdorf, Myron Bridges and me. He will be starting a new project in Barcelona, Spain, and will operate one of the two cameras there until he is able to hire and train two operators to replace him and to operate the second camera in Barcelona. Brother Thurnher is well qualified for this position. He has been interviewed by Lee Boam, Ted Powell and me and all have expressed our enthusiasm for his qualifications. He showed during training an amazing

aptitude for this type of work and an eagerness to learn the proper way of operating and supervising cameras. Unfortunately, his training was cut short by my having to leave Spain earlier than scheduled. However, Myron Bridges was still working with him when I left and Lee Boam had asked him to come to Germany for training within the near future. I have every reason to believe that he will be completely capable of filling this position.

4) Research for the monograph for Portugal is 90% complete. During the following weeks I will write the first draft and present it to Val Greenwood. I expect that some additions and corrections will be needed for this first draft. I expect that these additions and corrections can be handled either through correspondence or on my next trip to Portugal. I would hope that the monograph will be completed and ready for publication by the early part of 1976.

5) Negotiations in Spain are at a very critical stage with the approaching congress of archivists. However, during the last six months we have maintained close contact with those archivists which will carry the most weight in the decision-making stages of the congress. I am very optimistic that the conclusions reached at the congress will be in our favor. This would seem an appropriate time to praise John Kartchner's efforts in Spain. I think his approach to negotiations has been an inspired and proper one. Research in Spain has gone slowly. My efforts have been concentrated mainly on Portugal. Just prior to my departure from Spain, however, I did spend several days with John Kartchner doing research and on one or two occasions previously I conducted research assignments at John's request. I would hope that my efforts have been helpful.

6) Negotiations in Portugal are at the present time somewhat dependent on the political situation. Of the approximately ten district archives, three of the archivists have expressed an interest in our microfilming proposals. Only one archivist with whom I have dealt has been negative towards our proposals. However, in each case they have expressed the necessity of receiving approval from the Director General of Cultural Affairs of the Ministry of Education and Culture. I have visited with Dr. Leitao, the Director General on two occasions and on my last visit he gave me a letter of recommendation to all archivists and librarians under his jurisdiction. At the time this seemed to be the last step necessary for a blanket permission. However, within the last month Dr. Leitao has apparently left Portugal for political reasons. I don't know who his replacement will be nor how his political leanings might affect our position in Portugal. Until such a time as contact can be made with the new Director General, I will continue to correspond and work with those archivists who seem to be most receptive to our proposal. I should add that Dr. Leitao told me that the archivists are sufficiently autonomous that permission will need to come from each individual archivist. However, support from the Director General would be an invaluable aid in negotiations.

Proposals: 1) During the last six months I have been an employee of both the Library and the Microfilm Divisions. In this unique position my eyes have been opened to the fact that the responsibilities involved in negotiations and microfilming are so intertwined that

separation of these responsibilities is not only difficult but dangerous. Whoever negotiates a microfilming contract has a special relationship and responsibility to the archivist concerned. If problems arise during filming or if there are problems with the donor copy film shipments or with retakes, the archivist immediately wishes to turn to the representative of the Society who conducted the negotiations. If that individual has been completely removed from the picture, the chances of bad feelings and problems will be much greater.

In addition to this the camera operator many times is in need of information and instructions which only the person who negotiated the project and prepared the microfilming request can provide. In view of these considerations I would propose that the responsibilities of negotiations, listing and camera supervision not be split up between departments or divisions. I am not in a position to suggest whether camera supervision be taken over by the Research Department or whether negotiations be taken over by the Microfilm Division or whether both responsibilities be given to a new division or organization. I would suggest, however, that the problem be studied and given serious and prayerful thought so that a solution can be reached.

2) The experience of the last six months has shown me that constant contact during negotiations and the early stages of filming are imperative to successful microfilming projects. I believe that this fact is self evident when comparing the successful beginnings of the Spain and Portugal projects with the not so successful beginnings in some other areas. In view of this and since Brazil now becomes my first priority and concern, I would propose that we learn a lesson from the Spain/Portugal projects and make certain that in Brazil we begin properly. As I understand the situation, we have the following options: a) continue negotiations as we have done in the past having someone from Salt Lake City travel to Brazil once or twice a years; for the reasons stated above I would reject this option; b) send someone to live in Brazil from Salt Lake City until permission to film has been granted, customs problems have been resolved and the microfilming projects are well under way with good supervision; c) hire someone from Brazil to work closely with Salt Lake City and under our supervision. This individual could not only help with negotiations but could eventually supervise camera operations in Brazil and possibly elsewhere in South America. Eventually, if negotiations are successful, a center of operations could be established in Brazil for South America similar to our center in Frankfurt. I favor this option.

Comments: 1) I would like to mention how thoroughly pleased I have been the last six months with the cooperation, help and supervision I received from Lee Boam in Germany. I strongly believe that the concept of a regional center of operations in Frankfurt is imperative to successful microfilming projects in Europe. I also believe that Lee Boam has done and is doing an admirable job in his supervisory responsibilities. Again, I hope we can learn from this experience and work towards a similar situation for South America. 2) I wish also to mention that I found my wife's companionship and help a great aid to me on research and negotiating assignments. In many instances I was literally able to accomplish twice as much with someone along to help list and make

notes. To have someone along also had an invaluable affect on my ability to remain optimistic, positive and in good spirits. The positive results of traveling with a companion were also very much in evidence while traveling with John Kartchner.

DOCUMENT 461 *Deseret News*, taken from Joseph Fish diary: “Died in Beaver on July 6, 1870, Horace Fish, aged 71 years and six months. The deceased was taken to Parowan for interment. Horace Fish was born on the 6th of January, 1799, in Hatley, Stanstead County, Lower Canada [Hatley, Stanstead, Quebec, Canada]. He was the youngest son of Joseph Fish, who was one of the first that moved from the eastern states into that locality. Harace married Hannah Leavitt by whom he raised a family of six children. He first heard the gospel in Canada in the year 1836. He and family left their home for the purpose of gathering with the Saints in 1837, although he had not been baptized and did not become a member of the Church until two years later. He had never joined any denomination previous to his becoming a Latter-day Saint. He settled in Will County, Illinois and remained there until 1840, when he removed to Nauvoo. He there labored on the temple and for the building up of that place until the early part of 1845, when he removed with the Saints to the west. He remained at Council Point until 1850 when he again moved and came to the mountains. He has been a resident of Parowan City for the last seventeen years, and highly esteemed by all who knew him. He was ever faithful to the trust reposed in him and led an honest and industrious life, one worthy of imitation. He died in full faith of the gospel and a hope of a glorious resurrection. He was at peace with all mankind and did not fear the future.” [spelling and minor changes made – LDP]

DOCUMENT 462 Wedding Announcement, from Box 344, Bluff, Utah 94512 to Mr. and Mrs. Lyman D. Platt and family, Box 321, Spring Lake, Utah 84651. Photograph of Suz Zan and Merlin part of announcement. Suz Zan Lyman, daughter of Mr. and Mrs. Kay. P. Lyman and Merlin D. Morgan, son of Mr. and Mrs. Merrill J. Morgan, have chosen Thursday, the eighteenth day of September nineteen hundred and seventy-five as the day to seal their love for time and all eternity in the Manti LDS Temple. They will be honored to have you share in their happiness. Reception: September 19, 7:30 to 9:30, Blanding Library, Blanding, Utah; open house: September 24, 7:00 to 9:30, Merrill Morgan residence, Riverside, Idaho.

DOCUMENT 463 Obituary of Benjamin Perkins

Benjamin Perkins laid to rest, Tuesday last; San Juan Pioneer of 1880 finds last sanctuary in Monticello Cemetery; was empire builder. The remains of Benjamin Perkins reached Monticello from California Monday night last, and funeral services were held in the L.D.S. meeting house Tuesday afternoon. They were accompanied home by the sorrowing wife who was joined by her granddaughter Leah Perkins, in Salt Lake City.

Notwithstanding the inclemency of the weather and the condition of the weather and the condition of the roads, relatives and friends from every part of the county were present at the obsequies and the service was one of the most impressive ever held in the local meeting house.

Judge J. F. Barton, a life long associate of the deceased recounted the hardships and events which they had shared together in the settlement of the county, and the work the pioneers did in laying the foundation of the great commonwealth of San Juan.

Albert R. Lyman gave a sketch of the religious faith of the deceased and his associates, which gave them strength to build and improve and inhabit the wilderness of forty-five years ago, while George A. Adams, another of the pioneers who knew the deceased as a brother, added to the general reminiscences of the work he had done in the general development of the county.

Bishop C. A. Walton, whose words of counsel are always of the comforting nature, spoke more for the alleviation of the sorrows of the numerous relatives. The song service was most impressive, the speaking being interspersed with quartettes and selections by the choir, of appropriate hymns.

Benjamin Perkins was born in Wales, in 1844, where he grew to manhood; coming to the United States in the late 1860's when the first transcontinental railroads were building across the country. He worked on the Union Pacific, following the head of the line until the golden spike was driven at Promintory Point in 1869, when he threw his life and soul into the pioneer work of building Utah, settling in the state and sending back to Wales for his boyhood sweetheart, who he married and began life as an empire builder.

He was among the first contingent called by the Church to settle southeastern Utah, and was with the party that came through the Hole-in-the-Rock to Bluff. In fact it was through his knowledge of rock work and grading that made this great descent through the canyon walls of the Colorado River passable for the immigrant wagons, the party spending most of the winter of 1879/1880 working on this pass.

Setting in Bluff and helping with the first strenuous work of bringing the waters of the San Juan River to the lands to make farming possible, occupied a great deal of his time until the settlement of Monticello was effected, when he changed his place of residence to the more northerly town, where he and his family have resided for the past decade or more.

Benjamin Platt was the father of seventeen children raised in two families, some of whom have become the prominent citizens of the county, highly respected in business, politics and church life.

DOCUMENT 464 Evan Williams Drops Mortal Coil; Substantial and Respected Citizen of Cedar Answers Last Summons.

At 5 o'clock Tuesday [June 19, 1906] afternoon death came to the relief of Mr. Evan Williams, Sr., who for over a year has been an invalid suffering from the effects of a stroke. For several days the deceased had been in a precarious condition, and the end was not unexpected by the family.

Funeral services were held yesterday afternoon at the tabernacle. A large number of friends and relatives were in attendance, and the building was appropriately decorated for the occasion. The speakers were President U. T. Jones, Counselor Lehi Jones, Elders Richard Palmer, Bengt Nelson, Sr., Thomas Bladen and William Leigh. All spoke warmly of the deceased, emphasizing especially his uprightness of character.

In the death of Mr. Williams has passed one of the historic characters of Cedar. He was a typical Welshman, alert, industrious, talking English with a rich brogue, and possessed of the inborn love of music and poetry common to his race. For many years he has been a resident of Cedar City, and was well liked and respected as a man of genial disposition and sterling honesty. He was a devoted husband and father, always ready to give aid to the distressed and to public enterprises, and was recognized as a substantial citizen generally.

Evan Williams was the son of Edmund Williams and Sarah Morgan, and was born at St. Brides Minor (near Coyty) Glamorganshire, Wales, November 15, 1827. The occupation he followed in Wales was coal mining, quitting it after coming to Utah for that of farming. In his native country he passed under the sobriquet of "Evan Williams, the timberman," and "Evan Williams, the Saint." His early advantages for getting an education were limited, all that he gained with the exception of the meager knowledge acquired at Sabbath school, being the result of personal effort. In spite of this, however, Mr. Williams was well learned in his own tongue and stood prominent in Wales as an orator. He was one of the originators of the Welsh Industrial Cooperative Society [rest of obituary missing].

DOCUMENT 465 Cedar City, Shepherder Dead; Wife Finds Body (special correspondence), Cedar City, September 3, 1913, when a searching party of fifty men failed to find Evan Hunter, shepherder, missing since last Friday, this morning, Mrs. Hunter, a bride of a few months, and her mother joined in the hunt. Less than an hour after they joined the party they stumbled over the lifeless body of Hunter some distance from the sheep camp where he had been working during the summer. Hunter apparently had been dead for several days and the general supposition is that he stumbled while chasing a sheep to slaughter, accidently discharged the rifle which ended his life.

Hunter was in Cedar City last Friday afternoon. He left for his camp late in the afternoon, announcing his intention of bringing a quarter of mutton back to his mother in the evening. Saturday night a brother, engaged in tending a neighboring herd, visited the camp of his brother. He found everything in order, but his brother and gun were missing.

He visited the camp several times on Sunday and on Monday instituted a search for his brother, but without results. He came to Cedar City for help Tuesday and enlisting 50 men in his party returned to search the hills. The first day of the search was without results and Mrs. Hunter and her mother joined the party this morning. The bullet passed through his chest and death apparently came instantly. Hunter was 25 years old.

DOCUMENT 466 Obituary of Sarah A. B. Williams, 1939

Mrs. Sarah Ann Bauer Williams, 69, of Cedar City, died in a Salt Lake hospital Friday of cerebral embolus. Mrs. Williams was born in Cedar City, October 25, 1870, a daughter of Aloveis and Barbara Ewliker Bauer. She was active in Relief Society and other Church work. Surviving are her husband, William Williams; two sons, William Milburn Williams and Elved Bauer Williams of Cedar City; three daughters, Mrs. Thelma Lamoreaux of Salt Lake, Mrs. Mary Ann Edwards, of Delta, and Mrs. Katherine Childs of Cedar City; 18 grandchildren and one great-grandchild.

DOCUMENT 467 Obituary: A Respected Woman Gone

The funeral services held in the tabernacle yesterday over the remains of Mrs. Evan Williams, whose maiden name was Mary Davies, was addressed by President U. T. Jones, Bishop Corry and Elder Richard Palmer. The choir rendered appropriate airs which were especially appreciated by the bereft husband, who seemed to derive much solace therefrom. The building was well filled with friends, anxious to manifest the respect in which they held the deceased.

Biographical: Mary Davies was born April 27, 1827 in South Wales. In April of 1848 she was married to Evan Williams, and in connection with her husband she accepted the religion of the Latter-day Saints in her native land. On the 25th day of May, 1878, they emigrated from South Wales, coming to Cedar City, where they arrived July 1st of the same year. She was the mother of twelve children, eight of whom, five sons and three daughters, are still living; also a progeny of 41 grandchildren and 5 great-grandchildren. Of the four children lost, three were buried before leaving Wales and one since their arrival here. The deceased remained a staunch member of the L.D.S. Church to the time of her death.

She was 71 years old and had been an invalid for almost 20 years. She died February 15, 1899.

A portion of the family resides in San Juan County and could not be advised of her death in time to be present at the funeral services.

The bereaved family extends heartfelt thanks to their many friends for kindnesses manifested during the illness of their beloved one, and sympathy expressed in their bereavement.

DOCUMENT 468 Trip Report to Wales by Altha M. Dyal, July, 1967

It was about 7:30 p.m. when we stopped at the Old Church of Llangyfelach. The undergrowth had nearly covered all the graves and stones. Here still stands an old tower which belonged to the first church which dates over 1,000 years, as there is a stone dating to 600.

I found the names of Mathews, Evans, Williams, Jones, Rees, Jenkins, Thomas, Davies, and Davis; all names which meant something to me. I was wondering where to start when Thomas Hill came walking up the path. He told us that thirty years ago a Mrs. Thomas who was the sister-in-law of the vicar, had taken all the church records to her home and never returned them. He took us inside the church and there was a Richard Mathews, son of Thomas Mathews buried there. Also there were Jenkins and Evans. I was not able to search the graves because there were foxes and poisonous snakes there in the undergrowth.

On Monday, July 24, Dennis Williams, Welsh researcher, was to pick me up and work with me at the cost of \$50.00 a day by the time you figured his time and use of his car. He said he got lost so it was afternoon before we got started, searching old church yards.

The first was at Loughor; here we found two stones of interest. However, they were not our direct line. We copied, Margaret, wife of Ebenezer Mathews and descendants of an Edward Leyshon. From there we went to Llangendeirne Parish church and yard. The vicar was on vacation. We searched the stones but found no names of Perkins, Peregrine or Mathews. This church was built before King Henry VIII was king. Inside the church we found Anthony Morris' stone. Mr. Williams thinks this is the parish where the Anthonys came from – could also be a change of name from Morris to Anthony. Bishops transcripts and wills could be checked for that period. Anthony is an unusual name. Could have been a knight, gentleman, or wealthy merchant and the names Owens, Morris, Anthony Morris could connect. No signs of Perkins, Peregrine or Mathews here. Mathews and Morgan, which are patronymic names, tend to stick. If there is a change you can spot it. Morgan is the name of a county and any family which could connect back to the Morgan family could go back quite a ways, as Morgan is a fairly early family name. There was a very different family of Mathews in Glamorganshire.

The churchyard of Hermon Church of Lannon had no Perkins, Peregrine or Mathews. There were lots of Rees and Owens. Our next stop was the old English churchyard of Llanon, which dated back to the 13th century. This was a well kept yard for an old church. We found no markers with the names of Perkins, Peregrine or Mathews. We called to see the vicar of the Llanon Church of England. He was very nice and opened the books for us. We were able with his wife's [Rev. and Mrs. Francis of Llanon Vicarage (Llanelli, Carmarthanshire, South Wales) help to search the books for 200 years earlier. It was here we found the marriage banns for my great-great-grandparents. This was a thrilling experience as nearly always you make an appointment in advance with the vicar. This vicar was not friendly with L.D.S. people. Mr. Williams was a chain smoker and a great talker so he kept the vicar busy with conversation and cigarettes and he did not offer us a cup of tea, which would have been a give away for me. In one of the old books Mrs. Williams found a torn page which had been repaired and read ... Llandyfelach ... of the Parish of Llanon married in this church by banns this 10th day of December 1779 by me, J. Jones, Minister of Llanon; this marriage was solemnized between Thomas Peregrene [x] and Mary A David [x] in the presence of John Anthony and William Anthony. This is what we had been looking for, as Mr. Williams thought it very unusual that the name

Peregrene had been changed to Perkins. He said the Welsh did not generally have fixed names until after 1850. However, the name Perkins is more of a fixed name than Mathews. The name Perkins may be changed by the eldest son taking the surname and the youngest son the first name of the father, but they will nearly always come back to the surname after a generation. You cannot depend on what is happening – for it happens in the same parish. Take the name John Howell, his son is Evan John or Johns or Jones; his son, Rees Evan or Rees Beven; Rees has a son Richard Rees or Richard Price or even Evan Evan. This will depend on the status of the family, whether they were farm laborers or land owners.

The Mathews name comes originally from a wealthy family and dates back to 1500. If we can connect with this family we have no problems.

People of the same surnames are not all relatives because of the patronymic name change. There are Davis, Morgan, Evans, and Jones everywhere.

The name Davis on our line, we cannot go beyond where we are until we find a will or other legal papers which could help in family names.

The find of the marriage record of Thomas Peregrine and Mary A. David proved the fact of name change in later years and also that Thomas Peregrine was from Llangyfelach and the residence of Mary A. David was Llannon. In summing up the facts Mr. Williams is of the opinion that Mary's real name was Mary Anthony, daughter of David Anthony and that the two witnesses were her brothers. He also feels that she may come down through the Anthony Lewis line as there are lots of Lewises in the area.

Other records found in the Llannon Parish were of St. Davids. Burials: Anne Anthony of Cilminug, October 30, 1834; Margaret, wife of Anthony David, October 26, 1756; Anthony David of Llannon, January 15, 1757; Benjamin Anthony, Llannon, June 8, 1770.

Burial records were checked from 1741 to 1813 looking for Anthony and Peregrine: nil
Baptisms searched from 1741 to 1812 looking for Anthony and Peregrine: nil

Other marriage records: Anthony Lewis & Mary Brown, married August 12, 1779, Llannon; Edward Saunders & Sage Peregrine, married November 26, 1756, Llannon; John Anthony of Llanelly and Anne Daniel, banns with consent of parents; married December 28, 1821; David William and Mary Peregrine, married January 5, 1758, Llannon.

We searched the complete marriage registers of St. Davids Parish, Llannon from 1741 to 1813.

The vicar of the Llangyfelach Church was the Rev. Hubert Hughs, vicarage of the church Pentrepoeth Road, Morriston, South Glamorganshire, Wales.

I had an appointment for 2:00, July 26. I had gone to the guild hall in the morning and checked the register to see if I could get some birth or death records. I find there were none available until after 1837; and these we had already researched. The vicar was very nice and I was able to search records from 1750 to 1770. The records are available back to 1600 but are so old that they could not be read. I copied as many as I could on Hopkin Peregrine, William David Morgan, and Mathews.

In the marriage bann book I found the marriage of Joseph Mathews and Jane Williams Morgan on December 25, 1779. They were married by Rev. [name missing] and they signed their names with an X mark; the witnesses were [missing] Morgan. This was a real thrill as I had visited the parishes and seen the marks of two marriages of my great-great-grandparents.

Llangyfelach Parish Records, 1750-1770

Burial: Hopkin Peregrine, April 14, 1751
Marriage: Richard Bowen and Mary Morgan, December 13, 1752
Marriage: Evan Thomas and Mary Morgan, May 1, 1752
Baptism: Rachel, daughter of William Morgan, August 6, 1754
Baptism: Jane, daughter of William David Morgan, December 26, 1758
Baptism: Davis, son of Hopkin Perkin, June 30, 1759
Marriage: John Rowland and Joan Mathew, January 9, 1759
Baptism: David, son of Hopkin Perkin, August 15, 1759
Baptism: Elizabeth, daughter of John Mathew, October 5, 1760
Baptism: Martha, daughter of William Morgan, February 18, 1760
Marriage: Souhon Morgan and Ann Mathew, May 17, 1760
Marriage: John Thomas and Gwndlean Mathew, May 18, 1760
Marriage: John Hopkin and Mary Morgan, October 7, 1760
Marriage: Roos [Rees] Bovan and Jane Morgan, November 15, 1760
Marriage: John Phillip and Mary Morgan, December 13, 1760
Marriage: John Morgan and Catherine Grey, January 7, 1760
Buried: Elizabeth, wife of Richard Morgan, April 24, 1760
Baptized: David, son of David Morgan, November 18, 1761
Baptized: Jane, daughter of David Morgan, December 18, 1761
Marriage: Hopkin Evan and Catherine Morgan, May 29, 1761
Buried: Llayon Morgan, April 20, 1761
Buried: John, son of John Perkins, November 27, 1761
Buried: Maude, wife of William Morgan, March 7, 1761/1762
Baptized: Prudence, daughter of Aaron Peregrine, May 12, 1762
Baptized: Catherine, daughter of Grythydd Morgan, November 12, 1762
Baptized: Evan, son of Evan Morgan, December 7, 1762
Baptized: Elizabeth, daughter of John Mathews, December 18, 1762
Baptized: Elizabeth, daughter of Hopkin Perkin, February 6, 1762
Baptized: William, son of Evan Perkin, February 28, 1762
Marriage: John Evan and Anne Mathews, June 12, 1762
Buried: John Mathew, November 25, 1762

Buried: Rachel, daughter of John Perkins, December 16, 1762
 Baptism: Mary, Daughter of Thomas Morgan, March 24, 1762
 Baptism: Martha, daughter of Mofles Peregrine, April 29, 1763
 Baptism: Barbra, daughter of John Morgan, May 22, 1763
 Baptism: Margaret, daughter of William Morgan, July 23, 1763
 Baptism: Anna, daughter of Rees Morgan, July 28, 1763
 Baptism: .onnet, daughter of John Morgan, July 30, 1763
 Baptism: Josph, son of Thomas Morgan, July 10, 1763
 Baptism: Catherine, daughter of William Morgan, June 15, 1764
 Baptism: Hannah, daughter of Thomas Morgan, July 8, 1764
 Married: William Jones and Margaret Mathews, September 27, 1764
 Married Thomas Grey and Catherine Morgan, December 8, 1764
 Buried: Elizabeth, daughter of David Morgan, January 8, 1764
 Baptized: Lewis, son of Richard Morgan, November 23, 1765
 Baptized: Martha, daughter of Josoph Mathew, December 8, 1765
 Baptized: John, son of David Morgan, December 11, 1765
 Marriage: Walter William and Jennet Perkin, March 24, 1765
 Buried: Rachel, wife of David Morgan, May 16, 1765
 Buried: Catherine Mathew, June 4, 1765
 Baptized: John, son of William Morgan, November 18, 1766
 Baptized: Sarah, daughter of Thomas Morgan, October 26, 1766
 Baptized: Phuddonch, son of Roos Morgan, February 21, 1766
 Married: William Jenkins and Rachel Morgan, April 26, 1766
 Married: Thomas Jenkins and Ann Morgan, July 11, 1766
 Married: Thomas Jones and Catherine Morgan, August 5, 1766
 Married: Richard Thomas and Ann Morgan, December 13, 1766
 Married: David John and Catherine Mathew, December 20, 1766
 Buried: David, son of John Morgan, August 15, 1766
 Buried: Annie Mathew, October 11, 1766
 Buried: Joan, wife of David Mathew, January 11, 1767
 Buried: David Perkins, December 10, 1767
 Buried: Mary, wife of William Morgan, March 3, 1768
 Buried: Thomas Morgan, March 14, 1768
 Baptized: Hannah, daughter of Josoph Mathew, May 1, 1768
 Married: Mary David and Richard Morgan, October 1 1768
 Baptized: David, son of David Morgan, November 29, 1768
 Married: Thomas John and Ann Peregrine, March 1, 1768
 Buried: John, son of John Mathew, February 16, 1769
 Married: Thomas Jones and Elizabeth Morgan, November 17, 1769
 Married: Thomas David and Malt Morgan, January 3, 1769
 Buried: Thomas Rees Morgan, March 30, 1769
 Buried: Joan, wife of Evan Morgan, August 28, 1769
 Baptized: Rachel, daughter of David Morgan, August 5, 1770
 Baptized: Mary, daughter of David Mathew, November 18, 1770
 Baptized: Anne, daughter of Thomas Morgan, December 7, 1770

Baptized: Sarah, daughter of Richard Morgan, March 23, 1771
Married: David Roos and Jane Mathew, June 15, 1770
Married: Thomas Benjamin and Jane Mathew, December 14, 1770
Married: William Thomas and Sarah Mathew, February 22, 1771
Buried: Ann, wife of Morgan Mathew, May 22, 1770
Buried: Mary, daughter of John Morgan, May 4, 1770
Buried: Mary, daughter of John Roos Morgan, October 8, 1769
Baptized: Barbara, daughter of John Morgan, April 20, 1770
Baptized: Margaret, daughter of William Mathew, June 13, 1770

From the National Library of Wales at Aberystwyth

Banns of Marriage between Joseph Mathew and Jane Morgan, both of the parish of Llangyfelach, were legally published in the Parish Church of Llangyfelach afore said by me Thomas Harris, vicar – Joseph Mathews and said Jane Morgan were married in this Church by banns the 25th day of December 1779 by me Thomas Harris, vicar. This marriage was solemnized in the presence of Mathew Morgan and John Richard; signed by X: Joseph Mathew and Jane Morgan.

The Church of England Bishops Transcripts of Llangyfelach were checked in the National Library at Aberystwyth for the years 1790 – 1850. I could not find a death date for Joseph Mathew or Jane Mathew his wife.

The guild hall in Swansea was checked for Mary Ann Jones' birth: nil; also for wills of Thomas Perkins and Joseph Mathew: nil.

On the way up to the National Library we stopped at the old Church of England and yard in Llandeno, where Mr. Williams had seen some Peregrines. Here at Parish of Llandyveisant we found a marker for David Peregrine, died August 10, 1866, age 24 years; John Peregrine (tailor) died February 4, 1851, age 45 years; Lydia, daughter of said John, born September 22, 1844, died December 12, 1959. John Peregrine, eldest son of late John Peregrine of this town died May 2, 1957, age 22 years.

As we were traveling along Mr. Williams told me many interesting things. If a person can get back to the year 1725 the Welsh research is good if your family is not from Glamorganshire. If they lived here and luck is with you, you may go further as they kept better records. He tried to give me some of the history of the country so I could understand the problems of the people.

The Welsh have two races, the Welsh and the Celts. The Celts originally held all of England and Wales. Wales was a single, independent kingdom with five main independent princedoms until the year 1100, when the Norman from France conquered it. The Sacs (Saxons) came in 600 A.D. from Germany and pushed the local tribes back to Wales, Cumberland and Cornwall. There are some Danes in Wales. When the Saxons were in England, Wales was about five small independent kingdoms. Gwynedd, north of

Wales, Powys in mid-Wales, Deheubarth, in what is now Pembrokeshire; and Carmarthenshire and Morganwg counties. He said my ancestors were here when the Saxons in England were invaded by the Danes from Norway and Denmark and conquered much of England. They raided the coast and settled in one or two spots in Wales. One was Sweyns – Swansea. If one has an ancestor that far back from Llangyfelach there is a chance of having Danish blood, but it would be hard to prove. Once the Normans had conquered England they came up to Wales. They took over the more fertile lowlands of Wales, leaving the hills for the Welsh.

Prince Edward the I of England invaded Wales and conquered it for England, making his son the first Prince of Wales about 1300. There is the story told that the Welsh offered to surrender but on one condition, that the Prince of Wales would not speak any language but the Welsh language. Edward I agreed and showed them his tiny son who could not speak any language. Later when Edward the 2nd was King, Glewelyn son of the Prince of Wales led a revolt against the King of England and he tried to confuse the English by having a blacksmith tack his horse's shoes on backwards. He was given away by the blacksmith and caught.

Wales has a vivid colorful history of the revolutions, poverty and misery of early day mines and steel factories; of the unmerciful treatment of women and child labor – the plunder and work to support the pomp and splendor of the royalty.

Traveling and winding up through the beautiful hills of Aberystwyth was refreshing and peaceful. It is beautiful and quaint in age but very busy with Friday shoppers. The flowers were every color of the rainbow around the library which was perched high upon a hill overlooking the beach homes. The blue water of the sea gently lapped at the seashore and brightly painted homes with private flower gardens; it was an awesome sight which sparkled in the sunshine. There was a gentle breeze blowing. This was a special day to remember. It was really a breath-taking sight so hard to explain or describe.

The Library inside was very large, quiet and impressive. We were able to get out the Bishops Transcripts for the Llangyfelach Church of England. I searched from year 1800 to 1850 to see if I could find the death of Joseph Mathews and his wife Jane Morgan Mathews. I could not find any record on them. Also the wills were searched for Joseph: nil. We stayed there until closing time at 6:00. I copied these names from the Llangyfelach burial records. William Morgan, Pentre of Still, March 8, 1815, age 80; William Perkins, Morryston, died March 21, 1841, age 78. Thomas Mathews, Lytlug, died February 7, 1882, age 88.

I went to the home of a Mr. Roberts who was a director of the Congregational Church and the first burial grounds for the non-conformists. He was very nice and said he would check the records for me, to see if he could locate the death dates of Joseph and Jane Mathews.

It is now Monday, July 31; it is raining hard, and so cold and damp to do much work, but today I went to the guild hall to order long birth certificates for Dennis Williams [the researcher] on the William Peregrine and Perkins line, to be sure of the name change, also of location of their home. This is very important for him to carry on from here. When it rains here it really buckets down.

Tuesday, August 1, I went to the public library in Swansea to check newspaper notices. The first newspaper for all Wales was in Seansa, was a weekly paper and started in 1804. *The Cambrian* was the General Weekly Advisor for the Principality of Wales. It was a small, four-page paper and only listed those births, marriages and deaths of the people of high rank and nobility. I could not find anything of importance there. I took a bus for Llangyfelach. It had stopped raining for a change and the sun was trying to shine. My first stop was at the Bethel mc Chapel – Adelachwyd 1808 – Aeladeilodwyd 1863 – Helathwyd 1930 (I copied this from the front of the church). This churchyard has been kept up nicer than most of them. Mrs. Davis the caretaker was not home. I waited awhile so I could check the records and while waiting I searched headstones for family names but could not find any. I was told that Mrs. Davis had gone on an outing for the Old Age Pensioners and would not be back until late that evening. I was given the name of Gyn Rees a deacon of the church and directed to his home, which was about a quarter of a mile downhill and up again. The sun was peering through the clouds and a nice breeze was blowing. The hillside across from his home was very green from the recent rains, black and white cows were getting their noon meal. Mr. Rees invited me in; he and his wife were just finishing their lunch. They offered me a cup of tea, which I declined for a cold drink of water, as it was very warm inside with their coal fireplace burning. He told me that they did not start to keep the Bethel Chapel records until after 1895. After a pleasant visit and thanking them I decided to walk a mile up the road to the old Methodist cemetery which dates back 300 years. I had already checked with Mr. Roberts and the records only date back to 1890. I wish I could explain in words the feeling of awe and wonder I had while strolling up this narrow road, green on either side with ferns and barberry bushes. Half way up the hill I paused to rest, to my left was a band of sheep bleating and grazing on the hillside. This is a beauty spot with the old house and the colorful front flower garden with roses in full bloom. Small cars were dashing here and there on the wrong side of the road.

At the top of the hill to the right of me arose the headstones of the Mynydd Bach churchyard [this is just below Morryston, on the road to Treboeth – LDP]. This was the first burial ground in the area for the non-conformist churches for Treboeth and area. This was the church Mr. Roberts was checking for me. The stones looked so solemn, yet grayed from wind storm and rain. As I walked slowly through the square, I realized that my ancestors may have climbed this hill on this very road and be laying at rest in the confines of that large chapelyard. I hurried along humbled at the sight before me. The grass and barberries were high, long and green with a light breeze swaying them and the sun was still shining faintly. I hurried down the stone walk but stopped as the caretaker's wife greeted me. I explained what I was doing there and she said Mr. Roberts had been examining the books for me. She said the chapel had been built in 1792 but the records

were not kept until 1876; that the cemetery was over 300 years old. With this information she left. I walked around the chapel and slowly followed the path winding in and out, searching family names on the weather-beaten markers. At the far bottom and near the path I quickly stopped, for there before me were two markers with the name of Joseph Mathews of Treboeth on them, but the rest of the writing was in Welsh. I went about a quarter of a mile to Mr. Williams and he was home so he brought me back in his car and read the markers for me. Joseph Mathews died March 17, 1870, age 64. Daniel Jenkins, son-in-law, died July 4, 1910, age 73.

From the church records of burials I copied Joseph Mathews died September 25, 1869, age 38 years; John Mathews died May 10, 1878, age 17 years. These were taken from markers: Thomas his son died April 20, 1867, nine weeks [this appears to refer to Joseph Mathews as the father]; David Mathews died September 2, 1879, age 13 years.

[It is not clear whether the following were taken from headstones or from the burial records, but I believe it is from the latter – LDP]. Name, age, death date

Evan Mathews, 88, March 25, 1895
Rachel Matthews, April 4, 1879
Thomas Mathews, 49, July 1881
David Matthews, 27, January 31, 1883
Jane Mathews, 41, November 10, 1884
Elizabeth Matthews, 72, April 17, 1890
William Matthews, July 2, 1892
Thomas Matthews, 73, March 30, 1894
Elizabeth Matthews, 35, November 16, 1897
Catherine Matthews, 43, April 30, 1898
John Matthews, 75, November 21, 1909
Catherine Matthews, September 12, 167 [as copied]
Evan Henry Mathews, 7 months, April 22, 1880
Ann Matthews, 65, February 1882
Samuel Matthews, 23, October 30, 1884
David Mathews, 54, May 2, 1885
Sarah Jane Matthews, 6 months, February 18, 1891
Elizabeth Matthews, 43, February 2, 1893
Morgan Matthews, 58, October 5, 1897
John Matthews, 67, December 22, 1897
Daniel Matthews, 81, October 18, 1902

Wednesday, August 3, at 6:00 a.m., I pulled the curtain and the sun was shining, but it was chilly. I dressed and hurried to catch the five to seven bus into Swansea and then walked to the British Rails Station to take a train to Cardiff. The first place I visited was the Cardiff Castle. It is much smaller than Windsor or Hampton Court, but even smaller the Roman Art is very impressive, beautiful and expensive. The establishment of a fort at Cardiff dates back to Roman times in 75 A.D. when the Romans invaded South Wales

from the legionary base at Careleon, raising here a simple fort with ditch and embankment, later to be reconstructed of stone enclosing 8 acres which at one time contained Roman military buildings long since decayed. Nothing is known of Cardiff between the collapse of the Roman power and the coming of the Normans 700 years later, in 1090. I visited the Welsh Museum and then went to the Glamorgan County Records Office to check on Mathews and Perkins. I had just got settled when they announced that the office had to be closed as they were having problems with the plumbing and there was a very bad odor in the building. I felt badly but I never got back there again.

The last place of interest that I visited in Wales was the St. Fagans Castle and Museum just out of Cardiff. It is a Folk Museum, nearly 100 acres. This museum is to represent the life and culture of Wales, illustrating the arts and crafts of the country; where research students can study the details of Folk Life in exhibits. As funds are available suitable houses of various dates and character, condemned to construction for some reason or other are dismantled and rebuilt on the site, craft work shops are brought together and illustrated, until the complex of structures and their fittings present a picture of the evolution of society covering a period of several hundred years. Furniture and furnishings occupy their rightful places in the houses; while carts, ploughs, and other implements occupy theirs in the sheds and barns.

The Lordship passed in the 14th century by marriage to LeVells. Through the marriage of Alice de Vells to David Mathew of Radyr in 1475, St. Fagans came into possession of this well-known (Mathew) Glamorganshire family. By 1580 John Gibbon of Cefntre Bayn held possession and built the present house between 1560-1580. If we can connect with this Mathew family we can go back a long ways.

This was my last full day in Wales. It was very interesting and educational. I have mixed emotions. I had tred some spots where my ancestors had been. I had seen and touched records they touched many years ago. I have been in churches they were married in. I have a feeling they could see me there and were happy that we as a family care for them. [She then records a poem she wrote about the experience.]

I cannot understand why Dennis Williams did not continue on for us as I got birth certificates and sent copies of other things that I had found and he just did not answer my letters. Evan Evans [a research specialist at the Genealogical Society] said that Mr. Williams came to Salt Lake a few years ago. I think that Lyman De Platt could find Mr. Williams address for you and it might be well if someone contacted him. He charged me \$50.00 a day and spent two days with me. I wonder what he did with the material I sent him?

Joseph Davis and Ruth Perkins father's family: 1) Nephi P. and Malinda Steed Mathews: we have stories on them. Altha M. Dial, 219 North Elm, Colville, Washington, 99114; Millicent N. Mathews, 1903 West Pleasant View Drive, Ogden, Utah 84404; 2) Hyrum and Emily Ekstrand Mathews: a story is needed for them. Thelma Mathews, 4530 Peach

Ave., Salt Lake City; Gladys Popp, 2215 East 33805 South, Salt Lake City; 3) Sophia Mathews and David Shupe, a story needed for them. Lacelle S. Southwick, 3262 Farthing Way, San Jose, California; Thomas Shupe, 3727 South 2900 East, Liberty, Utah; 4) Kate Mathews and Wilbert Stevenson, a story is needed on Wilbert Stevenson. Melbourne M. Stevenson, Route 4, Rupert, Idaho; 5) Leonard B. and Lenora Jenson Mathews, a story is needed on them. Robert Mathews, 161 Twin Peak Drive, Midvale, Utah; Patricia D. Ashby, 3321 East 7635 South, Salt Lake City; 6) Maude Mathews and Levi E. Cragun, story needed on them. Gwenda C. Porter, 2046 Polk Ave., Ogden, Utah; Jay M. Cragun, 3206 North 400 West, North Ogden; 7) Mazy Mathews and Harry W. Pledger; we have stories on them. Harry M. Pledger, Jr., 557 East 3000 North, Ogden, Utah; Alma P. Brough, 40 East 11 South, Bountiful, Utah.

Other names and addresses who are interested in the Perkins and Mathews lines: Karl Lyman, Orem; Elaine Walton, East Provo; Ruth Perkins, West Bountiful; Ruth Mathews, Providence, Utah [she should have some records that belonged to Joseph Perkins]; Kathleen C. Berrett, Port Angeles, Washington (husband Warren) [she is a researcher on the Hopkin Mathews line and will do research for us. I have not contacted her as yet.]

Dear Elaine: I thought you might want to have these names of family members. This letter will go to all representatives of each family as soon as I get them re-typed and copies. I do hope you can use the material I typed. It was so long but I thought some of the descriptions of the people and country would help you to understand the problems there. I wish I could go back again with someone and have a car to use so I could get around better. If I can help you in any other way please let me know. I do hope our family members will see the need to send their money in so we can get going on the research. Ask Karl if he does not remember taking the papers and copying them. He picked them up at Jones and brought them back. Somewhere someone has some more records. Maybe the Perkins in Bountiful, Utah; Maybe you can call them when you are in Salt Lake. Ester is Joseph's wife, 768 W. 3500 S., Bountiful. Ruth is Marshall's wife (Marshall is Joseph's son) and they are separated, but did a lot of research, 2992 S. 5020 W., Bountiful. Love Altha Dial.

DOCUMENT 469 Research report

2240 North 300 East, Provo, Utah 84601, February 6, 1976; to Lyman De Platt, Perkins Family Organization; Dear Lyman, The following is a report of some of the assignments you gave to me in your letter of October 10, 1975 (received mid-December) regarding Thomas Perkins, oldest son of William Perkins and Jane Mathews.

- 1) Find the date of his original baptism, and document it: Thomas Perkins was baptized April 17, 1846 at Treboeth, Glamorgan, Wales, by Joseph Mathews. This is found in records of the British Mission, membership records, Treboeth Branch [FHL Film 415452, page 2].
- 2) Find the correct date and place when Thomas was sealed to his parents. St. George Temple records, October 8, 1879 [FHL film 170583, page 16].

- 3) Find and document marriage records of Thomas Perkins: a) TIB card says first marriage to Margaret Evans was July 1, 1860. I have not yet found this date in Welsh records, but will report its documentation when I find it; b) As you found in film 000359, Endowment House sealing records, there is no sealing cancellation on record for Thomas Perkins and Margaret Evans; c) Thomas Perkins married second in the Endowment House to Margaret Williams, October 13, 1873, by Joseph F. Smith. This record is found in Book I, page 168 [FHL film 183399] entry 2026.
- 4) For your information FHL film 025691, British Mission Emigration Records, shows that Thomas Perkins, age 27, collier, wife Margaret, age 20, and daughter Jane, an infant, were passengers on the ship *John J. Boyd*, 1400 tons, J. H. Thomas, master, bound for New York, April, 1862. His address was shown as % Hopkin Jones, Mason, near the Bush Inn, Morristown, near Swansea, Wales.
- 5) Corrected family group sheets for Thomas Perkins, with both his families, are enclosed, together with some collateral information.

If you want me to give you copies of the photostated materials I have gathered in this search, please advise and I will be happy to do so. Otherwise, I will maintain it in my files and just give you the reference numbers. This has been an enjoyable assignment. Next? Best wishes, Elaine P. Walton.

DOCUMENT 470 Holographic autobiography of Jane Williams Hunter, Cedar City, February 6, 1936, daughter of Evan Williams and Mary Davies.

I was born in Cwmbach, Aberdare, Glamorganshire, South Wales, July 19, 1867. I came to Utah with my Folks, in the year 1878. I was 10 years old in July, the month we got here. *Nevada* was the name of the ship we came in. My father was foreman of the Llettie Shinkin coal mine for years, then was foreman of lumber yards for the coal mines, and in both places worked in water a great deal of the time, where he contracted asthma. He was so sick for two years. Dr. Lee told him he could do no more for him, but told him he thought crossing the ocean would cure him, and as we had a sister Mary Ann, who was married to Ben Perkins and had been in Cedar City, Utah for eleven years, he decided to sell his home and belongings and try doing so [emigrating]. Fortunately it did him so much good, he was not bothered but very little, only on very damp weather, as long as he lived. He lived to be 78 years. I remember so well he stood the voyage better than the rest of us. He felt so much better as soon as he got on the water. He was not seasick once, so we felt it was a good thing so far. I always remember the good time we children had on the ship. It seemed to be a very large ship; lots of room on deck, so we had swings, and played all kinds of games, besides going down to the cook's kitchen and begging hard crackers, which he gave us often – a very nice man. I also remember seeing a large whale, shooting water high in the air a short distance from the ship, which scared me very much, as I had heard so many stories about whales tipping ships over.

When we landed in Castle Gardens, New York, we were all well and happy; stayed there that night, then took train to Salt Lake, where [cut off] ... we would walk into Salt Lake till they could come and meet us, with team and wagon. We stayed with Ben's Uncle and Aunt, also Welsh people. We knew them: Brother and Sister Joseph Mathews. We were there about a week of ten days; then we took a train to what they called York, but now I think it is called Junction, or Juab. We then met the folks with two teams and covered wagon. My mother was shocked when she found she had to make beds for us on the ground: first time in our lives we had slept that way. Her feather bed and bedding were untied and laid on the dirt. My, oh my, what fun we little ones thought that was and to eat breakfast in our laps, which was also the first time. Pet and Bess, old gray Charlie, also another were hitched up and we started on our journey south to Cedar on June 26th and oh how hot, all chucked in that one wagon. We arrived in Cedar, July 3; will I ever forget how sunburnt and blistered were my arms and nose, wearing a short-sleeved low-necked Irish linen dress, and sitting or walking in such hot sun, as I had never in my life witnessed before; was not so good; however, we got along fine, only when we struck the sand patches, then how old gray Charley would refuse to go; try as they would, he would not pull the heavy load, so he was beat with stay chains and clubs till I thought I would die, with fear and sympathy for the poor thing; for never before had I seen a horse whipped. He absolutely refused to pull thru the heavy sand, at that time, from the knoll north of the cemetery into town; but we got in somehow. Cedar was very small, but looked good to us that night. When we reached my sister's home, which is now Alfred's and Tish Smith's same home, all the neighbours' children flocked around us. No doubt they thot I looked funny with my dutch cut hair, which was not fashionable in Cedar then, but we soon got acquainted, and was showing me how to play "wolf, wolf." From Hyrum Rees Thomas' home to Charley Wildens home, out in the street, a lovely moonlight nite, which are now Frank McConnel and Bangt Nelson's homes.

We lived with my sister almost a year; then my father bought a lot, where Elroy Webster now lives. He and my brothers made dobies on the lot and Edmund and Ben hauled lumber from sugar loaf sawmill. My father built the dobie home, he and Brother Lapworth, doing the carpenter work and all that was done even tho my father had never done that kind of work before; however, it was soon finished: four rooms, a cellar and grainery. We moved as soon as plastering was done, and oh, what a happy family.

After being here a month or two we heard from our relatives in Wales, saying my brother Tom had come back home but we were in Utah; so he stayed with Uncle Edmund and Aunt Eliza Williams for two years, worked in coal mines and made enough money to come to Cedar after us. He always wanted to be a sailor when a boy, but father and mother were opposed to it; but after trying to run away as a stowaway on a large ship several times, he finally made it and was gone fourteen years. He was shipwrecked on his way to Australia; was on the broken ship for days before they were picked up; finally they were taken on another ship on to New Zealand where they were put on shore to do the best they could. During the time of the shipwreck, he contracted a very bad cough and sore eyes, which he never got over; died of pneumonia after living to be [not recorded] years old. We hadn't heart of him during all that time, so naturally that we never would.

In time he married [he was about 20 years old when he went away] as we all did from the old home, which is near and dear to me yet, where father and mother spent all the rest of their remaining years. It was sold to Thomas Bladen then to others, now to Elroy and family and may peace be with them until they are old.

I married January 19, 1877; have had nine children, three which have departed this life; have been married almost fifty years now and have lived in the same house, and on the same old corner ever since. All the nine children but one have married and gone and I think they love the old home as I did; where they romped and played until they married, moved and lived in other homes.

February 7, 1936, It's a nice day; snow is nearly gone, but quite sloppy and muddy; have been up to see Mary; has syatic rheumatism and is not so well, although some better; Ulala's birthday today.

February 8, 1936, a lovely warm day, but so muddy; one can't step off pavement; have been to see Guen as she isn't well either; lips all swollen; baby Jean is six months old tomorrow; cute little thing, and is so good; received letter from Mrs. Hogan today; said Mildred had gotten her de....

February 9, 1936, been to Sunday School and meeting; almost 400 in attendance at Sunday School.

February 10, 1936, haven't done much of anything today; only read a lot.

February 11, 1936, have wrote some letters and read the Relief Society Magazine which I have enjoyed very much; read Sara Lyman's little peace of poetry in it, which is very good: February, No. 2, 1936.

February 12, 1936, today is Abraham Lincoln's birthday; am going to Gwen's to see how she feels. Frances slept with me last night; she said the Lord's prayer, after me, before going to sleep. She asked the Lord to bless her daddy and mama and make them good, and be nice to each other; so she and Jean could grow up to be nice girls and love daddy and mama.

February 13, 1936, a very nice day, but quite sloppy and muddy, so will embroider today, and perhaps go and see how Mary and family are. Clara Williams and a young lady called on us yesterday on their way to California. Clara looks fine and still thinks a lot of her first husband, Harald.

February 14, 1936, enjoyed the day visiting Mary and Jim's family; Mary is feeling better; had some nice little valentines from all the children.

February 15, 1936, been to stake conference in first ward, had very good meeting; this afternoon Mrs. Wooly and Mrs. Jack taking up most of the time, on the early training and

teaching the principals of the gospel. Oh, how it made me wish I could start all over, with my little ones, and hear what those good sisters said again, for I certainly do realize our children did not get what they should have had, while young; still am I to blame for it all. I did not get any Mormon gospel teaching myself only what I could pick up. My father didn't belong to the Mormon faith, but he always taught us to do what was right and said always keep the Sabbath day holy; don't do anything much on Sunday, unless it's absolutely necessary; would say go to Sunday School and meeting; but he didn't care whether it was Mormon or Presbyterian church we attended. He would tell us, so often, to be honest and truthful and treat others as we would like to be treated ourselves. I can always remember my father was very exact in his dealings; payed up his debts to a half cent and expected others to do the same with him.

My mother joined the Mormon Church in Wales. I think she always lived it to the best of her knowledge. I never did in my life hear father say anything against her doing so. He was always glad to give mother anything she was asked to help with in Relief Society, offerings for the poor, or tithing; and he gave a lot in other ways to help churches, such as grain, work, or money, whenever they let him know they were in need.

February 16, 1936, also went to conference meeting this afternoon; listened to a very good speaker from Salt Lake, forgotten his name; not one of the twelve; kept thinking if I only had a husband and father like him to our children, how much easier it would surely be, to live a good simple religious life; someone that could teach and give such good advice; the choir sang such beautiful hymns, under the direction of Mr. Whoten. Ray, Ken and Will sang, oh, so beautiful; they always take me back to long ago, where my mind rest on dear Joe and Yome Coslett.

February 17, 1936, weather is so nasty; have just sit around and embroidered and kept the fire going.

February 18, 1936, been to town; also went to St. George with Jim and Mary; enjoyed the ride very much; now Alt said she was going to move home in a week. Earl and Cath have been in and spent the evening, am always glad when some of them come, and sit with me, awhile, as I get lonesome.

February 19, 1936, heard today Mary Ellen Williams had died yesterday in Tooele; don't know yet what was wrong; will bring her home to be buried.

February 20, 1936, beautiful day; roads getting quite dry; went to 3rd ward tonite to hear the school children's play; called "Growing Pains."

February 21, 1936, Dod's and Mary's birthday; not having a party for them.

February 22, 1936, nothing in particular.

February 23, 1936, John and family have gone to Salt Lake today; first trip for Jean.

February 24, 1936, noting in particular.

February 25, 1936, going to stay with children, while Mary and Jim go to Richfield for Black Hawk; will only write once a week from now on.

March 4, 1936, this is J.C.'s birthday; 22 years old today; have written him a letter wishing him many ... of the day; have also been to Mary Alice Jones' funeral; died in Salt Lake, but brot here for burial. I thot a lot of her; she was so sweet to me at the time of Evan's death.

March 8, 1936, started to work on trench to hook up to sewer today; asked dad to help me a little as the two houses will be hooked up, but refused. I haven't saved enough, but will have to save all I can.

March 16, 1936, am tired, been house cleaning for a week and not thru yet; boys finished laying pipe for sewer yesterday; Bain, Clyde, Buddy and Jim will have to help me fill the trench in. Earl and Mont gave me their wages and oh, did I appreciate it.

March 22, 1936, opened our eyes this morning to see about a foot of snow after a good deal of wind and dust for a week, so we feel I have swept paths and paths till I feel I've swept my insides out. The sun is shining bright and birds are singing again. Thanks to old mother nature.

April 1, 1936, I went to Dixie with Jim and family, for our first sightseeing since Sunday, March 29; trees are all out in beautiful white and pink blossoms; ate our lunch at Toquerville by the clear stream of water and water cress. Jane got sick as usual; when they take her for a ride. Stopped at Kanarra farm house and bought a yellow female canary from Mrs. Quinn. Clyde fell and broke his arm today from Poor Rae and Georgia are still having to stay in bed; doctor's orders; from having kidney trouble.

April 11, 1936, it's high school day; never saw so many cars and people for a long time; several bands here, from different places, Beaver band has very pretty blue and white suits; just three years today since poor Evan took so sick and didn't get better. I miss them both so much. [End of record]

DOCUMENT 471 Brief Sketch of the Life of Ruth Perkins

Ruth Perkins was a daughter of William Perkins and Jane Mathews and was born September 3, 1849 at the little town of Treboeth, two miles north from Swansea in Glamorganshire, South Wales. Being the 10th child in a family of fourteen, her opportunities for an education were very limited and her father being a collier by trade and his time being regularly occupied, his wages would afford only an ordinary living; but when he became a Mormon, the influence of his over-pious Methodist associates was brought to bear so forcibly upon him that he was forced to surrender his position, which entailed much destitution and suffering upon his family.

Her parents both being in the Church before her birth, she was brought up under that influence and was herself baptized at the age of eight years and has been an ardent advocate of the principles of the faith she espoused at that early day, nearly sixty years ago.

At the age of sixteen she became a victim of cholera and came very near dying, but while her associates were dying all around her within a few minutes after an attack of it, she escaped only through the power of faith and special administrations, under the hands of David Rees, one of the three noted preachers who had become converts to Mormonism, previous to that time.

She sailed for America from Liverpool, June 21, 1867, on the ship *Manhattan*, in a company of 480 Saints, under the direction of Archibald N. Hill, arriving in New York, July 4th and to North Platte, a station of the Union Pacific, 391 miles west of Omaha, from whence they traveled by ox-team, in the company of Leonard C. Rice, leaving there August 8th and arriving in Salt Lake City, October 5, 1867. She commenced to work out in private families and continued to do so until her marriage March 7, 1868, in the Salt Lake Endowment House, to Joseph D. Mathews, as his second living wife. She preferred that order of marriage and lived in peace in the same house with his first wife seven years, when she had a house of her own, but frequently went back to help in case of sickness. She remained in Salt Lake City until after the birth of her sixteen children and witnessed the baptism of her youngest, Mazy L. in the public font [at the tabernacle].

In 1904 the family moved to the Pleasant Valley Ward, arriving there March 10th with her husband, an invalid in his 85th year. He died there August 27th of the same year, leaving her with four children yet unmarried.

Her integrity and devotion to the Church has continued through all these years and her labor in its cause has been extended as the care and responsibility of a large family would permit; her work in the Relief Society reaching back to its incipiency in Salt Lake City; laboring as a visiting teacher, which labor she has continued in the Pleasant View Ward for many years.

While her life's experiences have afforded many rays of pleasant sunshine, she has also had her seasons of sorrow, all tending, however, to develop nobility of character. In her family of sixteen children, she has witnessed the spirits of nine of them depart this life, seven of them with diphtheria and one with whopping cough and one in convulsions.

Living near the Salt Lake Temple for so many years, she and her husband have done a great amount of temple work and have opened the prison doors to hundreds of spirits, kindred and otherwise, who no doubt in future years will greet her with happy rejoicings, augmenting the stars to her crown of Eternal Glory.

DOCUMENT 472 History of Joseph Perkins

Our family name was changed. It was Pergrin and remained that until between 1849 and 1852 when we took the name of Perkins.

Thomas Pergrin, my paternal grandfather, I saw when I was a small child about two and one half years old. He died in February 1823 in the Parish of Langhar, Glamorganshire, Wales. Mary Anthony, my grandmother (Thomas Pergrin's wife) died in the year 1833. I was acquainted with my grandmother. My grandparents bore good characters. My grandfather was a religious man, an Independent and a deacon of two churches, one in Shandlo, and the other in Crassin, near Sketty. These churches were seven miles apart, and were in the Swansea area of Glamorganshire.

Their children, as far as I remember were: John Pergrin, Thomas Pergrin, Hopkin Pergrin, Mary Pergrin, Ann Pergrin and Catherine Pergrin. My grandfather Thomas Pergrin had a brother named Oliver Pergrin and he had a son name Thomas Pergrin and he had a son also named Thomas. Grandfather's brother was also an Independent. My father Thomas Pergrin was born in the year 1780 in Glamorganshire, Wales, and has a natural son William Pergrin who was born in the year 1805; his mother's name was Ann. My father married my mother Ann Mathews who was four years older than my father and was therefore born in 1776. Their children were: Ann Pergrin, born in 1808; Thomas Pergrin, born in 1811; Margaret Pergin, born in 1814; Mary Pergrin, born in 1817; Joseph Pergrin, born Sunday, September 24, 1820; Mary Pergrin, the 2nd, born in 1823; Ruth Pergrin, born in 1826; Elizabeth Pergrin born in 1829; and Kitty Pergrin, born in 1833.

We were all born in Langhar, Glamorganshire, Wales. All of us children spoke the Welsh language which was our mother tongue. Father could speak but little English. Mother could speak pretty well in English. My maternal grandmother [Margaret Beddow] kept a public house called the "Trap." She lived there about seventy years and buried her husband [Joseph Mathews] when my mother was about seven years old. I have heard my mother speak of a brother she had. This grandmother was robbed when she was eighty-eight years old of £14,000. She had made a will for me to have £7,000 and my sister Margaret £7,000. She died shortly after the robbery.

I went to work in a coal mine in Langhar when I was eight years old. I had six pence a day. I dragged coal in a little cart when I was eleven years old and I had one shilling and two pence per day until I was nineteen years old. Then I was selected to drive a horse on the outside of the mine at an engine pump, to draw water out of the mine. My wages were put at one shilling six pence a day. I was very small until after I was nineteen years old, when I grew six inches in six months. I worked at this job one year, Sundays and week days. Then I felt I was a man and I left the place and went and drove a horse underground at Swansea at three shillings per day. I worked at this place until I was thirty-two years of age. One Thursday, about 3:00 p.m., the gas in the mine took fire. We were then about five miles underground and I was struck senseless. I expect my foot got fastened in the car. My car was off from the rails, nine men came to help me get it on. It was at this time

the gas took fire and I was knocked unconscious from the explosion. By pulling I had my knee, also my ankle, out of joint. My foot was turned around, my toes were at the back. I was 300 yards off the surface when I gained consciousness. Five of the ten men were killed at the car, and a little boy was driven by gas against the car wheel; his head split open from ear to ear and his father killed at his side.

I was taken home about 5:00. The doctor came Thursday and ordered me to have new milk; he thought I was burned inside; the milk tasted very nasty to me. I was burned so badly the flesh came off the calves of my legs. After I was placed in bed I became unconscious again, and I was that way until Friday about 7:00 p.m. My father went and asked the doctor what he thought about me and the doctor said, "If he lives until seven he will be out of my judgment." About four o'clock Saturday morning I called my mother and said "I believe my entrails are running out." I was burned on my side and there was a large water blister; this broke and ran under me and I thought this was my entrails. About 8:00 in the morning the doctor came to see me and all of this time I was unconscious. I thought I was in company with Queen Victoria; after a time I got well, but one year passed by before I was able to work. I left home and went to Doulois [Dowlais], thirty-two miles from Swansea.

I moved there in August, 1844. My brother William had been baptized into the Church of Jesus Christ of Latter-day Saints in the year 1843. My father and mother were baptized in 1845. After listening to the preaching of Hopkins Mathews, Abel Evans and Evans and Elders, in 1846 I was converted to the faith of the Latter-day Saints. I drank a little before I came into the Church. I was in company of a man who was a freighter and he became a member of the Church. His name was John Evans. I went to prayer meeting one Sunday morning at seven o'clock and I heard him praying for me. This melted me, and I went to breakfast with him, then to morning meeting and at two o'clock that day I was baptized by Elder David Evans. This was April 27, 1846; I was confirmed the same day by Elder David John.

I was workin in the iron mines at Dowlais at this time. I worked in the iron mines until the spring of 1847; then I moved to Armbach. At this place I worked in the coal mines. I was ordained a Teacher in 1848. I acted in this capacity until the fall of 1851 when I was ordained an Elder under the hands of James Ellis, and placed to preside over the Armbach branch the same night. This branch was in Merthyr's Conference.

Soon after this I was called to be a home missionary and visited the following places: Merthyr, Tidvil, Dowlais, Ramney, Brecon, Cardiff, Cowbridge, Aberdare and Irwin.

In the spring of 1852 I was calculating on getting married and one Monday morning the gas caught fire and nineteen Elders were killed in the mine. It was thought the total of the dead were seventy-two souls. I was not in the mine at the time of the explosion. I was off at the time selling tracts. I continued to preach and sell tracts until the mine was in a condition to work again. Before this accident happened, I was working in another mine and this night I was sleeping with Elder John Taylor, one of the Twelve Apostles, and I

had a dream. I was groaning, and Brother Taylor woke me up and I told him my dream. I dreamed the coal works were on fire, and Brother Taylor told me not to go to work that day; about 5:00 my father called me to go to work and I answered father but did not get up. He kept calling me until 7:00; then he opened the door and saw men running from out of the coal pit. My father called me and said "something is the matter at our coal works." I jumped up and dressed as soon as I could and ran with father to the top of the coal works, and then we found that the gas had exploded. In about ten minutes after we got there a young man got up out of the pit; he was burned all over; his clothes were burned off. We took him home in sheets and he died that night.

There was an Elder named John Pugh; he was burned and died a few days after. Eight were killed at this explosion. I should have been there too, but Brother Taylor told me not to go that morning. Two persons were burned but recovered and came to the village.

On December 25, 1852 I married Margaret Martin who was born December 22, 1833 near Dowlais, Glamorganshire. Her parents were Thomas Martin and Gwenllian Williams. After I was married I moved back to Dowlais in January, 1853. On March 12, 1854 my father was taken with a paralytic stroke. He could neither talk nor eat nor swallow for twelve days and then he died and was buried in Aberdare in the old church cemetery.

I worked at Dowlais until I was released to come to the valley in the year 1855. My father-in-law gave me \$33.00 to immigrate with my family to the Salt Lake Valley. He gave me other money besides this to help us to Liverpool. My first child was named Thomas Perkins and was born June 9, 1854 at Dowlais. When we arrived at Liverpool, we went by coach to Aberganey and then by train. We stayed at a house for a week and sailed on the ship *Chimbarazo* [he spelled it Chinbargo] for Philadelphia. Edward Stephenson, president of the Latter-day Saints on board this ship was among the 700 souls. We came in sight of land in three weeks, came near the south of the river, our ship was tossed about for two weeks. The pilot was aboard all this time. Finally our Captain engaged a steam tug and in three hours we were in Philadelphia. We were out of drinking water before we arrived there.

My wife was sick the whole of the voyage. We stayed in Philadelphia two days and two nights, then took train to Pittsburg, then by boat down the Ohio River and up the Mississippi and Missouri rivers to Atchison and then to Mormon Grove seven miles, where we camped. This was the starting point of the plains. Edward Stephenson our president across the sea, on the railroads and on the rivers to Atchison was kind and brotherly all the way. We arrived at the camp in May and stayed in Mormon Grove until the last day of July, when we rolled out for the plains. Charles A. Harper was Captain of our company. We had heard of cholera on the plains and Edward Stephenson had been sent to lead the company to the valley that was ahead of us. A woman died in our company two days before we started from Mormon Grove; she left a baby; Thomas Jeremy came to my wife and begged her to take this baby, if she would do so the father gave her \$1.50 to buy extra provisions and clothing for the baby.

We traveled until we came to the Blue River. We arrived there just before sundown and camped. In the morning Captain Harper went on his horse and tried to ford the river. He came back and informed us we had to lift the wagon beds ten inches to keep them out of the water. Captain Harper went into the river and drove his own yoke of oxen and wagon; the water took team and wagon downstream and he jumped on the off side. I plunged into the river and swam and turned them up stream and they arrived safely on the other side. Where we entered the river the banks were steep; we had to rough-lock both hind wheels and men had to hold on to ropes to keep the wagons from going too fast into the river. I led twelve wagons across the river with the Captain's cattle. He called me out and said I had stayed in the water long enough; on the 13th wagon coming down the hill into the water with twenty-two sacks of flour and the freight of the passengers; this affair was soon straightened up.

Just as this wagon was gotten out of the river, the water rose four feet. Our train consisted of thirty-two wagons. We stayed several days by this stream; our company on both sides of the river. While we were camped a brother in the Church, A Frenchman, started to swim the river. He was a good swimmer, but he tried to swim straight across the stream with his clothes on. He sank in the water. Ropes were gotten and I plunged into the water after him. I had a rope in one hand and grabbed him with the other hand and brought him out. After much trouble his life was saved.

We stayed at this camp for eight days. On the ninth day General [William Selby] Harney with the United States troops came up and told Captain Harper if he would not use the ferry then they would. We were fording this stream to save ferriage. We drove to the ferry, crossed our cattle and wagons and camped that night all together. The baby died that night and was buried next morning. Captain Harper paid a wagon for part of our train being ferried over Big Blue River.

General Harney crossed his command after us then went ahead of us. We traveled on the plains until we came to Ash Hollow. We had one yoke of oxen on each wagon. We went down the Welsh part of our company alright. The balance of our company was composed of French and English. A wheel was broken belonging to the English part of our company. It was dark when we arrived at the Platte River. Six men were placed on guard at a time during the evening. An express came to our camp early this morning from General Harney's command and it was desired we would travel as early as possible as a fight was expected by the soldiers and Indians on the Platte. The soldiers guarded us for three days. Three of the soldiers went with us to the valley. From the Platte to the Sweetwater River we got along alright. At the Sweetwater River two young men went back to buy some nails for shoeing cattle; on their return the young men took a wrong road. We had taken a cutoff and they got ahead of us and learned we were behind; they waited for us to catch up.

We got along alright to Fort Bridger. Elder Edward Stephenson met us there and traveled with us to the valley, where we arrived October 31st. After we reached the city, John Davis Printer came to our camp and took me and family to his home. While eating dinner

my sister Ruth came into the house. She arrived in the valley a year before. Next morning we started with sister Ruth and Sister Davis to Bountiful. Next day we walked to Ogden and the next day to North Ogden, which we reached in November. I had about four or five days work before winter set in. About the last of November I was stricken down with rheumatism. Bishop T. Dunn administered to me every day. He asked me if I wished anyone to administer to me. I told him I wished to have two brethren for this purpose and he gave this mission to two men. They came for about two weeks. The Bishop came in one morning and I asked him what I should do. I was getting worse and worse all the time. He asked me if I had faith. I told him the pain was killing my faith. This was on Wednesday morning. He told me to have faith for two days and pray every little ease I could have. I did not eat nor drink until Thursday night. That night, with help I went to meeting. There was a Welsh brother sitting by my side and I asked him who was addressing the meeting. He said Uncle John Young, President Brigham Young's brother. I felt if he would administer to me I would be alright. After the meeting was over I called on the Bishop and Brother John Young and Crandel Dunn came and administered to me. Brother Young called on Brother Crandel Dunn to be mouth. Before they took their hands off my head I was well. I don't think I will forget that night in time or eternity.

Crops were short in 1855 and my family was supported by donations till harvest in 1856. The Bishop had two acres of barley; this was for the poor; nineteen families had this. They cut, threshed and had it ground. In 1857 during the winter I felt greatly in need of a cow, and I went and prayed by a bush. I made a covenant with my Heavenly Father right there that I would neither eat nor drink until the way was opened up for me to get a cow. Next morning about six o'clock the Bishop knocked on our door. I was in bed and jumped up to let him in. He asked me if I had a shawl I would like to sell for a heifer. I asked my wife what she would say in the matter. She said, "I will leave that to you." I went and got a double shawl and showed it to the bishop. He told me he would let me have the heifer and two dollars worth of butter for one half of the shawl. This heifer was coming two years old and would have a calf that season; then he asked me if I had a nice handkerchief I would sell. I told him I had a black silk handkerchief I bought for my father's funeral. She he, "I'll let you have a steer calf a year old in the spring for it." At that time snow was over three feet deep and I told the bishop I didn't know what I would do with them, and he told me to let them stay at his haystack till the grass grew. I watered them three times a day until spring came.

During the harvest of 1856 my wife went gleaning every day and she was on the way for the twins. I threshed at night what she gleaned in the day and we had it ground. My wife had a pair of twins on the 22nd of September, 1856. We named them Margaret and Joseph Mathew Martin.

This year of 1857 was called the move. All of the people north of Salt Lake County were going to move south of that county. I was taken to Salt Lake City and stayed there about three weeks. I left my steer and heifer at Farmington. After I stayed four days in the city I went and hunted for my heifer and calf and found them and took them to Salt Lake City and put them in a herd over Jordan. I went next day to town and met Brother Stevenson

on the street. I asked him if he would buy my yearling. He asked me where it was and I told him it would be at my house that evening. He came and saw it and gave me shoes for myself and family and a sock of flour besides.

From Salt Lake City I moved to Provo and worked for Bishop Blackburn; made some script working on Provo Canyon road (\$40.00). I walked to Salt Lake City fifty miles to try and get some clothing for my family; they would not look at my script. I walked next day to Provo fifty miles. On the 20th of August my wife had a son who we called William Daniel. He died September 5th. This month I went to Camp Floyd in Cedar Valley. I got work making adobies and in thirteen days I made \$30.00 in gold and got back home. The first thing I bought was a bake kettle for \$11.00. That winter I worked for Bishop Blackburn. We took a contract to move church grain and flour and made sometimes \$60.00 per day. I worked around the tithing office till late in 1859. On the 10th of January 1860 my wife had another son, Edward Martin. The latter part of March I started for Cache Valley with Brother Thomas Smart. We arrived in Wellsville on April 4th. Brother Smart and others went to find a place to settle and on the 15th of April we arrived in Franklin. Several families were there before us. Brother Peter Maughan came soon after us and appointed Brother Smart as president and S. R. Parkinson and James Sanderson as his counselors. We moved on to the present site or place which is now Franklin. In April the town was surveyed into ten acre lots in what was called the south field. Our names were called and we drew tickets out of a hat for choice of land. We made a corral and then started to plow. I was working for Brother Smart at that season.

Guen Roberts came to Franklin June 3rd and brought my wife's sister, who was his wife, with him. That month of June, President Brigham Young and company came to Franklin and appointed Preston Thomas as Bishop. I got a team of oxen, cows and sheep and a wagon. In 1862 on the 20th of April, our daughter Celia Jane was born. I was gaining property and in 1864 we moved out of a fort and onto town lots. I had a good lot.

On the 4th of November I had another son born: Lorenzo Martin. May 1, 1867 we had another son born Nephi Martin. My son David Alma was born February 11, 1870.

August 31, 1872, I was working in American Fork Canyon and received word that my son Joseph had been shot and killed. I started for home the 3rd of September. He and another boy named Jordan Hickman were out shooting ducks and he was shot accidentally, I suppose. Bishop L. H. Hatch counseled the people to dig his grave and took him out to the graveyard and put him in his grave until I came home, covered with a little hay. After I arrived home, Bishop Hatch called the people and went to the graveyard and uncovered him, so I could see him. The Bishop asked me if I would like him up out of the grave and open the coffin. I said no, I could not recognize him as he would be discolored, then he was buried and the grave dedicated. The Bishop asked me if I was satisfied to have a funeral sermon preached next Sunday; I answered, "yes."

After this I went to work for Amos Hawkes at a saw mill. I worked there till it closed up in 1873.

I worked on a gravel train in the spring then I went to work at the saw mill till September, then I went and worked on Bear River Canyon road, then I went and worked on the U. and N. Railway grade. On December 10, 1874 I married Harriet Preece in Salt Lake City. In the spring I went and worked on the section on the U. and N. Railroad. I worked until July then I went to work for L. H. Hatch and Brigham Young, Jr, boring for coal till about October. We sunk about seventy-eight feet. On the 31st of October 1875 my wife Harriet had a son name Joseph Ephraim. In the spring of that year I went boring for coal again for L. H. Hatch and Brigham Young, Jr. in the south field, Coveville [seven miles north of Richmond, Utah] in a hollow. We started in soap stone and quit in the same kind of stuff fifty-eight feet deep. I worked till June and then went up Cub River to gather hay. Afterward I went and quarried rock for the Logan tabernacle at Franklin at the temple quarry in 1877.

I the month of May I moved my family up Cub River onto my ranch. On the 26th of July my wife had another son named Hyrum James. I worked a little on the ranch. In 1879 I worked on the railroad most of the year.

Joseph Perkins died June 7, 1889.

DOCUMENT 473 Edward Partridge Family Association News Bulletin, July, 1976

There will be an annual meeting of this organization this year: place: home of Francis M. Partridge, 3993 Mercury Drive (south from 2500 East 3900 South), Salt Lake City; time: 2:00 p.m. Saturday, September 11, 1976. Please make plans to attend, if you can – mark your calendar.

We have a new secretary-treasurer to replace Karma Swindle who has served so faithfully for many years. We extend our thank you and best wishes to Karma. Our new secretary-treasurer is Elizabeth Shaw, 3472 Brookside Drive, Provo, Utah. She is an editor/writer at BYU Press. Her relationship to Edward Partridge is from the 7th child of Edward Partridge, Jr. and Sarah Lucretia Clayton; 3rd child William Clayton Partridge; 1st child William Clayton Partridge, Jr., 2nd child Bessie Partridge Shaw, 2nd child, Elizabeth Ann Shaw. So that's how it goes. So we are glad to have Liz working with the Association.

We were very pleased with the response from our newsletter which was mailed last November. There were about 520 mailed out and we had 121 responses. 107 paid their dues; 60 contributed a total of \$491.00 for research; 62 ordered and paid for sets of pedigree charts and family group sheets; 98 ordered and paid for the Edward Partridge Journal. This is much more widespread participation that we have had for a number of years. We are encouraged by the interest. During the past year our research has progressed at a much faster pace. However, some of our regular members did not respond.

Genealogical Research Report: During the past year our genealogist has worked 400 hours on the Partridge genealogy. She has turned over to us thirty-two pedigree charts and 116 family group sheets. For your information there are listed below all of the pedigree charts that have been completed in the last few years that extend back from the Partridge and Clisbee charts in the book *Our Priceless Heritage*, which was prepared some years ago by our previous genealogist, Lucretia Lyman Ranney.

Charts fifteen through thirty-four were completed previously and many of you have copies of them. Charts thirty-five through sixty-five are new charts which we have just received.

List of Pedigree Charts:

No.	No. 1 on Chart	Year	Chart Reference
15	Edward Goddard	1589	#112 on Clisbee chart
16	Walter Goddard	1425	#16 on chart 15
17	Eleanor Paulet	1483	#21 on chart 15
18	(Sir) John Paulet	1404	#8 on chart 17
19	Constance Poynings	1408	#9 on chart 17
20	John Kendall	1580	#180 on Clisbee chart
21	Francis Kendall	1480	#16 on chart 20
22	Roger Dudley	1550	#348 on Partridge chart
23	(Sir) Edward Sutton or Dudley	1459	#8 on chart 22
24	Constance Blount	1385	#9 on chart 23
25	(Sir) John de Berkeley	1351	#10 on chart 23
26	Thomas de Berkeley	1245	#8 on chart 25
27	Maurice Fitz Harding or de Berkeley	1120	#8 on chart 26
28	Susanna Thorne	1559	#349 on Partridge chart
29	William Tuttle or Tuthill	1609	#102 on Partridge chart
30	Isabel Beauchamp	1249	#17 of chart 24
31	Joan Plantagenet	1306	#29 on chart 19
32	Margaret St. John	1308	#11 on chart 24
33	Isabel de Vere	1222	#12 on chart 32
34	Matilda, Queen of Scotland	1072	#27 on chart 33

End of previously listed charts; beginning of list of new charts.

35	Ellen Gunne	1571	#203 on Partridge chart
36	John Mytton or Mitten	1431	#26 on chart 35
37	John Botetourt	1318	#22 on chart 36
38	Margaret Huberd	1572	#255 on Partridge chart
39	William Chauncy	abt 1480	#20 on chart 38
40	Joan Bigod	1330	#17 on chart 39
41	Isabel Bigod	1224	#31 on chart 31

No.	No. 1 on Chart	Year	Chart Reference
42	Maud Marshall	1192	#5 on chart 41
43	William Plantagenet	1166	#18 on chart 41
44	Ann Dudley	1612	#87 on Partridge chart
45	Ann Fettiplace	1496	#25 on chart 44
46	Thomas de Harcourt	1377	#28 on chart 45
47	Millicent de Cantilupe	abt 1290	#10 on chart 46
48	William de Braose	1153	#24 on chart 47
49	(Sir) Richard Harcourt	abt 1215	#16 on chart 46
50	(Sir) Peter de Bessiles	1364	#24 on chart 45
51	Thomas Dudley	1497	#16 on chart 44
52	Joyce Botetourt	1360	#11 on chart 36
53	Margaret de Braose	1260	#27 on chart 52
54	Eudo la Zouche	1244	#10 on chart 25
55	Agatha de Ferrers	1168	#23 on chart 53
56	John "Lackland" King of England	1166	#16 on chart 31
57	Thomas de Holand	1354	#30 on chart 23
58	Alice Fitz Alan	1352	#31 on chart 23
59	John Fitz Alan	1246	#16 on chart 58
60	Isabella Mortimer	1248	#17 on chart 58
61	Baldwin Wake	1240	#28 on chart 57
62	Hawise de Quincy	1250	#29 on chart 57
63	Emma Fitz Gilbert	1114	#17 on chart 61
64	William I "the Conqueror"	1024	#20 on chart 56
65	Isabella, Queen of England	1180	#17 on chart 31

The 116 family group sheets are for many of the names on the above pedigree charts. The number of the family group sheets is marked by the names on the pedigree charts. There have been a number of additions to pedigree chart 28, so that it has been re-typed.

Pedigree charts were prepared by Lucretia Lyman Ranney when her book *Our Priceless Heritage* was published, for the ancestry of Edward Partridge, Lydia Clisbee and Amasa Mason Lyman. In 1966 I made a survey of all of the names on those charts to find out if the temple work had been done for those people. Many dates and names were added to the charts at that time and I have been adding them ever since. A second publication of the book was printed at that time also. Those charts have been the foundation to work on. Each individual person is responsible for his or her lines up to the beginning of these charts. [See Document 524 for continuation of this list, beginning with Pedigree 66.]

There are three squares by the number of the person on the pedigree chart; the first one is colored if the person has been endowed, the second was colored if the person had been sealed to his or her parents, and the third one was colored if the family group sheet was in the Salt Lake City genealogical library.

It has always been our goal to have the information organized so any family member could determine what has been done on the various lines. The family group sheets are so old and dim that they cannot be copied, and there just is not time to re-type all of them. Because of this, the pedigree charts will have to be sufficient. If you have up-to-date pedigree charts, a study of them will tell you what has been done, and where research is needed. Many lines have been extended beyond the large pedigree charts and family group sheets are available for those names. This is as listed previously.

The extended charts are #15 to and including #65. They extend from names #112 and #180 on the large Clisbee chart and from number 87, 102, 203, 255, 348 and 349 on the large Partridge chart. If all of these numbers are not on your charts, they can be brought up to date as explained below.

I have a few large pedigree charts left if anyone is interested [the Platt Family Records Center has Aunt Cretia's original charts from her book that can also be copied – LDP]. They will be brought up to date. If anyone who has the book *Our Priceless Heritage* would like to have their pedigree charts brought up to date, send them to me and I will take care of it. Please send \$2.00 for time and expenses.

Corrections for pedigree chart #23: add #14 (2) Edward de Cherlton; his wife #15 Eleanor de Holand, daughter of #30 Thomas de Holand (continued on pedigree chart #57) and his wife #31 Alice Fitz Alan (continued on pedigree chart #58).

The pedigree charts tell where work is needed. If our pedigree charts are kept up to date there isn't too much chance of duplication of effort. If anyone really wants to do research, they can can with me and find where to start if they do not know.

I have received many calls and letters from family members who are getting interested in genealogy work for the first time in their lives. I am very happy about this. The more that are interested, the more the records will spread through the many different branches of the family. This is very good. We appreciate your support in this important work, and want to thank you very much. Sincerely, Maurine H. St. John, 1678 W. 7525 S., West Jordan, Utah. We are grateful for the devoted service that Maurine has put in and does put in as our Association Genealogist.

Genealogical material that is available: 1) the fine book *Our Priceless Heritage*, by Lucretia Lyman Ranney can be purchased from Dr. Melvin A. Lyman, Delta, Utah; 2) the book *Royal Ancestors of some L.D.S. Families* can be obtained by sending \$9.50 to the author, Michel L. Call, 1312 N. 725 W., Orem, Utah; 3) the following material can be obtained by completing the enclosed form and returning it to our association secretary: a) Edward Partridge Journal, 38 pages, soft cover, \$4.00; b) pedigree charts numbers 15-34 (20 sheets) \$2.00; numbers 35-65 plus #28 re-typed (32 sheets) \$3.00; family group sheets (some families on the above pedigree charts (116 sheets) \$10.00.

From the Association Secretary: from the material in Michel Call's book we have typed up the ancestors of Edward Partridge back to Father Adam. This, of course, is not all proven; however, it is interesting. There are 140 generations covering a period of about 5844 years. That makes the average generation about forty-one and $\frac{3}{4}$ years. This is two pages of Book of Remembrance size pages. It will be sent at no cost to those who return the enclosed form before September 1, 1976.

We will also send at no extra cost a list of the names and addresses and telephone numbers of the 121 family members that returned the forms included with the last family bulletin....

The present officers of the Association are: Francis M. Partridge, president; Lloyd P. Stevens, vice-president; Georgia Hardy Steed, vice-president; Elizabeth A. Shaw, secretary-treasurer; Maurine H. St. John, genealogist.

DOCUMENT 474 Several sets of minutes of the meetings of the Jeremiah Leavitt I and Sarah Shannon Family Organization.

Minutes of the meeting held August 3, 1969, 7:30 p.m. at the home of Donna Jean Buttles; present: president Stanley Leavitt, v.p. Porter Leavitt, Lyman De Platt, Donna Jean Buttle, Gladys Bronson and myself [Udora]. Stan asked Porter to open with prayer. The future bulletin was discussed – Stan asked the Canadian group for histories from older members. Also, he covered salient parts of the minutes. Udora, as historian, will be asked to make a contribution from the information she has on individuals.

It was suggested that our next meeting be somewhat of a work meeting where we begin to alphabetize our sheets and get them into temple districts. Stan suggested an inclusion in the bulletin next time in the form of a contribution from Lyman on Jeremiah and Eliza Harrover's line; also, some history on the Dudley line. It is possible that this could come through Udora, as she has some histories. Further, Donna will include some information sheets from Lila Cahoon. Some discussion was had on the advisability of using information from vague sources.

The color prints of the coat of arms were distributed to each of the committee members. Gladys requested of Donna the history of Joseph Leavitt for the next bulletin. A proposal was made that the committee names and phone numbers and mailing addresses be put in each succeeding bulletin for contact information for anyone who chooses to use it. Lyman suggested we take a little time and search out all information we can on the several towns in the Grantham, New Hampshire area, so our information will be as complete as possible.

Donna and Katherine have their registration paid to the World Conference on Records. Gladys is intending to go to the BYU to the priesthood seminar on the 11th of August. Stan read a letter telling of the Leavitt Family Reunion in Leavitt, Alberta, Canada. There were 220 persons in attendance. Ken Leavitt of Taber was the Canadian president. Stan,

our Utah president, welcomed them to the reunion, as a representative from the greater Leavitt family organization. W. E. Gene Leavitt, a member of the reorganite church was in attendance at the Canadian reunion and Stan was very interested in his story.

Donna brought to our vote the proposal that the committee pay Lyman for his services as a researching genealogist. It was the decision of the group that he be paid for expenses. Donna further suggested that Gladys campaign for research funds through the bulletin, possibly for Lyman, Lila and Katherine.

Stanley proposed that for those who pay their dues, a coat of arms sheet be given to them. Stan produced a paper from Roma Jones regarding a line of genealogy centered in the Las Vegas area, covering a number of lines.

The Thomas Dudley line is another line that Roma Jones left with us as a possible research project for Lyman to persue. Stan and Porter proposed a workshop sometime in the near future in Provo or Orem. The next meeting for September will be at Stan's (later changed at Lewis' request) and for the October meeting it should be held at Eldon's, or somewhere close in to the temple area in Salt Lake. Several alternate proposals were suggested, one being the 11th ward house on 1st Avenue between 9th and 10th east, or Don L. Leavitt's place. We might work through Gladys on this place to meet. Lyman was asked to close with prayer and meeting was adjourned at 10:00. Gladys served refreshments with Donna's assistance.

Minutes of the February 1, 1976 meeting held at the home of Donna L. Heath. The meeting commenced at 7:00 p.m. with President Stanley Leavitt conducting. Prayer was offered by Royal Leavitt. Those present were: Stan Leavitt, Royal Leavitt, Lyman Platt, Wilda Lowe, Bertha Anna Sutton; Katherine Miller and Donna Heath.

Lyman discussed long and short range assignments and we discussed the article that appeared in the *Church News* about Lyman's family. He told us about the importance of small and large family organizations; that the Leavitt family is the 10th largest in the non-profit family organizations. He suggested that because of our size we should reconstruct the organization and really encourage more of the smaller groups to organize. It should consist of patriarchal order with various things worked on as family projects; such as the priesthood-missionary-genealogy and welfare responsibilities of each family as well as the physical, economical and mental well being of each member of the family. We should have family council meetings, etc.

Lyman challenged each of us to commit at least three hours on our own personal histories during this month and to work on our books of remembrance: "Every member of the church should have a book of remembrance worthy of all acceptance." D&C 128:24. Lyman will bring us specific assignments by the March 7th meeting; research assignments. The extraction program will not keep the temples running. We must do our own research work and turn in family names to be done. Temple work alone will not save

us. We must have a family group sheet for each family on the pedigree chart and all the work done for each family group.

Donna was given the assignment of writing to Nita Stormann and Fern Martin to see how they are coming on the specific assignments they were given. Nita was to search for the birth dates, death dates and marriage dates of Sarah and of Thomas. Fern was to check the 1790 census records.

Getting ready for the next bulletin is our target for the March meeting. Donna suggested that we quote the scriptural references about the importance of this work, in the next issue. Mildred is to be given the assignment of getting a history ready for the next issue. We must each respond with something really worthwhile to contribute.

Lyman was paid \$96.00 for his percentage of the histories sold. We had a report from Donna that three more histories had been sold to Bea Gibb, Elaine Leavitt and Penny Preece. \$9.00 was collected. A letter was read from Michel Leavitt Call. Closing prayer was offered by Katherine Miller. Next meeting will be held March 7th at 6:00 p.m. at Stan Leavitt's home in Orem, Utah. Theron Leavitt was not contacted to remind him of this meeting in February. Dorothy Harwood was excused because of foot surgery.

Minutes of the March 7, 1976 meeting of the Jeremiah Leavitt and Sarah Shannon Family Organization, held at the home of Stanley Leavitt. The meeting commenced at 6:00 p.m. with vice president Porter Leavitt conducting. Those present were Porter Leavitt, Donna L. Heath, Anna Sutton, Lyman Platt, Stanley and Edna Leavitt and Wayne Leavitt. Prayer was offered by Porter Leavitt, and then last month's minutes were discussed. Donna has written to Nita Stormann and Fern Martin but has not had an answer from either of them yet.

Porter has asked to be released as he and his wife are anticipating a mission call. Porter suggested that we put in Royal Leavitt as vice president in his place and the voting was unanimous. If Royal will accept the call to fill the vacancy, we are sure he will be a great asset to the organization.

Anna reported that in November she had given a check for \$10.00 for her contribution and some packets for Christmas. The check has never cleared the bank and we will have to check on what has happened to it. At the same time \$5.00 was received from Theron Wood and \$5.00 from Sharon Weiss.

Lyman read an article on family organizations that he had written for the bulletin. Several items for the bulletin were turned in with some still pending; to arrive on Monday of the following week.

The assignment to spend at least three hours on your own personal histories was reported on and Lyman has completed fifteen pages, Donna three pages, Stanley and Porter have started gathering their materials.

Linda Shirts was excused because of being a new mother to a new baby boy; see report in the bulletin. Kathryn Miller was excused because of the flu.

Lyman will pass out our research assignments next month as he didn't have them all quite ready. Lyman also gave us some good advice on writing our histories; keep your histories in a looseleaf so you can add pages as you need; keep cards in your pockets so that when you recall something of interest you can jot it down immediately. He also suggested that you just recall a certain period of life at a time and to then concentrate on the events of that period and not try to think of it all at once; and to not worry so much about accuracy at this point; the important thing is to record it just as you remember it and not how someone else remembers it.

The Dudley Leavitt, Jr. family reunion was reported on and other reunions were announced that are pending: Wayne Leavitt's father's family; Aunt Mary Leavitt's family; the Platt family; Stan's father's family in Canada and the Laman Leavitt family. It is great that we are getting so many reunions going and we hope for reports on more.

The \$9.00 received last month by Donna, for histories, was used by her for expenses; such as copy work, postage, telephone calls, etc.

The financial report was given by Wayne Leavitt: \$152.28 is in the bank and we have an additional amount of \$1,005.00 in the credit union. We will have to take some from the credit union to pay for the next bulletin, however, as the amount in the bank will not cover expenses.

Delicious refreshments were served by Edna. Closing prayer was by Wayne Leavitt.

Minutes of the April 4, 1976 meeting held at the home of Jack and Linda Shirts, 169 West 400 North, Salt Lake City. The meeting commenced at 6:00 p.m. with our newly elected vice president, Royal Leavitt, conducting. Those present were: Jack and Linda Shirts, Thales and Mona Leavitt, Anna Sutton, Donna Heath, Theran Wood and his daughter, Sharon Weiss. Opening prayer was offered by Thales Leavitt, our family member who was here in Salt Lake for April conference, with his wife Mona. They are from Shelley, Idaho, and are descendants of John Quincy Leavitt, the same as Theran and Sharon. Vice president Royal Leavitt report to us, that Porter and his wife have received their mission call and will have their farewell on the 9th of May and will go to the Tennessee Mission. Porter and Stanley were both excused because of conflicting meetings.

We now have \$1,000.00 in the credit union and it was suggested by Stanley that we discuss, at this time, the possibility of hiring a full-time accredited researcher, to work on our Shannon line. Danna led the discussion and it was proposed that we use half of our present funds to start this work and that a researcher, a good one, will cost us from \$15.00 to \$20.00 an hour; and so we all realized how great our needs are. In order to keep a steady flow of money for research coming in we must advertise for financial help.

Thales suggested that we have each branch of the family elect their own finance man, so that he can determine the need of the branch and collect according to each person's capabilities and then send the large family organization whatever amount we will request from that particular branch. Thales gave Donna a list of addresses.

We determined that we needed to have a send back type of notice in the bulletin so that everyone who wanted to contribute could. Sharon Weiss suggested that we word it in such a way that everyone could contribute, for instance her suggestion was that we ask "What part of an hour can you contribute?" or "How many hours can you contribute?" We also must let our family know that anything we receive from the research will be published for all to receive, in the bulletin.

Thales also expressed to us his thoughts on the smaller organization; that they should be patterned after our large one and supporting the large organization as well as their own small ones and that it should be similar to our own church organization: general, stakes, wards and branches. Each is vital to the life of the other and supports and helps each other wherever necessary. Sharon will get her list of family addresses to Donna. Thales also suggested that we publish the talk of Mark E. Peterson in our next bulletin, even if it means an extra fold sheet. Sharon asked Donna to mail her a copy of the April bulletin in 1975. Sharon also has a history of John Qunicy Leavitt that we want to publish in one of the bulletins. We also discussed the possibility of having the bulletins that do not reach their destination returned to us. Mona explained how this can be done as she is a postal employee and knows how to do it. Our return address must be on the bulletin with the words: Address correction requested: and also we must say that we will guarantee returned postage or forwarding postage. Delicious refreshments were served to us by Jack and Linda and Jack offered our closing prayer.

DOCUMENT 475 Boy Scouts of America.

Scout Denzil Platt, Troop 602, of Richfield, Utah, in recognition of effort and achievement as indicated on the reverse of this certificate is hereby certified as Second Class Scout; signed this 15th day of February 1942; by Reed M. Ogden; A. A. Anderson.

DOCUMENT 476 Holographic will of Mary Ellen Huntsman

To whom it may concern: after I am gone Milton Holt is to have my house and lot and if there is [are] any bills left unpaid he is to pay them. And my household belongings are to be divided up among my children just as they see fit to have them. There is [are] a few things I have written the name on who I would like to have get them. But the balance you can divide to suit yourselves. I would like each one to take whatever they have given me as a present; but divide the balance up satisfactory among yourselves and don't have any feelings over them. This is my last request. Your mother

You will find my clothes in a box in my trunk and some money will be there with them. [Original with her daughter in Gunlock].

DOCUMENT 477 Honorable Discharge from the Utah State General Guard of Utah

To all whom it may concern: this is to certify that Denzil A. Platt is hereby honorably discharged from the Utah State Guard by reason of end of enlistment period; said Denzil A. Platt was born May 23, 1929, in the state of Utah. When enlisted he was 15 [or 16] years of age; he had olive eyes, brown hair, fine complexion, and was five feet seven inches in height; given under my hand at Richfield, Utah this 20th day of June one thousand nine hundred and forty-six. Co. E. Utah State General, Captain. Terrance E. Jensen, commanding.

Enlisted record of Denzil A. Platt, corporal grade IV, enlisted August 3, 1944 at Richfield, Utah, in the service of the United States, under call of the governor, August, 1944 to August, 1945, serving in Utah State General enlistment period at date of discharge; prior service: none; non-commissioned officer: yes; civil status: single; remarks: dependable in the discharge of his duties as a soldier; found to be honest and reliable. [signed] Denzil A. Platt. Company E Utah State General, commanding captain [signed] Terrance E. Jensen.

DOCUMENT 478 Law office of Milton T. Harmon, Attorney and Counselor, 53 North Main Street, Nephi, Utah 84648. August 14, 1974. Mr. George Platt, 456 North, 200 West, Richfield, Utah 84701. Dear Mr. Platt. I am enclosing copies of legal documents pertaining to the children of your brother Denzil Platt. These are being forwarded to you in the hope that you know of your brother's location, and that you will see that he receives these documents.

The petition is asking that your brother be permanently deprived of any parental rights to his sons, Shelly and Shawn, and that these boys be allowed to be adopted by Mr. Leo Edward Elder, the husband of the boy's mother. Since this is of such a vital nature to your brother, we would appreciate whatever efforts you can make in order to contact him, so that he will understand that a hearing on this matter has been set for September 10th. If you have any questions on this, please feel free to call me. Very truly yours, [signed] Milton T. Harmon. MTH/bnh cc: Juab County Clerk.

Law offices of J. Vernon Erickson, Richfield Commercial Bank Building, Richfield, Utah, January 14, 1949. Mr. Denzil A. Platt, 8670 State Street, Southgate, California. Dear Mr. Platt: your wife Betty, has consulted me with regard to obtaining a divorce. She states you have written her to go ahead with proceedings. I am therefore enclosing you a copy of her complaint, and a waiver for you to sign. Will you go before a notary public and sign this waiver and return same to me. This will enable us to obtain the divorce at once. She isn't asking for any alimony or fees. Yours very truly, [signed] J. Vernon Erickson; JVE:DB Enclosures

State of Utah, County of Sevier, Betty Hanks Platt, being first duly sworn deposes and says: that she is the plaintiff named in the foregoing complaint; that she has read the same and knows the contents thereof; that the same is true of her own knowledge excepting

matters therein stated upon information and belief and as to such matters she believes to be true. Betty Hanks Platt. Subscribed and sworn to before me this 12th day of January, A. D. 1949. Seal Dorothy Baker, Notary Public. Residence, Richfield, Utah, commission expires April 18, 1949

In and for the County of Sevier; Betty Hanks Platt, Plaintiff vs Benzil A. Platt, Defendant comes now the plaintiff and complains of the defendant and for cause of action alleges: I) that for more than three months next preceding the commencement of this action plaintiff has been and now is a bona fide resident of the State of Utah and County of Sevier; II) that the plaintiff and defendant intermarried at Pioche, Nevada, on the 4th day of October, 1948, and ever since have been and now are husband and wife; III) that no children have been born to plaintiff and defendant as issue of their said marriage; IV) that since said marriage and particularly since the 1st day of December, 1948, the defendant has willfully failed and neglected to provide plaintiff with the common necessities of life or at all; that defendant is an able-bodied man and capable of earning in excess of \$200.00 per month; notwithstanding, however, the plaintiff, since December 1st, 1948, has not been provided for by the said defendant with the common necessities of life or at all, and plaintiff by reason thereof has been compelled to depend upon relatives for her maintenance and support; V) that plaintiff and defendant do not own any real or personal property; VI) that plaintiff's maiden name is Betty Hanks; VII) wherefore, plaintiff prays for judgment against said defendant as follows: 1) for a decree of this court dissolving the bonds of matrimony heretofore and now existing between plaintiff and defendant; 2) that plaintiff be restored to her maiden name, to-wit, Betty Hanks.

Plaintiff prays for such other relief as shall be met in the promises. J. Vernon Erickson.

DOCUMENT 478 Golden Wedding Anniversary

Kanarra Couple Will be Felicitated; Cedar City, December 29 [1942]. Mr. and Mrs. John William Platt, prominent Kanarra couple, will celebrate their golden wedding anniversary today during an open house social in their honor. The open house will be held at their home. [photograph of John William Platt] Mr. and Mrs. Platt were married in the St. George Temple, December 28, 1892. Mr. Platt was the first white child born in old Fort Harmony, Washington County. He was born January 17, 1858, and spent most of his early life in Pinto. He attended the Brigham Young Academy in 1884 and 1885. He spent three years on a mission to New Zealand from 1886 to 1889. He taught school in Cedar City and in Kanarra for nine years. Mr. Platt has held offices in the county school district as trustee, and as Parowan Stake religion class leader and stake missionary. Mrs. Platt [photograph of Mary Wilhelmina Berry Platt] was born August 16, 1874, in Kanarra, daughter of Rebecca Beck and William C. Berry, who were martyred in Tennessee, while on a mission for the Church in 1884. Mrs. Platt has resided at Kanarra all her life. She has served in the Relief Society as treasurer, has been a captain of the Daughters of the Utah Pioneers. Both Mr. and Mrs. Platt have been active community workers. They are the parents of twelve children, none of whom are living: William Grant Platt of Reno, Nevada; Rulon Berry Platt, Oakland, California; Walter Lysle Platt, Kanarra; Jay Clair

Platt, Cedar City; Mrs. Robert T. Hottel, Baker City, Oregon; Mrs. P. P. Slack, Toquerville; Mrs. Ora L. Heap, Salt Lake; Verna Platt, Kanarra; R. Browning Platt, in the armed forces stationed at UCLA, Los Angeles. They have thirty-one grandchildren.

DOCUMENT 479 Obituary

Southern Utah Pioneer Dies at Kanarra; John William Platt, 85, southern Utah pioneer, died at this home in Kanarra on Thursday, March 11th [1943] of general disability; funeral services were held in Kanarra on Monday afternoon.

Mr. Platt was born at old Fort Harmony on January 19, 1858, a son of Benjamin Platt and Mary Greaves Platt, the first white child born in the Harmony area. His parents were among the first settlers of Washington County, having crossed the plains by handcart after having left England as L.D.S. converts. He moved with his family from Harmony to Grafton, Utah and then to Pinto, where he spent his childhood days. Following a three and a half year mission for the L.D.S. church to New Zealand he attended the Branch Normal School at Cedar City and the Church Academy at Provo. He later taught school at Cedar City and Kanarra, serving as principal of the Cedar City schools for three years. He has been engaged in farming and stock raising since retiring from the teaching profession.

Mr. Platt was an active church worker through his life and held many positions in the various organizations of the church, particularly in the Young Men's Mutual Improvement Association, and the Sunday School.

He was married to Mary Wilhelmina Berry of Kanarra in the St. George Temple on December 21st, 1893.

Surviving are his widow; nine sons and daughter, William G. Platt, of Reno; Rulon B. Platt of Oakland; Ralph B. Platt, student at the University of Chicago; Mrs. Rebecca Hottel of Baker, Oregon; Mrs. Leila Heap of Salt Lake City; Mrs. Minnie Slack of Toquerville; Miss Verna Platt and W. Lysle Platt of Kanarra, J. Clair Platt of Cedar; five brothers and sister, Benjamin Platt of Safford, Arizona; Robert Platt of Newcastle; Thomas Platt of Cedar City; Mrs. Rebecca Sinfield of Lund, Nevada; Mrs. Mary Seegmiller of St. George; and Miss Maria Platt of Newcastle. Also surviving are thirty-two grandchildren, three of whom are serving in the U. S. armed forces.

Funeral services were held for Mr. Platt, Monday afternoon in the school auditorium at Kanarra with Bishop L. J. Williams presiding. Music was furnished by the Ward Choir under the direction of Mr. and Mrs. David C. Watkins. Speakers were Samuel F. Leigh and William R. Palmer of Cedar City; Hugh L. Adams of Parowan; William H. Graff and Wells A. Williams of Kanarra, and Luis E. Rowe of Las Vegas, Nevada. The opening prayer was by Thomas Platt of Cedar City; benediction by Ephraim Webb of Hurricane, and the grave was dedicated by Bishop Lysle B. Prince of New Harmony.

A vocal duet, "In the Garden," was rendered by Aleena Berry and Alva Batty. A vocal solo was sung by Gordon Matheson of Cedar City and a quartet composed of Bishop L. J. Williams, William H. Graff, Wells A. Williams and Lynn Reeves, sang "The Teachers' Work is Done."

DOCUMENT 480 Obituary

James Edward Platt, Mona, Utah; James Edward Platt, 62, died Thursday at a Juab County hospital from a heart ailment. Born December 19, 1892 at Mona, a son of William Henry Platt and Mary Alice Kay; married Helen Anderson of Mt. Pleasant, September 25, 1931 in Manti. He was a farmer, and a member of the Church of Jesus Christ of Latter-day Saints. Survivors include his widow and two sons, Ned James and David Royce, Mona; five sisters, Vera Christensen and Nancy McClellan, Salt Lake City; Rachel Parks, Sarah Harper, Jennie Greenhalgh, Midvale; one brother, Glen Platt, Salt Lake City. Services will be Monday at 1:00 p.m. in the Mona chapel. Friends may call Sunday evening at Anderson Funeral Home in Nephi and Monday until services at the home of Ross Newton, Mona; burial at Mona. [No relationship to this Platt family has been found to date.]

Crossing the Bar: sunset and evening star, and one clear call for me! And may there be no moaning of the bar, when I put out to sea. But such a tide as moving seems asleep; too full for sound and foam; when that which drew from out the boundless deep turns again home. Twilight and evening bell, and after that the dark! And may there be no sadness of farewell, when I embark; for tho' from out our bourned of time and place the flood may bear me far, I hope to see my Pilot face to face when I have crost the bar. Alfred Lord Tennyson.

DOCUMENT 481 Encyclopedia of Genealogy: *A Genealogical History*, by Lyman D. Platt, Ph.D.

This first volume of *The World Book of Generations: A Genealogical History* is a monumental work of over thirty years in the making. There has been a great need since genealogy became a popular pastime to have available a reference to which people could turn to find which genealogies or pedigrees are accurate, inaccurate, or incomplete, and which are fraudulent. In Volume 1 critical data has been compiled to show: 1) when Adam & Eve left the Garden of Eden; 2) the birth years of the Patriarchs; 3) when the Flood occurred; 4) the births and histories of Abraham; 5) Joseph; 6) Moses; 7) David; 8) Jesus Christ; and 9) the populating of the earth after the Flood, documenting which nations came from which races. The Flood in 2345 B.C.; and the Tower of Babel in 1996 B.C. are key dates in history. Establishing all these signposts allows for *Ancient Nations* (volumes 2-3); and *Ancient Genealogies* (volumes 4 plus), to be developed in their right places in time, thereby creating an encyclopedic work that will become a standard reference for documenting all pre-Christian records.

DOCUMENT 482 *The World Book of Generations: A Genealogical History, Volume 1* (of six) by Lyman D. Platt, Ph.D. What you always wanted to know about the ancient genealogies of the world.

“A lot of false material is circulating regarding pedigrees back to Adam and Eve,” states Dr. Platt, an internationally recognized expert in paleography, research standards, professional ethics, and his speciality, Latin American genealogical research. “And much of it has come about as a result of placing historical people and events in the wrong *time era*, thereby creating inaccurate pedigrees.

“I have begun this six volume work so that ancient genealogical records can be placed in their *proper time*. This was done by showing there are 407 years missing in Bible genealogies. Also I present proof that evolution’s *eons of time* is a false theory and, through fossilized remains and other documentation, posit a revised theory.

“First I had to identify *correctly* and document key points in history, such as 1) the beginning of man; 2) the Flood; 3) Abraham; 4) Moses; 5) David; and 6) Jesus Christ. Carefully selected sources give solid footing for 4002 B.C. as the Fall of Adam, 2346-2345 B.C. as the Flood, and 1996 B.C. as the Tower of Babel. I also established the time of the Exodus, and place the Israelites in Egypt during the eighteenth and nineteenth dynasties.

“With these key elements in place, it is possible to show what has happened during the history of the world prior to the Flood, and after the Flood down to the time of Jesus Christ. The divisions of mankind by tribes and languages are shown for this early period.”

Volume 1 shows the Prophet Moses to be the Pharaoh Akenaten, the heretic of Egypt, who destroyed all the ancient Egyptian gods in favor of his one God (Jehovah). He was a grandson, through his mother, of Joseph, the Patriarch

“All these building blocks of Volume 1 pave the way to Volume 2, *The World Book of Generations: the Ancient Nations*, which shows approximately 110 nations during the pre-Christian era – who created them, how they developed, what tribes inhabited them, who these tribes and peoples descended from, and how they all fit together historically into the family of Noah. Also, the beginnings of the subsequent four volumes *Genealogies of the Ancient World* have already been developed.”

Dr. Lyman D. Platt was decorated for distinguished service in Viet Nam and elsewhere. From 1969-1986 he was an employee of The Genealogical Society of Utah, serving in record gathering, microfilming, cataloging, program development, research and extraction standars, and acquisitions coordinator for twenty countries. After receiving his B.A. from B.Y.U. he later obtained his Ph.D. in Latin American History from Columbia Pacific University at San Rafael, California.

A fellow of The Utah Genealogical Association, the former chairman of the Ethics Committee for the Association of Professional Genealogists, he has published extensively since 1975, being the author of over twenty books. He is currently developing and writing a series of research guides for Latin America, a multi-volume series on Hispanic surnames and genealogies, in addition to *The World Book of Generations*, dealing with the early genealogies of the world.

DOCUMENT 483 Wedding Announcement: Mr. and Mrs. George A. Platt; the marriage of the couple was solemnized in the Manti Temple March 12. The bride is the former Miss Thora Stapley. [photograph of the bride and groom]

Richfield, announcement is made of the marriage of Miss Thora Stapley, daughter of Mr. and Mrs. Sim A. Stapley of Joseph, and George Alma Platt, son of Mrs. Roy Chidester of Richfield. The marriage took place March 12 at the Manti Temple with President R. D. Young officiating. The parents of the couple accompanied them to the temple. A wedding dinner was served the same evening at the home of Mr. and Mrs. Roy Chidester for members of the immediate family. Mrs. Platt attended the Brigham Young University. At present she is teaching school at Koosharem where she plans to remain until the close of the term. The bridegroom served in the Western States Mission and is now training in the U.S. Air Forces at Pendleton, Oregon. Honoring Mr. and Mrs. Platt a wedding dance was held March 16 in the grade school recreation hall.

DOCUMENT 484 Letter of Administration of the Estate of William Perkins, Cedar City, Utah.

In the District Court of the Fifth Judicial District of the State of Utah in and for the County of Iron; in the matter of the estate of William Perkins, deceased; petition for letter of administration. To the Honorable District Court of Iron County, Utah; the petition of Daniel Perkins respectfully represents: 1) that petitioner is a resident of Cedar City, Iron County, State of Utah; 2) that William Perkins died on or about the 4th day of January, 1876, at Cedar City, in the County of Iron and State of Utah; 3) that said deceased at the time of his death was a resident of Cedar City, Iron County, State of Utah; 4) that said deceased left estate in the County of Iron and State of Utah, consisting of real estate; 5) that said real estate is of the probable value of \$350.00, and is described as follows, to wit: eighty-eight square rods of land described as follows, to wit: commencing at the southwest corner of Lot 4, Block 21, Plat B, Cedar City Town Survey; thence north eight rods, thence east eleven rods, thence south eight rods, thence west eleven rods to place of beginning, valued at \$250.00.

Also an undivided one-third interest in 264 square rods of land described as follows, to wit: commencing at the northwest corner of Lot 10, Block 20, Plat B, Cedar City Town Survey, thence east eleven rods, thence south twenty-four rods, thence west eleven rods, thence north twenty-four rods to place of beginning, valued at \$100.00.

All of said above-described land being situated in Iron County, State of Utah.

6) that the heirs at law of said deceased are: John Perkins, aged 69 years, son of said deceased, residing at Mancos, Montezuma County, State of Colorado; Joseph Perkins, aged 64 years, son of said deceased, residing at Cedar City, Iron County, State of Utah; Benjamin Perkins, aged 60 years, son of said deceased, residing at Monticello, San Juan County, State of Utah; Hyrum Perkins, aged 53 years, son of said deceased, residing at Bluff, San Juan County, State of Utah; Ruth Perkins Mathews, aged 55 years, daughter of said deceased, residing at 335 North 400 West, Salt Lake City, Salt Lake County, Utah; Naomi Perkins Perry, aged 52 years, daughter of said deceased, residing at Cedar City, Iron County, State of Utah; Elizabeth Perkins Stevens, aged 57 years, daughter of said deceased, at Cedar City, Iron County, State of Utah; Martha Perkins Mackelprang, aged 50 years, daughter of said deceased, residing at Johnson, Kane County, State of Utah; Daniel Perkins, aged 47 years, son of said deceased, residing at Cedar City, Iron County, State of Utah; Kate Perkins Mackelprang, aged 40 years, Jane Perkins Pryor, aged 43 years, and Ephraim Perkins, aged 29 years, grandchildren of said deceased and children of Thomas Perkins, residing at Cedar City, Iron County, Utah; 7) that due search and inquiry have been made to ascertain if said deceased left a will and testament, but none has been found; 8) that your petitioner is the son of said deceased and is entitled to letters of administration of said deceased, there being no widow of said deceased living. Wherefore, petitioner prays that letters of administration of said estate be issued to your petitioner. [signed] E. H. Ruan [possibly no correct], Attorney for Petitioner; Daniel Perkins, Petitioner.

DOCUMENT 485 At Payson Hospital, November 19: girl to Lyman and Paula Vega Platt, 157 North 200 East, Alpine, Utah.

DOCUMENT 486 Arzobispado de Santiago, Casilla 30-D

Certifico que el Sr. Layman de Platt es representante de la Iglesia Mormona y ha venido a Chile invitado por esa Iglesia y por la Iglesia Católica a realizar estudios históricos y genealógicos y en su estadía en el país asistido por el comité genealógica de la Iglesia Mormona. [signed] Secretary General, Archbishopric.

DOCUMENT 487 Biographical information about Patricia Platt

When seven days old she smiled; 2) up until she started cutting teeth (December, 1966) she seldom cried and was a very patient, happy baby. 1st tooth, December 10th; 2nd tooth, December 11th; 3) January, 1967: she will only eat when her mother feeds her and seems very displeased when others attempt to do so; 4) January, 1967: Bertha: “She attracts my attention whenever she wants anything and only lacks words to be understood perfectly about what she does and doesn’t want.” 5) Bertha has never allowed her to cry or go for any significant time with wet or dirty diapers. She has not allowed her to have her way, however. When she tries to refuse food or things that need to be done for her, Bertha is kindly forceful and at this point seems to have Patricia obedient to the point where with certain inflections of the voice, she will respond properly. 6) January, 1967: she is now praying kneeling with her mother when she is awake at the time. 7) She is having a bit of

a problem learning to play with Irene. 8) February 8, 1967, she is now eating apples and does so fairly well. 9) February, 1967: when she wants her mother for something she calls her; 10) 3rd tooth, March 17, 1967; 11) 4th tooth, March 20, 1967; 12) 5th tooth, April 17, 1967; 13) March 29, 1967: she can stand up alone and can walk by holding to things; 14) April 12, 1967: she took two steps by herself; 15) Her mother observes that children a month older than she have no teeth and that her mind is very alert.... “me parece que ya puedo empezar a enseñarla algunas cosas pero no sé por cuanto tiempo recordará.” 16) During April, Patricia learned that when her mother speaks harshly to her and tells her not to cry without a reason, that she better mind. 17) April 23, 1967: 6th tooth. 18) May 3, 1967: “Each morning I show her your photo; she knows it now; she says good morning and good night to it (not literally) and during the day she hides from it and laughs, but two days ago I started asking her: ‘Where is your daddy honey?’ and she surprised me turning around rapidly to look at your picture and smiling so sweetly.” 19) May 5, 1967 “... I was helping her to walk a little and she wanted to stay up holding on to the coffee table, so I let her. She surprised me when she took three steps without any prompting whatever. 20) May 8, 1967: “Tonight I am said while at work because I’m thinking of our spoiled daughter. She has been spoiled by so much attention that she doesn’t want to go to bed. She didn’t sleep all day and though I rocked her she fought to get down. I finally gave her a spat and put her to bed and she cried until she was out of breath. She can now stand up in bed and sees everything that goes on. She finally went to sleep after I refused to take her out of bed and she slept all the time I was at work.” 21) “One of the reasons why Patty is so spoiled (bad-tempered) is because I am trying to wean her. I only feed her from the breast at night when she wakes up and if she doesn’t wake up she doesn’t get fed.” 22) During the first and second weeks of June Patty was sick with a rather rare disease that is usually contracted by two-year-olds. 23) Her progress continues to be several months to a half of a year ahead of the babies her same age. She seems to be very alert and intelligent and now waves her hand to say goodbye (age eleven months). She is walking more and more by herself. 24) Bertha says she understands both Spanish and English with about the same reactions. Apparently there will be no difficulty in helping her to be bi-lengual. 25) July, 1967, Interview: Patricia is growing fast. She has seven teeth; can walk, run, climb upon things, laughs, likes to sing along with people and direct music; is good-natured. When people tell her no too much, it confuses her and causes her to become cranky. She says the following words: peek-a-boo, yes, bye, hi, looky, good, okay, mommy, daddy, no, don’t and uhuh (no Spanish). 26) During the latter part of August, Patty grew her eighth tooth. She now says “kitty, kitty.” When Bertha takes her for buggy rides, she smiles and waves at everyone they pass and sometimes throws kisses.

DOCUMENT 488 Meeting of the Priesthood Genealogy Division, held October 14, 1976 at the Genealogical Department, with the purpose in mind of presenting to the Managing Directors of the Genealogical Department a simplified approach to Priesthood Genealogy. Present: Elder Theodore M. Burton, Elder William Grant Bangerter, George H. Fudge, Thomas E. Daniels, Frank Smith, Wayne E. Brickey, Glen D. Harris, Edward L. Platt, Noel R. Barton and Lyman D. Platt. The meeting was called to order by Brother Fudge who briefly introduced the purpose and then turned the time over to Tom. Using a graphic presentation, the plan: A Simplified Approach to Priesthood Genealogy, was

presented in four steps. Brother Daniels introduced the plan by quoting Elder Boyd K. Packer's November 18, 1975 address to the new Genealogical Department employees: "We intend to streamline and simplify genealogical research and record clearance to fit the needs and circumstances of the average member of the Church, rather than to accommodate the genealogical specialist."

Turning then to a chart which showed sixteen generations in pedigree form, the Church member's present stewardship was discussed. It was pointed out that if one were to trace their ancestry back to the year 1500, they would need to identify about sixteen generations of ancestors, or 65,535 individuals, plus their children. It was stated that this is obviously an unrealistic stewardship for the individual to assume. There are a number of problems that begin to develop as the individuals go beyond about their fourth generation (this varying somewhat according to the geographic area in question): 1) access to information becomes more difficult and costly; 2) duplication becomes more prevalent; 3) name extraction begins to "interfere" with the individual's research; 4) language and handwriting become a problem, and 5) specialization becomes necessary.

It was proposed that the individual's responsibility not cease beyond four generations but that it be fulfilled through simplification: 1) of direct line research through family organization; 2) by indexing and name extraction; 3) of names submission; and 4) through education. Each of these areas was then explained. Glen Harris discussed the simplification of name submission pointing out the following methods, advantages and results.

Simplification of name submission: **methods:** 1) simplify entry forms; 2) ease relationship restrictions; 3) ease record priority restrictions; and 4) make family organizations responsible for checking in the TIB and CFI; **advantages:** 1) simplifies process for patrons; 2) encourages name submission; 3) creates fewer rejections; 4) lessens discouragement; and 5) reduces costs; **results:** all around increased activity.

Frank Smith then explained simplification by indexing, pointing out the following advantages and results: **advantages:** 1) reduces complexities of research and need for research training; 2) increases number of accessible records; 3) reduces time required for research; 4) allows participation by members of established family organizations; 5) provides projects for members without access to library facilities; and 6) promotes public image and cooperation; **results:** increases name submission.

[I have not included hereafter the entire discussion of methods of indexing, but the chart which is still in use today [2009] for the research process was presented: 1) determine short and long-range goals; 2) determine which sources to use; 3) locate the sources; 4) search the sources; 5) record the findings; 6) evaluate the results; 7) use the results; start over with another goal.

It was proposed that the educational materials of the future be prepared on a self-study basis and written in such a way that all members of the Church could understand them if they are able to read and write.

The places where learning might take place and the methods of learning were discussed. Elder Burton cautioned us to make sure that in dealing with other departments as we try to implement the educational aspects of this approach that we don't go with written proposals but rather suggest and then allow them to develop their ideas on how to help us. Finally several examples of indexing and submission problems were presented. All agreed that we must no relax submission standards so much that it becomes impossible for the family organizations to handle the situation as we charge them with avoiding the duplication.

The Brethren were pleased with the presentation and felt that it complemented recommendations that they had decided on today in their meeting; these to be presented to the Advisers [Apostles] on November 2nd. The Priesthood Genealogy Division was given the go-ahead to continue developing these ideas and was congratulated by the Brethren and Brother Fudge.

This meeting was historic in the impact it had on genealogy and the increased production of names for temple work that resulted. It was expected that the future generations would look back to this meeting as a turning point in this important activity of the Kingdom. Certainly those of us who were there and remember what has happened in the intervening years can testify to this being in fact the turning point.

DOCUMENT 489 Biographical sketch of Maria Elena Platt, daughter of Lyman De Platt and Bertha Paula Vega.

January 20, 1975, Maria Elena was born today.

January 3, 1976, Maria Elena has had a light case of the red measles.

Janury 4, 1976, Went home to get Bertha for testimony meeting. Maria Elena had started with diarrhea but Bertha changed her, and left her with Bruce and the Lord.

January 8, 1976, Maria Elena began running a fever during the early morning. She began feeling better during the day.

February 29, 1976, Bertha and Maria Elena stayed home from church today as Elena is feeling quite sick. All the family attended sacrament meeting except Grandma Lazo and Elena.

March 1, 1976, Maria Elena is feeling some better but still is running a high fever.

September 2, 1976, Today I received an impression that Maria Elena is from the tribe of Manassah.

September 9, 1976, At 9:30 a.m. I went to Provo with Bertha and picked up Elena's picture proofs.

October 12, 1976, Well, it has been a hectic few months but things should settle down to normal now. It has been hardest on Elena.

January 20, 1977, Today Maria Elena is two years old.

May 3, 1978, Maria Elena had her tonsils and adnoids out today. She is doing fine.

June 25, 1978, This evening Grandma Lazo left for Peru. It was quite a sad affair for all concerned. Maria Elena and Debbie didn't seem to be affected much.

October 5, 1978, Our children are growing well and learning to work. Julie is beginning to show signs of extreme intelligence as are Maria Elena and Debbie.

January 20, 1979, Maria Elena is four years old. We bought her and Debbie new bicycles.

July 25, 1979, We've had a nice weekend, working in the garden, playing ball, swimming, putting stamps in books, pelting rabbits, watering, building in the fruitroom, having Patty's thirteenth birth, etc. I have begun working with the next twenty-year phase of my life, where my children will receive my prime time and attention.

December 16, 1979, Interviews with the children. I talked to Maria Elena about sharing and love.

December 31, 1980, Bertha and I enjoy the activities of the little children a lot. Their expressions, actions and love make us grateful to have been blessed with so many good children.

May 16, 1981, We went to Provo and pick up new glasses for David, Julie and Maria Elena.

July 3, 1982, The kids and I cleaned out the swimming pool today.

August 1, 1983, The children have had an enjoyable summer mixed with work.

January 20, 1988, I called Maria Elena and Johnny for their birthdays. Elena refused to see me, so I didn't go down.

February 24, 1988, In the evening we went down and got the kids and went to Alpine to visit Roberta and her family. We had a nice reunion after three years. We discussed many things. Maria Elena and I had our best talk yet about the divorce, our family problems, etc. She finally opened up and expressed her frustrations. As an aftermath of this discussion, however, she pretty much refused to see me anymore.

May 10, 1988, Today Maria Elena and I had a serious discussion. My older three girls refused to go with me today despite the court order. Lena was very defiant in the matter. I called my lawyer and asked him to set up a meeting between the girls and the judge.

May 12, 1988, I called Maria Elena. She told me to leave her alone and let her live her life in peace.

July 18, 1988, Took Roberta's kids with me. We went to Highland and picked up Dave, Julie and Maria Elena. Debbie didn't want to come. Dan is working. We drove to the cabin and had a lovely afternoon and evening. The children seemed to enjoy each other and their surroundings.

August 8, 1988, Dad's children, excluding me, and the grandchildren, got together for a fun evening. Maria Elena felt our family was out of place there when I wasn't there.

October 24, 1989, Maria Elena and Debbie live in Highland with their mother and will not go with Karen and me on weekends but occasionally visit with us on Wednesday nights, although they prefer not to do so when Karen is with me.

May 21, 1990, Maria Elena is working at Kountry Korner in Highland at the grill at \$4.00/hour.

DOCUMENT 490 Honorable Discharge from the Armed Forces of the United States of America.

This is to certify that Lyman D. Platt, 528609891, Sergeant, United States Air Force Reserves was honorably discharge from the United States Air Force on the 25th day of April 1971. This certificate is awarded as a testimonial of Honest and Faithful Service. [signed] James O. Walker, Jr., Colonel, USAF. DD Form 256 AF

DOCUMENT 491 Monthly Tenancy Agreement

This agreement, made and entered into this 15th day of May, 1976, by and between Lyman Platt and Beth A. Meikle, tenant, witnesseth: owner or agent does hereby rent to tenant and tenant does hereby rent from owner or agent from month to month, the premises designated as: 410 North 900 West, Provo, State of Utah, commencing on the 15th day of May, 1976, and paying as rent therefore the sum of \$150.00 per month, payable monthly, in advance on the 1st day of each and every month.... Tenant agrees to pay the monthly rental promptly when due at the office or residence of the owner or agent at Spring Lake, Utah.... Number in family: 5; ages of children: 1-16. In witness whereof, the parties hereto have executed these presents the day and year first above written. [signed] Paula V. Platt, owner or agent; Beth A. Meikle, tenant.

DOCUMENT 492 Payson Hospital, Payson, Utah. This certifies that Debbie Platt was born in this hospital at 12:10 p.m. on Friday, the nineteenth day of November, 1976 and

that this child bears the title of Bicentennial Baby. Harold Homer, administrator. 1776-1976.

DOCUMENT 493 Woodbury – Platt vows set June 24 in Provo Temple [photograph of Pamela Woodbury]

Pamela Woodbury will marry McKay Platt in a ceremony to be performed June 24 in the Provo LDS Temple. A reception will honor the couple that evening from 7:30 to 9:30 in the Wilkinson Center Skyroom. Parents of the bride-elect are Mr. and Mrs. Richard C. Woodbury, Provo. Mr. Platt is a son of Mr. and Mrs. Gordon L. Platt, also of Provo. The couple are both graduates of Provo High School. Miss Woodbury is an art major at Brigham Young University and Mr. Platt is majoring in pre-med at BYU. After their marriage the couple will make their home in Provo.

DOCUMENT 494 Membership Record, The Church of Jesus Christ of Latter-day Saints.

Linda Karen Platt, Record Number 000-1885-5261; maiden name: Linda Karen Petty; born November 25, 1940; place: Price, Carbon, Utah; female; baptized: February 4, 1956; confirmed: February 4, 1956; sealed to parents: January 28, 1998, Manti, Utah; endowed: April 26, 1980, Logan, Utah; parents: Elmer Dean Petty, born March 8, 1909; record: 000-7184-8193; Florence Ann Behunin, born January 26, 1913; record: 000-2814-662A; current spouse: Lyman De Platt, born June 10, 1843; record: 000-5392-8032; married December 16, 1987; place: Carbonville, Carbon, Utah; sealed: August 14, 1992, Manti, Utah; children: Brent Alan Fullerton, male, born October 29, 1962, confirmed September 9, 1978; record: 000-3414-000A; Baird Hall Fullerton, male, born May 24, 1965; confirmed October 29, 1978; record: 000-0486-8749; residence: 2191 South 2200 East, New Harmony, Utah 84757; primary telephone: 867-8422; current unit: Kolob Canyon Ward (374040), Cedar City Utah Stake (501875); date moved from prior unit: May 31, 2001; prior unit: St. George 17th (157058), St. George Utah West Stake (510408).

DOCUMENT 495 Membership Record, The Church of Jesus Christ of Latter-day Saints.

Lyman De Platt, Record Number 000-5392-8032; born June 10, 1943, Moab, Grand, Utah; baptized June 24, 1951; confirmed July 4, 1951; Melchizedek Priesthood conferred July 1, 1962, by Gordon Leavitt Platt; High Priest ordination date: June 10, 1979 by Ronald C. Jones; born in the covenant; endowed July 18, 1962, St. George, Utah; mission to Peru, Spanish; parents: Gordon Leavitt Platt, born July 24, 1920; number: 000-2116-4991; Allie Lyman, born October 7, 1922; number: 000-2116-5009; current spouse: Linda Karen Petty, born November 25, 1940; number: 000-1885-5261; married December 16, 1987, Carbonville, Carbon, Utah; sealed August 14, 1992, Manti, Utah; sealed to prior spouse: yes; living children: Patricia Platt, born July 21, 1966, confirmed August 4, 1974; number: 000-0592-5622; Bruce Lyman Platt, born September 28, 1968, confirmed December 5, 1976; number: 000-0592-5630; David Lyman Platt, born September 14, 1969; confirmed September 24, 1977; number: 000-0592-5657; Daniel Lyman Platt, born September 14, 1969; confirmed September 24, 1977; number: 000-

0592-5649; Julie Platt, born December 25, 1970; confirmed January 7, 1979; number: 000-0592-5665; Maria Elena Platt, born January 20, 1975; confirmed February 6, 1983; number: 000-0111-8854; Debbie Platt, born November 19, 1976; confirmed December 2, 1984; number: 000-0231-200A; Nicolle Platt, born October 16, 1979; confirmed: November 1, 1987; number: 000-0428-528A; Lyman Dee Platt, born June 10, 1982; confirmed June 30, 1990; number: 000-4304-8773; Natalia Platt, born August 1, 1984; confirmed August 1, 1992; number: 000-4636-8337. Residence: 2191 S. 2200 E., New Harmony, Utah; telephone: 867-8422. Current unit: Kolob Canyon Ward (374040), Cedar City Utah Stake (501875); prior unit: St. George 17th (157058), St. George Utah West Stake (510408); date moved from prior unit: May 31, 2001.

DOCUMENT 496 Marriage Certificate, State of Utah, County of Washington.

This certifies that Hela Seegmiller of St. George in the State of Utah and Mary Ann Platt, of Pinto, in the State of Utah, were by me joined together in holy matrimony according to the laws of the state of Utah at St. George in said county, on the 26th day of June in the year of our Lord one thousand nine hundred and twelve. [signed] Hela Seegmiller; Mary A. P. Seegmiller in the presence of [signed] Charles W. Seegmiller, T. C. Macfarlane; signed: David H. Cannon [officiator] and Elder in the Church of Jesus Christ of Latter-day Saints.

DOCUMENT 497 Family reunion of the Edward Partridge Lyman and Irene Perkins family, held August 16, 1975 at Blanding, Utah.

Opening prayer: Gordon Leavitt Platt; presiding: Kay Perkins Lyman; Kay opened the meeting giving thanks to Mark Lyman and his committee for the physical arrangements of the reunion.

Lyman De Platt talked about organizing the family to carry on with the missionary, welfare and genealogical needs. He suggested that Kay be the president of the Edward Partridge Lyman and Irene Perkins Family Organization. He also suggested we set up committees to take care of the above responsibilities. This was moved and seconded and a unanimous vote expressed itself that Kay Perkins Lyman would be the president and guide the family in all spiritual matters. A proposal was made to set up welfare, missionary and genealogy committees. Everyone agreed to this. Kay proposed that we have a reunion each year. Lyman suggested we have a business meeting every second year and a social gathering each year. A count was made of the descendants and spouses of the family as follows: DeAlton 18; Kay 13; Bob 20; Almon 20; Rene 13; Allie 24; total 108.

Kay suggested that each of the six families report on their family members who were not at the reunion and also to bear their testimonies if so inspired. Those who spoke were: Kay, Mark, Bob, LaRee, Rene, Allie, Gordon, Art; Kay announced the wedding plans for Sue Zann and Merlin, September 18th at Manti. Closing song: I stand all amazed; closing prayer: Mark Lyman.

DOCUMENT 498 Conditional Sales Contract

Gordon L. Platt, 319 East 4000 North, Provo, Utah, used 1966 Rambler, \$423.75 @ \$42.69/ month commencing January 1, 1976; purchased from Heathman-Brown, Inc., Jerry B. Christensen, salesman; 175 N. 100 W., Provo, Utah.

DOCUMENT 499 Nebo School District, Spanish Fork, Utah, November 3, 1975. To the parents of David Platt, Taylor School; eye test 20/40, 20/40; squints to see eye chart. Margie Voss, public health nurse.

DOCUMENT 500 Funeral Services were held for Joseph Eugene Platt, Monday, August 10, 1931, on the lawn of the Platt home, with Bishop W. L. Warner officiating. A musical selection "I know my Heavenly Father knows," was rendered by a quartet composed of Madge Peterson, Marion Bean, W. L. Castleton and C. W. Powell, Jr. Invocation was offered by John W. Ross, a member of the high council. A musical selection "Though Deepening Trials Crowd Your Path," was rendered by the same quartet.

Mr. A. M. Maughan, principal of the Richfield High School and Mr. A. J. Ashman, superintendent of the Sevier County Schools, both men being intimately acquainted with Eugene as he was lovingly known, told of his splendid traits of character, his clean life, his honesty, his manliness, fairness and his love for his associates and also of the love that the neighborhood and community held for Eugene and other members of the Platt family.

A duet "One Sweet Solemn Thought," was sung by Miss Madge Peterson and Miss Marion Bean. Mrs. Mida Johnson read a poem written for the occasion by Mrs. Joseph L. Anderson.

Bishop W. L. Warner spoke of the loss that the Richfield Second Ward sustained in the death of Eugene and the wonderful service that was rendered by him in the Deacon's and Teacher's quorums. The musical selection "My Jesus as Thou Wilt," was rendered by the quartet. Benediction was offered by former bishop W. Al Seegmiller.

DOCUMENT 501 Maria Elena Platt

Several months prior to her birth, Maria Elena's father prophesied that her mother would have a girl child and that she should be called Maria Elena. On Monday, January 20, 1975, at 6:04 a.m. she was born at the Utah Valley Hospital in Provo, Utah, the seventh child of Lyman De Platt and Bertha Paula Vega. Her eyes were almost blue; hair dark, and complexion very light. The delivery was very easy. Her mother for the first time had conditioned herself with herbs and did not need to take drugs as with the other children. She was very conscious throughout the whole delivery. Her parents were ready this time for Dr. Scott Wallace's personal distate for earrings. With both Patty and Julie he had said he didn't want to pierce their ears after they were older because it hurt them too much. So in the delivery room right after all was determined to be okay, Bertha handed

the doctor a little white box and said, "Now, doctor, there is no excuse. Put them in. Nurse Cooper watched in silent amusement.

When Maria Elena came home all the family got to hold her after they had washed their hands. Everybody wanted to see who she looked like. Her first possessions were some plastic keys, a pair of very small, white shoes and a pacifier. Later she got a milk cup. Grandma Lazo bought her a white dress for her blessing, and a spoon.

Maria Elena was blessed at the Spring Lake Ward, Utah County, Utah, on March 2, 1975 by her father, who was assisted by Gordon L. Platt, Kent Bylund and the bishopric. Afterwards, Dr. Wallace's nurse, the grandparents, Roberta and Kent, Irene, and the family met at the Platt home in Spring Lake for dinner. Little Maria Elena had now attained nine pounds four ounces and was 21.8 inches long.

During the next few months she received her DPT and polio shots on April 10th, May 30th and July 11th.

Very young Elena acquired the nasty little habit of grabbing at people's faces and pinching or scratching them. It took her over a year to get over this.

Reflecting about Maria Elena's life and personality family members made the following comments as her history was compiled on March 29, 1976 in family home evening.

Father: she has been a great joy to me and a very special treat to me at the end of each day. She has been quite sick this year, nearly all of the time, but through it all she has been sweet.

Mother: sweet and happy; es especial porque vino a llenar brazos vacios. Very lovable; she teathed early and walked one day before nine months. She is beginning to talk early also. On funny experience I remember was one night when she began dancing like a monkey in her bed.

Grandma Lazo: Es una niña inteligente, es sentimental y reniega cuando la fastidian. Cuando enferma está triste, pero cuando bien baila, canta y sonrie.

Patty: When I come home from school and call her she runs to me and holds out her arms for me to carry her. She makes me very happy. She kisses me a lot.

Bruce: She's pretty.

David: When she was learning to walk she came to me a lot. We play house with her.

Danny: She's very lovely.

Julie: I treat Elena like my little baby and play house with her and carry her in my buggy and love her very much. Shortly after this statement Julie began to cry because she missed Don Carlos so much. She held his picture and gazed longingly at him for some time.

DOCUMENT 502 Marriage Certificate, State of Utah, County of Utah. This certifies that McKay Lyman Platt of Provo, in the State of Utah, and Pamela Woodbury of Provo, in the State of Utah, were joined together in the holy bonds of matrimony, for time and for all eternity, according to the ordinance of God and the laws of the State of Utah, in the Provo Temple at Provo, Utah, in said County, on the twenty-fourth day of June in the year of our Lord one thousand nine hundred and seventy-six, in the presence of [signed] Gordon L. Platt; Richard C. Woodbury; by Berlin W. Whitaker, an Elder of the Church of Jesus Christ of Latter-day Saints.

DOCUMENT 503 Luella Leavitt, *This Valley*.

Preface: to the family: written in the dim light of an oil lamp, this is a treasure which should be preserved for as long as there are people who refer to Virgin Valley and “this valley.” Portions have been omitted for brevity. I hope I offend no one and if I may borrow her phrase, “I hope it will be good.” [signed] Elwin C. Leavitt, your president.

This Valley, My Husband, My children have requested that I write a history of my husband’s life and my life as nearly as I can from memory. I will not wait to get a suitable book as this one is better than none (the Farmers Business Record Book). I am now 72 years old, and my eyes and hand are not as steady as they once were. Procrastination is the thief of time. I had better begin. I will first write my husband’s sketches very briefly, then my own until we met in this valley in 1877. From then on we were together. I hope it will be good.

Thomas Dudley Leavitt, Sr. was born in Santa Clara, Washington, Utah, on November 8, 1857, son of Lemuel Sturtevant Leavitt and Laura Melvina Thompson. They were called by Brigham Young to Dixie to fulfill a mission with the Indians, along with Jacob Hamblin, Lemuel’s brother-in-law. He asked President Young how long the mission would last. He told him forty years, or more.

This was a hard country. There were no markets and no place to get supplies without going to Salt Lake City, which took two weeks, or more, driving over rough mountain roads. There was not much to eat. Hard work proved too much for Melvina. Her health failed. She was the mother of eight children under twelve years of age. The last two were twin girls in 1861. That same year there was a great flood and it washed away the greater part of the town and much of the land. She would pick cotton with the help of her older children, pick out the seeds by hand, cord and spin and weave it into cloth to make their clothes. It proved too much for her. She died when the twins were eleven months old. One followed her in three weeks. The other one became my stepmother in January, 1878, Aunt Lovica. Thomas’ only recollection of his mother was clinging to his mother’s skirts

for safety when the raging flood was carrying off the houses and big trees and when she was laid out after death.

Naturally, during those hard times, the children were put to work. Thomas worked from the time he was very young. He was made responsible for many things that made a man of him long before he was a man in years.

When he was fifteen years old he had hauled many loads of wood to the temple at St. George to run the engine. He made many trips to Mt. Trumble after lumber for the temple. He drove a span of mules for Bishop Morris Ensign. They were very "high-lifted." On occasion he had just driven into the yard and unhitched his binding pole when the whistle went off. The mules sprung and threw him off the wagon. His load was scattered over the ground, but many hands were willing and ready to help him. Bishop Ensign would not let anyone drive his mules but Tommy, as he called him. He became expert with the ax and was hired to go to Panguitch, Utah to cut, saw and haul timber at the age of sixteen. He got a man's wages. After that he went to Santa Clara and worked in the United Order. He always liked to have a good time; he loved to dance; and he was a natural leader.

He and Orange Leavitt were herding cows on the hills east of Santa Clara. It was very hot and their water had run out. He climbed the black volcanic rocks to find water. He found a pocket in a huge rock, got a drink and filled the bottle. But, in getting up, the rock slipped and rolled with him. He could see the danger he was in and jumped. He would have been killed if it had lit on him. In doing this, he cut his heel nearly off and threw his ankle out of joint. He was bleeding very badly and couldn't walk. He tried to get Orange to go get his father, a distance of three or more miles, but Orange would go part way and then come back to see if he was all right. He did this several times. Then Thomas got on his hands and knees and crawled as long as he could, then he would put his arms around Orange until Orange tired. He kept this up until he got to where he could see and call his father.

At another time, Thomas, Edward and Lemuel were coming from Gunlock, all three on one horse. It was raining, very dark and so late they took a cutoff and went down what they called the twist. The horse slipped and fell. They got off and couldn't get him up. It was so dark and wet that they couldn't make a fire. While they were trying to find a way to get the horse up, a small light appeared and rested on a rock to one side. It was about the size of a candle and burned. They found one of the horse's feet had slipped between two flat upright rocks. They pried one of them off and the horse got up. They led the horse out of the rough rocks. The light went out. They watched it go out but were not afraid. When they told their father, he said, "It was your mother. She is watching over you. You are so young and have to do so many hard things."

When his father came down on the Rio Virgin to establish the United Order, Thomas came with him. Edward Bunker asked President Young about establishing a colony and building a town. President Young answered "It can be tried, but I'm afraid there is too

much mineral in the land to ever do much, but it is my opinion that the south side of the river is the better place to build your town.”

The company was formed with about ten men, two young women, their horses, mules, oxen and wagons and some cattle with provisions. They arrived at the head of Mesquite and stayed there two days looking the situation over, and then came to the south side. Thomas drove the wagon with lumber and was the first man there. He stopped just above where the bridge is now and they decided to go on top of the hill (the hill has now been scraped away for the present highway) and put up one room which they used as a kitchen and dining room.

The first problem was to get the water onto the land. The head of the ditch was just even with the old grape farm about 1½ miles from the head of the land. There were eight men working and they had the ditch done in eighteen light days (light days meant from daylight till dark). These eight men were Thomas D. Leavitt (he was overseer of the crew), Stephen Bunker, Orange Leavitt, Dudley Leavitt, Edward Leavitt, Lemuel Leavitt, Jr., Samuel Crosby, George Lee and Edward Bunker, Jr. Some of the boys returned to their home in Dixie to attend school, but because of weak eyes, Thomas never got much schooling. So it was his job to stay and clean the land. More people came and they began to build two or three miles lower where the town of Bunkerville now stands.

Up until 1880 we had just held our gatherings in private homes and in bowreys. It was then decided we were strong enough to build an adobe house for school and church dances and all gatherings. Thomas was put in charge and molded all the adobe bricks for this house. How happy we were when it was completed!

Childhood

My parents were both born in Illinois and crossed the plains when they were both young. They moved to Ogden, Utah, where I was born. We then moved to Echo Canyon where my father and his brother-in-law took care of the stage horses.

My memory begins when I was only two and a half years old. One evening my father took an ax and went up the side of the mountain to chop a dry tree down and rolled it down the mountain for wood for that night. We lived in a very narrow canyon not wider than a half a block; the canyon was named Echo Canyon because of the echoing sounds. My brother Jim and I stood in the door listening to the sound of the ax. I was trying to get him to see where the sound was coming from. He was only a baby creeping on the floor. I called to father and said, “Call Jimmy,” which he did, and Jim finally saw him. I can hear the echo of the chopping and see the tree rolling down to this day.

We moved from there to a place on the Weber River. My brother Will was born. My grandmother Abbott stayed with us. She was always teaching the boys some lesson in the Bible. One day they came home wet. She tied them to a bed post with carpet rags sewed together and sat by them knitting. She told them that obedience was better than sacrifice.

The next day Steve came around the house on a long willow for a horse. The horse was bucking with him. He was yelling, but the horse didn't pay any attention. He finally gave it a whipping and drew it up to a stand still and said, "Now en I ern you obedience is better than sacrifice." He'd asked mother if she didn't wish it would rain the sky down. She said, "No, would you?" He said, "No, but I'd like to see the Lord." He could not talk plain until he was six years old. The freighters passing through would camp near our home and Steve would come home with sometimes as much as a dollar in dimes and nickels. Mother would say, "What did you do for that money?" He would always say, "Nothing – only talked." They would pay him just to get him to talk with them.

We moved to a place called Square Town. We children enjoyed digging sego lilies. Wild flowers and wild roses were very plentiful. We would fish in the Malad River. When chokecherries, haws and berries were ripe, we would gather them. We were trying to name the town. Some wanted it to be called Zarahemla, but on the day of our walk we sat down to rest on a rock beside the road and Aunt Emily said, "Why, this rock looks like Plymouth Rock. Say, that's what we can call the town." So it was named Plymouth.

I was always the ugly duckling of the family. My father and mother had a quarrel and drifted apart. I never have gotten over it. I loved them both and knew I could only have one of them. Ma went to court and it was decided for them to wait until spring for the trial. Will, John and the two girls and I would stay with mother; the other three older boys went to Ogden with father until spring.

Just before Christmas, father, Minie and two of our cousins came home to haul and chop our winter's wood, kill a beef and a pig. They brought our flour and we had potatoes and carrots, turnips and beets for the winter. While father and the boys were doing this, mother was busy making the three older boys a suit of clothes. She was knitting for months getting them all some good warm woolen socks and father a pair of gloves.

The last day of April, 1876, we went to Brigham City, Utah, to the trial which came off the first day of May. There was to be a May Day celebration, but it rained all night before and the grass was too wet. In the afternoon we walked around town and listened to the brass band play. I just loved music and especially band music, but it just hurt me so I cried like my heart would break. They took me back where we were staying and father and mother had partly made up and father was to buy her a home in Brigham City and support her and us children and she was to take care of us. The next morning they went to see the place. It was just a little shack and mother would not consent to live in it. Father didn't think it was worth what they asked for it, and after much talking and thinking, they decided to get the divorce. They knew they would not be able to go through life that way. So early the next morning, father came in and said, "Well, come on children. We will have to go to Ogden." He took Will and John and the clothes and bedding and put them in the wagon and then came for me. I was kneeling on the floor with both arms around mother's waist. He said, "Come on, Ella," and took hold of me. I screamed and said, "I can't go. If I can't have both of you, I will kill myself." My heart was just bursting. I loved them both and could not stand to lose either of them. He finally took me in his arms

and put me in the wagon. But by this time a crowd had gathered around upon hearing my screams. I jumped out of the wagon and they put me back again. Minie was on one side of me and a man by the name of Lee Taylor. The two little girls were both crying and reaching their little arms for me. I said, "Oh, Pa, let me have them, let me go to them." He said, "I can't. I can't spare you. It is too hard. I can't lose you all." All of us were crying and everyone in the crowd, even though they were stranger to us [were crying also]. Father told the man to drive on, and as he started I turned back to see mother falling in a faint. That was the last time I saw my mother for many years. I screamed and fought to get out of the wagon. As we drove through the city, people came to their doors and watched. When we stopped at Willard City for dinner, I started back to Brigham City. I was going to stop the divorce if I could. My two brothers, Minie and Steve came after me and coaxed me to come back with them. Stephen and James were not with us at the trial. They had stayed at Willard City and Ogden during the winter. We went to Ogden. Grandma Abbot lived with us and kept house with what help we could give her.

All children have their boy friends and girl friends and I had mine. The first one used to sing, "The pretty little girl I love so well is called the Rainbow Willow," and then would say, "and that's you, of course." One night we stayed in town to a dance, and was going to sleep with my brother. He lived three miles out of town. After the dance, we made a big fire in the stove and warmed our feet, me on one side of the stove and him on the other, with our feet in the oven. We sat there and talked and finally we both fell asleep. Mother woke up and told father to go see why I wasn't in bed. He came in and called to us. It was one o'clock and our fire had gone out.

While going to school, I remember another. He would stand and let us girls comb his hair all recess and noon hour. The other one was in the same class and we helped each other with our lessons. He was sick for a few days and when he came to school he wrote on his slate and asked what the next lesson was and I opened my book and motioned to it. I didn't speak, but the teacher saw me and called us to the front. We went, but, oh, my face. How it did burn! She said, "Luella, you sit in the corner." I put my book in front of my eyes and cried. That was the only time I was ever "called down" in school in my life and it hurt.

I was always a favorite with my teachers. One winter I had very poor shoes and I had to walk in the snow. My feet would be wet and cold. My teacher passed by our home night and morning and, when he saw Minie packing me on his back, he took me in his sleigh and after that he would stop in the morning and whistle for me to come and ride. He did this until I got some shoes.

My Arrival

We left Ogden City on or about October 10, 1877 for Mesquite Flat to join the United Order that was started the previous January. We arrived at two o'clock in the morning, November 2, 1877, just ten months after the first company. We had a very heavy load. We had an ox team and a team of mules. Aunt Sarah Bunker, second wife of Ed Bunker,

Sr. owned the mule team and made the trip with us. She sent word by some men who were on horseback hunting for cattle to her son-in-law, Edward Leavitt, to come up the Virgin River to meet us as we were afraid of the quicksand. We came as far as we could from noon until dark from Littlefield. We camped just before dark above the Big Bend and about eleven o'clock we were awakened by someone singing. We could not tell it was a crowd of men and, as they came nearer, father got up, made a big fire and we all dressed. Then we could hear the words of the song, the chorus of which was "Help one another boys and do it with a will, and never push a man because he's going down the hill." They they saw our fire, gave a yell, whipped the horses and were soon there. Our family had never seen them before, but they almost knew us from what they had heard of us through the Bunker family being related to us by marriage. The boys that came to meet us were Edward Leavitt, Thomas Leavitt, Josiah Leavitt and William Bunker. This was my first sight of my future husband although he was eight years older than I.

We load the livestock on Tom's wagon. We got to the camp on the hill. It was just two o'clock in the morning and nearly everyone was up to meet us. We built a big mesquite stump bonfire and all gathered around until nearly morning. Then Uncle Edward Bunker, the Bishop, said, "Come boys, hard day tomorrow." This was Sunday, the first one we had had for over three weeks.

We found this a very dry, desolate country. We were just like one large family. I attribute it to the way we were living in the United Order and were as one, all united and interested in each other. It was very hard for me to listen to music without going off to myself and having a crying spell, after the divorce. Our amusements were hayrack riding, horseback riding, dancing, getting in crowds, singing and playing games. On holidays, we had town dinners, all together, or in groups. My father found a girl he thought a lot of and lost no time. On January 26, 1878, only three months after we arrived here, he married Lovica Leavitt. My place had always been at his knee when he came home at night or any other time. I had many a crying spell over it. He brought me a letter from my mother which told of her remarriage and journey to California.

Aunt Lovica was a good mother to us and we learned to like her. You could hardly tell we were not her own children and when her children were born we all loved them and they loved us.

In the summer of 1880, I went to Toquerville, Utah to visit my mother's father, Orvil M. Allen, and stayed there six weeks. I dried fruit and I was very proud to bring home some dried and canned fruit, jams and preserves because our fruit trees were not yet bearing in this valley.

Our First Home

While I was gone, the United Order broke up. I was fifteen years old the following December. Thomas was eight years older and had been engaged to get married. That made no difference; I was jealous all the same. The night after I got home, there was a

dance. He asked me to go with him and we were steady partners until we were married on April 14, 1881. I was young but I was able to work. I was appointed secretary to the Young Ladies Mutual in January, 1881, so I was “full in the harness.”

Our first home was at the head of the fields three miles from town. It was a shed of brush on top of a hill. Our land was there, so we moved there. His brother, Orange, lived with us. On September 28, 1882, our first baby girl was born. We named her Orilla Luella, her father’s choice. By hard work, we were getting quite a start. We had new wagons, reaper and mower, good teams, some cattle. All this was divided, but my husband had lost a fine mule and that left him with one horse; but he soon acquired another one. He always was a great worker and accumulated property. He worked on thrashing machinery, learned all about them, and was not long in getting one. He cut grain and thrashed it for people for a good many years, going from Beaver Dam to Moapa Valley. He also made molasses to sell.

The Principle

We built a small house on the lot I now live on. My husband had always told me he would marry again for he believed in the principle. It was preached to us. We felt that we wanted to live as nearly right as we could and, although I was of a very jealous disposition and loved my husband to distraction, when he told me his intentions of trying to live the law and asked if I could get along with his choice, I promised to try by the help of my Father in Heaven to do my best. But he knew how I loved him and how jealous I was of him. No one but my Heavenly Father knows what a struggle I had. I prayed to my Father almost unceasingly to give me strength to live that principle and live it right.

On October 6, 1887, my husband took me in his arms and told me he was marrying another girl, but if I would be brave and stand true to him, he would be true to me. I knew it would never be the same. His love and time would be divided and I thought my heart would break. My throat swelled until I thought I would choke to death, but I prayed as I had never prayed before. They were gone a week and came home about 12:00 o’clock at night. My three little girls were in bed and asleep. I went out in the moonlight, wandered upon the hill and sat down in the moonlight to think and knelt down and poured my feelings out and asked my Father in Heaven to give me courage and strength to do His will and live the law acceptable to Him. I came home to see after my children. After a while, I heard them coming. He took her home and then came to our home. He came in the door and found my crying; he stood and looked at me. He was just handsome. He took me in his arms and talked to me for some time. I was convinced the principle was from God and I was relieved of the weight I was carrying. While I knew the Lord had given it to his people, and I did my best to live it correctly, it was a sore trial. My heart only knows of the heartaches and sorrows. But now I am happy and proud to know I stood firm and true. I feel there will be a great blessing for living it. I hope not one of my children will ever speak lightly of it or say they do not believe in the principle because I feel it was one of God’s commandments given to His people. It took courage, faith, prayer and determination and the help of the Lord to do this with trust in the Lord.

We ate together at the same table and lived together until there were sixteen of us. Then we built the brick house I am now living in. But there were too many of us. We bought Aunt Ada a home on the same block. We never lived any further apart than that. We never had more troubles than any one family with our children. I had twelve children – seven boys and five girls. I lost one little girl. Aunt Ada had seven girls and four boys. All twenty-two children are living – eleven boys and eleven girls.

Remedies

In February of 1890 my husband became sick very suddenly. It turned into pneumonia. We got it checked and he was feeling quite well but was weak. He asked me for some water. I lifted his head with the pillow. He sank back and said, “Ella, I’m going. I haven’t a bit of feeling. I am numb all over.” I called for some help and did everything I could. There was no doctor in the country that we could get, so we steamed him for about twelve hours with hot packs and irons wrapped with wet blankets until his fever was broken and all the numbness gone. He was so weak he couldn’t raise his arms. His voice was so weak you could hardly hear him speak. I hadn’t eaten a meal for three days and needed nourishment, but dared not leave him for a minute. I would not go until my husband insisted. We had only got seated at the table when Aaron came running and said, “Come quickly. Tom is getting out of bed and they couldn’t hold him” I don’t know how I did it, but I was the first one out of there and into my own home. Aunt Minty had hold of his hands trying to hold him down. I was under him with my hands locked around his neck when the men came in and got hold of him and let me up. As weak and low as he was, it took six men to hold him in bed. He would push them around like they were children and such screams and yells I never heard before. He would sing and yell until he could be heard for three blocks.

We all stood around the bed and held to him and watched him. I had succeeded to get mustard plasters on his hands and feet and the back of his neck. He slept about five minutes. I was standing by his head. He awoke and said, “Ella, my neck burns terribly.” I took the plaster off and put some salve on to draw the fire out of it. We didn’t leave his bed alone for one minute for over a week. My meals were brought to me. I would not leave him again. Tom had a constitution like iron. It gave me added strength and faith in the power of the Lord. Elzina had one spell of pneumonia when she was two years old. They thought she was gone. I knew she was not. The elders came and thought she was gone because they couldn’t see her breathing or hear her, but to please me she was administered to and in a very few minutes she awoke and took a little milk and from that time on she mended and soon was well.

Another time my husband went after a load of lumber; on top of the mountain east of here, called Elbow; with about a dozen other men. At night, in preparing his supper, he was taken very suddenly ill; took to cramping and vomiting. They did everything they could think of for him, but he grew worse. They fixed his bedding on the running gears of the wagon and sent his cousin Lister Leavitt home with him. The road was very rough down the mountain, but he hurried the horses all the way home. He was nearly gone. His

eyes were glassy with a scum over them and he looked like he would die any minute. We hurried and got the elders and Aunt Mary Bunker. His jaws were locked with his under jaw turned around on the side. The elders administered to him. There were no doctors. A person would have to ride to St. George after one, which would take twelve to fifteen hours, and that long to come back again.

There was a man who was a surgeon in the Johnston Army staying with my brother Will. They brought him to see if he could do anything. After trying several things, he said there was one more thing that he could try and asked for my consent, which I gave him. After that my husband became much better. We had to take some awful chances, but by trying everything we sometimes found some remedy.

One time he was on his way to Milford, Utah after some freight for Sam Crosby's store. He had to put a shoe on one horse. The horse jumped and ran the nail into Tom's knee. By the time he got home, his leg was swollen to his hip and black to his toes. Uncle Dudley came and talked him into going to the doctor. His father and Ada went with him. When he got to Beaver Dam, Brother Alger told him to get sugar of lead and mix with cold water. When he got to Santa Clara, he sent Lou Leavitt, his cousin, on to St. George after the sugar of lead. He sat up all night and kept the cloths wet and about daybreak he went to sleep. He was able to come home the next day. I am telling you these things to show you the courage and power of resistance he had.

World War I

Myron was drafted about a month ahead of Eldon. He left on the mail early in the morning. It was almost like burying them because we didn't know if we would ever see them or not. But we had great faith in the promise that President Ivins gave them that they would not have to fight. But after Myron had gone I went into my room to make my bed. There laid his clothes, just as he had got out of them to take a bath. Oh, it was just like he was dead. I gave out a cry and almost fell to the floor. I will never forget how I felt. When Eldon went, Pa took Eldon, his girl and me in the white top. We met the train and when it came it seemed like a monster of some kind going to take him from me. I clung to him as long as I could. Pa went on the train with him and cheered him as long as he could. Eldon waved his handkerchief as long as he could see us. Pa tried to be brave, but none of us slept that night. Vera and I sat on the bed and cried till nearly morning.

Half Century Mark

On April 14, 1931, we held our Golden Wedding, being fifty years of our married life and forty-four years for Thomas and Aunt Adah. So we made it a big affair and had a good time, although Daddy's and Aunt Adah's health was very poor. We held it all day and had a dance at night. This was the first one to be held in this town by members married here. We had a barbeque, greeted friends and relatives, sang, took pictures, and had a good time. There were twenty-one children, seventy-five grandchildren, and six great-grandchildren present from the two families.

Alone

On August 25, 1933, two events in my life happened. At 7:30 a.m. the Lord gave us a sweet spirit to enter the body of a sweet little firl, the first daughter of Vincen and Erma. At 2:00 p.m. of the same day, we were called to give the spirit of our dear husband and father. How hard this was only one who has passed through this ordeal can tell. Twenty of the twenty-two children were here at the home when he passed. His daughter Lovica was in California and we did not know where to find her. My youngest child, Lorin, was on a mission in the Central States.

It is quite lonesome here now, but my granddaughter Rhea Ann stays with me at night so I am not all alone, but my health isn't the best and I don't want to be alone. I have some kind of spells and I can't explain them, but I feel like I am just sinking and go weak and trembly. Some of the children want me to stay with them, but I tell them my life has been spent on this lot and it is very dear to me. I have lived on this lot over fifty years and raised all of my childred here. One by one they have all left me and gone to live by themselves and are doing well.

World War II

On January 6, 1944, one of my grandsons, Arlo Quintin Leavitt was killed in a train and truck accident. The truck was bring the boys from the training field at about 11:00 at night and as they were crossing the track the train struck them all killed about thirty of them. He was a very good, intelligent man, and left a wife and baby girl.

May 30, 1945. I have been very careless with my writing in this book, but I have not been idle. I have been writing to all of the boys that are in the army that have written to me and nearly all of them have sent me a few letters and others have written often. I am going to make a list of them who are in the army now.

Orilla has two sons: Francis E. Hughes and Owen Hughes; three grandsons: Dilworth and Arthur Strasser and Odean Barnum.

Josephine has one grandson: Deloy Iverson and one son-in-law Jack.

Elzina has one son, Wilford E. Robison, and one son-in-law, Don Donelson.

Thomas D. Leavitt, Jr. has three sons, Len R. Leavitt, Max Leavitt and Grant Leavitt.

John has two sons, Reed and Jack Weldon Leavitt, and one son-in-law, Stuart Pulsipher. Jack Weldon Leavitt was killed.

Lemuel has three sons, Wendel, Boyd and Arlo, who was killed.

Vincent has one son, Bert J. Leavitt.

Myron has two sons, Elwin Colby and Jack Keith Leavitt.

Eldon has one son, Jay Marion Leavitt.

Glena has two sons, Curtis Bud Waite and Marvin Laverne Waite.

On May 27, 1945 we got a telegram from the government that John's son Jack Weldon Leavitt was killed on March 20, 1945. There will be a memorial for him on June 3, 1945 here at home. He was a wonderful boy and had a wife and little boy.

I had some orphans by the name of Lund. Elzina and I had them for some time. Then she moved into her new home until she died. The oldest boy was drafted and went to Germany and was taken a prisoner by the Germans and we hadn't heard from him for six months. He surprised us when he came home on a ninety-day furlough, which he spent with his wife and son and family and friends.

Conclusion

March 10, 1946. I am very anxious to finish my story while I can, so I will bring it to an end. I am getting forgetful and don't know how much more time I have here. I feel as though I have about all the work I can do, although I am well and do my own work and help others. I feel I have had quite a busy life so far and hope and pray my labors are acceptable to all and that my children and all my family will appreciate what I have done to set them an example.

DOCUMENT 504 Autobiography of Eliza Olive Hamblin Mangum

Eliza Olive Hamblin, daughter of Mary Amelia Leavitt and William Haynes Hamblin, was born at what is now Wellsville, Cache Valley, Utah, July 4, 1857 before it was opened to settlement. Then her father was called to Dixie (Washington County, Utah) as a missionary and later settled in Clover Valley, Utah in what is now Nevada, where he had a silver mine and mercantile store. He was poisoned in May of 1872. Eliza married John William Mangum July 11, 1872, son of James Mitchell Mangum and Eliza Jane Clark.

[The original spelling and sentence construction has been left as in the original in this typing because of the excessive amount of colloquial and structural changes that would need to be made to make it accurate. It retains a unique flavor. A few obvious mistakes in typing have been corrected – Lyman De Platt.]

In four or five months started with my mother and sister Rachel and two brothers, Tom and Joe, to the border between Utah and Arizona, called Kanab, and stayed in that part of Utah five years.

One of my husband's cousins caught up with us and travelled together until we got to Kanab. My husband's father lived down on the Pahreah about forty miles from Kanab and we wanted to stay there for Christmas, so he went and told them we were coming and they came out and helped us through the narrows. We sure would have had a time if they had not been there for it was frozen over and the water would run over the ice and freeze in the night. Before we got there it had broke and run over the ice and you couldn't see the road for the water was mushy and if an ox got a foot out of the road it would go down to its belly so they had all the women and children go over in the horse teams and a man on horse back to go ahead and guide them to keep them in the road. Then we watched ox teams come across, the first team came all right but the next one got a little to one side and down he went then the front wheels went and then the back wheels it was all done so quick they didn't have time to think they just jumped into the water runing with ice and slush each man grabbed a wheel another the ox by the horns and it was done so quick you couldn't see how, well we were all so surprised and pleased we almost cried for joy. We went on and got there before night and the men had to walk all the way to keep their feet from freezing.

You must be thinking was [what] was my dear mother doing all this time, well, we left behind us in Clover Valley my sister Amelia four years older than I was married the same day, she was going to have a baby so she took her mother, a fine doctor with her baby boy, Joe, 8 years old (1874) and went that long trek back and left the other two, Rachel and Tom, with us.

I will have to go back a little, after we got down on the Pahreah and the ice broke up in the narrows the men had to go back and hunt up the stock every cow had a big fat calf and we had milk and butter galor and how we did live. For we all stayed there all that winter froze in and could not get out to anything to eat, so after our flour was gone all the bread we had was corn ground on a little mill and it was so course, not much better than cracked corn and I never could eat corn bread, so I just went without and they all said they didn't see how I lived. It was very warm down in that deep canyon and the vegetation such as wild cabbage, mustard, thistle and other green stuff that I didn't know the names anyway I watched what the cows ate and I knew what they ate was not poison as I was always out in the pasture among cattle since I was a child so out there on the other side of the canyon I found plenty of greens but I didn't tell any one for I knew they would laugh at me. My husband's stepmother gave me two hens and when they laid all their eggs and wanted to set, I put fifteen eggs under them and they all hatched so I made a little brooder for them and raised every one and in the fall I had a flock of beautiful chickens and as soon as the chicks were old enough to eat we had all the meat we needed.

My sister's baby was born on August 9, 1874 and it was a girl named Mary Webb.

About the first of September mother and all came to help me for my first baby was born the 28th of September 1874 and just as soon as I was able we left the Pahreah and went to Kanab and there we bought us a home and there they started the United Order we all joined and tried it for over almost two years (1 October 1874 to 1877) then the bottom

dropped completely out Bish Stuart died and his sons claimed all the stock My poor dear Mother lost all her young stock, she showed wisdom when she told them she didn't want her old cows branded in any other brand only her husband's that was all ready on them. So she had to see the young ones claimed by them boys.

My dear husband went to the buckskin mountains to cut and haul logs for the sawmill there the snow falls so deep they can't work in the winter so they had to haul the lumber down to St. George Temple. While in the mountain my husband cut his big toe and he had to walk in the snow all day with only one light coat it snowed all the time he caught cold in his toe when they got back to Pipe Springs there was an order for them not to come home but to go back to the mill and get another load of lumber and go back down to St. George before they came home. He was so worried about me expecting the little one any time and his foot was in an awful fix. My husband never said a word but when morning came the other men came to him saying, "Brother Mangum, we want to hear you. We would go on but your foot is so bad you can't, but if one backs out we all will." And my husband said, "You can all do as you please, but I am going home." So they all went home and told the Bishop Will Mangum's foot was the excuse, and Brother Mangum couldn't report for three or four days and when he did the Bishop asked him why he didn't go back to the mill and he said, "Just because I did not want to." And the Bishop reached out his hand and said, "Brother ... [cut off, about ten words]

Now Mother began talking Arizona again, by my husband didn't want to go we had a good start of eighteen head of cows and calves all heifers a year old but my dear mother was a true Latter-day Saint she talked to us and told us we were obeying the authorities of the Church for they were calling on every one that would go to go and they would be going on a mission just as much as if He had called them, so we felt as though we were going on a mission and we never regretted it.

First we wanted to go to the St. George Temple which had just been dedicated. Heber was married in the Endowment House and none of us had been sealed or Aunt Betsy's family. I had a breakdown working all day and at night set up a sock and finish it about two in the morning I had knit about eight pairs of white socks, then Billy my half brother said he would wait until Monday and if I wasn't ready they would go on, My mother fixed me a bed in the wagon and we were on our way before they and were gone over a month before we got back to Kanab we picked up quite a bunch of my grandmother's people on my mother's side and my Mother's sister and her family (Betsy) all wanted to go so it delayed us so long we were caught in the first snow storm after we left St. George and the first night we got on top of the Hurricane hill and when we got up in the morning it had snowed us under and our teams and all the stock was gone and it took days to gather them up. My poor dear husband had the hard work of gathering wood and shoveling snow and getting up in the morning and building fires, sometimes we would have to camp where there were no wood so he would unhook the oxen from the wagon and go for miles before he came to timber, the[n] drag it down to camp for all and some left for other travelers that came along, then he would get up in the morning build the fires and put on water and go out to hunt for his oxen bringing them in, the other boys

took care of the stock taking turns guarding all night finding water holes and grazing land. It was all hard work two young widow women with a large family this was a hard trip for the snow and mud and slush slowed us down all the way to Pipe Springs that was the only trail to Kanab in those days our provisions had run out and we had nothing but corn, but my darling Mother knew how to cook it, she took lye and boiled the corn in strong lye water and got the hulls off and the snow was so deep and so light the rabbits could not run just jump up and fall back in the snow and all the men had to do was go and pick them up so we lived on hominy and rabbits for about three weeks until we came to Pipe Springs (which was named for father) two of Father's brothers, Uncle Frank and Uncle Francis who were living in Kanab came out and got the women and children I stayed behind to cook for the men while they brought in the stock and the slow oxen which had gone off they would come in so tired and hungry but with a smile and a joke, "Well, is dinner ready?" "Yes, all ready and waiting." "Got something good?" "What is it." "Hominy and rabbit just for a change." "Good, that's fine," and they would sure eat but my husband was the most sensitive man about his food, the poor old rabbits couldn't get anything to eat but brush and the meat smelled like it and he got so sick he couldn't stay around the camp fire, so one day He went over to Pipe Springs and came back with some bacon and I fried some and fried the corn in the grease and didn't they all enjoy it but my husband and he ate his corn and bacon.

When we got back it was too late to get over the Buckskin Mountains so we all went back to the Paria and stayed there until spring there was an excitement that somebody had found gold down there or out in the mountains [end of first five pages that were in the possession of Kathryn ???; next twelve pages were in the possession of Roma ??? – Lyman De Platt]

We got up in the mountains and found the country swarming with men some with wagons loaded with every thing to eat drank and wear for miners and when they found it was all a fake they sold out for cattle or anything they could get and we had nine cows and they all had heifer calves and we gave the eighteen head for his outfits including the horse's harness and wagon and the horses were fine matched blacks.

Uncle Frank Hamblin wanted us and my sister the [wife of] Charley Webb to go upon his ranch, "The Swallow Park" and take care of his dairy and keep the men from stealing the things out of the house. He had every thing to run a dairy and food and he was not able to go or ready to move up there until May and he had work to be done on the place and repairing the pasture fence and corrals and we could get up all the cows we wanted to milk and make cheese. So we stayed there until May, then we went back down on the Pahreah and then began to fix for our big trek across the Colorado River. We were not far from the Colorado where we were, as a man on horse back could ride down the canyon and get there in a few hours, but we can't go that way by wagon.

The fall of 1879 we went through the Kaibab forest and camped close to House Rock. Before we could go on my husband had to go off to work, so he fixed up a temporary tent by the side of the old Rock Fort and I and the two babies lived on the one side and my

sister (Amelia Webb) and three baby girls on the other side and my Mother Rachel, and Tom and Joe in front of the fort. The house inside were all full, for this was the meeting place before crossing the desert, we could rest as long as we were over the Buckskin or Kaibab Mountains before it snowed us in.

[Here two sentences have been omitted from the narration because they don't make sense: Aunt Priscilla made the three sisters who relied on each other. The house inside were all full fixing up for the long trip.]

When my husband came back he had two yoke of oxen (4) in place of those beautiful fine matched black horses and maybe you don't think I cried, but no one ever knew it. He was told anyone who ever tried to go to Arizona with horses was sure sorry they didn't have oxen. He brought lumber and nails and tore the old wagon box to pieces and took the screws and bolts from it and made another box four feet longer. Then he took the wagon apart and made it four feet longer to fit the box and then put a double cover on the top and cut holes in the ends then punched holes around the edges and sewed around the holes to keep it [them] from tearing. Then he traded our big stove for the cutest little one and a dandy cooker, and fastened it down to the floor of the wagon. I got in and made up my bed and he rolled it up to the trunk and it made the back for a sofa and it was as soft. I was just as happy and contented as if I had been a millionaire and just as comfortable. I never worried or asked where the money was coming from to buy the clothes for the little one that would soon come, I just sat there in that soft seat and cooked our meals and took care of my two babies and when they got uneasy and wanted to get out I would tell them a story or sing them a song and I could do both then. About the third day just before we got to the Colorado river my Mother's team was ahead of us and Willie saw Mother's youngest boy Joe out walking and he began to beg to get out and go walk with him and I said let him out and off he went to see if he can't keep up. We had heard there was someone coming with a camel or dromedary and just before he caught up with Joe, poor little Willie saw something loom up in front on him. Well I was not looking at anything but that wonderful animal for it was the first one I had ever seen and when I looked down and saw his face I thought he was dead or dying, he asked "Oh, Pa, put me in the wagon quick, quick!" Pa he put his head down in my lap and I tried to coax him to look at the camel, that it wouldn't hurt him but I couldn't get him to look at it. He just acted like he would die if he ever saw it again. It was hours before I could get him to look up and I asked him if he wanted to get out and go walk with Uncle Joe and he said "No, I don't." And he never would get out only when he had to.

We reached the big Colorado that night and the next morning was the task of getting across, they wanted me to stay in the wagon and ride across but I told them "No, if the boat did leak I could at least see when it was going to happen and not be blind folded and go down to the bottom without knowing it." So I got into that leaky old boat, took my two babies and went across and saw it all. It was the first boat ride I was ever in, and the biggest river I had seen.

Next was Lee's Backbone, we had heard such awful stories about it so we thought it was worse than it was, but was bad enough. Some of the women got in their wagons and covered up their heads, but if I was going to die I wanted to see how it was done. I sat up and pinned up the cover and saw it all. Some of the places were so steep it looked like if the wagon ever started to skip it would never stop. If I got nervous I would just turn and look at my brave, fearless husband and all fear would leave me. Sometimes I think there never was a braver, fearless man on earth.

Next we traveled through Moencopi and those that had horses lost them. My youngest brother Joe's pony was gone with them and he stayed behind to hunt them, and we never saw him or any of them for three months. He was only thirteen. They got on the St. John's Road Greer's Ranch or Hunt and we were on the Round Valley Road. We traveled up the Little Colorado and one day there came to our noon-day camp an Indian woman. She wanted to sell a piece of cloth for corn so we gave her a pan full of corn and for it five yards of as fine a flannel as I ever saw and we always felt God sent that dear old soul to us for there was all I wanted for my little one's baby clothes.

Next we came to Greer's Ranch (Hunt). It was Christmas eve and so cold if you threw out a bucket of water it would be ice before it hit the ground. So we drove our wagons close together and hung a blanket at one end and made a big fire in the center. It was nice and warm and the children could sing and talk across to one another. In the morning a Negro came to the camp and it was the first one they had seen. I told them it was a Negro Mammy, and my little girl wanted to tell the other girl so she whispered it over the head of the Negro, "It's a Niga Nigger Mammie! It's a Negger Mammie!" twice before I could grab her by her dress and pull her back on the bed.

We found out from the Negro how far it was to Round Valley - about forty miles, and we hurried as fast as the oxen could travel and got to the Valley on New Year's eve 1879. We traveled up on the Valley close to the Little Colorado for it ran down through the Valley. We had gone about eight miles when we came to an old Mexican Fort. A stream of water ran by. It was all shot to pieces where they fought. Some said Mr. Milligan built it in 1871. No one was in it so the men took each one of the old dilapidated rooms. There was a log house by the road and they found out it belonged to the Brown boys and their mother and that they had gone back to Utah and wouldn't be back until spring. So the men talked it over; it was only up to the walls, and a door and fire place sawed out and a big log across the entrance for a ridge pole. I was the one that was in need of a good warm place, so soon they all turned out and finished it off. Two took their teams and went up in the mountains and got down some small poles. Another two hauled in green rabbit bush. Two more got shovels and dug a hole and filled it up with water and mixed some mud, and in less than a day we got the poles laid and they threw up the green brush and laid them down with the roots up and tied a rope to the bucket pail and pulled the mud up and spread it down smooth about a foot thick, chinked and plastered every crack. There was plenty of rocks close by so they hauled rock and mixed more mud for the fire place, and we had as warm a house and too warm sometimes. It was the best mud chinking for no wind could get through. He took some of the poles left from the roof and

made what they called a bunk. He drove a forked pole down in the ground. We had no floor only Mother earth, so he sawed it off the right height and fastened them on the frame he made and then took a mattress cover or straw tick and filled it with straw. He went out in the field where piles of straw [were], where they had been thrashing grain and the field was open and the men got permission from Milligan to turn their stock in. Well I never slept better on a bed that was more comfortable.

It had clouded up and began to look like it was going to snow. That is why we hurried so. We had no more than got in the house and a load of wood in, and fixed up the others than it began to snow and when we got up we found the ground covered with snow and still snowing. It never let up until the snow was over three feet on the level, then it cleared up, and maybe you don't think it was cold. It froze the river so completely up they couldn't run the girst mill or the saw mill for they were both run by water and there was not another mill in the country. We only had a few pounds of flour and not one in the outfit had any money to buy some, and if they had, there wasn't any to buy. We heard of a man in Nutrioso, a small place fifteen miles from there that had grain to trade for stock so the men went over there and my husband took the best yoke of oxen to sell. But men that had money got ahead of us and took all the wheat, but my husband told him he had to have some, for his wife was going to be confined, and he wouldn't let him have the oxen if he couldn't have some wheat with the barley, so he let him have fifty pounds.

Then when they got home, what could we do? For we couldn't eat barley whole we then started out to hunt for a grinder of some kind. The other town, Springerville, was six miles from where we were, so when they got there they heard of a big government coffee mill some one had, and they had to give five dollars for it and thankful to get it. The next question was where were we going to put it? We had the only house that was made of logs and the mill was so big it had to have a solid place to nail it. So we had to have it in our house and there were five families to grind for and so hard the men had to do it for their families. I had plenty of company, for it took every hour of the day until ten at night. Then on the 4th of February we had something else, a little guest of our own. He arrived about ten o'clock and from then on until spring we had fun, for in place of the noise waking him he would cry for it, just as soon as it would stop. If he was asleep he would wake and begin to cry and just as soon as it started he would stop, and everyone around there would gather in to hear it for they would not believe it. When the ice melted they could run the water mill. Whenever they would meet me they would ask, "How does the baby get along with out the mill?" and it did take a long time for the baby to forget.

Well this big snow storm and freeze was just what Mr. Milligan the man that owned most all the land around here, was waiting for. He had hundreds of hogs and he was waiting to have a hog killing. John Will (Mangum) and Charley Webb got the job. They killed about fifty big hogs when Mr. Milligan wanted them to take a contract for him cutting and hauling logs for his saw mill and as soon as it got warm enough to thaw out the ice in the river to saw them. I guess he thought that would be a good chance to get rid of his hog's head so he made a bargain right there for them to haul away... [missing]

They thought it a good deal at the time so they brought the heads home. My sister and I started cleaning them and my mother tried to show us how and helped us. So did our brother Tom, and we were giving hog heads to all the people in the Fort. By this time the men were getting awfully sick of their bargain, and I guess they said things about that old man they wouldn't say to his face. My poor husband wasn't one to take too much off anyone like that, and he got so sick of those heads he couldn't stay where they were cooking, for they could not be cooked any way only boiled, and he didn't like boiled pork, only head cheese, and not much of that.

Our men went up to find a location to camp and fix a camp ground in the mountains for all through January and February it was very cold but it didn't keep the men from their work, for it did not storm and they could make their roads and chop down trees and saw them up and haul them down to the mill, so by the time the river began to thaw they had a pile of logs.

In March the wind began to blow and the oxen were Mexican broke, so they didn't know a thing about logging and when it was said to them, so John will had to have a rope tied to the horn of the one next to him to make his mind. I guess he had his life and soul aggravated out of him. The wind would blow the dust and gravel in his face until I would have to pick it out of his flesh. He had no overcoat and he would suffer with the cold, but never complained, only when he got down to where he had to go through a long lane in the lumber yard. The first load of logs he brought down they were sawing and they threw the lumber right out in the road where he had to go and he had to stop and pile that lumber up before he could go through. He told Mr. Milligan, "Now, don't let them put the lumber in my way for it throws me out of bringing another load." "Oh, I won't, Mr. Mangum, I won't forget it" and the next day they had a bigger run than the day before and threw it in the same path and he had to stop and move it. Mr. Milligan was in the house and he came out a cursing and raving like a mad man and John Will said, "Now, look here Mr. Milligan, I don't want to come down tomorrow and find this road full of lumber again." "Oh, you won't, Mr. Mangum, you won't." "If I do Mr. Milligan, I am not going to stop, I am going right through, lumber or no lumber." "Oh, you won't have to," he said. Mr. Mangum replied, "All right I hope I won't" but the next day when he went the lumber in the road, it was blowing so hard the gravel was stinging his face and the oxen wouldn't say in the road and it was so cold and angry when he saw that lumber that he just cracked the whip to those poor old oxen and they plunged right through the lumber and you can imagine better than I can tell how the lumber broke and flew in the air when those big logs struck them and Mr. Milligan came out cursing and swearing and came down to the log yard where John Will was unloading. He came just as close as he could looking him in the face and was so close if the log rolled it would knock him down. John Will yelled for him to get out of the way and gave him a push that sent him backward and his head struck a rock and he fell flat on his back but Mr. Mangum never stopped or said a word but went right on as though nothing had happened. Mr. Milligan got up and stood there sizing him up and turned and went to the house. I asked him if he wasn't afraid Mr. Milligan would come back with a gun? He said "No!" and he didn't care if he did for he was too tired and cold and hungry and Mr. Milligan had lied and John Will knew that was

the only way to make him do something about it. He had been ordering and cursing Mexican and killing them when they didn't obey his orders or any man, Mr. Milligan knew they had to go through with the contract if they let him get by with it he would treat all the new settlers the same way. When I was picking the gravel out of his face Charley Webb came and said he would not have dared do that for fear he would have killed him. It is said he had killed a dozen men. John Will told him he didn't care if he had killed forty he would rather die than let a man like that run it over him, and he was going to get even with him on those hog heads yet before He got through with him. Charley said, "Oh, for heavens sake, John Will, don't please don't; think of your family. He will kill you sure if you do." "Kill my foot; he has to be put in his place," and He never found any more lumber in the road when he went down the next day or any other day while they were working for him, when they had almost finished the contract John Will told Charley, "Do you know how I am going to get even with Milligan for those hog head?" "No, John Will. What?" he said. "I am going to haul down some of those big logs that he can't saw." and poor Charley almost swooned, he said "For heaven sakes, John Will, don't do anything more to make him any angrier at you, for you are going to be killed if you do." "Oh your foot, and don't worry if he pulls a gun on me I have my ox whip and it has a good heavy stock and I can rap him on the head or knock his gun out of his hand before he fires, so look for me tonight and have a good hot supper for I will be hungry. It was nice and calm in the mountains but down in the valley it was blowing a hurricane and the gravel was driving on the face of both the oxen and driver when he drove into the yard and the driver was not in a very good humor and Milligan met him at the yard with a string of oaths but the driver just drove on as though he didn't hear a thing. All the time Milligan was following and cursing and when he started unloading Milligan came up close to him and stood right in front of him so John Will gave him a shove to push him out of the way and Milligan's heel caught on something. He fell flat on his back and he jumped to his feet face Mr. Mangum and they stood glaring into each other's eyes and my husband said he was expecting Milligan to pull a gun but he was ready for him. All of a sudden he turned and went to the house and Mangum looked for him to come out with his gun but he didn't. Everyone was so afraid of him. John Will's lack of fear was one of his outstanding qualities. On the third day as he was unloading Mr. Milligan came down and waited until he was finished then handed him a bottle of wine of some kind and said, "Now Mr. Mangum for ... sakes don't bring any more of those big logs." "I won't bring any more for these pay for those hog heads, don't they," was his reply. Then Milligan said, "I don't blame you, for that was a damn dirty trick," and he reached out his hands and they shook and were good friends. He told my husband if there was anything he could do to help him, let him know and that spring they rented some land from him and grain to plant. That year there was a frost in August that spoiled all the grain in the valley.

In 1881, the next year, we went up on the head of the Little Colorado River and took a squatter's right on a piece of land and rented grain again and planted another crop. When it was almost up there came a flood down the river and buried it up and caved the banks off where our garden was planted and we had to stand on the hill and watch it go down the river. That was one of the hardest things we had witnessed in all our pioneering, but my dear brave husband just stood there, never spoke until he saw my tears, then he turned

and walked off a little ways and came back and said, "Don't cry, wait, maybe it won't take everything." So we went to the house and I got dinner and we ate and I put the children to bed. We sat and listened to the roaring of the flood. It was too dark and cloudy to see outside. We stayed in the house and soon went to bed. When we got up in the morning, as soon as it was light enough to see, my husband went down to see if the garden was all caved in. It hadn't caved all the land off for it was in a low place and what was left was covered with mud. On the lower half we had a little potato patch which were getting big enough to eat and we had had several meals and wanted to save some for seed next year. They were such little tiny things when Uncle Jacob gave them to us in a bag that didn't hold more than two quarts. Some of them weren't bigger than a bird's egg and we planted them whole. The bigger ones we cut up into two and three pieces and I dropped them in the holes John Will dug.

The Apache Indians were stealing horses and killing where ever they could, so we had to build our homes in a Fort. My husband had been cutting and hauling logs all this time to build us a house down in the valley in a little town called Amity (founded 29 October 1882) so we moved down there and he hewed the logs and we soon had a nice comfortable warm house for winter. It had a nice little fire place and a floor and a shingle roof. When the Apaches went on the rampage all who had farms up the river had to be awfully careful, but we went up and tended our garden, what the flood had left, and our prayers were surely answered, for when the mud dried out we dug down and the first potatoes had rooted again and the vines grew up so grand and tall that it was a beautiful sight. Everybody that saw them could hardly believe they all came off that little piece of ground only a handful of seeds but sweeter and bigger potatoes never grew, just as sweet as an apple and we had potatoes all winter and enough to plant a nice patch in the spring. We always raised chickens. The number fifteen was always a lucky number for me, always raising the fifteen. Then we had our cows, with milk and butter and buttermilk, cottage cheese and rennet cheese (chedder). Some call it press cheese, and how we loved to eat the squeaky curds before it was pressed for two days, and if rubbed with butter, kept all winter in a cool place.

We struggled along there on that river, but we never tried to do any thing more on that place, but went up three or four miles above there. We fenced about eight or ten acres and built a house and there another boy was born. Then we began to have bad luck with our children. We had such healthy ones, never one of them ever sick. We had six, then someone brought the scarlet fever up there and we lost our third boy, Jeremiah. The fourth one born 27 February 1882, died February 1884. Then we couldn't stay there any longer so we traded our place for a house and lot over to Nutrioso, a small town fifteen miles from there, and our bad luck seemed to follow us. We had a pair of twins born there, premature, and one of them died only lived two weeks, born in January. The next June we lost our other little boy two years and a half old, Thomas Rowell, in June 1888, born 21 April 1886 in Springerville or Amity.

We had been in Arizona ten years and had nothing but bad luck, we never found fault about our hard luck but when we began to lose our children, then we wanted to get away

from there for we did not like Nutrioso and we had heard so much about the Gila that we thought we would try it and in the fall of 1889 we started out on another trek.

Here we settled in Smithville (Pima) where we had a house in town for winter and in the summer we had a saw mill in the Graham mountains. Here four more children were born making twelve in all.

Some of her grandchildren grew up serving their church and nation four or five lawyers and Otto, Karl and Eugene, Harvey was County School Superintendent for years. John Boyd a police officer in Tempe.

1932 moved to Las Vegas in May, Nolan rode the motorcycles, worked on dam; rode the cat walk.

1933 summer to Cottonwood. Grandma died Friday June 16, 1933 Nolan worked in copper mine. Melba went to Florence and met El. Married 24 August 1933.

1934 Nolan married Kathleen 18 May. Johnny born 16 May. Mamma was there. Nolan took us back to Las Vegas. Lyla married 22 July. Melba gave her a shower. She lived in the Rose Apartment. Mama in first Relief Society in Las Vegas with Mrs. Dobson and White.

1935 Mama endowed 28 June 1935. Melba Melvin born 20 October died 7 December. Viola graduated. Velma in Los Angeles with Vira.

1936 Lyla's baby born 10 March 1936 and died, summer went to Hot Springs, New Mexico moved to Mesa in June lived in a tent until Grandpa's house was built. Viola married 21 September. Mama went to genealogy class and the kids belonged to 2nd ward.

1937 Nolan in Los Angeles. Doyle born 2 February and Lyla's Norene born in Los Angeles 3 May 1937. Mama went out to take care of Vira 13 February 1937 in Bell, California. Grandpa Lee came and got Doyle in March or April in September Velma called on Long Beach Stake Mission until summer.

1938 Mamme in Boulder City. Bogue born 13 March 1938. Nolen in Long Beach. Joan born 10 August. Joyce born 27 August in Las Vegas. Doyle got a divorce 29 Oct. 1938 in Las Vegas. Nolen moved to Mesa.

1939 Melba spent a lot of time in Mesa. Nellie Jo born in Phoenix 17 January 1939. Velma in Grass Valley with Eva went to World's Fair 8 August. Mama spent the summer with Grandpa. Evelyn, Gladys, Virgil, Nolan let them take the Willis Jeep. Took care of Grandma Nobie. Ivan came to fish. Brought a chicken said if she cooked it like he liked he had a question to ask her. Married in Silver City 4 October 1939. Pinned a note on Church House door. Will be a dance when he got back. Fixed up rock house and etc.

1940 Grandpa married Addie before Evlyn graduated in Mesa May 19, 1940 with Eileen. Mama and Ivan had store.

1941 Talk of war. Melba died 11 May 1941 in Tucson. Addie died at Divide 17 June 1941.

1942 Velma married Clarence 8 May 1942

1943 Grandpa died in Phoenix 29 March 1943. Mother took him to Alpine.

1944

1945 Evelyn married 3 November 1945

1946 Brenda born in Springerville 17 December 1946. Mamma and Evan went on the mountain to see about the cows. Jess, Virgil were all home.

1948 Laree born 11 March 1937. Mama helped. Moved to St. George.

1950 Moved to ??? and Hill Field and Salt Lake

[End of History]

DOCUMENT 505 Nellie Hamblin by Velma Jepson

[Nellie Hamblin Lee Buick, daughter of Joseph Hamblin and Mary Amelia Leavitt. Her writing did not do much in the way of complete sentence structure. It appears that Mrs. Jepson wrote as it came from the interview. Some periods and other punctuation have been added, but some of it is so bad that it has been left as it was because it can't be determined what was really being said. All in all it's very informative. Lyman De Platt]

I have been told my birth was a great occasion. I was the first grandchild. Both my grandparents were there and the bishop of the ward, Brother Taylor and mother's girlhood chum, Eliza Hamblin Winsor. I was such a big baby and mother was so small that it was through the power of the priesthood that was exercised that mother's and my life were spared. So I grew up depending on this priesthood many instances, when I would see my grandfather Rogers, I would feel everything would be all right.

My first home to remember was the homestead dad took up on the Cottonwood Wash. It was the one hundred and sixty acres which lay between my grandfather Rogers two places, Aunt Louisa on the west side and grandmother's on the east. As I remember there were two adobe rooms with two lumber rooms built on which a porch on the north side, where I have sat many times with my mother, looking towards my grandmother's place. I guess mama was lonesome. In the winter time pa would be gone freighting between Wilcox and Globe and that made me lonesome. Many a times I remember my mother

shooting a gun and I learned afterwards that was a signal she needed help, and there was someone to our place in a little while. One time it was night. I guess the sound of the gun woke me up. When grandpa got there, a trap had just left so fast he left some of his pack or something.

Some of my earliest recollections were of my beloved grandparents, their home was about a mile from our homestead, with nothing but mesquite and chaparral between the two. On one occasion mother wanted me to run an errand to grandma's. Knowing I was afraid she dressed me like "Little Red Riding Hood" and told me to play like I was her, so with a basket on my arm and a wary eye for the wolf, I went to grandma's house.

Since I was the first grandchild, my grandparents couldn't do enough for me it seemed to me. Grandpa would take me to his blacksmith shop and set me in the doorway where I could watch him work, and maybe I just loved to be near him and watch him for all the interesting machinery he worked with. I thought he could make anything and he was always careful and cautioned me not to leave the doorway. I could stay there as long as I liked if I would stay there, and I was content to do just that rather than go play with Lillian. I guess he wanted to watch me so I wouldn't get into the fire and the machinery or his way. He seemed to love to make things and have some one to share it with. I was told that the first thing he did when they first landed was to saw of a mesquite tree waist high and nail his anvil to it. There was nothing he couldn't do. He also had a molasses mill and he would give Lillian and me a little stick with the bark peeled off so we could dip it into the foam as the molasses was being cooked in the large vats. This was one thing Lillian liked to do since she was the baby and had no one to play with. She liked dolls but I had the real ones at home, just to be alone and quiet was enough. Grandfather called me his big girl, for there were few he would have around while he was working. I thought I was privileged so tried to set just as he wanted me to.

One day grandma and mother were going shopping to Safford in our new spring wagon with all the trimmings, spring seat, red paint and narrow wheels. Papa had just bought it and mother wanted to show it off so they hadn't planned on taking Lillian or me, but because Lillian threw such a tantrum the last minute they took her and left me standing feeling awful and by myself but wanting to be a big girl and not cry. Then Aunt Emma thinking they hadn't been quite fair with me gave me fifty cents, the largest fifty cent pieces I had ever saw and she said for me to go to the store and spend it on candy, which I did; candy like I'd never had before.

Lillian was born the 10th of May and I was born the 10th of March the same year. She was dimpled with blue eyes and blond hair where I was tall and dark. I would name all my blue-eyed dolls Lillian or Lily or Lyla. We were very close chums and bosom companions all through my younger life.

I attended school in Pima until I was fifteen. My sports were horseback riding [and] dancing. My most important holidays were Christmas, May Day and the 4th of July. While very young my Christmas meant a grand time at grandmother's after the home in

the early morning. To play with Lillian and all the aunts and uncles. May Day meant white hats, white dresses and braiding the May pole and a big picnic lunch. The 4th meant red, white and blue cloth flags, lots of them, yards and yards of ribbon and bunting and ice cream and pink lemonade colored with red paper by the barrels with a dipper hanging on the side to help yourself.

I remember when my sister Jose was born in April 1900. I was only about six years old, but remember how very sick mama was for days. It was only when Grandpa Rogers was in the house with her that she could bear the pain, or even felt like she could live, even with a doctor's help. She knew she wouldn't of lived but the power of faith her father radiated saved her life. She named the baby Josephine after him. All his family especially the girls felt the same way about him. It even made me feel better just to be in his presence. He was so tender and gentle.

In the fall of 1905 mama was digging holes for a clothes line when she hit something hard. She was very careful in digging it up and all gathered around to inspect this Indian relic; but it was sealed with baby bones in it and it wasn't long until Bert, Dolph, Jocy and I were down with typhoid. How we would cry for just a little crust of bread. It was believed anything solid would mean death. So it was only liquids we were permitted to eat and we were watched like hawks. But I could never resist hot cake from the oven (still can't) and I knew mama was making one so I watched my chance and crawled in there and scooped it up with my hands. They just knew I was going to die but started getting better even if all my hair fell out by the handful. My long black hair was my asset for it was so thick I didn't need a "rat" under it like most of the girls my age.

When I started back to school I had to wear crochet caps to cover my bald head. I already missed so much with pa working in the mountains we had to leave before school was out and after school started. When all the parties were over with I watched kids my own age going ahead of me in school for I was slow anyway. I remember pa told me if I learned the times tables one summer he would give me fifty cents. I wanted that fifty cents for I remembered the other one, but Jocy and Eva would hear me practice and they told pa they got the money for they learned it first. They were always quick. They could even sing and talk before they could walk. One thing I remember about Eva is when she came down with typhoid her eyes changed from brown to blue.

I was baptized in the Gila River by W. E. McBride the 12th of May, 1903 and confirmed the next Sunday by Phil E. Merrill the 17th.

Sometime in 1906 we moved from the Cottonwood Wash to the place in town. Pa bought it from Old Man Norton. It was just south of W. T. Webbs.

I was eleven when the first real tragedy came in my life. My brother Dolph, twenty months younger than me, died. He ran away and went swimming in a reservoir in February when there was still ice on the water. He got pneumonia and kept getting worse

and died on the 27th of February, 1908 in the place in town across the street from Will Mangum's place, near the church house.

Then pa got together a good team and fixed up a wagon to take us to the St. George Temple. There was Bert, age eleven, Jocy, eight, and Eva four. Mama was expecting Bertha in about eight weeks. She was always sick the nine months and how she stood that bouncing in the wagon the four weeks it took us, I don't know. All I know is I got so tired of taking care of kids, cooking and trying to take care of mama it was a nightmare. Bert was petted and spoiled from then on; the only boy. He never missed Dolph any more than I did. Ross came with us. Grandpa had got killed in 1906 and he could be a lot of help at twenty, besides he had been with us every summer for a long time. The mountains seemed to help his stomach.

At Mt. Showlow pa was out looking around where his sister Emily lived at the forks of the road, they had a store. She was out riding horseback one day. The horse threw her and it was days before she was found, and getting wood when he came across some beautiful evening gowns, dresses, petticoats and all he gathered up two gunny sacks full and tied them under the back of the wagon and when we could stop long enough to wash, we would boil all the white things for hours and the colored we washed in lye water and soap and hung them in the sun all day for fear there was some germ or disease we might get. We were sure low on cash so this made the layette Bertha needed and she was the best dressed baby in all the community, lovely linens, cashmere, and pongee and damash.

We had come up through St. Thomas and Black River and the seven mile canyon, through Fort Apache, Coolie, or McNary and Lakeside to Showlow, that was the way pa had come down to Pima in 1889 with the Follets, Webbs, and Lewises and the way ahead he had been over when he was twelve and lost his Pinto pony at Moencopi in 1879 almost thirty years ago.

Near Holbrook, which was then Horsehead crossing of the Little Colorado River and where Berando had a sign, "If you have the money, you can eat," then under it said "No got a money, eat anyway;" anyway pa got an idea he wanted a cake, and if you ever cooked a cake in a Dutch oven you know how you have to watch it, so pa said he would cook it, then trying to get out of making it I told him I needed somethings at the store, so he gave me some money and we had chocolate cake with all the trimmings. I can still see pa with his forked stick turning the Dutch oven and heaping more coals on the top. He was a good cook, out on the campfire but the Rogers can't be beat in their cooking. I remember before we left, grandma brought over a fifty pound sack of whey cookies they were a thin butter cracker something like the ritz or smaks of today. She must of cooked for weeks.

We then went through the Little Colorado settlements. At St. Joseph is where Allen's camp was and Sunset five miles east where Lot Smith was the George Lake was at Obed and Jesse Ballenger four miles Winslow then Brigham City crossed Lee's Ferry went

through Kanab and down the dugway to Hurricane and the peaches were just ripe and how the juice would run down our arms they were so juicy.

We had some nice visits with the Leavitts. One of Grandma Hamblin's brothers was still alive and an old man and mama thought is a shame no one had ever wrote his history of all the work he [one line missing] for his birthday. He said that was the nicest thing anyone had done for him. He was Thomas Leavitt and he died soon after. Mama had them printed in Pima and for years we had copies around.

We were all sealed to the folks and I remember Marion's crying and saying how far mama had come and what a shame her skin was so tender because it was blistered so much. Pa had a lot of kin folks in St. George. He remembers when he went back from Kanab to be sealed to his father right after the temple was built.

When we got ready to go home, it was so near the time for the baby that pa sent us home on the train, but Ross went with pa. The train had to go into Los Angeles to make connections so we went out to see the ocean for the first time. Mama couldn't resist she just had to go wading all that water out there going to waste and the farms in Arizona crying for it. The ocean air and all made a different person out of her, but I was worn to a frazzle trying to keep track of the kids, one up a lamp post, one down the street, another running here and there, I don't know if I saw the ocean or not.

Pa sold his home in Pima in 1908 or 1909 and bought the Hill Place in Artesia where they had discovered artesian water, many of the wells flowed three and four feet above the pipes. The land was rich and productive and the people prospered. Pa's half sister Priscilla married Tom Alger and he was the first bishop. Their daughter Elda and I ran around together, then Harriet Russell whose mama was her counselor in Relief Society she had a daughter Alice, who could really sing but awfully large, and when ever the boys would come to get me in their buggies I wouldn't go without Alice especially Doyle Lee. I had a lot of cousins, Aunt Annie Lee's children then Aunt Clara married Frankie Lee then Mollie, Uncle Tom's girl married Will Lee, then Doyle's father, John Lee was [line missing]

The people prospered and did well, had new homes, new alfalfa fields, orchards, strawberries, vineyards and wonderful grain fields and any vegetable you wanted. Sugar cane six feet high, tomatoes like a squash, watermelons just anything you could think of, and when the new church house was dedicated in 1916 with everyone in the community present, I remember this point he praised the people for working together to build a chapel and promised them if they would live their religion, work together united, not quarrel over this water and ground, that they would become as the Lebanon of old did, that was spoken of in the Bible, and become the most beautiful city in the land, but if they didn't they would lose their water, the ground would fail to produce and go back to waste. He says we will call this the Lebanon Ward. But it wasn't many years, three or four I believe, until the people began to get greedy, digging as close to another's well as possible, maybe four in one corner just over the fence to tap the other man's well or dig a

larger hole to make the water flow into their well. This went on and the crops began to fail. First one lovely big well would go dry then another until the land was a desert again even adobe houses melted away and layed waste until it was known and called "Cactus." The little and big Seneca where watercress and lilies grew was opened up and drained by an earthquake. You couldn't see the bottom of some of the cracks. Mary Hilda canyon went dry. The water went into the sand and evaporated. This was our favorite canyon to picnic with. Wild grapes grew everywhere.

When Doyle would come a courting, he would come down the lane a whistling and if I was sweeping the floor I would throw the broom a winding and take off. On this place we had a lovely well and a big pond with ducks and geese. The house faced south towards the land. We had morning glories. We also had a big orchard with apples, pears, peaches and etc., and a vineyard. Nolan was born here. Rachel Woolsey Lee was the midwife and they pulled so hard on Nolan's neck that his head flopped a few months later. I came home one day and Doyle's sister Effie had moved my things out and moved her things in. Said she was going to teach school and was going to stay there. On top of that she expected me to do her washing and ironing. While I was washing one day I slipped while I was carrying the hot water from the stove and it went down my high top shoes. It hurt so bad I went to bed and couldn't go to the big Christmas dance, and no one, I mean no one, ever missed the Christmas dance. I was feeling so bad Doyle and Effie went and my leg hurt. The baby was crying and I was just miserable. When my cousin and Doyle's cousin walked in (Wallace Lee) he brought me some refreshments. Told me all about the dance and who was there and of course he saw Doyle and Effie there. He was one of my favorite cousins and he loved to iron my stiff linen slips with all the ruffles I wore more because I was so slender even wrap a sheet around my hips to make it more round. What with one thing and another that when pa went to Pine to do some freighting I just packed my bags and went too, and I had a good time. An old batchelor by the name of Dave Fuller saw that I did. Even after Melba was born Doyle would keep coming up trying to get me to go back, and I should of never went back, for he was up in the mountains on a goat ranch and had Mexicans working for him and when it was time for the twins his brother Claud let me stay with them. He lived on the corner from the folks place. I was so miserable I couldn't lay down or sleep. I walked some [line missing].

Amorah Lee Smithson helped me this time, John Lee sent for Dr. Platt, but the horse wasn't fast enough. He was so mad he didn't register their names, but I did need help afterwards and was glad he was there.

The talk now was War with Germany. All the young men were going. Doyle went to work in Bisbee in the mines. His uncle Hiram Bigelow lived there. We stayed there until after Jess was born. His Uncle Dell was with us and said if I would name the baby after him he would do all the washing, and he did, stretched the diapers so tight they sure would dry. The doctor had a red suitcase and when the baby had red hair the children just knew the suitcase faded on him. It was here that the old horse chased Nolan around and around the tree each time he came near the house he would open his mouth to yell mama so would the horse until he got tired and went off to eat.

We then moved back to Lebanon in the old Jennings place by the Fairview schoolhouse. Here we had a cow name Minnie, which I could call anytime of the day or night, for the children especially the twins liked their bread and milk. Never knew it so much until the Rogers gave a big thanksgiving dinner and set them at the head because they were the only set. We passed them everything and they turned up their nose until in desperation I said, "What on earth do you want?" "Bread and milk" was their answer and they still do. We also had some ducks at this place. Jess just loved them. In fact he loved them to death. I watched and he would pick one up and say, "You cute little thing," and squeeze it until it died. Then another the two rooms in this house didn't have a door between and I asked and asked for one. Finally one day when Doyle came home I had a door. I had chopped through the adobe walls with an ax. Here too I spilt the hot beans down my arms and leg. Then Doyle filed on 160 acres [line missing]

We lived in a tent on the northwest end where a big ditch of water ran five days out of seven. We would haul our drinking water but for washing and other uses we dipped water up and let it settle. Sometimes bath[e] the kids right in the ditch. Pa also filed on 160 acres close to Safford. He was milking cows here. Aloha was born and Jocy died and was buried in Pima. Sometimes mama would come up to wash, or send the girls while we visited. More wells all the time were going dry, even had a hard time getting good drinking water. Then after the war the depression came and things went from bad to worse. Lyla was born in the Tent. Again Amorah Smithson was going to help me. So one night at the dance I told her I'll be asking you to come over right away. She laughed and said not for a long time. Can't be more than four or five. I've had experience and can't fool me. But that night she came and just couldn't believe it.

We tried building a house on the south part of the homestead. Got two lumber rooms up and before Evelyn was born handled every brick that went into the two rooms on the back. Never did get a floor in it. Will had been out to California working and sent for Mollie and Doyle to bring her, so we all went in a Model T. truck Doyle got from Ross. I was going to learn to drive it before we left; only knocked down a couple of gates. It took us a week to make the trip. The Superior Highway was the worst. We would even get out and push it up over the top. One night we stayed in Miami. Mama had a rooming house in Globe but had left before we got there. I went to see her after Jocy died in Globe. She said she couldn't go back to the Gila if I was going to California, she was going too. We moved to 1125 East Elizabeth and she lived the next street over.

Married 13 April 1912

1913 Nolan was born 11 February Hill Place.

1914 Melba born April 4 Pine.

1915 Doyle kidnapped Nellie at Pine in September.

1916 Twins born May 8.

1917 Jess born in Bisbee 26 October.

1918 Stillborn birth; Jocy died 28 November.

1919 Lyla born October 25 in a tent.

1921 Evelyn born 8 August on homestead; 180 acres; dad superintendent of Sunday School; then Nolan moved to California.

1923 Gladys born in Cudahy 5 January; Nolan took us back of the Lot.

1924 Summer in Tujung, Sunland; Ray Crawford born August 12; Virgil born May 1925.

1925 Summer in San Diego, mumps, negro school, Jess and 5 cent lunch.

1926 Grandma came down; Nancy Viola Velma were baptized in January; Adams Ward, January 21, 1925. [as recorded]

1927 Jess baptized 3 July 1926 [as recorded]; got better out of hospital. 1927 [as recorded] summer at Dianuba picking grapes; 24 July 1927 cup for largest family.

October 23 dedicated temple at Mesa; we went on to Gila, New Mexico; lived in grandpa's old house; planted cotton. Evelyn couldn't find a faucet in ditch. Nolan found a cow's [crow's] next. Old Nig was still alive, negros gave us same warm tea, rattle snakes was Virgil's pet all over the place. Thelma stayed summer with us. Bigelows come up. Uncle Ross folks telephone; saw the northern lights; Nolan cuss[ed] operator on old fashion phone.

1928 Lyla baptized 31 March; wanted to adopt negro baby Pauline, blue eyed; stillborn baby 7 months; Aunt Kate was there. Uncle Ross buried under pine tree. Picked cotton. Mama went to Berkeley; dreamed house was on fire; came home. Mama president of Mutual. Council to Clara Ferrin R.

1929 Moved to the 3-room homestead so much warmer; planted corn. Tomatoes and watermelon; Nolan and Melba would swipe from our own field. Mama shot the gun to scare them. Had a story to tell all the school kids there.

1930 Summer went to Phoenix on East McKinley Road. Built Tempe bridge; bus drivers Pratt Tenney, Frank Jennings. Biscuits and peanut butter. Nolan made trip to Oakland. Eileen came back. Uncle Ross showed good time on mountains. Viola went to wet canyon with Lenore and to Ft. Grant. Mrs. Markivits moved back. Clara baby doll.

1931 September dad gone. Moved to Thatcher first in Daley place then Tryons. [End of History]

DOCUMENT 506 Charlotte K. Mangum, wife of Harvey Mangum, whose mother was Eliza Olive Hamblin and whose father was John William Mangum; Eliza being a daughter of William Haynes Hamblin and Mary Amelia Leavitt; by Velma Jepson

A world traveler since she was in her late sixties, Mrs. Charlotte K. Mangum, Mesa, began her 81st year this week (April, 1961) with vim, vigor and plans for the future.

Having the distinction of being a native Arizonan, Mrs. Mangum was born in St. Johns and grew up in Concho.

She had been married for several years and was the mother of five, when she and her husband decided at ages forty-seven and forty-eight to enter the state Normal School at Tempe.

“We were in the mercantile business,” she explained the reasons for leaving their Thatcher home, “and it was during the depression. My husband couldn’t refuse anyone who had hungry children at home; pretty soon we didn’t have any goods on the shelves.”

They worked their way through school by milking a herd of sixty cows. The youngsters pitched in and helped; three were in elementary and two in high school. “They’d get up at 3:00 a.m. to milk cows and they’d leave school at 3:00 p.m.” there was never a word of complaint from them either, she noted proudly.

“My oldest son graduated from high school the same time I graduated from Tempe,” she recalled. The family returned to Thatcher where her husband became county school superintendent, which job he held at the time of his death, and she finished his term.

In 1954, at age 72, Mrs. Mangum was the oldest missionary ever to be called to serve The Church of Jesus Christ of Latter-day Saints; she filled a two-year mission in Virginia and North Carolina and made so many friends in those years that she is planning a special trip this summer to visit them.

“My church work is my main thing,” she said of her present activities. “Nearly half of every day is church work, so I don’t have a chance to get dull.”

She cares for her own two-bedroom home in Mesa, does handwork in her spare time and dabbles in gardening. Recalling the years when the west was both wild and young, she remembers making a month-long wagon journey from Concho to Salt Lake City, another time it took her a week to move from Concho to the Gila Valley by wagon, a trip that is now made in three hours.

She can smile now about a brush with an outlaw that she and her sister and a friend lived through, but it was no laughing matter when the girls were barricaded in the middle of her sister’s ranch house throughout the night while the “Indian Kid” and his henchmen camped outside. Although the bandits tried each outside door throughout the night, they

didn't break in, and by morning they were gone, but it was an adventure to tell and re-tell, and to be thankful that their fates were not the same as a family the band had murdered a few weeks before.

Last Sunday, Mrs. Mangum was honored by an open house, and friends and family gathered to celebrate her birthday.

"I'm proud of my family," she beamed, "following their parent's examples, they have educated themselves and their children and are still at it."

Otto K. Mangum is manager of Parker Davis project, his son John attends Phoenix College, daughter Sharron is an elementary school student and her married sister Mrs. Arthur Orman teaches school and takes graduate studies at Arizona State University.

Karl H. Mangum, a Flagstaff attorney, has a son and daughter-in-law, Mr. and Mrs. Richard Mangum, graduating this spring from the University of Arizona Law School, another daughter, Linda, is an undergraduate student at the University of Arizona.

Eugene K. Mangum, Phoenix City magistrate, is the father of Janice, a student at Brigham Young University, Kenneth a study at Casa Grande High, and Brenda, a student at Casa Grande Elementary.

Mrs. Joe R. Stewars is presently doing graduate work at ASU after receiving her bachelor's degree last May. One of her daughters, Mrs. Harold Burr, is also a graduate student at ASU; another daughter, Mrs. Lyle Hamblin, is the mother of Mrs. Mangum's only great-grandchildren, Michael 3 and Diane 16 months.

Mrs. Mangum is giving more than a living legacy to her children and has given a whole active family to her native state.

DOCUMENT 507 Joseph Hamblin son of William Haynes Hamblin and Mary Amelia Leavitt, by Velma Jepson

My mother was living in Pinto, Utah, which is on the California trail, when I was born. Father had another place at Gunlock where Aunt Betsy and her family lived. She was father's other wife and mother's younger sister. The place was named for my father by George Albert Smith, who after spending the night with him asked him what they called the place and he told them it was known as upper Santa Clara Creek. "We will name it officially after you since everyone calls it Gunlock Hamblin's place anyway," and that was in August 1857 when Apostle Smith came down to warn them of Johnson's Army. My half sisters Elmira and Annie were born in Gunlock and Duane, while Eliza, Vernon, Tom were born at the Santa Clara then we moved to Pinto. My grandmother Sarah Sturtevant Leavitt was with mother when most of the children were born. It was only about twenty-three miles from there to Pinto.

While we were here father was gone for over three years and two of my sisters were out looking for the cows. They had been gone for some time and they began to cry when a man with a long, white beard appeared and told them the cows were over the next draw and [that] their father was on his way home. They were so happy they started running to the draw when they stopped to thank the gentleman and could find no trace of him. But the cows were where he said and their father came home as he said. After talking it over we thought it must of been one of the the three Nephites who were given the same promise as John the Beloved that he should not taste death until the Savior comes again.

Richard S. Robinson was the presiding Elder of the Pinto ward then the following year, July 11, 1867, he was made bishop. My parents were on an Indian mission among the Piute Indians. They weren't free to move whenever they desired but were counceled to move to Clover Valley eighty miles northwest of St. George as there were more people than the land would support. When father returned he had wagons full of supplies enough to open a store, so in Clover Valley we had several rooms that were divided in half, one for us and one for Aunt Betsy with a large front room that could be divided and opened up. This we used as sort of a trading store as the houses were built close together in the shape of a fort with the town ditch running through the center. It was twenty miles from Panaca where father's mine was. Mother would not move there among the heathen men for they were greedy and would kill or do anything. Here Luke Syphus presided in 1870. There were twelve or fifteen families. We were attached to the Hebron Ward thirty miles southwest.

The Indians were quite peaceable when we first moved here. They would bring dried berries and pinenuts to trade but later the winters were bad and then some prospectors came to the lower end of the Meadows and began to shoot the Indians if they stole anything. They became restless and old Bush-head was the head of the trouble makers. So we had to gather our cattle in at night and keep a strong watch around the corral. One night Mr. Hunt shot an Indian and was afraid the other Indians would find out who did it and shoot him, so he moved away. Later we were advised for those living in scattered communities to move together for safety. Uncle Frank and Fred Hamblin were living in Eagle Valley. They moved to Kanab. Uncle Dudley and Jeremiah Leavitt moved to Hebron. We didn't want to move at all. It wasn't the Indians we were afraid of, but bad white men.

It was at Clover Valley [that] Sarah Daphne, my oldest sister, was married to Edgar Deal in June 1871 and the next year she and her baby girl were buried there. Then father was poisoned in May of 1872. That is all I remember of him in his coffin and before that I remember my mother put a pink dress on me and I tore it in shreds getting it off. If she didn't spank me she should of done. I don't know if it was for punishment or she had nothing else to put on me. Another time the old cat had some kittens and they were going to drown them and I said I want the least one but they threw them all in and I jumped in and got the little white one.

After father's death mother began talking about moving to Arizona. Before we left Eliza and Amelia got married the same day, July 11, 1872[3], then in November started for Kanab. It was on the border between Utah and Arizona. It took eight days to go from St. George to Kanab, 120 miles. We stayed in Santa Clara with grandma a few days. Some of the Mangums caught up with us and said they were down on the Paria so after visiting with Aunt Priscilla in Kanab we went down there for Christmas then Amelia was going to have a baby so mother and I went back to Clover Valley. We left Rachel and Tom with Eliza on the Paria. The baby was born August 9, 1874 so I must of been six or seven. Then we all came back the first of September, so mother could take care of Eliza, twenty-eight when her first baby was born. Then the United Order was started the 1st of October 1874. I gave my little pinto pony and mother gave her cows and all she had, and when Bishop Stewart died 1877, his sons claimed everything, but mother got her old cows back, because father's brand was on them, and a man gave me a little colt mare racing horse; then I traded it to the Navajos for part of our equipment and clothes. Now mother talked Aunt Betsy and all of us to go to the St. George Temple; which was just finished April 6, 1877. We must of been there for the dedication for all the people there worked on it. Will Mangum and Charley Webb and Warren Follett all hauled logs and lumber from the Buckskin Mountains on the Kiabab Forest during the year 1875. One hundred men were engaged at the temple in construction work. One hundred more were at the rock quarries and forty were engaged in furnishing lumber, totalling 240 men over a million feet of lumber were used in constructing the building. Some of the beams were exceedingly large, being 12" by 24" by 26' to 46' long. Much of it was hauled by ox team.

We wanted to cross the Colorado River when it was low in the fall and early enough before the snows fell in the Buckskin Mountains so it was in November. We went over the mountains and camped at House Rock. Mother and Rachel and Tom and I camped in front of the fort and Eliza on one side and Amelia and her three babies on the other side. Aunt Betsy and her family inside and I think Aunt Priscilla too came at the same time. This was the fixing up place before we crossed the desert. It was about here we saw the camels Lieutenant Edward Beal brought in from Syria. They carried three times a mule load and were declared ideal for pioneer uses and [for] his survey of the 35th parallel across Arizona in 1857 and 1859 but our land was too hard for their feet and they were turned loose on the plains when he was made minister to Austria in 1878.

In taking the cattle across the Colorado River some would swim and some were ferried across and some of them were so obstinate they would swim back every night and had to be crossed as many as three times. At House Rock mother traded a cow and a calf for an ox that ran off the next day which we never recovered. We heard later they had been sold countless times but always would find its way back to its original owner who knew its trait and on that he had traded it to a poor widow. John Will Mangum traded his fine black matched horses for oxen. We were told that no one that every tried to go to Arizona with horses was sure sorry they didn't have oxen for the roads were just trails either rough, chunky rocks or sand so deep that the spokes buried out of sight and the little Colorado was dangerous with quick sand beds.

At Moen Copie where father had been several times my pony mother had given me to take the place of the one we traded to the Navajos, was stolen as were all the horses, so [I] joined a party to hunt them and didn't see mother for three months, but found the mare and got a start. There was a fork at Greer's Ranch or Hunt and we took the road to St. Johns and should of took the Round Valley road which made us longer but it was here we found the horses, so we were glad to got the wrong road. This was before the town was started in October 1880.

When we found the folks forty miles away from St. Johns they were living in Milligan's Fort where the Mexicans had shot it to pieces when they would gamble and fight and kill. There was a stream of water running northwest which was frozen up, so they couldn't run the saw mill or grist mill and their supply was running out and the snow was three feet deep. They went to Nutrioso and traded for some barley so we lived on barley bread and hogs heads. Mr. Milligan had about 300 head he got Charley Webb and John Will Mangum to kill them for him for the heads and that is how I found Tom cleaning hogs heads. Then they got a contract to log some pines out of the mountains. Tom and I helped them; we went to McNary where Emily and Warren Follett lived and worked all summer from daylight until dark for one dollar a day to earn enough lumber to build a log cabin and did the chores for the man before daylight. Built a two-room log cabin for our mother near Springerville. She was kept busy as a midwife.

James Harvey Mangum was born 4 February 1880 then my other sister Amelia had Charles Webb 8 April 1880 and Aunt Priscilla had Dudley 5 May 1880 then my sister Emily Follett had Rachel Anar McNary at the Forks of the road in 1881. She was called from all over for she was so kind and had such good luck she was in great demand. My sister Rachel married Albert Lewis step-son of John Wesley Norton. This was the 2nd marriage in Amity and she had Sarah. She was engaged to Laman Follett.

In 1881 the Apache Indians were raiding the country so we moved into a fort then Bishop A. V. Greer laid out the town 29 October 1882 and called it Amity which means friendship. While we were at the Fort here my brother Billy was living at the Fort in Alpine where Uncle Fred located and my sister Almira Adair, where John Dudley Hamblin was born 8 July 1882 and LeRoy Adair was born 22 January 1882 then Almira, and Billy and Amelia and Eliza and Rachel all moved to Nutrioso. The climate was better than Alpine and the cows could be kept out in the fields longer. Then my sister Betsy Mangum was in Alpine 2 July 1884 where George Haynes was born, then she too moved to Nutrioso. It was about this time we got a squatter's rights in a little cove on the divide which was later known as the Dudley Hamblin place (Abe Martin lived there before Dudley, before that Billy). One morning mother went to the door to go to the spring when a big brown bear ran right in front of her. We had a large place here where all the young people would come and spend the weekends. We would have dancing and candy pulls in the summer time mostly then we would go to the lower valley for the winter for the roads would be snowed in; the summer time was the time to make press cheese and butter and we would put the cheese in brine water and it would keep all winter and eggs to. We would salt our pork and some beef this way too. We could go out any time and kill us a

deer or turkey. There were plenty of lions around when ever the cows were in. We would tell a lion was near. Our clothes were made of the buckskin too, at least the pants for I remember I was on the mountains with the cows when one of those sudden summer showers came up. Before I could take cover (sometimes it rained every afternoon), I came into a cow camp and was bent over trying to keep warm when my buckskins dried in that position. I went over to the chuck wagon to get some beans and one old man thought he would get the laugh on me, said "For goodness sakes Joe, if you are going to jump, jump." I noticed his buckskins were in about the same shape as mine.

To get the cows to market we would have to drive them to Magdalena, New Mexico where the railroad was and bring a freight [wagon] back [in order] for some store to make the trip pay. Then we began to hear about the Gila Valley. A lot of the people were moving there more work for cash and the climate wasn't so cold. You could raise so many more things and a larger valley so Tom made a trip in 1881. Annie married Ezra Lee in September 1882 and they went down; then Clara went to stay with Annie and married Frank Lee in December 1888. Priscilla married Tom Alger in December 1891 at Nutrioso and they moved down. He was the first bishop at Lebanon. Tom married Irene Coplain ... [one line missing]

and stayed with Emily until they got ready to go. She hasn't been right since she was out riding on a half wild horse and hit her head on a limb and knocked her off, was quite a while before she was found. From then on mother thought she should be near her to help with the children. She had one more born to her in the Gila Valley.

Now they had captured Gerónimo it was safer for he was the one who stirred up trouble. As a rule most of the Indians never bothered the white people but hated the Mexicans since Coronado took all those Indians captive, so they had war ever since. They treated the white men as the white men treated them.

Charley Webb and John Will Mangum got a saw mill in the Graham Mountains which was first J. K. Rogers then Harvey Blain and a Mr. Jeddar, a school teacher got it and they got it from them. The mountains were so rough we had to haul the logs out on a point and shoot two logs tied together to the bottom. If you wasn't careful they would bust like match sticks. We would call down to watch the children for we were going to shoot. Later we had a cabin in back of where the Arcadia Rangers station was. It was here in the Graham Mountains that mother died 12 August 1893. They sent Will Follett to town for the doctor. A panther followed him all the way. It must of been locked bowels that she died of. All the girls dressed in white dresses and with tree limbs followed all the way to Pima to keep the flies away. After she was buried the railroad went by the spot so we had to move the grave in 1899. In moving it some of us wanted to see how things were and when the air hit the body it fell like a balloon, but her hair which was jet black and long had grown quite a bit. She is now at rest in the Pima cemetery.

Baptized 25 November 1883 by J. K. Rogers
Married 29 April 1893 at Solomonville, Arizona

1894 Nellie born
 1895 Dolf born 14 December
 1897 Bert born 4 November
 1900 Joey born 22 April
 1904 Eva born 26 October
 1908 Dolf died 27 February; went to St. George; Bertha born 12 December
 1910 Eileen born 6 November at Hill place
 1912 Nellie married Eva Pap. 26 October
 1913 Nolan born 11 February at Hill place
 1914 Melba born 4 April. Moved to Pine
 1916 Nancy Maybell born in Pine. Worked in Pine freighting
 1917 Moved to Sombrero Butte. Worked in mines
 1918 Aloha born 14 September on ranch. Joe in Globe
 1918 Joey died 28 November
 1919 in Globe; Bert married
 1920 18 September 1920 divorced
 1921 Nellie moved to California
 1922 Bert's baby Ruth born in El Paso 29 October 1922. Joe at El Paso
 1925 Married Emma Wilden Hamblin, Dudley Hamblin's wife
 1926 Joe and Emma's boy Paul born 5 August 1927
 1931 Superintendent of Sunday School, Camp Verde, 20 September
 1932 Bishop or branch president of Jerome Branch 27 December
 1933 Nancy died June 16 at Cottonwood
 1934 10 years worked in temple
 1936 In Mesa, Nellie, Billy went to mountains with Joe
 1938 Vince went to mountains with Joe
 1939 Nellie married Ivan 4 October 1939; stayed with Joe
 1943 Died 29 March in Phoenix, age 77; buried in Alpine, Arizona

DOCUMENT 508 Alonzo Thomas Leavitt by Roxie Charlottie Leavitt Memmott

Alonzo Thomas Leavitt was the fifth child and fourth son of Dudley Leavitt and Mary Huntsman Leavitt. He was born November 13, 1862, at Santa Clara, Utah, a small settlement on the Santa Clara River in Southern Utah. His father and Uncle Jacob Hamblin were missionaries working with the Indians in Southern Utah and Nevada and even across the Colorado River among the Hopi and Navajo Indians. He knew the hardships of a pioneer life like all other boys of that time. After the parks Bryce and Zion were established and everyone was talking about how beautiful they were, he said, "I gathered cattle in that country many times when I was a boy and young man and never thought of it being anything out of the ordinary."

He only attended school six weeks in his life but he read all the Church magazines and read the Book of Mormon continually. I have heard him say, when he saw what poor writers some children were, "If I couldn't write better than that I would eat my old hat."

Father had a very short foot and it was hard to get shoes that were wide enough and not too long, so most of the time his shoes turned up a little at the toes. He told about one time, when he wasn't too old, he was helping to herd sheep. One night he sat by the fire, with his feet pretty close to the coals to keep warm, his shoes caught on fire and smouldered, burning the end of his shoes pretty badly, but his toes were far enough back so that he awoke before his feet were burned.

He was always interested in listening to Grandfather's stories of his work among the Indians. He told me once about Grandfather taking some of the children out to see an Indian ceremonial dance and he was amazed at the perfect rhythm they kept with their crude instruments. Although they had trouble with the Indians he never seemed to have a hatred for them and after he was old he said that nearly every time the Indians came to molest their settlements it was because some white man had mistreated an Indian. The Indians learned to love the missionaries who worked with them. They called Grandfather "Wamptum" and I remember while I was a child the Indians coming to our place, they would always point to father and say "Wamptum."

After Alonzo was about grown his father moved to Mesquite, Nevada and later to Bunkerville across the Virgin River. His half brother Weir had married Susan Hunt's oldest daughter Idella from Gunlock and they lived at Mesquite. Later Susan moved down with her family hoping they could better their conditions. It was here that Alonzo met Idella's sister, Udora and they were married November 16, 1887. He was twenty-five and she was seventeen years old. Their first home was a one-roomed house at Bunkerville near the ditch down from his brother Dudley's home.

He didn't marry too young and he always seemed to take over his two younger sisters and brother, Aunt Mary Jane, Aunt Mary Ann (Mable), and Uncle Dara.

He was always good to his mother, especially as she got older and taught us children to respect her and always go to see her as often as we could. We never had much money but he always gave her some whenever he could and the dear old soul got more pleasure out of giving than receiving, so she always wanted a few pennies or nickles to give the younger grandchildren when they came to see her.

When we were smaller we always knew that there would be a bag of candy and nuts hid somewhere that grandma had left. I remember one Christmas when they had a community Christmas tree she gave each of the granddaughters my age a little silk handkerchief, which I cherished very much.

Father also had a deep love and respect for his father.

Alonzo and Udora had a very happy married life and to this union were born seven children, five girls and two boys. Alonzo Ralph was born December 9, 1889; Roxie Charlottie, born December 22, 1891; Agnes Melinda, born May 18, 1894; Hannah Inez,

born November 6, 1898; Elva Udora, born October 15, 1902; Alton Clemmott, born April 3, 1906; and Mary LaRue, born September 24, 1909.

Hannah Inez died October 30, 1899, at about eleven months, but all the rest grew to maturity, married in the temple, and raised families. Ralph married Elise Lewis April 3, 1913 in the Salt Lake Temple; Roxie Charlottie married Calvin Memmott May 17, 1917 in the St. George Temple; Agnes Malinda married Lemuel Leavitt, September 24, 1913 in the St. George Temple; Elva Udora married Samuel Hollinger in the St. George Temple, June 5, 1925; Alton Clemmott married Jelma Hollinger November 18, 1941 in the St. George Temple; and Mary LaRue married Lewis Christian June 18, 1931 in the St. George Temple.

From mother's history we heard about their early married life. The first I can remember was when Inez was born and when she died, how happy we were when she came into our home and our deep sorrow when she passed away. I never remember that there was any anger nor quarreling in our home. When I first remember we were living in a rock house on the lot where Agnes now lives.

Father loved children and would do anything he could to make us happy. About the only thing he would go into debt for was for medicine when some of us were sick and he didn't have the money to buy it. He was the family doctor at our home and whenever we were sick if father was there we felt like everything was going to be all right. Father and Mother both believed very much in asking our Father in Heaven for His blessings when we needed them.

When mother was alone with us she would have us all kneel down and pray and when father was there he would administer to us and always got relief.

Father never held any very high position in the Church. He was a ward teacher and he taught a Book of Mormon class in Sunday School. He loved the Book of Mormon. The boys who were in that class are middle-aged men now and whenever they speak of father they never fail to mention that wonderful Book of Mormon class that Uncle Lou taught. (That is what everyone called him.)

He had a firm testimony in the Gospel of Jesus Christ. He was an honest tithing payer. In those days most of the tithing was paid in produce as there wasn't much money. They paid 1/10 of the things they raised. When father killed a pig, he cured the meat good and then paid 1/10 of the best part for tithing. People who wanted to buy meat bought this meat from the bishop. One man said, "When I want to buy some meat I wait until Uncle Lou pays his tithing then I buy that because I know it will be the best."

He never talked about people that I remember, but he never could stand a self-righteous person who thought he was better than other people.

When I think of father I think of that poem, "About Ben Adam" because I believe he really loved his fellow men. He was always ready to help anyone in need. If they needed anything he had, they got it; if they needed comfort he was there to give it; and if they had done something wrong, he wasn't there to condemn them but was there with his arm around them to help them do better. I remember when a person in our little community had done something wrong and so many were talking about them. Mother said to us children, "You know how you would feel if it was one of us." That was the way we were taught.

If anyone needed help he never seemed to have any thought but to go right then and help them no matter how much it might inconvenience him. He had some good horses and quite often in the summer he got a chance to loan them to someone. Mother used to say if father had something all planned to do that day and someone came and wanted to borrow the horses, he would let them take them and he would do something else that day. Mother also told of one circumstance which was typical of many others. Bishop Edward Bunker owned the only store in town and all the goods had to be hauled by wagon from Moapa. Bishop Bunker and Joseph Earl, his brother-in-law, were each bringing a load of freight from Moapa. Crossing the Virgin River, about five miles from town, Brother Earl got stuck in the quicksand with his load. The Bishop just came on with his load and when he got to our place, he stopped and asked father if he would go down and help him get out. Father just hitched up the team and went down and helped carry all of the goods onto the bank, then pulled the wagon out and loaded it up again. No thought of pay. Then I remember one time, after I was quite a big girl, Thomas Adams came down and said there was a man and woman and several children who wanted someone to take them up to the May ranch up in the mountains west of town, where the man was going to get work. Father took them and expected to be back the next morning, but it was two or three days before he got back. We were surely worried.

Father was always careful to know where we were and what we were doing especially at night. Even after we were older, if we weren't home at a reasonable time in the evening, father came to see where we were. Of course there were no cars then and Bunkerville was a small town, so he could easily walk to any place in town. I remember one time especially after I was in high school, we were preparing for some school activity at one of the teacher's homes. It was quite late and father came to see why I wasn't home, and he did it in such a way that it just made me feel he was always there if I needed him.

When Ralph and I were about ten and twelve years old, father was working in the old flour mill in Bunkerville. His shirt sleeve got caught in a big belt and pulled his right arm in and crushed it real bad before he could pull it out. There were no doctors around there then, but there was an old Brother Burgess in Mesquite who had had a little experience taking care of broken bones. He came and put some splints on the arm. I remember that they had Ralph and I go down in the orchard where the ground was damp and get angle-worms which they bound around the arm. It was a long time healing and every time he bumped it he had to carry it in a sling for a while. It was always shorter than the other arm and was a real handicap to him for the rest of his life.

He worked very hard all of his life. When we children were small about the only thing that the men could do to make money was to go down to the Salt Mine below St. Thomas, blast the rock salt out of the mountain, haul it to St. George and sell it. He also hauled freight to the Grand Gulch Mine in southern Nevada and at the Delmar Mine near Pioche, Nevada. He carried the mail horseback from Bunkerville to St. Thomas. They went right down the Virgin River and in the summer they went all night because it was so hot in the day. I remember how I used to worry about father starting out at night, especially in bad weather, because of the bad floods that came down the river suddenly in the stormy weather.

Although we didn't have much money, we always had plenty to eat. Father always had a good garden, and had a good orchard, so we had fruit of our own. At first we had peaches, apricots, and almonds, raised from the pits, and later a nice orchard of budded fruit, besides grapes, pomogranites and figs. Then every summer he had a large melon patch. I remember one day in the Parents Class in Sunday School, they were discussing about children going into their neighbors orchard or melon patch and taking some. Father listened to them talk for a while, then he said, "It's only natural for children to want fruit or melons when they are around, and I think the best remedy is to have plenty at home in your own yard so they don't have to go looking somewhere else for them."

Father loved corn bread and molasses, though some of the people his age said they had eaten their share of those things when they were young and didn't want any more. He always raised cane, owned a molasses mill and made the molasses himself and it was real good molasses. He also had a large patch of corn; it was a soft corn that they called Indian corn. As we shucked the corn in the fall, the best ears were put in one pile and it was shelled, taken to the mill and ground into corn meal. He enjoyed corn meal bread at least once a day. The rest of the corn was used to fatten pigs and for our own use.

Every winter he killed a beef. A lot of it was given to neighbors and friends, but as there was no way of taking care of the beef then, much of it was always dried (or jerked as they called it then), to be used during the winter. They put a clean tub of water with plenty of salt in it over a fire outside. The lean beef was then cut in long strips and dipped in the boiling salt water and left for a while. Then they would string it in long rows.

A lot of the fruit was dried as bottles were real scarce then. But father had a good solder iron and so they filled five gallon cans of peaches, grapes, and tomatoes and father soldered a clean tin over the hole in the top of the can and they kept very well. When we had emptied enough bottles we would open one of these five gallon cans, heat up the fruit and put it into bottles.

Every summer we put a barrel of cucumbers in strong salt water. Then when we wanted some pickles we took some out of the bottle, soaked the salt out in water then added vinegar (which we made ourselves). Father always raised some wheat which was hauled by horse and wagon to the flour mill in Washington, Utah about five miles north of St. George, and ground into flour. Thus there was always plenty to eat.

As father grew older, it was hard for him to work in the water and they were always having trouble keeping the water in the ditch for irrigation, so he decided to sell out and move to Overton and buy a small farm near where Ralph was.

Elva, Alton and LaRue were still at home then. As he got older his legs became crippled so he had trouble getting around, so he rode his horse wherever he went. But he didn't stop work. He sat and worked at things he could do sitting down. He mended the machinery, split wood and even rode the binder and cut grain besides helping mother with everything around the house. Ralph's wife, Elise, died, leaving Ralph with the four small boys and mother and father helped them all they could.

When the people moved out of St. Thomas because of Lake Mead, father bought a house from there and moved it up onto his own farm. Finally Elva and LaRue married and moved away leaving only Alton at home.

I didn't get to visit very much with father and mother after I was married and moved to Scipio, Utah. But the few times they were able to come and visit with us I was so thankful that our children could have a chance to really learn to know and love them.

One day in July, 1933, father told mother he would like to go back to Bunkerville and visit with all of his relatives and friends there, and with Agnes and her family. So Ralph took father and mother to Bunkerville. They visited a few days then mother went back home with Ralph and left father to visit a while longer. When he had had a good visit with all of them, he was ready to go home again. Within the next few days after he got home he had several slight heart attacks. They were preparing to take him to the doctor the next morning when he had another attack. He came out of this attack and talked to them about doing genealogy and temple work. Then he said he felt better and wanted to go to bed. Ralph and Alton went to help him into the bed, but before he reached it, he slipped peacefully away the 31st of July, 1933.

DOCUMENT 509 The Genealogical Record of the Descendants of Andrew Ralston, Who came to America with his Parents from Renfrewshire, Scotland, in the year 1763, and Settled in York County, Pennsylvania. The Record herein followed is through the lives of Andrew Ralston and Andrew Ralston II. by Chester F. Ralston²⁸

The Story of the Origin of the Name Ralston

The name Ralston originated in Renfrewshire, Scotland, in the latter part of the 13th century and the early part of the 14th century, and for the past several centuries has been a well-known name throughout Renfrewshire, Ayrshire, Wigtonshire, as also in the shires or districts of Stirling and Edinburgh. The name originated from lands in Renfrewshire originally called Ralpheton, sometimes spelled Ralphstone and Raulphstone.

²⁸ This information was sent to me, Rosetta Biggs, by Charles F. Ralston, of Oberlin, Ohio.

"The ancient family of Ralston, that ilk descended from one Ralph, who obtained some lands from the High Steward of Scotland, which he called after his own name, Ralphston. In course of time it was softened into Ralston, which is the surname of the family."²⁹

Crawford, in his *History of Renfrewshire*, says: "Walter, the sixth High Steward of Scotland, had a son born of his marriage to Marjory Bruce, daughter of the Scottish hero, Robert Bruce, who later became King Robert I. This son, also named Robert, became King Robert II. Upon the death of Marjory, his first wife, Walter married a daughter of John of Ralston of that ilk." Walter, the sixth High Steward, was born in 1292, died in 1326.

From records consulted on two trips to Scotland in the summers of 1908 and 1910, and from conversations had in Edinburgh with two well informed gentlemen, one having made an exhaustive study of the history of the Ralston family - by the names of Gavin and William Ralston - as also from records on file in Washington, quotations from which I have in my files, I am led to the conclusion widely-held in Scotland that the Ralstons, through the marriage of Walter, the sixth High Steward to a daughter of John of Ralston, definitely links the Ralston lineage to the Royal House of Stewart. It might be added that the city of Paisley, county seat of Renfrewshire, has been a center for the Ralston ilk. A large Ralston estate adjoins the city, and one of the largest public squares in the city is named Ralston.

A Brief History of Andrew Ralston II

In the year 1763, Andrew Ralston, then ten years of age, came with his parents, brothers and sisters to America from Renfrewshire, Scotland and settled on land in York County, Pennsylvania. Within two years after their arrival, most of the family, including the father, mother, and several children, were killed and scalped by the Indians. As a result of their being able to hide from the attacking Indians, Andrew and a brother, escaped the massacre. The brothers were "bound out" to two different families, which meant that until they became of age their labors would pay for their keep. Tradition has it that the family to whom the brother was bound out moved to the south, which turned out to mean that the brothers were never to meet again. There is a line of Ralstons in the south and it is just possible that the bother in question was the head from which that line has descended.

Andrew Ralston volunteered at the outbreak of the American Revolution and remained in service for seven years and four months. He first enrolled under Colonel Samuel Miles in the Pennsylvania Rifle Regiment. At a later date his name appears in Captain John Robb's Company, 13th Pennsylvania Regiment. Records in the Pennsylvania State Archives covering the war reveal that he was wounded at the Battle of Brandywine, was taken prisoner at the Battle of Long Island, and was with General George Washington during the historic winter at Valley Forge.

²⁹William Anderson, *The Scottish Nation*, volume 3, page 321.

Following the war, Andrew returned to Pennsylvania. Records show that he was assessed as a single freeman in Allen Township, Cumberland County, in 1785, which would indicate that upon his return from the service, he took up residence in Cumberland County, which adjoins York County, on the north and west.

According to another record,³⁰ Andrew Ralston and Sophia Waltermeier were married on December 19, 1785. Since the Waltermeiers were registered in Huntington Township, Adams County, which bounds York County on the west, it is reasonable to suppose that Andrew Ralston went over into Adams County, and there was married to Sophia Waltermeier. Following their marriage they took up their residence in Adams County, remaining there until 1812, when they moved to Ohio, locating in Bloomfield Township, Jefferson County, which is near the west county line, and about five miles east and north from the town of Hopedale, Harrison County. The land on which they settled consisted of 1,200 acres, a grant of the government in recognition of the services of Andrew Ralston in the Revolutionary War.

It should be said here that the eleven children of Andrew and Sophia were all born in the state of Pennsylvania. Andrew farmed his land, or a fair share of it until his death in 1827, since which time some of his descendants have occupied the house and farmed 120 acres, the amount still left of the original estate. At some time during the years a coal mine was opened on the property, the same being still in operation. The writer remembers visiting this old homestead as a boy in 1878. He did not return to it again until in August 1934, when with his sister, Mrs. Harry H. Avery, and his granddaughter, Mary Alice Shreiner, we drove from a family reunion being held in the Beech Springs Presbyterian Church, near Hopedale (the church of which Andrew and Sophia were members), to the old farm home and found it occupied by a great-great-great-granddaughter of Andrew Ralston and her family. During this reunion the descendants of Andrew Ralston, together with descendants in other lines, placed a granite monument, bearing a bronze tablet, at the grave of their ancestor, Andrew Ralston, in the Beech Springs Presbyterian Cemetery, where both he and his wife, Sophia, were buried in the years 1827 and 1828 respectively.

Andrew Ralston II, son of Andrew Ralston, born February 25, 1753, in Renfrewshire, Scotland, died September 11, 1827; married Sophia Waltermeier December 19, 1785. Sophia was born April 23, 1766 and died December 23, 1828. Their children were:

1. David R. Ralston, born September 2, 1766; died May 5, 1814.
2. Margaret Ralston, born October 28, 1788; died November 7, 1830; married Daniel D. Davis.
3. Mary Ralston, born August 8, 1790; died 1831; married William Adair.
4. Elizabeth Ralston, born February 2, 1793; died September 9, 1871; married Thomas Adams.
5. Jane Ralston, born November 13, 1794; died November 11, 1842; married a Jones.

³⁰Pennsylvania Archives, 3rd Series, Volume 20, page 690.

6. Andrew Ralston III, born February 7, 1797; died February 18, 1873; married Frances Hesser, March 26, 1819.
7. John Ralston, born July 13, 1799; died October 24, 1881.
8. Catherine Ralston, born November 28, 1801; died February 22, 1826.
9. Ann Ralston, born July 13, 1804; died in her early years; date not known.
10. Lewis Waltermeir Ralston, born November 30, 1806; death date not known.
11. Nancy Ralston, born June 22, 1809; died December 7, 1827.

The Margaret Ralston Davis Family

The child of the ancestral couple, Margaret Ralston, was born in York County, Pennsylvania, October 28, 1788 and died near LaGrange, Michigan, November 7, 1830. These dates are taken from the old family Bible, and the additional date of Hannah Davis's birth is also given as February 8, 1816. A thorough search of the records of marriage in courts and churches in Maryland, Pennsylvania, and Ohio, has not produced any official dates as to that, so we must assure, historically, that the marriage occurred in the year 1810. There was a first daughter, born to her marriage to Daniel D. Davis, about 1812, in Pennsylvania, and this child died in infancy, prior to the migration westward. The second child, Hannah, was born in Wayne, Jefferson County, Ohio, at her grandfather's house. We cannot tell whether Daniel D. Davis and his wife, Margaret Ralston Davis, trekked west with the rest of the younger family in 1812 to Bloomfield or not. We do not know, either, when the family left the Bloomfield community for Northern Michigan.

The interesting feature of this early pioneering is the presence of the older girls of the family in LaGrange County, Indiana at the same time. This county was settled about 1829, and the names of Daniel D. Davis, William Adair, and Thomas Adams, appear in the lists of settlers, the first two named, serving as overseers of the poor. Mary Ralston Adair died there in 1831. William Adair sold out his 660 acres and went west to Iowa. Thomas Adams and Elizabeth Ralston Adams passed on to the Adams settlement, which they founded four miles south of Valparaiso, Indiana. None of the families remain in LaGrange, but the bodies of two of these ancestral mothers lie there in unmarked graves as far as we have been able to learn.

Daniel D. Davis was the son of Evan Davis and Nancy Davis, but no dates of birth or death of these parents nor the places of their residence are available. They must have come from the York County, Pennsylvania section, where Daniel D. Davis and Margaret Ralston were married before the migration to Ohio. After the death of Margaret Ralston in 1830, Daniel D. Davis then married Elizabeth Huntsman, a daughter of Jesse Huntsman, one of the pioneers of the LaGrange community in 1831. There are still many Huntsmans living in LaGrange County, Indiana. The best information available is that James William Huntsman, husband of Hannah Davis, was also a son of Jesse Huntsman. Hannah Davis was married to him before she was sixteen years of age, and he was ten years her senior. Jesse Huntsman's father was James Huntsman and his wife Catherine Call. [See PFRC Book 3.1, Notes 124-132 for further information on these families .]

To the marriage of Daniel D. Davis and Elizabeth Huntsman, the first daughter, Margaret Jane Davis, was born August 20, 1832. In 1833 Daniel and Betsy (Elizabeth) Davis sold their property in LaGrange County and started westward. They first located at Oneca (Orangeville), Illinois, where they lived for possibly fifteen or sixteen years, about the years 1835 to 1850. They then moved to Council Bluffs, Iowa, and after a few years moved to Darlington, Wisconsin. [Their move to Council Bluffs raises the possibility that they had joined the Mormon Church as had many of their relatives, but became disaffected, or discouraged, and returned to the states. Lyman D. Platt]

Daniel D. Davis owned but one piece of land in Wisconsin upon which he resided the last ten years of his life. He acquired it by deed from Patrick Maighan on March 12, 1857, as recorded in Lafayette County, Wisconsin.³¹ It consisted of forty acres and was known as the NW3 of the NW3 of Section 25, Township 4 North, Range 3 East, of the Fourth Principal Meridian, and lies about one and one-half miles from Willow Springs Christian Cemetery, where Daniel and Elizabeth are buried. After the death of Elizabeth Huntsman in 1875, the property was partitioned in a proceeding brought by Perry Davis against Hannah Huntsman and the other heirs, at No. 273 Equity, in the Circuit Court of Lafayette County, and finally sold, with the approval of the court, to Isaac Davis, a child of the second marriage, on 27 March 1878³² for a consideration of \$1,000.00. It later became the property of O. L. McCarville.

It is fitting that we here briefly refer to the child of this second marriage of Daniel D. Davis. The first child was Margaret Jane Davis, born August 20, 1832; married Alonzo Denio and 2nd Edwin J. Evans. [If there were other children, the document ends here at the bottom of the page and might be incomplete – Lyman De Platt.]

DOCUMENT 510 Ann Eliza Leavitt, by Roma Wight Jones³³

My mother, Ann Eliza Leavitt Wight, born April 5, 1889, at Wellsville, was the second of fourteen children. Her mother was Mary Alice Shaw, born in Radcliffe, Lancashire, England, immigrating to America when she was six years of age. Her father was Thomas Rowell Leavitt II, born in Santa Clara, Utah, who helped to found the town of Leavitt, Alberta, Canada, arriving in July of 1890.

The Leavitt family came from a line of note in England, their coat of arms representing a rampart lion, symbolizing nobleness of nature, courage and generosity. My mother became interested in genealogy at an early age, and could trace her ancestors back to Deacon John Leavitt, the first Leavitt to come to America. John married Sarah Gilman; a son Moses married Dorothy Dudley; their son Joseph married Mary Wadleigh; their son Nathaniel married Lydia Sanborn; their son Jeremiah I married Sarah Shannon, their son

³¹Deed Book 24, page 112.

³²Deed Book 24, page 278.

³³Roma W. Jones, *History of Ann Eliza Leavitt* (n.p., 1966). Roma was a daughter of Ann Eliza Leavitt Wight. Original contains a number of nice pictures, identified herein only by a reference to what they contain.

Jeremiah II married Sarah Sturtevant; their son Thomas Rowell Leavitt I married Ann Eliza Jenkins who were the parents of Thomas Rowell Leavitt II.

Other information and histories about my Leavitt ancestors can be found in “The Leavitt Family Bulletin” and “The Leavitt Pedigree Club” paper edited and published by Lila Cahoon, P. O. Box 682, Cardston, Alberta, Canada. Bulletin No. 9 of March, 1962 contained a life story of my grandfather, Thomas Rowell Leavitt II written by Emma Leavitt Broadbent, my mother's sister. The June, August, and November issues of 1959 tell about Thomas Rowell Leavitt I and his three wives, Ann Eliza Jenkins, Antoinette Davenport, and Harriet Martha Dowdle. The May, 1963 bulletin tells about Deacon John Leavitt and gives a picture of the church in 1628. The family tree of Jeremiah Leavitt and Sarah Shannon is given in Bulletin No. 1 of November, 1963.

My mother helped Emily Leavitt Noyes of Tilton, New Hampshire in the printing of several Leavitt books. I have a copy of the 1941 edition *Leavit Descendants of John, the Immigrant through his Son, Moses*, but not the others, although I found a receipt where my father had paid for all six volumes. I have many letters written by Mrs. Noyes in appreciation for my mother's help. [These volumes are contained in the PFRC – LDP.]

Pictures of Thomas Rowell Leavitt II and Mary Alice Shaw, nice clear glossy prints.

Picture of Cardston Old Timers, about 1924, clear but small.

Picture of Leavitt Ward Circle about 1910 to 1912, fourteen men with Grandpa Leavitt seated at the right end of the middle row, an obvious Leavitt look about him.

Picture of the old brick house, with family of seven children, two women and a man in the foreground: “mother is 2nd from right standing.”

Picture of Thomas Rowell Leavitt, Jr. and family consisting of twelve: Rear, left to right, Joe, Mother, Emma, Matthew, Sarah, Elva, Ralph; seated: Mae, Grandpa, Golden, Grandma, Alice.

Life in Canada, Early Life (page 2)

As a child, mother went to Canada with her parents from Wellsville, Utah, and grew up in Cardston and Leavitt, Alberta, Canada. She attended Leavitt Public School, and the Cardston High School.

I must thank Aunt Emma Leavitt Broadbent for much of the information about mother's childhood. She was always a happy little girl. She first went to school at the age of six and her first school teacher was from Eastern Canada, Miss Clara Madden. She also had a teacher named Miss Blodgett, as I remember mother telling me about the teacher catching her making up poetry when she should have been listening to the lesson. So the teacher told her to get up in front of the class and make up a poem before she could count to ten

or she would be punished. Mother said “Here I stand before Miss Blodgett. She's going to hit and I'm going to dodge it.”

Mother went through public school, grade eight, wrote the Alberta Government Examinations in Leavitt, and passed with good marks. She was anxious to continue school, so her father and mother let her stay with her mother's sister, Aunt Emma Myers, and go on to Cardston High School.

Mother was always active in sports and dramatic activities, and took a wonderful comedian part. When most other young people tried to do acting they spoiled everything by laughing, but mother was natural and never laughed. She really made the show go over well.

Once while the boys were in priesthood meeting, some of the girls took the boys' horses and went horseback riding. Mother loved horseback riding. Jane Leavitt, a cousin, picked out a nice horse no woman had ever tried to ride before. When the group started out it ran away with her, jumped fences, and Jane escaped with a good shaking up. This ended the mischief of swiping horses.

One time mother asked her father for old Jumbo, as Uncle Sam Baker was going to let Phoebe take their horse, Laura. The horses were hooked together on grandpa's democrat and about six girlfriends drove into stake conference. Before they got home clouds had gathered and it became so dark they were afraid they had taken the wrong road. They remembered their father telling of being lost in a blizzard and letting the horses go, so that the horses found the way home. This they did, and when mother got home the other girls stayed with her until morning. This is another adventure they only tried once.

Picture of mother's sister, Mae Leavitt and her friend, Lucile Sorensen.

Picture of Spider and Fly, 1913, or 1914, two horses, attached to a buggy in front of a building with two persons, unidentified, sitting in the buggy.

(page 3)

Berry picking time was just like a ward party. Parents took their children along with them to the hills to pick berries. Mother, Jane Leavitt, and Lucille Sorensen, were always the life of the group, trying to see who could pick the most berries and eat the most at lunch time. Their sports were candy pulls, house parties, basketball, dances (with violin and organ accompaniment, or accordion).

One time mother and some of her friends wanted to go to Mountain View to a dance. She had a boy friend and was afraid her father wouldn't let her go. So she hurried and did the supper dishes and home work, and when everyone was in bed, she climbed out of the bedroom window and went to Mountain View. This was the most miserable time she ever had on a date. One thing she learned from this was obedience, and to get permission

before going out of town. Not very often was she allowed to go to another ward to a dance. I remember mother telling me her folks asked her what time she got in from a date and she said "Plenty after 11," and she got by with it because they thought she said "Twenty after 11."

When chore time came mother had to be home to milk the cows. One Sunday she went with Lucille Sorensen after church and they met some other girls and boys and went horseback riding. It came milking time, 6 o'clock. They were all sitting on the horses at the far corner of the field. Her father came, got off his horse, climbed through the fence, took hold of mother, stood her on her feet, pointed down the road and said, "You know better than this. It's milking time." This was real embarrassing to mother and her friends.

Some of mother's boy friends were Oliver Hansen, Parly Williams, Jack Hendry, Willie Glen.

Picture of Leavitt Ward Chapel, 1910

Picture of Leavitt School House, 1910

Picture of D. O. Wight family taken 1922: Roma, Dad, Ross, Ed., Mother, and Monte

Courtship and Marriage (page 4)

In Cardston, where the Leavitts first settled, mother and her family lived near the Wight home, and she often played over at the home of her future husband's parents, but later the Leavitts moved to Leavitt, and it was not until mother went to high school in Cardston and lived with Aunt Emma Myers that she renewed her friendship with David Osborn Wight. Later (1910-1911) Leavitt advertised for a new school teacher and my father was chosen as teacher and principal. Leavitt Brothers had a General Store and my Aunt Ina Wight clerked there and became a close friend of mother's. Soon the friendship between my parents was renewed and courtship began. It was a beautiful courtship which grew into a deep and enduring love. It was as though they had known each other always. Their love was pure and holy and remained that way. They were married by President Edward J. Wood in Cardston, and their honeymoon took them to Salt Lake City, but the Temple was closed and they went on to the Logan Temple where they were endowed and sealed for time and all eternity on July 22, 1910. Dad was nineteen and mother was twenty-one. Dad had been teaching school for two years.

Children

Mother had nine children in all, four of them being stillborn. All were large babies that lived, Ed weighing 14, Ross 13, Monte 12, and myself 11 pounds. I can remember that the twin boys who died were each over 7 pounds in weight, and all were full-term. She had one miscarriage besides the 9 children that I know of. She never did have an easy

time of it, and my parents' letters to each other just before and after Ed's birth testify to this fact.

Dad was at summer school at Edmonton, and on July 6, 1914 he wrote to mother from a stop-over place at Calgary, Alberta, Canada. It was four days before Ed was born, and mother had been left at Grandma Wight's home in Cardston. At that time oil was big news in Calgary. Dad wrote: "Every hotel is full. Over a hundred different companies are selling oil stock in one building and the public exchange is still crowded at 11 p.m. tonight. The train for Edmonton leaves in 40 minutes." His chief concern was for mother and her health, and oh, how he regretted Ed's birth and wrote: "Never, never, never, will I go off again and leave you in that condition. I have repented in sack cloth and ashes. It seems I haven't had a solitary hours' rest since I came here...."

(page 5)

Mother says in her letter: "Not for 100,000 dollars will I ever go through this alone again. All my courage has been in Edmonton." It was quite an ordeal for mother living with Grandma Wight with grandpa ill and five men there all the time. It was always after 11:00 p.m. before things were quiet, and she could not get proper rest and care. She was always appreciative of Grandma Wight and what she tried to do and knew conditions could not be helped. Grandma had to work to support the family (Dad was the 7th of 13 children), a garden and boarders, and was bothered by infection in her big toe at the time mother was so ill waiting for Ed to be born. Mother longed for her own mother and peace and quiet. After Ed was born she nearly died from afterbirth hemorrhage. When she was finally able to be moved she was taken to Leavitt on July 27 to stay with her folks and was able to rest, gained an appetite and began to get well.

Through these letters to and from my mother and dad in July, 1914, it might be interesting to note some of the events that were taking place at this time. The cornerstone of the Cardston Temple was laid. ... (page 6) It might also be interesting to note here that dad's teaching job paid about \$1.10 per day in 1914. I found a contract or note signed by R. Savage, Secretary and Treasurer of the Education Department, Glenwood, S. D., No. 2030, which paid D. O. Wight \$124.30 for the term ending June 30, 1914. He had taught 113 days.

Now to go on with an account of the other children. Ross was born August 13, 1911 at Leavitt, Alberta, Canada. I could not find any details like I had through letters about the birth of the second child, Edgar Leavitt Wight.

I was the third baby and the only girl, born July 16, 1916 in Cardston. Dad said they name me Roma after a heroine in a book called *Seats of the Mighty* but I read this book and did not find my name mentioned. I have always been anxious to find the book with Roma as the heroine and read it, but to date have never found one. My parents were living in Glenwood at the time, but I was born in Cardston. Soon after, they sold the Glenwood property and moved back to Leavitt in 1917 where Dad taught school again.

Joseph Lomond (name now legally changed to Joseph Monte) was born in Leavitt in what we called “the old jiggly house.” I can remember when Monte was born. The bed was so high and I thought he was blind because his eyes were shut. The wind howled and the house swayed back and forth. My brother Ed writes: “Your account of the ‘jiggly house’ and Monte's birth reminds me of how intent I was in getting mother to name him Peter. For some reason I wanted a baby brother that I could call Pete. I was quite disturbed that she and dad decided on the other name.”

We had moved to Cardston when David Osborn, Jr. was born on April 15, 1924. I can remember I went to the hospital to see the baby and they told me it had died. My heart was so heavy I did not know how I was going to tell the rest of the family. Of course daddy knew, but I was only eight, and we had a lady from Mountain View staying with us and I remember how shocked she was when I broke the news and giggled and smiled and she thought I was terrible for not being sad. I ran to my room to hide because I felt so bad. I don't know why I thought I had to hide how I really felt.

As mentioned before, mother had nine children in all, eight boys and me, four being stillborn and only one of the five who died living long enough to receive a name. Mother had always wanted to have a large family. She wrote in her journal in February 1926: “I am not quite myself yet from my illness but have been greatly blessed by the Lord and comforted (page 7) in our sad loss. No one will know only those who have similar trials what it means to lose four babies in succession and have only one live to receive a name - David Osborn, Jr, born April 15, 1924, a fine baby boy 13 lbs., but died when 36 hours old. The others were stillborn and a sad trial it was to us as we had always hoped to have a large family, and I tried my best although I was ill the whole 9 months before birth of a child, especially the last ones and suffered terribly at birth of my children, but have always felt this to be the greatest mission given us, and was ever willing to do my best to fulfil it.”

[There is more to this history, but this is all that will be recorded here. Lyman D. Platt]

DOCUMENT 511 Patriarchal blessing of Alonzo Thomas Leavitt, son of Dudley Leavitt, Sr. and Mary Huntsman, born November 13, 1862; given January 28, 1909, by Patriarch Thomas Sirls Terry.

Brother Alonzo Thomas Leavitt, in the name of the Lord Jesus Christ, and by the power of the Holy Priesthood in me vested, I lay my hands upon your head; I seal upon you a Patriarchal Blessing. Brother Alonzo I am pleased of having this privilege of blessing you in your aged time of life. I bless you with health and strength. You shall still live to a good old age and the Lord will open up your way that you shall enjoy life and be a blessing to your dear companion and children. You have through your companion brought to this earth choice spirits, who are an honor to you and will not forget you in your old age. In this your Heavenly Father has been merciful unto you.

You are of the blood of Joseph, of the Royal Seed of Abraham, the Father of the faithful.

Your way shall be opened up to you. Your house shall not suffer for the necessities of life. Your Heavenly Father will give unto you wisdom so that you will be able to conduct your business and labor that peace and prosperity shall be the result.

You have seen many things and some trouble in your life. Your last days shall be your best days. You shall live until you are satisfied with life.

As you have been able to stand firm in the Gospel of your Savior, you shall still have power of endurance. The Priesthood shall never be taken from you. Your work shall not end in this life. There is a great work for you to do beyond the grave. You shall stand upon Mount Zion and see the glory of God. When you have finished your work on earth you shall go to your grave in peace, being satisfied fully of life.

Your children, Brother Alonzo, shall become mighty upon the earth. You will not live to see the great honor that shall be conferred upon them. Yours sons shall be men of wisdom and understanding. Your daughters shall be among the most honored of their sex. They shall be a blessing in their Mutuels. They will be esteemed by their classmates. They will take up your work where you shall lay it down in death. Your offspring shall become numerous. You shall rise from your grave in the morning of the First Resurrection. You shall have power during the thousand years of the reign of peace to minister in the temples of your God. You have been held and ordained for this purpose before the foundation of this earth.

Brother Alonzo, a bright crown and eternal life is yours. Therefore as you have been faithful in your former life, your faith shall be strengthened and remain to the end of your days. Beloved brother I bless you and seal them upon your head in the name of the Lord Jesus Christ, Amen.

DOCUMENT 512 The following was related by Alonzo Thomas Leavitt, July 24, 1933, to Selena Hafen Leavitt. He sat on the porch and told me these things while I jotted them down. That evening he went back to Bunkerville, then on home to Overton, Nevada, where he died within the week, July 30, 1933. I have been so glad for that visit we had with him and the things he told me then. Selena Hafen Leavitt.

Father went on a mission to the Moquitches in the fall of 1858. There were quite a number of them [went with him]: Jacob Hamblin, Oscar Hamblin, William Hamblin, Uncle Thomas Leavitt and others.

William Hamblin, Uncle Tom and two others stayed with the Moquitches all winter and came home in the spring.

The others started home after staying awhile and while crossing the Buckskin Mountains a heavy snowstorm overtook them. They ate what supplies they had on hand, then were three days without food, when some of the men became restless. Uncle Jacob Hamblin didn't have much to say and some of the boys said he was pouting. Father and I think it

was Knut Fuller went out and saddled up their horses. Uncle Jacob came out from the crude shelter they had made from the storm and asked them what they were going to do. Father said: "We are going home or die in the attempt."

Uncle Jacob said: "The chances are you can't make it, and if you should, you couldn't bring any help to us. We'll have to do something else."

Father jumped off his horse, pulled off the saddle and motioned for Fuller to shoot it. He said before it quit kicking they had a piece of hide cut off and each man was roasting himself a piece of meat over the coals.

I had asked father if they drew cuts to see whose horse should be killed, and he said, "No."

"Did they pay you for your horse?" to which he also answered, "No."

Then, "Did you ride part of the way home or walk all the way?" to which he answered, "I put my saddle on top of the back of the pack horse and walked all the way home."

Father said they lived in Pine Canyon, East Tooele, when the Indian War broke out and they had to move down in the valley for protection. He was just a young man; it was before he was married; and he was chosen as a minute man.

I asked him, "Father, did you ever shoot an Indian?" I was just a young man when I asked him the question. He always carried a gun with him wherever he went. The Indians weren't so bad then but the United States marshals were on his trail. He waited a while before he answered me, then he said, "No ... but it wasn't my fault." He said they saw a smoke up in the mountains and they were to be there before the Indians broke camp in the morning. When they reached the canyon where the smoke was, they left their horses and went on afoot, then separated, some going up one side of the canyon and some the other side, and some up the center. A little snow had fallen and it lay in spots on the mountainside. An Indian came out on the side where Father was so he dropped on his knee to steady his nerves and take better aim. Just as he was ready to shoot a flare of snow came up in his face and he couldn't see. There was no breeze to low the snow. He followed him on up the mountain and when he came in sight of him again, he was climbing up over the face of a ledge. Father rested his gun on a rock and fired. When the Indian reached the top of the ledge, he stood up and turning around said in plain English, "Who you shooting at?"

He then went over the ridge and down the other side and father being faster on foot, soon caught up with him. The Indians stood on a rock and drew his bow and arrow and father aimed his rifle at him and held him there until the rest of the posse came up. They had found no Indians and no tracks. They took him back to town and some wanted him killed and some didn't, so they sent to President Brigham Young to know what to do with him. He sent word back, "Feed and clothe him." They kept him all winter and in the spring

turned him loose. He went into the mountains and came back with his squaw and papoose. This Indian was the means of bringing the war to a close.

DOCUMENT 513 Utah Election Registration Form, Lyman D. Platt, 157 North 200 East, Alpine, Utah County, Utah 84003; district 1; birthplace: Moab, Utah; birth date: June 10, 1943; former address at which I was registered to vote: 410 N. 900 W. Provo, Utah, Utah, 84601. [signed] October 9, 1976, Lyman De Platt.

DOCUMENT 514 The Longest of All Nights, by Edward Lyman Platt

I had been in the mission field nearly two years. I had just about 4½ months to go. It was January, 1970 and I was in a new district, Penha, one of the suburbs of São Paulo. I didn't know it then but I would be in Penha only one month, yet because of the events I am about to relate, I will always remember Penha.

January is one of the very hottest months in Brazil and we stopped often in our work to refresh ourselves and to replace the fluids in our bodies which seemed to vanish through perspiration as soon as we swallowed. It was Saturday night. We were on our way back to the house after being out on the streets tracting and giving lessons all day long. Just before we got home we stopped at a bar to drink a *guaraná*. The heat was oppressive. The bartender recognized us and asked us if Dona Nair had died. Dona Nair was the lady of the house where we lived. She was an inactive member of the Church, but her husband and all the rest of the family were Catholics. His question came as a shock to us. We had been gone all day. She hadn't been sick. Was it possible she could have been in an accident? We hurriedly explained that we hadn't been home yet and simply didn't know. We paid for our drinks and rushed out.

The house was surrounded by cars and people. We were soon informed that yes she had had a heart attack while in the city. There was an ambulance bearing her body on the way to the house at that moment. The family expressed the desire that the funeral be conducted the next day and asked if we wouldn't please take charge. They felt that Dona Nair would have wanted this since she was a Mormon.

At that time in Brazil bodies were not embalmed. Instead, they were buried as soon after death as possible, and the body was generally prepared for burial by the family.

We looked up the bishop, informed him of the death and told him that the family had requested that the funeral services be conducted by us. We suggested that this should probably be handled by the bishop. The bishop explained that he was new; he didn't know the family and asked us to please handle the funeral ourselves as the family had asked. I was serving as zone leader at the time. My companion, Elder Dan Jensen, was fairly new and the weight of responsibility began to weigh heavily upon me.

We returned to the house; the body had arrived and the family had laid it out on a table, stuffed cotton in the nose, ears and mouth and had situated candles strategically

throughout the room. Relatives and friends were beginning to arrive in mass, prepared for a night of mourning prior to tomorrow's burial. They were all Catholic and the accepted norm required a night of tears and grief.

I soon realized that the funeral would have to be conducted right there in the home. That's what the family expected and besides the next day was Sunday. The chapel would not be available for a funeral.

We decided that proper etiquette required that we not retire to our beds as we would normally have done, but at the same time we did not feel like remaining in the hot, candle-lit room with a corpse and dozens of mourners, all dressed in black and all weeping and moaning to show their grief. So we explained that we would be in our bedroom and that if we were needed we were to be called.

We sat on our beds, not saying much. Elder Jensen read and I tried to decide what I would say during the funeral services.

At about 11:30 p.m. we began to hear an intense pounding in the room next to us and we heard a girl crying. We left our room to see what was causing the commotion and were met in the hall by one of the relatives by the name of Iracema. She told us that her younger sister was having some real troubles. She didn't understand exactly what the problem was but she thought her sister had been possessed by a spirit. She asked if we knew anything about such things and if we could help.

I explained that yes we understood what was happening and that we could help. Brazil has a large number of people who profess the "spiritualist" religion. Later we discovered that Jucara (the young girl who was possessed) had attended some of these spiritualists' meetings some time before. I had hoped that I personally would never encounter a situation like this. I had worried that my faith might not be strong enough. But now as we approached the room where the struggle was taking place, I knew and felt very calm in the realization that I held the priesthood of God and that with that priesthood I had the power to command the spirit to leave.

It left immediately. Jucara let out a little scream, her body went completely limp and she fell back on the bed exhausted. We continued to watch over her, calming her, etc. Then suddenly she was possessed again. I don't know whether it was the same spirit or a different one but I remember it seemed stronger. We again moved to cast it out and it said, "Take your hands off. This isn't yours" (referring to Jucara's body). We cast it out again. This time it took a little longer. I commanded it to leave, then my companion did the same. Jucara collapsed into complete exhaustion and slept restlessly.

We continued watching over her for a long while. About 4:00 a.m. she again began to have troubles. This time Elder Jensen, who was sitting next to her, just started talking to the spirit. He told it that it couldn't stay because it had already lost its chance to have a body in the pre-existence. The spirit began to sob and within a couple of minutes left. At

that point I explained to Jucara just exactly what was happening. I told her she must try and calm down and that if she had enough faith and if she tried hard she could prevent the spirits from entering her body. Several times during the next little while the spirits tried to possess her. I whispered encouragement to her. I remember specifically the phrase *fica firme*, which translates *be strong*. With this encouragement she was able to fend off the spirits on her own. Finally she relaxed, fell asleep and slept peacefully during the remainder of the night.

At 7:00 a.m. we left her room, took showers, dressed and went to the church for a meeting with the bishop. Before leaving the house Jucara's stepmother again asked us to handle the funeral services and burial that morning. When we reached the church, I explained everything to the bishop and again asked him if he would handle the funeral services and come with us after the meeting to give the girl a blessing. He explained that he had a stake meeting that afternoon and again suggested I handle the services. I resigned myself to the fact that the task was mine and I must handle it.

We remained at the church for priesthood meeting and then in the middle of Sunday School class Jucara's niece came running over to the chapel and nervously told us that Jucara had been possessed again and asked us if we wouldn't please come and help. We ran to the house. This time Jucara was sitting on the couch in one of the first rooms; she was being held down by her brother-in-law and cousin, and the room was full of people all trying to help her, arguing with the spirit. None of them, however, had been successful in convincing the spirit to leave. We entered the room; she just sat there with a very sinister pleased smile on her face. Her eyes were again as wide as saucers, but this time the spirit said nothing. It seemed very confident and sure of itself.

I will always remember what to me at the time seemed to be quite a paradox: this is the faith that Jucara's relatives had in us, two young twenty and twenty-one-year-old North American Mormon missionaries. Up until we arrived they had tried everything they knew how to cast the spirit out. They had not succeeded. As soon as we arrived they relaxed and said things like, "Okay, now we'll see who's boss;" "Now you're going to have to leave." It was very reassuring to know that even though they were all Catholics, they had complete faith in us. They knew we could cast the spirit out.

We again approached Jucara and placed our hands on her head. Immediately the smile vanished. Again with the power of the priesthood and in the name of Jesus Christ we commanded the spirit to leave. After a minute or two of talking it left. Jucara fell unconscious. We revived her by splashing a little water in her face and got her to lie down to sleep.

By this time we had been without sleep for over thirty hours. This plus the mental struggles with the evil spirit had left me completely exhausted and yet I still had to conduct the funeral services and prepare a talk which I was to give in Sacrament Meeting that evening. I asked Elder Jensen to stay with Jucara and I went up to our room to prepare for the funeral services.

All of the family and friends were Catholics. The house was crowded. The only room available was the room where the corpse was and the candles were still burning. I finally determined that about all I could do was to preach a sermon. So, at about 3:00 p.m., I stood a chair in a corner of the room and climbed on top. As soon as I got everyone's attention I said a prayer and then preached a sermon. Actually I gave them a modified 5th lesson on the plan of salvation. I'm afraid it had no effect, however. Everyone continued to cry and mourn. I felt as though I wanted to shout to shake them to their senses and yet knew that wouldn't work. I said another prayer and the funeral was over.

As we were finishing the services, Jucara was brought in by one of her relatives to view her sister one last time. As soon as she saw the corpse, she burst into tears and started shaking. She was very upset. We took her back into the other room and tried to calm her down. I was afraid that if she didn't calm down she would be possessed again. We continued talking to her, encouraging her, trying to calm her down. Finally we convinced her to lie down and rest again. About this time the corpse was carried out to the hearse and I asked Elder Jensen to stay with Jucara. I accompanied the hearse to the cemetery where the family asked me to offer a prayer over the grave. Again I offered a very Mormon dedicatory prayer after which the family went through the Catholic rites of burial.

Upon returning to the house I was very happy to see Jucara up and walking about, feeling much better, but remembering nothing. Elder Jensen told me that as soon as the corpse and funeral procession left, the evil influence seemed to leave with it.

By that time it was nearly time for Sacrament Meeting and I still had a talk to prepare. The talk was a presentation of a Book of Mormon missionary program and it went over very well. After the meeting we had a short meeting with the other elders and my companion and I bore our testimonies to the others of the power of the priesthood. Finally after forty hours with no sleep we were able to go to bed.

About Wednesday of the next week we received a phone call from Henrique's wife (Jucara's sister), asking us if we wouldn't please come over and explain to them just exactly what had happened and what they should do if it were to ever happen again. So we went over that evening and presented them a fifth discussion (plan of salvation). They accepted it and understood it well. Jucara was feeling much better and we enjoyed a very pleasant visit.

I was transferred just a couple of days later. Elder Jensen stayed long enough to present a 1st discussion to them and then he was transferred. Elder Kletting took over and the last I heard the family was preparing for baptism. I never found out whether they were baptized or not.

Needless to say, this experience gave me more than just a mere testimony of the power of the priesthood. I now have a certain knowledge that the priesthood is a real power and that it can bring about much righteousness. However, during that longest of all nights I

had occasion to reflect upon my own worthiness to use that priesthood. And during the times when we struggled the most with the evil spirits I felt myself struggling within also, trying to have the faith that was necessary on that occasion. I vowed to maintain myself worthy of that priesthood from that moment on. I pray that whenever I re-read this account I will remember that vow and strive to remain worthy so that whenever I am asked to use my priesthood I will have the peaceful assurance and faith that can only come from living a life in harmony with our Father in Heaven's commandments.

DOCUMENT 515 Death Certificate of Almon Perkins Lyman; state of California, Department of Public Health; district 3900; certificate 1694.

Almon Perkins Lyman, died August 31, 1968 at 11:20 a.m.; male, white, born in Utah October 14, 1918; age forty-nine; son of Edward Partridge Lyman, born in Utah; and Irene Perkins, born in Utah; citizen of the U.S.A.; Social Security Number 528-16-2068; married to LaRee Nuffer; died at St. Joseph's Hospital, 1800 N. California Street, Stockton, California, San Joaquin County. Address of spouse: 719 Erma Avenue, Stockton, California.; burial to be in Blanding, San Juan, Utah.

DOCUMENT 516 Birth Certificate of Almon Perkins Lyman, state of Utah, San Juan County, Blanding, Utah; child number four of Edward Partridge Lyman (age 32, white, born in Scipio, Utah; farmer) and Irene Perkins (age 24, white, born in Bluff, Utah); born October 14, 1918; [signed] Myrtle Palmer, nurse, Blanding; filed November 6, 1918 [signed] Evalyn Fillerup, registrar.

DOCUMENT 517 Enlistment Record of Almon Perkins Lyman, Army Seriel Number 19152984; PFC; Book 59, page 352; Blanding, Utah, enlisted October 26, 1943 at Brigham Young University; auto mechanic; brown eyes; dark brown hair; fair complexion; 5 feet nine inches tall; completed one year, one month, twenty-seven days for longevity pay; prior service: none; final statement paid in full, December 22, 1943: \$99.35; Army speciality: clerk-general 055; smallpox vaccination; April 16, 1943; completion of typhoid-paratyphoid vaccinations: May 1, 1943; other vaccination: tetnus toxoid, June 3, 1943; married; honorably discharged December 15, 1943; no time lost under AW107; soldier entitled to travel pay to Provo, Utah; payment amount \$200.00. [signed] Almon P. Lyman.

DOCUMENT 518 Army of the United States: Honorable Discharge

This is to certify that Almon P. Lyman, 19152984, private first class, detachment of patients, station hospital, New Orleans Port of Embarkation, Army Service Forces, New Orleans, Louisiana is hereby honorably discharged from the military service of the United States of America. This certificate is awarded as a testimonial of honest and faithful service to his country. Date: December 22, 1943. File Number 216566; filed for record January 19, 1946 at 11:00 a.m. Recorded; Service Records, page 633 Book 59, page 351 [signed] Lula R. Mortensen, Cache County Recorder.

DOCUMENT 519 Funeral Services for Adelia Robison Lyman, Bluff, Utah, February 27, 1909, 10:00 a.m.

Services were held over the remains of Sister Adelia Lyman, who died February 25, 1909, widow of the late President Platte D. Lyman. Bishop Lemuel H. Redd, presiding.

The choir sang: "When first the glorious light of truth burst forth in this last age." Prayer was offered by Elder E. Johnson; the choir sang: "'mid scenes of confusion and creature complaints, How sweet to my soul is communion with Saints."

President W. H. Redd spoke of his intimate acquaintance with the deceased and her family and the high regard he had held for her. He spoke of her devotion to her family and the sacrifices which she had made in order that they might have opportunities for advancement in the work of the Lord. He spoke to some length showing the joy and peace with which those who have the hope of eternal life can have.

He said that the relatives and friends of Sister Lyman should be thankful that she had been permitted to go to the other side with so little suffering.

He exhorted the children of Sister Lyman to profit by her example and teachings and to assume the responsibilities which are now placed upon them and which she bore in her life time; feeling that they have many friends to counsel with them.

Elder Joseph A. Lyman said he had been acquainted with the deceased longer than anyone present. He testified that she had always borne a good reputation. "We will all have to meet the record we have made here when we go to the other side. When we think of the glory that awaits the faithful on the other side we should be willing to pass through anything which our Heavenly Father sees fit to send us." He prayed the blessings of the Lord to be on the children of the departed that they might all be able to meet her when they are called to go hence.

Sister Gertrude Hyde sang: "Though deepening trials throng your way."

Patriarch Kumen Jones said he knew nothing better for the soul than pure and child-like humility. He spoke of the esteem that he had for Sister Lyman and her family. He spoke of the great love of a mother to so respect and love them that they will have no regret on this score when called to part with them.

He testified of the reality of the resurrection and the eternity of the family relationship. He prayed the blessings of God to be upon the family of Sister Lyman that they might again meet her.

Bishop Lemuel H. Redd, Jr. spoke of the good record which Sister Lyman had made and her noble work in training a family to lives of usefulness. He exhorted the children of Sister Lyman to emulate the example of their parents.

He said he believed the time would come when all of this family would be reunited and dwell together forever; “we should feel to submit at all times to the will of God and feel that whatever He ordains for us is for the best.” Sister Lyman had died with the harness on, having been out teaching when death struck her.

The choir sang “Sweet rest in Heaven.” Benediction by Elder Peter Allan; meeting adjourned to the cemetery where the choir sang “Oh, My Father.” The grave was dedicated by Patriarch Kumen Jones. [minutes taken by Peter Allan, clerk]

DOCUMENT 520 Funeral services of Almon Perkins Lyman.

In memory of Almon P. Lyman, entered into rest, August 31, 1968; services in The Church of Jesus Christ of Latter-day Saints, Stockton, California, Wednesday, September 4, 1968, at 2:00 p.m.; officiating Bishop Louis Pilgrim; Bishop L. J. Eck; Kay Lyman; Stan Nuffer; speakers: Don Nuffer; Douglas Jenkins; sacred selections: Celia Royer, Linda Allmendinger, Leonard Meyer; pallbearers: Herbert Rell, Kurt Cumming, Harry Burcham, Warren Banfill, Malcolm Call, Alan Hamilton, Michael Garcia, Phillip Barrette and Richard Bairett; at rest, Blanding, Utah.

DOCUMENT 521 Funeral services of Lucretia Lyman Ranney Nix.

In memory of Lucretia Lyman Ranney Nix, born August 19, 1844; died February 22, 1968; services: February 27, 1968, 2:00 p.m., Blanding L.D.S. Chapel; prelude/postlude: Mabel June Palmer; officiating: Bishop LaRay Alexander; family prayer; opening prayer: Reed E. Bayles; song: “I Know that my Redeemer Lives,” by the ward choir; speaker: Grant L. Bayles; song: “Jesus Lover of my Soul,” by Kay Lyman; speaker Albert R. Lyman; closing song: “The Lord is my Shepherd,” by the ward choir; closing prayer: Scott Lyman Bayles; dedication of the grave by Edward P. Lyman; pallbearers: Wilbur L. Ranney, Glen A. Holyoak, Lyman R. Holyoak, Lynn A. Holyoak, Joseph K. Holyoak, and Platte D. Bayles; services by the Grand Valley Mortuary.

DOCUMENT 522 A Leavitt document showing those of the original group of Canadian Leavitt who joined the Church, but died before arriving in Utah.

First, let me qualify my data. The deaths do not include those in Oak Lawn, Illinois who stayed behind; nor those who remained in Canada; but only those family members who were “working” their way west to join the Saints in the Great Basin. This would not include, for example, Ursula Wilcox-Leavitt (wife of Charles Leavitt) who died in 1863 in Will County, Illinois. I do not know if Sally Ann Chamberlain qualifies, but added her name just in case. One delineation of the following data shows the following deaths: fifth generation from John Leavitt 1; sixth generation 7; seventh generation 9; eighth generation 3; total 20 deaths. Another delineation is by destination/state and generation: total = 5th, 6th, 7th, 8th: Michigan: 6 = 0, 3, 1, 2; Ohio: 1 = 0, 0, 1, 0; Illinois: 5 = 1, 1, 3, 0; Iowa: 5 = 0, 3, 1, 1; Missouri: 1 = 0, 0, 1, 0; and unknown: 2 = 0, 0, 2, 0.

Date	Name	Death Place	Gen. from John
1838	Josiah Leavitt	Sturgess Prairie, Mich.	6
1838	Nathaniel Leavitt	White Pigeon, Mich.	6
1838	Jeremiah Leavitt ³⁴	12-Mile Grove, Ill.	7
1838/9	Sarah Shannon	12-Mile Grove, Ill.	5
1839	Weare Leavitt	12-Mile Grove, Ill.	6
1840	Benjamin Fletcher ³⁵	12-Mile Grove, Ill.	7
1841	Cinderilla Leavitt ³⁶	Burton, Ohio	7
1841	Sally Ann Chamberlain	Illinois	7
1846	Jeremiah Leavitt II	Bonaparte, Iowa	6
1846	Levi William Snow	Mississippi, Lee, Iowa	8
1847	Lydia Leavitt Snow	Council Bluffs, Iowa	7
1847	Thomas J. Leavitt ³⁷	Cambria, Michigan	7
1847	Weare Leavitt ³⁸	Council Bluffs, Iowa	7
1848	Betsey Leavitt Adams	Council Bluffs, Iowa	6
1849	Horace Brown ³⁹	Cambria, Michigan	8
1849	John Huntsman ⁴⁰	Iowa	7
1852	John Leavitt	Cambria, Michigan	6
1854	Barney Alfred Brown ⁴¹	Cambria, Michigan	8
1855	Louisa Leavitt Jones	Missouri	7
1858	Lucy Rowell Leavitt	Near the Platte R., Iowa	6

DOCUMENT 523 Leavitt Trip Report, 2001 taken by Lyman De Platt, L. Karen Petty Platt, and William P. Leavitt, in preparation for the 2002 trek of the Leavitt Family to place monuments throughout the areas from Michigan to Council Bluffs where Leavitt family members died as noted in Document 522 above.

September 9, 2001: Council Bluffs, Pottawattamie, Iowa

The Mormons in 1846 arrived here on their way to Utah and started a burying ground where Fairview Cemetery is now located (west Oakland Avenue). In 1848 they established a cemetery at Council Point west of Manawa. This cemetery is underneath a golf course or Lake Manawa at the present time. It is possible that Lydia Leavitt was buried at the Fairview Cemetery. She would not have been buried at Council Point, because it didn't exist and it is unlikely that she was buried at Trade Point because the family focal point had not shifted to there yet. Where no data exists, is recommended to add her to the monument(s) in the Winter Quarters area.

³⁴Son of Weare Leavitt.

³⁵Husband of Roxanna Leavitt.

³⁶Daughter of John Leavitt.

³⁷Son of John Leavitt.

³⁸Son of Jeremiah Leavitt II.

³⁹Child of Franklin and Lucinda.

⁴⁰2nd husband of Roxanna Leavitt-Fletcher.

⁴¹Child of Franklin and Lucinda.

Sarah Sturtevant talks of her boys finishing a house for her at Trade Point.

Politically, no family has been allowed by the Church to place any markers in the Winter Quarters Pioneer Cemetery. However, there are at least four monuments that have been placed in the Nauvoo Cemetery. Of the Leavitt names that died in the Winter Quarters area, none is represented on the monument.

In 1852 Peter A. Sarpy operated the first flatboat ferry at Trader's Point. It would sometimes end up a mile below where they started. In 1853 he began operating a steam ferry.

Trader's Point and St. Mary's Ferry were opposite Bellevue, Nebraska. The marker on Allis Road marking where Trader's Point had in 1935 a sign 3x3 feet (metal) with "Mormon Trail" indicated. It fell down in 1937. (Info from Frank Wolksa).

The book on Miniola Centennial History, published in 1979, has good information on Trader's Point. Nan Marie Cotton (reference in contacts) will be sending us a big map of the area, and pertinent information.

September 10, 2001, Oak Lawn, Cook, Illinois

This morning we visited Mayor Ernest F. Kolb, Oak Lawn (708) 499-7740. He was very gracious and said he would allow the family to place a marker in the village green across the street from his office, and next to the public library which was the site where Frank Chamberlain and Rebecca had their home. It was still there in 1945 but was torn down sometime after that to build the library.

He said to us, after a brief visit: "You might be interested in some of these newspapers I've kept." These were historical editions, including a great deal of information on the town. From it the key points learned were that Franklin Chamberlain was one of the first settlers in Black Oak, which became Oak Lawn, thus correlating Sarah Sturtevant's record with the civil records. We learned that he donated land for the first church in town, and for the railroad depot. He owned one of three stores in town.

A review of church records of the Lutheran and Episcopal churches showed no membership for the Chamberlain family. There were no other churches in the immediate area during that time. Both the United Church (Pilgrim Faith) and the Lutheran Church will further review their history for any sign of the family.

Cemeteries did not exist in the area in the early period, except for St Mary's which started in 1887 (Catholic). The vital records, if they exist, are either in the Cook Co. 5th District, or the Cook Co. 4th District, and possibly in the main Cook County Courthouse downtown. After the visit to Oak Lawn we drove to the Chicago Historical Society in downtown Chicago and found the references to material donated by Joseph P. Leavitt that is referred to in the writing of Emily Leavitt Noyes.

September 11, 2001, Cambria, Hillsdale, Michigan [this is the fateful day that the twin towers in New York City were destroyed by airplane driven by terrorists, among other tragedies. We were just on the border of Michigan when the events occurred – Lyman.]

Went to Cambria, met with the sextant, got permission to place a marker at the Cemetery Road Cemetery, and determined that John Leavitt was probably buried in Cambria Road Cemetery because of the census house number entry #11 which showed he was living close to the center of population for Cambria. He may have been buried on his farm, but it would have been close to the current cemetery.

Went to the court house in Cambria, copied all the vital indexes on Browns and Leavitts. Determined from the land records that John Leavitt did not own property or if he did it was not recorded. (see attachments below) No births or deaths in the county until 1867, no marriages until 1834.

Went to the public library at Hillsdale. Spent several hours in the research room and found John Leavitt and his family and other relatives in an original volume of the 1850 census. Took several pictures of it and copied the information as well. The Lanes and the Browns need to be studied in detail. Josiah's daughters need to be studied in Eldredge in relation to Cambria. We studied all the cemetery records for the county. We obtained a map with all the cemeteries, the sextants, etc.

September 11, 2001, White Pigeon, St. Joseph, Michigan

Centerville is the county seat of St. Joseph County. The area was called Sturgis Prairie until 1832. After February 1857 it was called Sturgis.

There were no Leavitts in the excellent study *Cemeteries of St. Joseph County, Michigan, 1800-1990* compiled by the St. Joseph County Genealogical Society (White Pigeon: 2000). There were no Leavitts in the 1845 state census, nor in the 1850 census of the county.

We went to the public library at Sturgis. We found old maps of White Pigeon and Sturgis. We copied information on a Nathaniel Leavitt and a Henry Leavitt. This Nathaniel was highway overseer, district #4, Burr Oak Township in 1838 and appears to be another Nathaniel as he apparently was in the county by 1830 when the census was taken. He may be the father of Henry.

We went through all the cemeteries in the county, which are well done, and determined that Henry Leavitt had been moved from the Old Cemetery (Sturgis) to the Oak Lawn Cemetery, having died in 1850 and moved 1867+. Sturgis township records were burned prior to 1860.

September 12, 2001, We went to Burr Oak, took pictures of the cemetery; got the name of the mayor and sextant and their addresses. (see below in contacts) The cemetery can be

found by following Highway 12 4.4 miles from Franks, Halfway Road 1.7 miles, Front Street .3 miles and Highland .2 miles.

Went to White Pigeon, took pictures of the cemetery; got the name of the township supervisor and sextant.

September 12, 2001, 12-Mile Grove, Will, Illinois

Went to Wilton Township where 12-mile grove is located. Go to marker 134, Briggs Road, Hwy 52. We visited with Joe Downs across from the east side of 12-mile grove, who I had met years previously. He gave us permission to place a marker. (815) 478-3900; email: jld67@earthlink.com Joe took us to the interior of the grove where we saw an old sawmill and quarries that were not used after 1920. We went to visit Richard McHugh and his wife who gave us a little additional information on the town. Then we went to the Manhattan Library [the area previously known as 5-Mile Grove] and copied some materials on Wilton and surrounding area.

September 13, 2001, We traveled west to Bonaparte, Van Buren, Iowa, and renewed acquaintance with Charlo Warner (319) 592-3111, who has spent several years with our Leavitt family in mind, but has turned up nothing. She is the contact person for placing the Jeremiah Leavitt marker and will be glad to allow it.

Marilyn and Donald Thomas, 411 First Street, Bonaparte, Iowa 52620, (319) 592-3620, owners of the pottery shop and a lovely little rental cottage, are local historian buffs. They uncovered three Leavitt buried in the White Cemetery northeast of town (on 40 east, to the bridge, on a hill south of the road). They were J. F. Leavitt, July 1847-1903; his wife Lucy, 1847-1923, and a son, not given to us. Dale and Melba Workman, Stockport, (319) 796-4495 can provide the name of the son and possibly other genealogical information.

There is another cemetery on Rd. 235 at Gary Adam's place (319) 592-3431. It is reportedly old.

The old Mormon Cemetery and the Reed's Camp where the Mormons stayed during the winter of 1836, is two miles south of town at the Mormon Trail Marker. Reed's Creek is south of there another several blocks. The cemetery is straight north of the marker on a small rise on the other side of the field.

The Bonaparte Cemetery was established in 1838, eight years before the death of Jeremiah Leavitt. It is the likely resting place of Jeremiah Leavitt and permission has been given but needs to be further arranged with Charlo Warner.

We next visited Nauvoo and determined that both the auditorium at the Joseph Smith Academy, across from the temple, and the stake center, would be likely places for family meetings.

Wier Leavitt is on the marker at the Nauvoo Cemetery and shouldn't be if he's Jeremiah's II's son. If he's Jeremiah I's son, then Sarah Shannon and the rest that died at 12-Mile should be added.

September 13-14, 2001, We traveled to Adam-ondi-Ahman and Independence before beginning the drive back to Utah and Las Vegas.

Proposals:

General Comments: Karen: Don't make specific statements on the monuments if the information is not known. Dedication of graves needs to be area dedications. Additional research needs to be done in all areas if specific statements are to be made as to burial places; however, it is unlikely that any definitive places will be identified.

1: Winter Quarters recommendations for where to place monument:

Bill: Trade Point and Winter Quarters

Lyman: Fairview: Council Bluffs Cemetery

Karen: Nice stand-up panorama story marker at Kanessville; small marker at Trade Point

2: Bonaparte:

Bill: Bonaparte Cemetery

Lyman: Bonaparte Cemetery

Karen: Panorama Monument in Town

3: 12-Mile Grove:

Bill: Marker in the Grove by Old Mill

Lyman: Joe Downs Property

Karen: Joe Downs Property

4: Oak Lawn:

Bill: Defer a marker

Lyman: Heritage Park

Karen: Heritage Park

5: White Pigeon: Nathaniel & Josiah Together

Bill: White Pigeon Cemetery

Lyman: White Pigeon Cemetery

Karen: White Pigeon Cemetery; more research

Cambria:

Bill: Cambria Road Cemetery #1

Lyman: Cambria Road Cemetery #1
Karen: No recommendation

Travel Information:

Hold sacrament meeting at Kanesville Tabernacle in Council Bluffs at visitor's center.

Bellevue Road (Hwy 370), in Mills County, exit 42, which leads to Trade Point, is .7 miles south of the Pottawattamie County line; go west on Bellevue Road to Allis Road then north 3/4 mile to Applewood Road and West to the River.

Council Point is 4.3 miles north of Trade Point.

Amtrak stops at Ft. Madison, just north of Nauvoo. We could Amtrak to Winter Quarters; Amtrak to Ft. Madison, Bus to Nauvoo, back to Ft. Madison and Amtrak on east.

For 12-Mile Grove: Traveling on I 80, to exit 134, right/south on Briggs Street to Hwy 52 into Wilton, left at Wilton on 52, 1.5 miles, then north 1 mile on Elevator Road to home of Joe Downs.

For Oak Law and 12 Mile Grove, refer to the Traveler's Guide to Chicago Southland Map. Tinley Park, Interstate 80 to 148b (Harlem Ave., Hwy 43), for lodging. (see attachments)

Attachments: most of these will appear throughout the PFRC collection in their proper books, depending on their importance to the family's history. Lyman De Platt

For Hillsdale County, Michigan: Marriage and Death Indexes for Hillsdale County for Leavitt and Brown individuals.

Hillsdale County Cemeteries. List, Map, Sextants, Addresses, Telephones

St. Joseph County, Michigan, Cemeteries. List.

History of St. Joseph County, Michigan, 1877.

History of St. Joseph County, Michigan, Vol. 1.

Email from St. Joseph Co. Genealogical Society

Sturgis Township. History and Description.

Map of Sturgis.

Map of White Pigeon.

Maryella and Cyrus Bowdish, *A Listing of Oaklawn Cemetery, Sturgis, Michigan* (1980), page 136.

White Pigeon Township, Showing Location of Village of White Pigeon, with brief history and description.

Black Oak and After: Village Adopts New Name: Black Oak, Oaklawn and Oak Lawn

1880 Census of Oak Lawn, Worth Township, Cook County, Illinois. Illinois Vol. 16, Cook County (Part 10) 181-589. Township of Worth, page 4, Supervisor's District 1, Enumeration District 207, 5th of June 1880.

From WPA House to New Library Building: The Chamberlain Home.

The Front of the Franklin Chamberlain home in 1905.

Oak Lawn: 100 Years: A Century of Growth.

For Oak Lawn: History of Pilgrim Faith United Church of Christ. One-page chart showing the development and consolidation of the churches into the present structure .

Misc. Articles on Oak Lawn.

Traveler's Guide: Chicago Southland (Map)

For Twelve-Mile Grove: Illinois and Michigan Canal.

For Twelve-Mile Grove: W. W. Stevens. Past and Present of Will County, Illinois. Pages 45, 98, 121-123.

For Twelve-Mile Grove: Notes on Wallingford, Then and Now. Handwritten. Includes 3 pages, plus bibliography, plus 1909 map of the area which includes 12-Mile Grove.

John Lamb, "The Canal and The Corridor," *A Corridor in Time* (Romesville, Illinois: Univ. of Penn., 1987), pages 10-18

Directions to Kanesville Tabernacle from Winter Quarters Visitor Center.

Kanesville Era Communities & Historic Sites (Map)

Must See Sites Winter Quarters & Council Bluffs (Map)

Pedigree of Sister Melissa Campbell, descendant of Horace Fish and Hannah Leavitt.

List of Persons Buried at Cutler's Park & Winter Quarter's Burials.

Contacts:

For Burr Oak: Sextant: Ernie Greshaw (616) 489-2907; Mayor: Mary K. Decker (616) 489-2896; Larry Frank (616) 651-3847 (Historical Society)

White Pigeon: Don Gloy, township supervisor, (616) 483-9893; 16825 Tomahawk Trail, White Pigeon, MI 49099

White Pigeon: James Kulp, sextant, (616) 483-9268; 10311 James, White Pigeon, MI 49099.

Oak Lawn: for Death Registration, Downtown Chicago, Evergreen Park, 95th & Kedsey.

Oak Lawn: Walter License, Independent Newspaper, Midlothian, (708) 388-2425.

Oak Lawn: Pilgrim Faith Congregation Church, 9411 South 51st Ave., Oak Lawn, Illinois 60453. Tel. (708) 422-4200.

Oak Lawn: Cathy Cepican, Lutheran Church, Oak Lawn. Email: bettyskid@aol.com

Oak Lawn: Janet Wohlgemuth, Assistant Treasurer of Pilgrim Faith, daughter of the author, of We Love to Tell the Truth, wants to be advised of when the dedication of the Chamberlain monument will be so that they can put it in their newsletter.

Oak Lawn Public Library: Verlyn Biere. Oak Lawn Public Library, 9427 S. Raymond Ave., Oak Lawn, Illinois 60453 (708) 422-4990; www.lib.oak-lawn.il.us

12-Mile Grove: Janet Werner (815) 478-3374. Manhattan Historical Society.

Council Bluffs: City Hall, 209 Pearl Street. City Clerk. Call for Fairview Cemetery Information.

Council Bluffs: Public Library, 400 Willow Avenue, open 9-9, week days, 1 pm on Sunday.

Council Bluffs: Gail Holmes, Omaha Historian, Patriarch (402) 558-4081.

Council Bluffs: Francis & Deniece Beck, long-time residents of Council Bluffs, (712) 323-1952.

Winter Quarters: Mister C's Steakhouse, 5319 North 30th Street, Omaha, Nebraska. Sufficient space for large meeting and eating

Winter Quarters: Sister Melissa Campbell, 1072 W. 10250 S., South Jordan, Utah 84095. (801) 254-6639, parents: Colin and Cherie. Her pedigree is attached to this report, showing her descend from Sarah Fish and William Campbell McGregor.

Trader's Point: Harlan Rohrberg: email: harlan@tech-recruiters.com; telephone: (402) 339-4497; his daughter Nan Marie Cotton: email: acotton@mail.unomaha.edu

Reference Materials:

For Oak Lawn: Lutheran Church Records: filmed by the Wartburg Seminary at Debuque, Iowa.

Books:

Orson Hyde: The Olive Branch of Israel. Myrtle Stevens Hyde, 3628 Iowa Ave., Ogden, Utah 84403-2132. (801) 394-9390. Acquired for the Platt Family Records Center.

Lyndon W. Cook, Deaths & Marriages: Notices from the Frontier Guardian, 1849-1852. Orem: Center for Research of Mormon Origins, 1990. P.O. Box 2125, Orem, Utah 84059.

For Oak Lawn: Dorothy Petersen. We Love to Tell the Story: A Centennial History of Pilgrim Faith United Church of Christ. Oak Lawn, Illinois: Michael Cusack, 1991. 95 pages. Acquired for Leavitt Family Records Center.

For Bonaparte: Van Buren Co. Hist. Soc. History of Bonaparte. Bonaparte: Record-Republican, 1967. 28 pages. Acquired for Leavitt Family Records Center.

DOCUMENT 524 Edward Partridge Family Association News Bulletin, August, 1977. [for previous bulletins in this volume, see documents 414, 415 and 473. Document 473 contains the pedigree charts prior to those listed below. Lyman D. Platt]

The Annual meet of this association will be at the home of Francis M. Partridge, 3993 Mercury Drive (south from 2500 East 3900 South), Salt Lake City, Utah 84117; time: 2:00 p.m., Saturday, September 17, 1977.

We have a new vice president to replace Georgia Hardy Steed who served so faithfully for many years before she passed away early this year. He is Robert M. Clawson, 469 South Poplar Way, Denver, Colorado 80224: 7B-04-03-01. Besides being my sister Clara's son, Bob is in the computer business and we are very appreciative of his efforts in putting our membership lists on the computer. He not only prints our address labels, but also lists our members 1) alphabetically; 2) by family group, and 3) by ZIP Codes. The number on his indicate his relationship to the original Edward Partridge as follows: 7B – 7th child, 2nd wife Edward Partridge and Elizabeth Buxton; 04 – 4th child, George Arthur Partridge; 03 – 3rd child, Clara Partridge Clawson; 01 – 1st child, Robert Marion Clawson, Jr. So that's how it goes.

Genealogical Research Report. I am sending you thirty-five charts, numbers sixty-six on and including chart number 100 (listed below) and ninety-three family group sheets. These involve fifteen countries: England, Belgium, France, Ireland, Spain, Prussia, Germany, Jerusalem, Italy, Norway, Wales, Sweden, Russia, Turkey and Hungary. There are some very interesting stories that go along with these charts.

Chart	1st Name of Chart	Year	Chart Reference
66	Ralph Neville (#6 on this chart)	1364	#30 on chart 51
67	Anchetil de Harcourt	1070	16 on 81
68	Miss de Braose	1077	17 on 66
69	Gerbergede Lorraine	975	27 on 34
70	Louis II, King of France	846	16 on 69
71	Charlemagne	742	8 on 70; also 4 on 75
72	Pepin de Heristal	635	8 on 71
73	Folques IV, Count of Anjou	1033	16 on 43
74	Alberade de Lorraine	930	23 on 73
75	Lothaire I, King of Italy	795	18 on 64
76	Bertrade de Montfort	1060	17 on 43
77	Richard I, Duke of Normandy	933	24 on 76
78	Hugh de Meschines, Earl of Glou.	1147	22 on 59
79	Matilda, Queen of England	1031	25 on 78
80	Baudouin III	935	16 on 79
81	Alice de Harcourt	1181	16 on 49
82	Bertrade de Montfort	1155	23 on 59
83	Guy de Montlhery	1037	22 on 82
84	Hugh the Great	915	24 on 79
85	Bernard, King of Italy	797	24 on 84
86	Maud de Machines	1120	19 on 54
87	Ranulph de Meschines	1046	8 on 86
88	Maud d'Avranches	1050	9 on 86
89	Lucia of Meccia	1040	11 on 86
90	Robert I, Count of Artois	1216	10 on 31
91	Isabel de Vermandois	1081	27 on 42
92	Herbert III de Vermandois	955	24 on 91
93	Raoul III the Great	1010	14 on 91
94	Anne of Russia	1023	5 on 91
95	William de Warenne	1081	12 on 43
96	Nest Verch Gruffydd	1059	31 on 48
97	Mareddydd ap O'wain	938	10 on 96
98	Ethelred II, King of England	968	14 on 96
99	Edward III, King of England	1312	16 & 18 on 66
100	Ralph Neville	1290	24 on 66

These charts, together with charts fifteen to sixty-five from previous years, extend from names #112 and #180 on the large Clisbee Chart and from #87, 102, 203, 255, 348 and 349 on the large Partridge Chart. These large charts are found in the book *Our Priceless Heritage* by Lucretia Lyman Ranney. [see PFRC books 6 and 5 respectively for this information]. If anyone has the charts that do not include the names listed, I will bring them up to date if they will send them to me. Please send \$2.00 for each chart to cover time and expenses.

Family History Books: Dr. Melvin A. Lyman of Delta, Utah, who is moving to Parker, Arizona, has donated a number of valuable books to our Association. For your information, Melvin's Generation Index Number is 06-01-2A-7A, which means he comes through 06 – 6th child of Edward Partridge, Lydia Partridge and Amasa Mason Lyman; 01 – 1st child of Edward Leo Lyman and Mary Miranda Callister; 2A – 2nd child of Edward Leo Lyman and Agnes Eleonor Anderson; and 7A – 7th child of Dr. Melvin Anderson Lyman. The books available are:

Our Priceless Heritage: Section I (Amasa Mason Lyman); Section II (Edward Partridge, 1st Bishop); and Section III (Lydia Clisbee);

Amasa Mason Lyman, Pioneer, by Albert R. Lyman (Volume I of Lyman Family History).

Lyman Family History, Volume II, by Dr. Melvin A. Lyman (contains histories and genealogy of the wives and children of Amasa Mason Lyman; also has pictures).

Francis Marion Lyman, Apostle, by Albert R. Lyman.

Condensed minutes of the annual meeting held September 11, 1976 at the home of Francis M. Partridge: Invocation: Lloyd P. Stevens; reported that the original journals of Edward Partridge, Jr. have been turned over to the L.D.S. Church Historical Department. The Association has a set of bound copies. The genealogist reported that thirty new pedigree charts and 116 new family group sheets have been completed during the past year. The treasurer's report was read and approved. President Partridge reported on the work done by Robert Clawson in Denver in putting our association memberships on computer so that label can be printed and membership lists can be kept up to date. Karma Partridge Swindle was released as secretary and Elizabeth A. Shaw was installed as secretary-treasurer of the association. Georgia Hardy Steed was released as vice president and Robert M. Clawson, Jr. was installed. There were twenty members present; all adults. Closing prayer was by Earl Partridge Wixom.

Condensed Financial Statement

Receipts	1975-1976	1976-1977
Cash on hand – start of year	\$53.88	\$37.89
Savings – bank	\$1,119.12	\$1,006.84

Sub-total	\$1,172.50	\$1,044.73
Memberships, contributions, etc.	\$1,575.00	\$1,657.97
Interest on Savings	74.00	101.94
Total on hand and received	\$2,821.50	\$2,804.64
Disbursements		
To genealogist for research	\$1,200.00	\$1,200.00
Bulletins – mailing – postage	555.77	277.44
Rubber stamp	5.00	
Post office box rental	16.00	
Total disbursements	\$1,776.77	\$1,477.44
Cash on hand – end of years	37.89	62.16
Savings, First Security Bank	\$1,006.84	\$1,327.20
Total on hand	\$1,004.73	\$1,327.20
Balancing Total	\$2,821.50	\$2804.64

We have had another successful year. As ever, much of the information is transmitted by mail. The Church recommendation is that we have three levels of family organizations: 1) the immediate family; 2) the grandparent family; and 3) the ancestral family: this should be the level of the Edward Partridge Family Association. As shown on page four, there are thirty-eight grandchildren of Edward Partridge; thirty who attained adulthood. Each of these families should be organized. It is our purpose and desire to work towards that end.

Present officers: Francis M. Partridge, president; Lloyd P. Stevens, vice president; Robert M. Clawson, Jr., vice president; Elizabeth A. Shaw, secretary-treasurer; and Maurine H. St. John, genealogist.

Chart of Descendants of Edward Partridge and Lydia Clisbee

1st Generation: Edward Partridge (1793-1840); Lydia Clisbee (1793-1878)

2nd Generation: 1) Eliza Maria Partridge (1820-1886); married Amasa Mason Lyman (1813-1877); 2) Harriet Pamela Partridge (1822-1840); 3) Emily Dow Partridge (1824-1899; married Brigham Young (1801-1877); 4) Caroline Ely Partridge (1827-1908); married Amasa Mason Lyman (1813-1877); 5) Clisbee Partridge (1829-1830); 6) Lydia Partridge (1830-1875); married Amasa Mason Lyman (1813-1877); 7) Edward Partridge, Jr. (1833-1900); married 1st Sarah Lucretia Clayson (1837-1919); 2nd Elizabeth Buxton (1840-1898).

3rd Generation: Children of Eliza Maria Partridge: 1) Don Carlos Lyman (1846-1846); 2) Platte DeAlton Lyman (1848-1901); married 1st Adelia Robison (1845-1909); 2nd Annie

Maude Clark (1861-1908); 3) Caroline Eliza Lyman (1851-1879); married 1st Volney King (1847-1925); 2nd Thomas Callister (1821-1880); 4) Joseph Alvin Lyman (1856-1925); married Nellie Grayson Roper (1862-1931); 5) Lucy Zina Lyman (1860-1930); married Lemuel H. Redd, Jr. (1856-1923);

Children of Emily Dow Partridge: 6) Edward Partridge Young (1845-1852); 7) Emily Augusta Young (1849-1926); married 1st Hyrum Bradley Clawson (1826-1912); 2nd George Q. Cannon (1827-1901); 8) Joseph Don Carlos Young (1855-1937); married 1st Alice Naomi Dowden (1865-1950); 2nd Marion Penelope Hardy (1862-1919); 9) Miriam Young (1857-1919); married Leonard G. Hardy (1852-1938); 10) Josephine Young (1860); married Albert C. Young (1858-1930); 11) Lura Young (1862-1862);

Children of Caroline Ely Partridge: 12) Martha Lydia Lyman (1852-1922); married Alvin Roper (1853-1912); 13) Frederick Rich Lyman (1856-1911); married Ann Elizabeth Lovell (1857-1916); 14) Annie Lyman (1860-1921); married 1st William Erastus Dutson (1858-1916); 2nd Anders Peter Anderson (1847-1932); 15) Walter Clisbee Lyman (1863-1943); married 1st Sylvia Ann Lovell (1867-1889); 2nd Elizabeth Finlinson (1867-1916); 3rd Lucy Halls (1879-1922); Leah Larene Brown (1896-xxxx); 16) Harriet Jane Lyman (1866-1946); married John Edmond Lovell (1863-1951);

Children of Lydia Partridge: 17) Edward Leo Lyman (1857-1906); married Mary Maranda Callister (1853-1930); 18) Ida Evelyn Lyman (1859-1922); married Hans Joseph Nielson (1860-1903); 19) Frank Arthur Lyman (1863-1864); 20) Lydia May Lyman (1865-1906); married Kumen Jones (1856-1942);

Children of Edward Partridge, Jr. by Sarah Lucretia Clayton: 21) Harriet Pamela Partridge (1858-1924); married Albert Heber Kimball (1854-1944); 22) Edward Clisbee Partridge (1860-1923); married 1st Janette King (1867-1898); 2nd Dora May Weaver Davis (1870-1913); 23) William Clayton Partridge (1862-1938); married Sarah Jane Stott (1866-1954); 24) Effie May Partridge (1864-1868); 25) Louis Amasa Partridge (1866-1868); 26) Ernest DeAlton Partridge (1869-1923); married Elizabeth M. Truman (1872-xxxx); 27) Stanley Partridge (1871-1902); married Bessie May Wright (1862-1944); 28) Raymond Partridge (1875-1952); married Maude Elizabeth Wentz (1873-1949);

Children of Edward Partridge, Jr. by Elizabeth Buxton: 29) Emily Partridge (1862-1899); married George A. Black (1861-1908); 30) John Clisbee Partridge (1865-1894); 31) Charles Partridge (1867-1868); 32) George Arthur Partridge (1869-1938); married Lucy Smith Lyman (1876-1971); 33) Don Carlos Partridge (1871-1948); married Louise Bell Darling (1885-1937); 34) Clara Partridge (1873-1966); married David Felshaw Stevens (1872-1967); 35) Frank Harvey Partridge (1875-1972); married 1st Savalla Adell Melville (1880-1906); 2nd Harriet Ann Whicker (1885-1960); 36) Mary Aloha Partridge (1877-1953); married Josiah Wilber Wixom (1876-1958); and 37) Lydia Maud Partridge (1879-1940); married Clark Kimball (1881-1959).

DOCUMENT 525 Utah Pageant of the Arts, Command Performance, Official Souvenir Program, 1977. presented by The American Fork Cultural Development Committee and American Fork City. June 10 – July 9, 1977 (except Sundays); American Fork High School, American Fork, Utah, 8:00 p.m. The pageant consisted of making up living persons to appear as masterpieces: Protection, The Blue Boy, Pinkie; The Gleaners; Hummel Collection; The Storm, Ministering Angel; The Helping Hand; Bacchanale; Christina's World; Stained Glass Windows; Early Americana; The Old Santa Fe Trail; Utah Salute: Handcart Pioneers, Tragedy at Winter Quarters, Pioneer Mother; Muslin Sculpture, Prometheus; Snap the Whip; The Faith; Rural Courtship; Nessus and Deianira; The Mermaid; The Dancers; Wedgwood Buckles; Christ in the Garden of Gethsemane; and LaPieta. The director of the performance was Bill Kirkpatrick, a friend of ours from Alpine, Utah; sample pictures of how the children were made up; final poses; acknowledgements, and a list of production staff and pageant cast are included. Patricia Platt, Bruce Platt and Julie Platt were members of the cast.

DOCUMENT 526 Marriage Certificate, Dominion of Canada, Province of Alberta.

This certifies that James Robert Buchanan of Blackfoot, Idaho, U.S.A. and Ila Rae Platt of Barnwell, Alberta, Canada, were by me joined in the holy bond of matrimony, for time and for all eternity, according to the ordinance of god and the laws of the Province of Alberta at the temple in Cardston in said province on the 6th day of September in the year of our Lord one thousand nine hundred and sixty-nine; in the presence of [signed] Ben Platt and M. O. Buchanan, witnesses, by Heber G. Jensen, an authorized Elder of The Church of Jesus Christ of Latter-day Saints. License No. A28882, dated September 3, 1969.

DOCUMENT 527A Certificate of Birth, State of Idaho, File No. 412259, Local Registrar No. 278, Registrar District No. 271; 7-508.

Born: Pocatello, Bannock, 650 North, 700 Street, St. Anthony Mercy Hospital; mother resides at 210 S. Shilling, Blackfoot, Bingham, Idaho, having lived in Idaho for thirty-five years; father's residence, Blackfoot.

Child: James Robert Buchanan, male, born October 24, 1945, son of Var Osmond Buchanan (white, age 42, born in Blackfoot; insurance salesman with Mutual Benefit Health and Accident Association) and Gladys Yancey (white, age 35, born in Blackfoot; housewife); number of children of this mother, including this child: 1; born at 7:18 a.m.; by [signed] D. C. Ray, October 31, 1945, registrar; [signed] A. E. Mills, M.D., Blackfoot, October 29, 1945.

DOCUMENT 527B Certificate of Birth, Province of Alberta, Canada; Registration Number 44-08-404459

Ila Rae Platt, born April 23, 1944, Taber, Alberta, Canada; registration date: May 15, 1944; female; date issued: January 30, 1956 by [signed] J.C. Colville, Deputy Registrar.

DOCUMENT 528A Certificate of Birth, 1972-143

Angela Rae Buchanan, born May 26, 1971, 11:48 p.m., Utah Valley L.D.S. Hospital, Provo, Utah, Utah, daughter of Ila Rae Platt (age 27, born in Canada; residing in Salt Lake City, Salt Lake, Utah at 185 Bank Avenue) and James Robert Buchanan (age 25, born in Idaho).

DOCUMENT 528B Certificate of Birth, 25-355-143

James Michael Buchanan, born January 29, 1973, 7:40 p.m. Utah Valley L.D.S. Hospital, Provo, Utah, Utah, son of Ila Rae Platt (age 28, born in Canada; residing at 520 East 4300 North, Provo, Utah, Utah) and James Robert Buchanan (age 27, born in Idaho).

DOCUMENT 529 Will of Isaac Platt, Delph, Saddleworth, Yorkshire, England, 1794.

In the Name of God Amen. I Isaac Platt late of Dale but now of Delph greave within Saddleworth in the County of York Clothier being aged weakly and declining in my Body, but of sound and disposing mind memory and understanding thro' the mercy of God, Do make and Publish this my last Will and Testament in manner following viz I give and devise unto my Executors hereinafter named all my Estate real and personal of what nature and kind soever and wheresoever found In Trust for the uses and purposes herein after named, and for them to pay such Debts Legacies and to divide and dispose of the same as hereinafter shall be fully declared and devised. And first It is my will and wish that all my just debts funeral expenses and probate of this my Will be paid as soon as conveniently may be after the time of my decease.

Next I give and devise unto Mary my Loving wife annuity or yearly sum of three pounds and three shillings to be paid her by two equal half yearly payments to be issuing and going out of my share of Slackcote Mill during the time of her natural Life together also with the Bed and Bedding on which we now together sleep with the Chest standing in the house.

Next I give unto my son Joseph our pair of Looms.

All the residue and remainder of my Estate Goods Chattels Credits and Efforts I order to be divided into seven equal parts or shares which I give and devise as follows:

viz give unto my Eldest son James two shares there of, to my son John one share, to my son Joseph one share, and to my Daughter Mary wife of Miles Scholfield one share, to my Daughter Betty wife of John Hilton one share, and I nominate ordain make and appoint my two sons James and Joseph Executors of this my last Will and Testament, declaring this and this only to be my last Will and Testament.

In Witness whereof I have hereunto set my hand and seal this thirteenth day of August in the year of our Lord One thousand seven hundred and ninety four.

Sealed signed published
and declared by the
Said Testator as and for
his last Will and Testament
in the presence of

It being first declared that it is the Will and mind of the Testator that Whereas John the son is now abroad if he does not return to this Kingdom his children shall receive his share when they attain their respective ages of twenty one years share and share alike, and if any of his children happen to die before they have received their due Legacy the child or children of him, her or them so dying shall have and receive the share of him her or them so dying in the same proportion as if the parent was actually living.

And likewise the obliteration made in the fourteenth line and the words three pounds as three being interlined and in the seventeen line, the words, together with the Chest standing in the House.

James Sh...
Joseph Shaw
Jas Lees

The nineteenth day of March 1798 James Platt and Joseph Platt the Executors within named were sworn in common form before me John Buckley, surrogate.

Value of the Personal
Estate above One hundred
and under three hundred
Pounds

Probate issued Dated 19th March 1798

DOCUMENT 530 The Church of Jesus Christ of Latter-day Saints, Certificate of Baptism and Confirmation; date October 4, 1977, Alpine 3rd Ward, Alpine Utah Stake; this certifies that David Lyman Platt, son of Lyman De Platt and Bertha Paula Vega, born September 14, 1969, at Provo, Utah, Utah, was baptized September 24, 1977, by Lyman De Platt, Seventy, and confirmed a member of The Church of Jesus Christ of Latter-day Saints, September 25, 1977, by Lyman De Platt, Seventy; [signed] Kent W. Hanson, clerk; [signed] Vernon E. Shepherd, Bishop.

DOCUMENT 531 The Church of Jesus Christ of Latter-day Saints, Certificate of Baptism and Confirmation; date October 4, 1977, Alpine 3rd Ward, Alpine Utah Stake; this certifies that David Lyman Platt, son of Lyman De Platt and Bertha Paula Vega, born September 14, 1969, at Provo, Utah, Utah, was baptized September 24, 1977, by Lyman De Platt, Seventy, and confirmed a member of The Church of Jesus Christ of Latter-day Saints, September 25, 1977, by Lyman De Platt, Seventy; [signed] Kent W. Hanson, clerk; [signed] Vernon E. Shepherd, Bishop.

DOCUMENT 532 The Church of Jesus Christ of Latter-day Saints, Certificate of Baptism and Confirmation; date January 9, 1979, Highland 3rd Ward, Alpine Utah Stake; this certifies that Julie Platt, daughter of Lyman De Platt and Bertha Paula Vega, born December 25, 1970, at Provo, Utah, Utah, was baptized January 6, 1979, by Lyman De Platt, Seventy, and confirmed a member of The Church of Jesus Christ of Latter-day Saints, January 7, 1979, by Lyman De Platt, Seventy; [signed] John Dennis Koran, clerk; [signed] Richard W. Stowe, Bishop.

DOCUMENT 533 Notices of Death. This information was gathered from Ellen Lyman Atkin, daughter of Albert Robison Lyman and Mary Ellen Perkins in January, 2009.

Ann Lyman, daughter of Albert Robison Lyman and Mary Ellen Perkins. died July 12, 2008 in West Jordan, Salt Lake, Utah and was buried at Valley View Memorial Park, 4100 S. 4400 West, West Jordan. Ann had a brain aneurism several years ago and had lost most of her memory; this last year has been tough. She married 1st James Nelson McQueen who was born April 7, 1942; he died while they were on a mission to his homeland of Scotland; married 2nd Grant Reeve, a 1st cousin, in 1985, son of Aunt Mary Lyman Reeve.

Ilene Hunt Hurst die and was buried the day before Ann in Salt Lake City.

Karl Robison Lyman's wife Edith died in January of 2008.

DOCUMENT 534 Church News, week ending January 24, 1976, pages 8-9; article entitled "Strength of the Family." Family associations have long been a tradition in the Church and are vital to genealogical work. However, the new concept of a single family organization with a broad spectrum of functions is emerging rapidly in the Church. In a three-part series, the Church News will examine the differences between these types of organizations and the specific roles of each.

"The patriarchal order of the Church actually starts in the single family organization." This was the comment of Lyman Platt, family associations' specialist for the Church Genealogical Department, who predicts that the single family organization – a simple, yet profound concept in family unity – will someday support the entire Church. The concept of the single family organization – father, mother and their children – is as old as the family unit itself. Yet, as a structured and well-planned institution that directs all functions of the priesthood, this organization is just now coming into its own.

The idea of the single family organization contrasts sharply with the expansive, traditional family association, according to Brother Platt. There are many kinds of family associations now functioning in and out of the Church, he said. Many of the larger organizations, which may include thousands of members, usually are based on an immigrant or pioneer ancestor. There are approximately 50,000 people in the Young and Kimbal family organizations in the Church, Brother Platt said, and there are probably about 15 organizations in the Church that have more than 25,000 descendants.

There are also many organizations in and out of the Church that trace back to an ancestor who came over on the *Mayflower*, Brother Platt continued. Some organizations, which are basically “pride-oriented” are founded on a common patriotic ancestor.

“Many people claim relationship to George Washington,” Brother Platt said, “but this is quite ironic, since he didn’t have any descendants.”

“But none of these types or organizations – even in the Church – are typical of the ones now coming into the Church,” Brother Platt said.

“The best family organization is the one that starts with the living family,” he said. “Many organizations are breaking their backs to find ancestors, but more and more families are realizing that meaningful family activity means starting from the bottom.”

Priesthood leaders in the Church are currently working on establishing individual family organizations in which the priesthood may operate in the home in all aspects – financial, recreational, genealogical, welfare, missionary work, etc.

“This new idea in family organizations is inspired from the the Lord,” he said, “and we’re beginning to establish a tremendously workable organization this way.”

Where many different types of family organizations exist to allow an individual to establish himself, the single family organization exists so the whole family may establish itself, Brother Platt explained.

“The purpose of this new concept is to strengthen the family and to serve the Lord.”

This is accomplished in the single family organization in a number of areas. Since physical, emotional and spiritual well-being begin in the family, welfare is one of the most important areas in which a single family organization contributes to itself, Brother Platt said.

He suggested that periodic personal interviews between father and children be held to ensure the child’s proper development in all these areas. Such interviews allow the father to lovingly identify and give the kind of help each individual child needs.

A husband and wife should also have an interview between themselves prior to weekly family home evening and family council, Brother Platt said.

In another area of welfare concerns, each family should plan together how each member can contribute to the family’s financial preparedness. The concepts of food storage and effective use of resources should be discussed and planned in each family. The welfare aspects of the organization carry into a second association known as the grand-family organization, which consists of an older husband and wife and their children, and all of their children’s spouses and children.

All the members of a grand-family organization should help one another, not only spiritually, but economically, Brother Platt explained. Each family within the grand-family group should evaluate its own situation and needs and conclude how it can help itself and its fellow families in the organization.

For example, the organization can help different family members pay off debts, Brother Platt said. Also, the family together supports welfare projects of its ward and stake. Family members should become more concerned with the welfare of their parents and grandparents, he continued. “There should be an on-going effort to help parents during sickness and other difficulties.”

Another important aspect of the single or grand-family activity is missionary work.” If a family organizes early and prepares well, it can support all of its children on missions and even contribute to the support of foreign or other missionaries needing extra help,” Brother Platt said.

“The oldest son in a family needn’t be responsible for raising all the money for his own mission,” he said. “He should receive help from his parents and his brothers and sisters. After his own mission, he should continue to contribute to the family missionary fund. Ultimately, he contributes to the support of many missionaries.

Each child in the family can contribute each week to a special fund for foreign missionaries, Brother Platt continued. Each child also prays for the missionary receiving support and writes to him. “In this way, it’s the family that supports the entire missionary program of the Church,” Brother Platt said.

“There are very definite things that can be done with young children regarding genealogy,” said Brother Platt, speaking of another of the family organization’s major concerns – genealogy work.

A single family should emphasize the importance of family history with well-kept personal records in the home, including accounts of fathers’ blessings, certain revelations received by the parents, shared sacred experiences, etc. However, the living family organization still won’t cover all genealogical needs, Brother Platt said. An additional association – the multi-level organization – is needed to coordinate work for the dead.

“The multi-generation family organization moves from self backwards towards ancestors, whereas the living organization moves from self to children and forward into eternity,” Brother Platt explained.

The multi-family organization consists of the descendants of the great-grandparents or earlier ancestors. As an appendage to the single or grand-family organizations, this group maintains contact with all descendants of the parent’s organizations to avoid duplicating research and to distribute new materials and temple activity assignments.

Members of expansive family associations with several hundred members over a wide geographical area tend to waste time in genealogical research by duplicating one another's work, Brother Platt said. An ideal multi-family organization would involve open communication between families so that specific families are assigned to research specific family namelines and no work is duplicated.

"We still need to support larger family organizations because they are doing much needed work," he continued. "But we also need to restructure things and strengthen the smaller family organizations.

"There are still very few single family organizations in the Church today which are fully functioning in all these areas," Brother Platt said, "but we are excited about the possibilities of these groups in the future."

[An accompanying article, on page 10, entitled "Proper Budgeting Essential for Full Financial Freedom," was written by Jack E. Jarrard, Church News Staff Writer, to support the Family Organization article. Also there are four photographs accompanying the article of the Lyman De Platt family in family home evening, interviews, etc. One shows the family sitting in a semi-circle at their home in Spring Lake with the caption: The Lyman Platt family settles down for its regular family home evening. From left to right are Grandmother Lazo, Sister Paula Platt, Maria Elena 1, David 6, Brother Platt, Bruce 7, Daniel 6, Patty 9, and Julie 5. Two other photographs are captioned: At left, 7-year-old Bruce Platt listens as his father explains object lessons during home evening. Sister Platt, above, and twins David and Daniel examine family records together. Brother Platt, a right, stands in front of the family's home, a farm near Payson, Utah.

DOCUMENT 535 Huntsman Genealogy Report, January 23, 1978, by Jeanette K. B. Daniels, Accredited Genealogist. [penciled in upper left corner of 1st page: 3rd report]

Mrs. Sibyl Huntsman Bennett, P.O. Box 154, Pleasant Grove, Utah 84062; Re: Huntsman Genealogy; Dear Sibyl: The sources are listed in numerical order on the bottom of the family group sheets that are enclosed in this report. I have placed numbers on the group sheets by the piece of information that came from that source's number. For example, you will see the date 1770 in the marriage date blank on the sheet of James Huntsman and Deborah Massey. Above the 1770 you will see a raised 1. The raised 1 indicates that the date came from source #1. Look below in the source box and you will see: 1. CFI (computer file index). In this way you will know exactly where I got every piece of information on the sheet. Some sources are not marked and that is because they came from the sheets that you originally gave me and I have not found other sources to confirm them.

You will note a change on the James William Huntsman and Hannah Davis sheet. Mary Huntsman's birthplace is LaGrange County, Indiana and not Lee County, Iowa. This couple did not live in Lee County, Iowa until 1847-1848. I found Mrs. Toronto's notes of the 1850 census and Mary's birthplace is listed as Indiana.

I am now going through the sheets and confirming these sources. They may or may not be accurate. I have already ordered films from Salt Lake to do so (see correspondence calendar). In my final report for each sheet, I will write out what exactly was each source that is listed numerically at the bottom of the sheets.

Computer File Index:

Andrew Huntsman, male, born 1784, Washington County, Pennsylvania; parents: James Huntsman and Deborah Massey; sealed to parents May 16, 1973, Logan (batch 7226916 #1); baptized April 16, 1960; endowed July 7, 1960, Arizona.

Andrew Huntsman, male, born 1786, Northumberland County, Pennsylvania; parents James Huntsman and Deborah Massey; baptized June 21 1972 Provo; endowed: July 7, 1972 Provo; sealed to parents: July 20 1972, Provo; batch 7123503 #44

Deborah Huntsman, female, born 1794, Northumberland County, Pennsylvania; parents James Huntsman and Deborah Massey; baptized June 21, 1972 Provo; endowed July 8, 1972 Provo; sealed to parents: July 14, 1972 Provo; batch 7123503 #44

James Huntsman, male, born 1780, Northumberland County, Pennsylvania; parents James Huntsman and Deborah Massey; baptized June 21, 1972 Provo; endowed July 7, 1972 Provo; sealed to parents July 20, 1972 Provo; batch 7123503 #45

James Huntsman – Deborah Massey, married Northumberland County, Pennsylvania; sealed July 21, 1972 Provo; batch 7123503 #48

Jesse Huntsman, male, born 1772, Northumberland County, Pennsylvania; parents James Huntsman and Deborah Massey; baptized July 21, 1972 Provo; endowed July 7, 1972 Provo; sealed to parents July 20, 1972 Provo; batch 7123503 #43

John Huntsman, male, born 1776, Northumberland County, Pennsylvania; parents James Huntsman and Deborah Massey; baptized June 21, 1972 Provo; endowed July 7, 1972 Provo; sealed to parents: July 20, 1972 Provo; batch 7123503 #43

Jonathan Huntsman, male, born 1792 Northumberland County, Pennsylvania; parents James Huntsman and Deborah Massey; baptized June 21, 1972 Provo; endowed July 7, 1972 Provo; sealed to parents: July 20 1972 Provo; batch 7123504 #44

Mary Huntsman, female, born 1782 Washington County, Pennsylvania; parents James Huntsman and Deborah Massey; baptized April 16, 1960 Arizona; endowed September 7, 1960 Arizona; sealed to parents: May 31, 1962 Arizona; batch 7226916 #1

Mary Huntsman, female, born 1784 Northumberland County, Pennsylvania; parents James Huntsman and Deborah Massey; baptized June 21, 1972 Provo; endowed July 8, 1972 Provo; sealed to parents: July 14, 1972 Provo; batch 7123503 #45

Polly Huntsman, female, born 1774 Northumberland County, Pennsylvania; parents James Huntsman and Deborah Massey; baptized June 21, 1972 Provo; endowed July 8, 1972 Provo; sealed to parents July 14, 1972 Provo; batch 7123503 #43

William Huntsman, male, born 1778 Northumberland County, Pennsylvania; parents James Huntsman and Deborah Massey; baptized July 5, 1871; endowed September 20, 1960 Arizona; sealed to parents: May 31, 1962 Arizona; batch 7123503 #45

Obituary Card Index (FHL Film 321153)

Hannah Davis Huntsman, died August 14, 1902, age 86, Hebron, Washington, Utah; see Deseret News, August 29, 1902, page 7.

James Huntsman, died November 10, 1871 at Fillmore; see Deseret News, 20:516.

James William Huntsman, died February 26, 1867; see Deseret News, 16:160.

Jesse Huntsman, died September 26, 1836; see Messenger and Advocate, 415

March 1978, Newsletter: "Greetings Organization Members;" it has been suggested from the response we received from last month's newsletter that we have a reunion once every three years, which would be held in southern Utah. So this will be put into our by-laws; preferable in June, before the temperature gets too high. We hope this will be suitable for all. It would be so nice for us all to get acquainted once more, you and old alike.

Hours spent at the Salt Lake Library for the month of February by Luana Read, and Sibyl Bennett were thirty. We really appreciate their donated time. Most of the sheets and work which has come to you so far has been from their efforts.

Congratulations: anniversary Gary and Sibyl Huntsman Bennett; birthdays: Valerie Huntsman, daughter of Mike and Camille Huntsman; Eldon J. Huntsman; Rodney L. Olsen, son of Gary and Delma Huntsman Olsen; Jarred Huntsman, son of Mike and Camille Huntsman; sorry we missed George and Mildred Huntsman's anniversary last month. We do hope all our relatives in California and Arizona are safe and well from all these floods.

Feature of the Month: our president Sibyl Ann Huntsman Bennett, daughter of LaVar and Ruth Huntsman; born in Lehi, Utah; she married Gary L. Bennett of American Fork, Utah. They're the parents of five children, two boys and three girls; they're also proud grandparents of one granddaughter; the daughter of their oldest girl Kelly and husband Matt Peterson. They've made their home for the past fourteen years in Pleasant Grove, Utah. Her husband Gary is a full time employee of the Utah National Guard. He's also a member of the Special Forces as a paratrooper. Their oldest son Dick is also a member of the Special Forces as a paratrooper. They still have three children in school that keep them plenty busy. They enjoy their garden every year and working in the yard. Their son

Garrett also keeps them busy in the summer with the stock car racing. Sibyl's main hobby right now is genealogy. [signed] Lois Woodcox.

March 24, 1978 Report, to Mrs. Sibyl Huntsman Bennett, P.O. Box 154, Pleasant Grove, Utah 84062; Re: Huntsman Genealogy; Dear Sibyl: I hope that you will enjoy this report. The most exciting information that I found for this reporting period is that Lendra Huntsman Lamoreaux, 86 North 800 West, Orem, Utah, 84057, has a family Bible that dates back to the 1600's with information about the James Huntsman/Deborah Massey family; see the enclosed notes.

Another name that interested me in the Bible was that of Aron Davis, father of Joshua Davis who was married in Rhode Island (Newport) in 1699. Note: Hannah Davis named her last son Aaron Davis Huntsman. I wonder if there is any connection. Since you are living so close to Mrs. Lamoreaux, I'm sure that you will want to contact her and see the Bible. You might also ask her about the Davis connections in this Bible to see if perhaps Hannah Davis is related to them.

Some very unusual findings in my research were this: I did not find James William Huntsman or any of his family in the 1850 census of Pottawattamie County, Iowa. Mrs. Toronto's notes listed the entire family with the census results for that county. I wrote all Huntsmans that I found for that county in 1850 and they are in the notes enclosed. The family might have been missed by the census taker or the family could have already moved on to Utah. If the latter is the case, then David Orin Huntsman would not have been born in Pottawattamie County, Iowa. Please let me know if you are certain as to the birthplace of David Orin Huntsman.

The other unusual findind was that I only found a James Huntsman in Belmont County, Ohio tax records for the year 1806. I looked at this record to confirm that Jesse Huntsman was there and that his son James William Huntsman was born there. The probable explanation for not finding Jesse mentioned is that Jesse lived with James on the same land. The card index to patriarchal blessings, and the Early Church Information Card Index, states that James William Huntsman lived [rather, was born] in Belmont County, Ohio. James William Huntsman had to personally give this information in both cases and I would assume that he was right.

You will also notice that Mary Huntsman, born November 1, 1836 in Lynn County, Iowa, was claimed by others who had worked on the Huntsman genealogy, as being the daughter of James William Huntsman and Hannah Davis. I'm not so sure that this is the case. That is why I have questioned the date of birth. Her parents' names were not listed on the card index to patriarchal blessings so I'm not sure if that Mary is yours or not.

Also, I found four dates of death for various Jesse Huntsmans. I have placed question marks by the death date of Jesse Huntsman for this reason, because I am not sure which one is really is.

Another thing that you should ask Mrs. Lamoreaux is about the John Huntsman family that has some marriages and other dates recorded in the Bible. This might be a possible link back further in the Huntsman line. I've wondered if James Huntsman who married Deborah Massey had come over to America with other members of his family. Perhaps she will know. [signed] Jeanette K. B. Daniels, A.G.

Computer File Index Batch 7123503 [FHL Film 538893]: [relationships appear to be from Lendra Huntsman Lamoreaux as will be seen below – Lyman De Platt]

Mary Waltemyer, female, born Huntington Township, York County, Pennsylvania, 1778, daughter of David Waltemyer and Eve Elizabeth; source family Bible; father's death date: May 20, 1790; mother's death date: "over 200 years old;" relationship: 2 aunt F.

Jesse Huntsman, male, born Northumberland County, Pennsylvania in 1772; son of James Huntsman and Deborah Massey; source: family Bible; relationship gg daughter F.

Polly Huntsman, female, born Northumberland County, Pennsylvania in 1774; daughter of James Huntsman and Deborah Massey; source: family Bible; relationship: gg aunt F.

John Huntsman, male, born Northumberland County, Pennsylvania in 1776; son of James Huntsman and Deborah Massey; source: family Bible; relationship: gg uncle. Remarks: James Huntsman is my ancestor, first from England; I can't find his parents yet.

Andrew Huntsman, male, born Northumberland County, Pennsylvania in 1786, son of James Huntsman and Deborah Massey; [presumably source: family Bible]; relationship: 2 uncle.

Jonathan Huntsman, male, born Northumberland County, Pennsylvania in 1792, son of James Huntsman and Deborah Massey; source: family Bible; relationship: 2 uncle.

William Huntsman, male, born Northumberland County, Pennsylvania in 1778, son of James Huntsman and Deborah Massey; source: family Bible; relationship: gg uncle.

James Huntsman, Jr., male, born Northumberland County, Pennsylvania in 1780, son of James Huntsman and Deborah Massey; [source: family Bible]; relationship: gg aunt.

Mary Huntsman, female, born Northumberland County, Pennsylvania in 1784, daughter of James Huntsman and Deborah Massey; source: family Bible]; relationship gg aunt F.

Lendra Huntsman Lamoreaux, 86 North 800 West, Orem, Utah 84057; Orem West Stake; marriage entries, batch 7123503.

John Huntsman married Rachel Barton in Sussex County, New Jersey in 1787; son of John Huntsman; source: family Bible: relationship: 1 g. niece.

Sussex County, Canada in 1814; Robert Huntsman married Sarah Watts; son of John Huntsman and Rachel Barton; source: family Bible; relationship: 2 cousin 2 removed.

Joshua Davis married Mrs. Mary Davis, in Newport, Newport, Rhode Island in 1699; son of Aron Davis; source: family Bible; relationship: 2 cousin 2 removed.

Ludvig Waltemyer, married Mrs. Ludvig Waltemyer in Huntington Township, York County, Pennsylvania in 1729; source: family Bible; relationship: ggg daughter.

Philip Waltemyer married Anna Maria Waltemyer in Huntington Township, York County, Pennsylvania in 1776; son of Ludvig Waltemyer and 2nd wife Juliana Dorthea; source: family Bible; relationship 2 uncle F.

Phineas T. Huntsman married Orissa Jennings in Greenfield Township, Pennsylvania on January 1, 1863; son of Jesse Huntsman and Lucy Jones; Orissa a daughter of Benjamin Jennings and Eliza Hunt; source: family Bible; relationship 1 cousin 2 removed N. Remarks: Ludvig Waltemyer is my ancestor first from Germany to America. I can't find his parents yet. His first wife died on the voyage over.

William Stayner married Elizabeth Wilson in Richland County, Ohio, December 8, 1836; son of Jacob Stayner and Nancy Huntsman; source: family Bible; relationship: 1 cousin 2 removed.

Ludwig Waltemyer married 2nd Juliana Dorthea Waltemyer, in 1753, Huntington Township, York County, Pennsylvania; source: family Bible; relationship: ggg dau F.

James Huntsman married Deborah Massey in Northumberland County, Pennsylvania in 1770; source: family Bible; relationship ggg dau F.

Remarks: these last two entries are my great-great-grandfathers first to America from Germany. I can't yet get their parents, but would like these sealed, if possible, if not already done. Ludwig's first wife died at sea.

Conrad H. Brooks married Emeline Caldwell in Ipswich, Essex, Massachusetts in 1858; she a daughter of Abraham Caldwell and Eunice Rhodes; source: family Bible; relationship: 2 c 2 r F.

Charles E. Adams married Edith H. Dailey in Valparaiso, Porter, Indiana in 1882; he a son of David Morse Adams and Rebecca Ann Hesser; source: family Bible; relationship: 1 c 2 r.

Simon Palmer married Mary Caldwell in Ipswich, Essex, Massachusetts in 1807; she daughter of Thomas Caldwell and Elizabeth Glover Greenwood; source: family Bible; relationship 2 c 2 r.

1850 Census of Pottawattamie County, Iowa:

#156 Thomas Green, age 22, male, laborer, born England
Mary Green, age 18, female, born Iowa
William Green, age 5/12, male, born Iowa
Elizabeth Huntsman, age 72, female, born England

#175 Sarah Huntsman, age 19, female, born Illinois (living with other people – not Huntsmans

#801 Isaiah Huntsman, age 24, male, born Ohio
Rebecca Huntsman, age 20, female, born Ohio
Ezra Huntsman, age 1, male, born Iowa

#825 Peter Huntsman, age 51, male, laborer, born Pennsylvania
Catherine Huntsman, age 50, female born Maryland
James Huntsman, age 22, male, born Ohio
Cyrus Huntsman, age 20, male, born Ohio
Levi Huntsman, age 16, male, born Indiana
Margaret Huntsman, age 11, female, born Iowa

#826 William Huntsman, age 28, male, laborer, born Ohio
Almira Huntsman, age 20, female, born Ohio

#827 James Huntsman, age 49, male, laborer, born Pennsylvania
Mary Huntsman, age 49, female, born Pennsylvania
Gabriel Huntsman, age 20, male, born Ohio
William Huntsman, age 18, male, born Ohio
Jacob Huntsman, age 16, male, born Ohio
Jesse Huntsman, age 14, male, born Ohio
Peter Huntsman, age 12, male, born Missouri
Sarah Huntsman, age 9, female, born Illinois
Keziah Huntsman, age 7, female, born Illinois

#828 Jacob Huntsman, age 42, male, laborer, born Ohio
Catherine Huntsman, age 23, female, born Ohio
Deborah Huntsman, age 11, female, born Missouri
Amelia Huntsman, age 6, female, born Illinois
Deporter Huntsman, age 5, male, born Illinois
Jacob Huntsman, age 3, male, born Iowa
George Huntsman, age 9/12, male born Iowa

Note: James William Huntsman and Hannah Davis and their family weren't found in the 1850 Pottawattamie County, Iowa census as was stated by Mrs. Toronto in her notes.

Ohio Tax Records, 1806 (FHL Film 522838):

Belmont County, Ohio

James Huntsman paid \$.65 in 1806

Peter Weirick paid \$.78 in 1806

John Weirick paid \$.65 in 1806

Peter Weirick, Jr. paid \$.32½ in 1806 [all of these were on the same page]

Peter Weirick paid \$.97½ in 1806

David Wherry paid the same

Card Index to Patriarchal Blessings, Huntsman [FHL Film 392661]:

Almira Huntsman, born October 5, 1834 in Indiana, daughter of John Huntsman and Deborah; blessing: February 13, 1857, Mill Creek Ward, Salt Lake City.

Elizabeth Huntsman, born August 10, 1777 in Worcester County, Massachusetts, daughter of James Spaulding and Hannah; blessing: August 25, 1845, at Nauvoo, Illinois.

Gabriel Huntsman, born October 5, 1830 in Richland County, Ohio (Perry Township), son of James Huntsman and Mary; blessing: April 22, 1857 and September 27, 1868, both at Salt Lake City.

Hannah Davis Huntsman, born February 8, 1816, Wayne, Jefferson, Ohio, daughter of Daniel Davis and Margaret [Ralston]; blessing: January 8, 1844; place no given.

Hannah Davis Huntsman, born February 8, 1816, Jefferson County, Ohio, daughter of David [Daniel Davis; possible the D. in Daniel D. Davis stands for David] and Margaret Kalston [Ralston]; blessing May 19, 1875 Hebron, Washington, Utah.

Hyrum R. Huntsman [he married Emeline Hunt], born February 25, 1843, Nauvoo, Hancock, Illinois, son of James William Huntsman and Hannah Davis; received February 2, 1890 at Thurber, Piute, Utah; received May 17, 1875 at Hebron, Washington, Utah.

James Huntsman, born June 6, 1801 in Washington County, Pennsylvania, son of James Huntsman and Katherina; blessing: January 7, 1856, Fillmore, Millard, Utah.

James Huntsman, born October 8, 1806, Belmont County, Ohio, son of Jesse Huntsman and Catherine; blessing: January 2, 1844, place not given, but had to be Nauvoo.

James Daniel Huntsman, born May 11, 1845, Nauvoo, Hancock, Illinois, son of James William Huntsman and Hannah Davis; blessing: June 4, 1876, Hebron, Washington, Utah; blessing: June 20, 1875 at St. George, Washington, Utah.

Jesse Huntsman, born September 19, 1836 in Richland County, Ohio, son of James Huntsman and Mary; blessing June 20, 1857, Fillmore, Millard, Utah.

Joseph Smith Huntsman [he married Solinda Eastman Parker], born December 29, 1838 in Caldwell County, Missouri, son of James William Huntsman and Hannah Davis; blessing: May 17, 1875, Hebron, Washington, Utah.

Mary Johnson Huntsman, born May 6, 1807, Washington County, Pennsylvania, daughter of Samuel Johnson and Elizabeth; blessing January 7, 1856, Fillmore, Millard, Utah.

Orson Welcome Huntsman, born March 31, 1849, Pottawattamie County, Iowa, son of James William Huntsman and Hannah Davis; blessing: May 18, 1875, Hebron, Washington, Utah; blessing: June 10, 1877, St. George, Washington, Utah; blessing: October 25, 1915, at Enterprise, Washington, Utah.

Solinda Eastman Parker, born August 26, 1836, Lyman, Grafton, New Hampshire, daughter of Zadock Parker and Mirriam Parker; no further information recorded here.

Early Church Information Card Index [FHL Film 820141]:

Jesse Huntsman, baptized 1833; died September 26, 1836 at Perry, Richland, Ohio.

Jesse Huntsman, died 1856 or 1866.

Jesse Huntsman, born September 12 or 19, 1836 at Perry, Richland, Ohio; baptized 1848; son of James Huntsman and Mary Johnson.

Joseph Smith Huntsman, born December 29, 1838, Morovia, Caldwell, Missouri; baptized October, 1847; son of James William Huntsman and Hannah Davis.

Katherine J. Huntsman, married at Kaneshville, Iowa on March 13, 1849 to Gilbert Bickmore.

Maria Huntsman, born February 20, 1841, Nauvoo, Hancock, Illinois [no parents given].

Mary Huntsman, born June 11, 1787, Pennsylvania [no parents given].

Mary Huntsman, born November 1, 1836, Lynn County, Iowa [no parents given].

Peter Huntsman, born June 5, 1841, Hancock County, Illinois [no parents given].

Rozia Huntsman, born September 2, 1843, Hancock County, Illinois [no parents given].

Sarah Jane Huntsman, born April 5, 1834, Steuben Co., Indiana [no parents given].

Computer File Index [FHL Film 538893]: Lendra H. Lamoreaux submitted the following names for temple work:

Sophia Waltemyer, born Huntington Township, York, Pennsylvania, born May 7, 1766, daughter of David Waltemyer and Eve Elizabeth; relationship: 8th granddaughter; source: family Bible; father's death date: May 20, 1790; mother's death date: "227 years old."

Ludwig Waltemyer, male, born Huntington Township, York, Pennsylvania, 1768; died or buried March 8, 1838, son of David Waltemyer and Eve Elizabeth; source: family Bible; relationship: 2 uncle F

DOCUMENT 536 Platt Tracks, May 1, 1978, Printed South El Monte, California, editor: Dian Choi. Volume 1

Announcing a newsletter for the Joseph Platt descendants! This is a sample of what each family will receive near the 10th of every month. We need everyone's help and news to make it a success. Please send any news items, suggestions or ideas for the reunion or the newsletter to Dian Choi by the 1st of the month. Thank you.

Reunion: come join us at the Joseph Platt reunion next year. Plans are now being made for June 18th through June 25th in Southern Utah. This will be grandmother's 90th birthday anniversary. Schedule your vacations as soon as possible. You won't want to miss this one. Bring your family to visit your family in God's Greenery.

Platt family needs to have addresses on Aleth, Alana, Shelly and Shawn, children of Denzil Platt.

Special News: Expecting: Eugene Platt and Vickie Miles and Sandy Greg, Grace Janice and Lee.

Twins for Edward L. Platt and Valerie! They were born February 10, 1978 and their names are Benjamin Gordon Platt and Heather Platt. They are the new little brother and sister for the triplets. Now Ed and Val really have their hands and hearts full with five little ones under the age of 2½ years.

Have you read about your pioneer history to your children? Grandma and Grandpa on both the Platt and Leavitt lines were pioneers in the truest sense of the word. Help your children have pride in their ancestry and in themselves. When you think you can't, just remember they did. We are what we think, and we can when we think we can.

Did everyone read the article in the Church News for the week of April 15th regarding family organization: The article was about Gordon Leavitt Platt and Allie Lyman's system they have set up to help guide, protect and prepare their immediate family members.

Call to all talent: There will be a talent night at the reunion. You have a year to prepare. Let Uncle George A. Platt know; he is our entertainment chairman.

We wish to officially welcome Sheryl and her daughter Lisa into our family. We think it is great and hope to get to know you both better. Also, would like to see and hear more from you Denzil.

Platt Tracks, June 5, 1978, Volume 2:

Lyman D. Platt says hi and sends his love. He has a Latin American genealogy book just off the press; exciting month ahead for him and his family.

Happy birthday to all those who share the month of June with Grandma and Grandpa Platt on the 19th and 9th. Lyman, Gary, Thora, Timi, Miles, Josephine, Roberta, Shelley, and alos to all those I may have missed.

Expectations: Pamela Woodbury and McKay Lyman Platt awaiting their 2nd.

Reunion News: Saturday, June 16th: assembly and camp set-up; Sunday, June 17th: outdoor Sabbath school, lunch, sacrament meeting; family prayer; Monday, June 18th: business meeting, hiking, talking, election for next reunion, home evening, talent show; Tuesday, June 19th: grandma's birthday anniversary; testimony meeting; genealogy stories, games, visiting; assignments to date: historical settings, camp site information: Roland, Dorothy, Bob and Irene; entertainment: talent show, sing-alongs, etc.: George, Thora, Diana, and Tereasa; fuel for lighting campfires: Lee and Denzil; food chairman and committee: Gordon, Allie, Roberta, Kent, Jolene, Paula, Maureen, Dian, Ellen, Zan; sacrament meeting: Eugene and Timothy Eugene; Sunday school: Ed, Val, McKay and Pam; little children's care, activities, games, and treats: Artoise, Janice, Jackie and Maureen; business meeting planning and elections: Lyman and Gary; outdoor activities, games, equipment and hiking trails: Kenneth, Tom, Kathy, David, Dee.

Aunt Thora has already begun using her talents for the reunion. She is taping music that we can use as accompaniment for our sing-alongs and our devotional services....

Poem by Gregory Frame: "Our Flags."

A Tribute: June is the month to spotlight Uncle Roland's family and you can read about each member's activities on the following pages, but I got to thinking that certainly we should start with a tribute to Joseph and Clarissa. It is their birthday month and to me it is especially fitting to begin with them. Even being the oldest grandchild does not say you will know both grandparents necessarily. I grew up knowing Grandpa Roy Chidester as grandpa. I am thankful that he was there to share grandma's life in those years when it would have been perhaps lonely for her. I am happy they were able to go places together and do the things that one doesn't always have time for when raising children. Even so, I grew to know and love my Grandpa Platt I had never seen. I overheard, as a child, the

many wonderful stories of his hard work, his character, his songs and stories, his working along side his children. Oh! How I love my grandpa. Let me tell you especially why. As I worked to become worthy to enter the temple for my endowment, my thoughts were more and more with grandma and the opportunity, the possibility of being able to see and be with her again and there was grandpa in my thoughts every time. Always the good things in my memory kept coming to mind and I grew excited about being able to see him too. As the day grew nearer for me to go I felt a great sense of sorrow that they would not be there in the temple with me. Not one member of my family would be there. I promised it would not be so in the eternities.

In the temple, as prayer concluded, I looked across from me to see two people I know very well. Grandma and Grandpa Platt were standing there in white with white hair and a smile on their faces that seemed to say, "We are here; we love you and we are pleased that you have set your life straight." Then, as I looked in disbelief, they were gone. But the joy of seeing them will be with me ever and always as I work towards my own perfection.

And Grandma, how special she is in my life! Her memory is a dwelling place for all sweet thoughts and harmonies. Not one day passes that I am not reminded of her sweetnesses or the truths she taught. What a precious influence and example. I remember cleaning my room as a child cleans, up to kid standard, but not quite up to the parental seal of approval. She said "Why, Dian!" Then, she sat me down and we talked a long time about doing a good job. She said, "A job worth doing is worth doing well." In turn, I teach my son and my employees that if they give it their very best then nothing more can be expected. But always be certain to give it your best.

So much of her is ingrained in each of us. There is no better tribute, in my mind, than to live lives worthy of the sacrifices that she made. May we each one, each day, be mindful of those precious things which both grandparents or parents of great-grandparents, gave that we might be smiled upon in the eternities

Platt Tracks Addresses, June, 1978:

Roland & Dorothy Platt, 234 East South Main, P. O. Box 294, Washington, Utah

Gary and Vickie Platt, 269 E. 3560 S. Salt Lake City, Utah

Jackie and Ralph Riggs, 53 N. 300 E., Parowan, Utah

Bob and Irene Platt, 744 Cobble Creek Circle, St. George, Utah

Marlin and Linda Platt, Apt. 7A, 413 Wymount, Provo, Utah

Josephine Burd, 2642 N. Loma Ave., South El Monte, California

Dian Choi, 2640 N. Loma Ave., South El Monte, California

Michael and Tim Burd at Josephine's address

Miles and Sandy Burd, 6277 Anabel, West Riverside, California

Maureen and Lew Radcliffe, 4760 Bandera, Apt. 4, Montclair, California

George and Thora Platt, 457 N. 200 W., Richfield, Utah
Hazel Coon, P. O. Box 417, Monroe, Utah
Kenneth and Artoise Platt, P. O. Box 95, Henrieville, Utah
Janice and Lee Helquist, 5349 A West Knight, Dugway, Utah
Joleen and Ron Sherman, 14 E. 300 S., St. George, Utah
Eugene and Vickie Platt, 1721 Grandview Lane, Burley, Idaho
Todd and Jan Platt, 1537 S. 1st East, Orem, Utah
Elder Rick Platt, 1010 Green Key Road, New Port Richey, Florida
Tereasa Platt, P. O. Box 72, Manzanita C-3, Cedar City, Utah

Darwin K. Platt, 11730 Everston, Norwalk, California

Denzil and Cheryl Platt, 1233 Bonner Way, Salt Lake City, Utah

Ellen and Zanaan Frame, 11730 Everston, Norwalk, California
David and Dee Frame, 1410 Lambert Road #204, La Habra, California
Tom and Kathy Frame, 504 Paula Street, Fullerton, California
Greg and Grace Frame, 2619 North Loma Ave., South El Monte, California

Gordon and Allie Platt, 583 East 3400 North, Provo, Utah
Gordon and Irene Platt, same as parents
Lyman and Paula Platt, RR2, Box 261, American Fork, Utah
Joe and Sue Platt, 1119 Third Avenue, Salt Lake City, Utah
Ed and Valerie Platt, 510 South Locust, Pleasant Grove, Utah
Gene and Arlene Platt, 2210 South Ecole Avenue, Beaverton, Oregon
Roberta and Kent Bylund, 215 N. 1170 East, Springville, Utah
McKay and Pam Platt, 255 E. 700 N., Provo, Utah

Family of the Month: We want to spotlight a family each month and get to know about those we have been out of touch with so when the reunion is here we won't feel like strangers. Our family this month is Uncle Roland's and Aunt Dorothy's. Roland is working at 5M Corporation in Hurricane and out of the St. George sun a little; at least he isn't lifting those cement blocks as often. He is busy with grow boxes all around his home. This is a controlled method of gardening and it is a super way to get gigantic vegetables with half the labor and heartache. You control water and feeding and have a limited amount of bug or soil problems. Also, he has just achieved negative and prints of grandma and grandpa's wedding picture. And he sent copies to all his brothers and sisters. I have the negative and I'm trying to get copies made on our camera at my job. If it doesn't work we will have a photographer quote us a price on however many reprints the cousins might want for their individual families.

In reverie and heart and hand, we Roland and Dorothy, are increasingly aware that high among our hallowed blessings are our ties to life's sweetest associations – our family and friends and our God-given direction for life and eternity – giving us faith and peace and purpose and assurance for the future.

A sweet nostalgia of the past mixes with the pleasures of the present and our hopes for the future. Voices of the long ago whisper “Come Back! Come Back!” They seem timeless – rooted in the sameness forever; our fathers and mothers young and vigorous, holding us closely as children in safety and love and happiness; our brothers and sisters so beloved and close to our heart; grandfathers and grandmothers and the Thanksgiving and Christmas celebrations, the missionary farewells and the temple weddings – inspiring our young hearts that one day we might be counted worthy. Add to these unknown, silent ancestors (as though a mighty army stretching dimly, vaguely into the distant past, yet a part of every fiber of our being), out of time and eternity surges an uncomprehending feeling that love and family ties and a knowledge that one day we will all be together in that beautiful place where loved ones wait!

At long last, after our many years of gypsy wanderings; of packing and unpacking twenty-six times of scrubbing and building and planning and planting; we have come back to the hills of home and the place of our beginnings. We are quite close to all our children and grandchildren and enjoying them so much along with relatives, old friends and new ones. “Our times are in His hand – the best is yet to be – the last of life, for which – the first was given.”

[Aunt Dorothy wore herself out preparing for the Excell and McEwen reunions that were to take place over the Memorial weekend. Hope you take care now and rest up for ours next summer. We appreciate all your efforts and labors in our behalf but you must take care not to do too much.]

Gary and Vickie live in Salt Lake and adore little Eric, aged 3. They are buying a new home in the West Jordan area, where the new Utah area temple will soon be built, on 29 W. and 82 S. The home is a 3-bedroom with a basement, water rights, and fruit trees. They just purchased a freezer to work on their food storage. I’ll be there in time for the cherries. Gary is working for the Utah State Employment Office and Vickie is at the Utah Transit Authority. Both are enjoying their jobs and building their future. Gary is the finance clerk in his ward and when I asked him to make a comment about his wife, he laughingly said, “Oh! She’s just the girl that lives with me.” Good luck and much happiness in your new home you three.

Ralph and Jackie (Jacqueline) and family are living in Parowan just north of Cedar City. Ralph is business teacher and basketball coach at the high school. He is currently serving as Brian Head ski resort branch president. Jacque has been teaching first grade at Hillside pre-school and day care center and will be off for the summer with her children. Then, when school starts again in August she will teach first grade at Parowan Elementary. Melanie is almost eight years old and will be baptized this summer and will be in the 3rd grade in the fall. Bill will be in the 8th grade at the junior high and Allen, almost ten will start 5th grade. The entire family will walk to the school corner and will be only a whistle away from each other when the new term starts in August. Jacque was writing for the local newspaper and gave it up because of a lack of time. All the children are active in sports and Allen won a ribbon in elementary track this year. Both boys are active in

scouting. Melanie is looking forward to joining the drill team (marching) next year. All three children love swimming and are looking forward to the summer of gardens, hauling wood for the wood stove, little league, building a summer cabin out of an old schoolhouse which they have transported to a spot near Hatch, Utah (Ralph's home town) piece by piece. They love Parowan and hope to make it their permanent home.

Report of Marlan and Linda and family: we're busy. Marlan is studying accounting at BYU and will graduate in December. He finished up his requirements for a Spanish minor in the winter semester. Linda is also working on her degree: a P.H.T (put hubby through). She is secretary for a construction company in Salt Lake City. She reports that commuting every day is a pain – some people will do anything for money. Greg is getting big. He is seventeen months old. One word from his parents and he does anything he darn well pleases. We have yet to convince him that he isn't boss and he is beginning to convince us that he is. Another family member will be arriving in early November. So our family is expanding – literally – especially Linda's part! We're all healthy, far from wealthy, farther from wise, but we're all happy – "ignorance is bliss."

Hi! We're the Bob Platt family. Just a little background on myself. I'm 5 foot 11 inches tall, brown hair and about 185 pounds and have blue eyes. Since I graduated from the Southern Utah State University last June my life has really changed. I'm now an accountant for Southern Utah's biggest little mining company (5M Incorporated). We are putting the old Silver Reef mine back into production. On the family scene, we have five children and live on the outskirts of St. George, closer to Washington in the Del Monte estates. We bought a new home in January and are just starting to feel rewarded for all the hard work of putting in lawns and planting gardens. We plan to enjoy life a little this summer and do some fishing and camping with the kids.

Hi! I'm Irene. Well I have brown hair, shoulder length, hazel eyes and about 125 pounds. Bob and I love to go jogging every morning for thirty minutes now all we have to do is start again. I am a professional homemaker. I enjoy cooking and sewing, gardening and most of all house plants. I only have about forty different varieties. Bob feels like home is a jungle but we really love it. When you come to visit, bring a start of something that will grow here, something that you might have hanging around. I'm working on mastering the guitar, our five children and myself. We love company so drop in or track on over and make Platt tracks over to see us, if you are in these parts.

Hi! My name is Shelly (Michelle Anne). I like swimming, me, my six cats, Star Wars, and music. I love my gymnastics class and I'm learning to play the piano and the flute. I'm 9½ and I'm in the 5th grade. I hate some boys but not cousin Allen, dogs work, winter, some long dresses my mom makes and some girls. I have brown hair and blue eyes and I'm the oldest in my family.

Hi! I'm Robby Platt. I'm seven years old and have brown hair and blue eyes and will be in the second grade. I excel in math, reading and spelling. This summer I'm finally old enough for pee-wee league baseball. I love it and football. I like to climb mountains and

ride motor cycles. I like to eat steak and will probably be a cowboy when I grow up. I held dad in the yards and I like to swim.

Hi! I'm Shane. I have blonde hair and blue eyes and I am four years old. I love to look at books and push my sister down then love her when she cries. I love to play in mud puddles, run out in the desert and hide from my parents and let them look for me. I love to play in big brother's room and the elephants at the Salt Lake zoo.

Hi! I'm Jared. I'm 2½ and have a dark tan, blue eyes and keep everybody in my family going. I enjoy dumping liquid dish soap on my brothers and my bed (the whole bottle). I enjoy walking on planted gardens. I help mommie weed her flowers but she doesn't appreciate my helpfulness. I love trucks, cars, mom's guitar when she lets me play it. I love the monkeys in the zoo.

Well, I'm the last so far. I'm Cherise Stantelle, the smallest of the little Platts here. I've made fourteen months so far in this mad house. I feel very loved by my older brothers but sticking closer to mom proves very helpful. I have blonde hair and big blue eyes and am an easy quiet little girl, very lovable after the two boys. I love to gently, tenderly pull one little leaf at a time off from mom's plants. I love my grandmas and grandpas. Heaven above protect me.

Platt Tracks, July 1978, Volume 3, self-appointed editor: Dian Choi

July Birthdays [please forgive if I miss someone; I don't have the dates yet]: Maureen, 3rd; Jamie Platt 30th; Lil' Zanaan 10th [1 year old]; Jeff 17th; Sandy 16th; Melanie 12th [8 years old]; Rick 21st; Patty 21st; Dian 22nd; Delores 26th; Gordon 24th; Jason 27th; happy birthdays to all.

Announcing: Robert Adam, alias Robbie Burd, 9 lbs., 6 oz., 22 inches; born June 20, 1878, 3:00 p.m. to Miles and Sandy Burd.

Maureen is a firecracker (almost) baby; born on the 3rd of July; we asked her thoughts regarding always having a birthday with a boom. She said, "The month of July means different things to each and every one of us. For me July has always been a happy time, because as a child I was able to go camping. There were always places to go and things to do and most of those things I did with my family. Since my birthday is in July, we were usually on vacation when I celebrated my birthday. Sometimes I used to feel bad because I wanted to have a big party and invite my friends, but something always compensated for it. I imagine I'm the only person around for miles who has family sweet enough to make and decorate a birthday cake with pine cones for the candle holders. It took imagination and 100% love and I'll never forget it. July is also a time to remember just how important and wonderful it is to be an American. We must look back in time and remember how hard it must have been for our forefathers and their struggle to make this a great nation. There have been many times recently that I have thanked our God for my being an American. I hope that July will be a fun and exciting month for your family and

that you will ponder those things which make this a great nation and know how blessed we are to be citizens of these United States.

From Uncle Gordon Leavitt Platt, born on the 24th of July, 1920:

The stories of pioneers which I have read or heard have one or more things in common: the fact that a rugged pioneer life generally builds into a person intrepidity, industry, stamina, resourcefulness, courage and honesty. The fact that I have never pioneered does not preclude my having these qualities, but I feel that if I do have any of them I would yet have them in greater amounts were I to have been a pioneer. I never read of lands and rivers conquered without feeling I was born 200 years out of focus. I would have welcomed long winters, snowed in, hot dry summers of disappointment and sorrow, plagues of crickets and grasshoppers, flies and gnats; to have been the first one to set foot on soil no other white man had seen. I would have rejoiced to have sunk the first plough into the soil of western America. I really feel I would have made the Indian my blood brother. When Erastus Snow and Orson Pratt walked out onto the floor of the Great Salt Lake Valley, they didn't just locate a place to live, but they laid claim to land that has seen and will see generations of good, honest, true and religious people make something better out of a waste. I'm proud to have been born on a day which has been set aside for commemorating this great event in L.D.S. [and Utah] history. So call me a pioneer baby if you will and I'll rejoice in it.

Dian: I'm on the way to visit some of you cousins in Oregon, Washington, Idaho, and Utah; as many as I can; so be looking for us sometime in July. I you won't send your ideas I'll visit them out of you.

Family of the Month: July is Uncle George's and Aunt Thora's month and first off the bat I would like to thank Aunt Thora for the letter that brought me up to date with all her family. And the newspaper clipping on Lee's award was great (see below).

Hazel is working hard but getting along fine. She is teaching Sunday School class and Diana and Jeff are busy and involved in Little League, genealogy class which has Diana excited, 4-H and MIA and the many things young people get involved in these days. Diana also has a summer job at a little café in Monroe and is happy about that. [Where is my letter namesake? U promised]

Ken and Toys (Artoise) are just about to move into their new home (at this printing they have). George and Thora spent her birthday there. Uncle George helped Kenneth with the heat runs. Kenneth is working for the telephone company in Henrieville (in Southern Utah) and Toys is home with their four children: three little boys and one little lady all snug in a new home and enjoying each new day in their new place. They are busy with church assignments and singing in programs. [Need you working with your dad to organize our talent show – with you at the top of the list.]

Janice and Lee and their four girls and one charming little fellow and a new baby due to arrive in July – are happy to be in Dugway, Utah. It is like a pretty oasis in the desert. It is the first time since they were married they've been close enough to run home for a weekend once in a while. "Think it's great!" Lee received special commendation recently for reacting in split seconds to save his plane and the lives of crewmen with him. Janice manages to have time to work in Relief Society and Primary and is a busy mother.

Jolene (just Jo) and Ron are doing fine and both are busy in church assignments. They are getting their home and yards in St. George fixed up really pretty. Ron is raising exotic birds – cockateels and parakeets. He has a market for them in Las Vegas and he surely has some beautiful birds. Also, Ron is an artist and is busy making beautiful vases, hanging plant containers; he works with macramé and teaches art classes during the elementary school year. [We could use a sketch for our newsletter as I'm busy typing. Anyone wants to contribute artwork or anything, please send to Dian. Keep in mind our limited space.] Jo sings with a double trio and they have many singing engagements. Jo is also teaching piano lessons and of course Robbie and Julie and Jaynie keep their parents on the go. They seem happy and content and striving to do the Lord's work.

Eugene and Vickie and their two little boys are buying a home in Burley, Idaho. Eugene is service manager for J & J Office Machines Company and does quite a bit of traveling for the company. He and Vickie hold home evenings with the inactive families in their ward and have been influential in getting some of them to the temple. Vickie gives private art lessons in her home and does the art posters for one of the grocery stores in Burley. She has a special talent for portraits and has done some outstanding work in this field. She sings often in church programs and she and Eugene are busy and active in church work and are happy.

Todd and Jan are living in Orem while Todd attends BYU. Jan works at Zions Bank where she is in charge of new accounts and Todd works at Safeway part time and goes to school. He has just been made assistant ward clerk (in charge of membership records). Todd was able to acquire fourteen semester hours of college credit by passing a test in the Japanese. Right now they are excited about planting a little garden next to their apartment.

Rick is still serving a mission in Florida and having some great experiences. His recent letters have been full of joy in the work and success in their labors. He will be home in September and will probably enter school soon after he returns.

Tereasa has just finished a year at Southern Utah State College in Cedar City. She's had a great year and lots of fun with new friends. She will work at Southern Utah Furniture this summer and plans to return to school this fall. She is chorister in the branch Sunday School there and has enjoyed the LDS branch.

Uncle George ran into Diane Ogden [Denzil's former wife] and two of our missing cousins (Alana and Shawn. He says Shawn is surely a good looking young man. [As I

remember he always was a pretty cute kid]. They want to come to the reunion next year and we really need to have them come. [Please, someone help us get addresses for our long-time-no-see cousins].

Just a note to Aunt Thora: The reunion dates are June 16-23. We tried to set them so everyone will be out of school in Utah and California. I hope all of our BYU cousins will not be affected by this date. [We wanted mostly to have the reunion on dates that would cover grandma's birthday.] I couldn't think of a more wonderful gift to give than to have all of her descendants in one place on the anniversary of her 90th birthday.

Don't think I let you off just because you didn't say much about yours and Uncle George's plans for the summer. They decided not to take a seminary trip to New York and are busy working in their garden and fixing up their yard. No doubt they are ready for the steady stream of summer traffic that always seems to end up at their home and are always welcomed. Aunt Thora will take some workshop classes this summer in connection with her school and she will stay with Janice when her baby is born and "other than that we'll see how the summer goes."

Do you remember this one? Aunt Ellen and Aunt Joe got their memories together and came up with this one: Oh be she gone? Oh am she went? Oh has her left I all alone? Oh cruel fate to be so blind; to take her aft and leave I hind. Her never can come back to we; but we can surely go to she. It cannot was.

Newspaper article: "Safety first," for a Broken Wing. Split-second emergency action earned CW2 Edward L. Helquist of Dugway Proving Ground's Michael Army Air Field one of Army Aviation's most distinguished commendations: the Broken Wing Award.

On November 15, 1977, CW2 Helquist was piloting a routine security helicopter overflight at Tooele Army Depot, when the aircraft suffered a compressor stall just after takeoff. At only 40 feet a compressor stall is every bit as serious as an engine failure, and in some ways more so. At a greater altitude the pilot has more time to respond to an engine malfunction, but at only 40 feet there are only seconds in which to apply complete emergency procedures. In just four seconds, CW2 Helquist had not only gone through the complete procedure, but had actually landed the craft on the only safe spot available. Twenty feet more or less in any direction and the aircraft would have certainly rolled over. There were seven people on board, three of whom were crew members. CW2 Helquist's quick and correct action probably saved their lives as well as the aircraft and preserved Michael Army Air Field's spotless safety record.

The Broken Wing is one of the most difficult of all Army Aviation awards to obtain. To qualify the emergency must have occurred in flight and have been of such a nature that it should have resulted in damage to or loss of the aircraft or injury or death of a crew member. In other words, it is an award for turning the tables on fate. Only about 20% of the recommendations submitted are approved. At such a low altitude the helicopter

should have crashed before the emergency procedure was completed, but CW2 Helquist was at the helm and the disaster was averted....

Note from Dian to Lyman: Hi family, thinking about you and looking forward to a good visit; so be there about the 17th or 18th; can I take you to work for a couple of days while I work on genealogy and job hunt? Love Dian

DOCUMENT 537 Reports

September 24, 1976, Gordon L. Platt, 319 E. 4000 N., Provo, Utah; Dear Father: Anticipating the semi-annual meeting of your family during General Conference weekend and in keeping with my assignment as family genealogist and historian, I have compiled the following report of activities since the last report made on October 5, 1975. The first part of the report concerns new materials added to the Gordon L. Platt Family Records. The last part is a summary of the total contents of the Center:

Six additional ancestors have been identified; 2) twenty-two histories of direct ancestors have been found and added to the manuscript history file; 3) *The LDS Family and Individual Record of Jeremiah Leavitt IV and Mary Ellen Huntsman* – a 137-page book including the handwritten autobiographies of both, has been found and a copy obtained for the Center, with copies going to the Church Historian and the Genealogical Society Library; 4) The diary of Sarah Williams Perkins for the years 1925 and 1926 has been found. It includes all the details concerning the death of Benjamin Perkins, plus good biographical material; 5) four sacred experiences of Benjamin Platt were uncovered in Newcastle as were the handwritten patriarchal blessings of Benjamin Platt and Mary Greaves; 6) Photographs have been found of Eliza Harrover, Rebecca Greaves, John Platt and the James Platt family (brothers of Benjamin), along with others; 7) autobiographies have been obtained for Jane Williams Hunter, Joseph Perkins, Ruth Perkins, Darwin Platt and Lyman D. Platt; 8) Letters: 8a: two written in 1898 from Travis Platt, son of James to Benjamin Platt; 8b: one written in 1903 from Edward P. Lyman and Adelia Robison Lyman to Albert R. Lyman; 8c: thirty-eight written by Albert R. Lyman to different members of the Edward P. Lyman family between 1827-1974; 8d: miscellaneous correspondence to Gladys P. Lyman from Wales and Australia; 9) obituaries of Benjamin Perkins, Evan Williams, and Mary Davies, plus others; 10) *The Platt Family History* is about half completed; 11) The family group record of Evan Williams has been worked on extensively by Elaine Perkins Walton. Many documents and a perfected sheet are forthcoming; 12) Tapes: 12a: funeral of Don Carlos Lyman Platt; 12b: History of Don Carlos by Bertha V. Platt; 12c: Autobiography of Gordon L. Platt – four tapes; 12d: Autobiography of Bertha V. Platt – three tapes; 12e: Autobiography of Rufina Lazo – two tapes; 12f: Interview of Joseph Eugene Leavitt about his father's family – two tapes; 12g: Gordon L. Platt family meetings: October 5, 1975; June 14, 1976; 13) Miscellaneous photographs, histories and letters; 14) Edward Partridge journal transcribed and published.

Current Center contents: 475 pages of typewritten notes; 2) 450 classified documents; 3) 130 photographs classified; 4) 340 letters classified and partly indexed; 5) 50 maps referenced; 6) TIB cards have been obtained for most of the first four generations; 7) Diaries of Gordon L. Platt, Allie L. Platt, Clarissa Josephine Leavitt, Benjamin Platt, Platte D. Lyman, Eliza Maria Partridge, Edward Partridge, Sarah Sturtevant and Sarah Williams Perkins; 8) six published family histories; 9) sixteen generations of pedigree charts categorized and five indexed; 10) sixteen generations of family group records categorized and five indexed; 11) eighteen tapes; 12) seven microfilm.

A sacred family record was presented to the family for Christmas which is the beginning of the sacred histories of our ancestors. Material is nearly ready to add to this.

Faithfully your son, [signed] Lyman De Platt

December 25, 1976, Gordon L. Platt, 319 E. 4000 North, Provo, Utah, Dear Father:

Having made a report in September of the newly obtained items for the Family Records Center, I take this opportunity to make an end-of-the-year progress report for the entire holdings of the family's archive: 1) 475 pages of typewritten notes, with index; 2) 498 classified documents, with index; 3) 135 photographs classified and indexed; 4) 340 letters classified with seventy-five of them indexed; 5) fifty maps referenced; 6) TIB cards for most of the first four generations; 7) Diaries for GLP, ALP, C JL, Ben Platt, PDL, EMP, EP, SS, and SWP [see last report]; 8) six published family histories; 9) sixteen generations of pedigree charts categorized and five of them indexed; 10) sixteen generations of family group records categorized and five of them indexed; 11) a card and also typewritten index on 1,014 direct ancestors with references as to where information on them is found; 12) twenty-three books, some indexed; 13) eighteen tapes; 14) seven microfilm; 15) approximately 3,750 cards in an index of ancestors, their children and spouses, as well as information on general family information, places, etc.

Since the last report several hundred photographs have been received by the Family Records Center but await indexing and classification. Also of note was the discovery of two wills on our second and third great-grandfathers Platt.

One sheet of the fifth generation has been completely researched and perfected, over 200 hours being spent on it by Elaine Walton. This is on the Thomas Perkins family.

Additional material has been prepared for the sacred family records of the family and already has been presented to you. Faithfully your son, Lyman De Platt

DOCUMENT 538 Edward Partridge Family Association News Bulletin, November, 1978.

For several reasons we did not hold an annual meeting of this Association this year. There have been some changes in the genealogical program since our last meeting. These

may be summed up best by these excerpts from Elder Ezra Taft Benson's talk at the Saturday afternoon session of the recent General Conference of the Church.

He said that a major change is that original research beyond the four-generation level will be accepted, but will no longer be required of individual members. Instead, the Church has assumed the responsibility to begin a massive record gathering and extraction program in order to prepare names for temple work. [This change was reversed by President Kimball – as noted below – because it was instigated by the Genealogical Department without listening to those of us who knew what the results would be, and we were able to get to President Kimball between sessions with the dire consequences of what would happen. Lyman De Platt]

“In the past, it was not uncommon for family organizations to spend an inordinate amount of time, money and effort in search of a given ancestor. Now it would seem that once a reasonable effort has been made to locate a given ancestor, the family organization can assume its responsibility completed and move on to the next line or ancestor and leave the further work to the extraction-indexing program.” [This aspect of the work has flourished and is just now – 2009 – beginning to become a real power within the family history/temple area of responsibility that we all still have. Lyman De Platt]

Elder Benson then spoke of the ancestral family organizations, which are comprised of descendants of a common ancestral couple (for us Edward Partridge and Lydia Clisbee). He said that the major purpose for perpetuating an ancestral family organization is for coordinating genealogical activity on common ancestral lines.

“Thus the ancestral organizations may accumulate, properly file and catalog, and preserve histories, photographs, letters, manuscripts, diaries, journals and published books. Ancestral organizations exist only for the coordination of genealogical activity, which includes family histories. Once this function has been accomplished, the ancestral family organization *might* well be dissolved in favor of the immediate and grandparent organizations....” We can still exercise our free agency and research back as far as we wish.” [Some of this paragraph was taken directly from my notes to the Elder Benson on this subject. Lyman De Platt]

President Spencer W. Kimball said in the Saturday morning session: “All members should write a personal history and and participate in a family organization. Also, we want to emphasize again and place squarely upon the shoulders of these individuals and their families the obligation to complete the four-generation program. Families may extend their pedigrees beyond the four generations if desired.”

It is felt that most of you would want the Edward Partridge Family Association to continue the effort to obtain and distribute genealogical and historical information to those desiring it. There is also a very good write-up of changes in the genealogical program in an interview with Brother George H. Fudge, managing director of the Genealogical Department in the *Ensign*, June, 1978, page 62. [The events of this

conference effectively killed large family organizations in the Church; few continued; research work was set back for years; temple submissions by patrons decreased dramatically. Being in charge of family organizations for the Church, I found myself out of work for the most part and was changed in my position. Lyman De Platt]

So besides continuing with the genealogical research, there is much that our Association can be doing with journals, histories, records of Edward Partridge's descendants and other things.

One item of interest to our members is a computer printout from our vice president, Robert Clawson, which gives all of the descendants of Edward Partridge as gathered by Fern Kimball Thomas, former secretary of our group (for many years, I should add). This record has not been maintained since Fern passed away.

The printout consists of 140 11 x 14 sheets and gives the names of approximately 3,000 descendants of Edward Partridge and Lydia Clisbee summarized as follows:

Descendants of Edward Partridge and Lydia Clisbee

Name	No. of Descendants	Pages
Eliza Maria Partridge	589	3-27
Don Carlos Lyman	0	
Platte DeAlton Lyman	335	
Caroline Lyman	36	
Joseph Alvin Lyman	154	
Lucy Zina Lyman	64	
Harriet Pamela Partridge	0	28
Emily Dow Partridge	502	29-56
Edward Partridge Young	0	
Emily A. Young	137	
Caroline Young	227	
John Don Carlos Young	46	
Miriam Young	82	
Josephine Young	10	
Lura Young	0	
Caroline Ely Partridge	722	59-87
Martha Lyman	399	
Frederick Rich Lyman	16	
Annie Lyman	89	
Walter Clisbee Lyman	104	
Harriet J. Lyman	114	

Clisbee Partridge	0	88
Lydia Clisbee	362	89-103
Edward Leo Lyman	198	
Ida Evelyn Lyman	69	
Frank Arthur Lyman	0	
Lydia M. Lyman	95	
Edward Partridge, Jr. (1 st family)	192	104-118
Harriet Partridge	60	
Edward C. Partridge	45	
William Clayton Partridge	45	
Effie May Partridge	0	
Lewis Amasa Partridge	0	
Ernest DeAlton Partridge	23	
Stanley Partridge	0	
Raymond Partridge	19	
Edward Partridge, Jr. (2 nd family)	294	120-140
Emily Partridge	103	
John Clisbee Partridge	0	
Charles Partridge	0	
George Arthur Partridge	40	
Don Carlos Partridge	7	
Clara Partridge	37	
Frank Harvey Partridge	24	
Mary Aloha Partridge	24	
Lydia Partridge	59	

Total children: 7; total grandchildren: 38; total descendants per this record: 2,661.

A more extensive listing giving the names of all of the great-grandchildren is being prepared. As it will be about three pages, it seems too large to include in this general mailing. It will be mailed to all of those who return the enclosed information sheet by January 1, 1979. If there is enough interest, this computer printout can be extended to include the family members that are not now included; those born within the last twenty-five years. All or portions of the complete printout can be made available to those interested.

Another possible project would be a condensation of the nine volume journal of Edward Partridge, Jr. Please indicate your interest on the enclosed form.

Condensed minutes of the annual meeting held September 17, 1977; invocation: Elliot R. Black; Ruth Louise Partridge announced that her book *Other Drums* (a story of the life of Edward Partridge, the first Bishop) will be reprinted and available for Christmas.

Robert Clawson, vice president, reported on the computer work he has done for the Association. The mailing list is now computerized. For the Eliza and Emily Dow lines he has added all of the descendants that are in our files. He is trying to make a complete index to all family members. The lists include names, generation key, family group list, spouse and address.... There were thirty-eight adults present and one child.

Condensed Financial Statement

Receipts	1976-1977	1977-1978
Cash on hand first of the year	\$0,037.89	\$0,062.16
Savings in the bank	\$1,006.84	\$1,265.04
Sub-total	\$1,044.73	\$1,327.20
Membership dues, contributions, etc.	\$1,657.97	\$2,219.96
Interest on savings	\$0,101.94	\$0,395.56
Total on hand and received	\$2,804.64	\$3,648.41
Disbursements		
To genealogist for research	\$1,200.00	\$1,500.00
Bulletins: mailing, postage	\$0,277.44	\$0,395.56
Rubber stamp		\$0,008.00
Total Disbursements	\$1,477.44	\$1,903.56
Cash on hand end of the year	\$0,062.16	\$0,042.51
Savings, First Security Banks	\$1,265.04	\$1,702.34
Total on hand	\$1,327.20	\$1,744.85
Balancing Totals	\$2,804.64	\$3,648.41

It has been a good year – both financially and in genealogical research. You will note that we have paid our genealogist, Maurine St. John, \$1,500 for 500 hours of research at \$3.00 per hour. Inflation is taking its toll – we are going to ask your approval to pay her \$4.00 per hour for the coming year. May I say that that is much lower than the regular rate for research.

Genealogical Research Report

The 500 hours of research resulted in sixty-three additional pedigree charts of our progenitors for time periods between 190 and 1500 A.D. They are numbered from 101A to 150A and 200A to 212A. I noted with interest that on sheet 126A is Frithuwald (No. 4) born about 190 A.D. of Asgard, Asia. Family group sheet No. 245 shows his wife as Beltsa and they had three male children. They were baptized in 1924, endowed in 1925 and sealed in 1955 by proxy in the Salt Lake Temple. Maurine St. John is the 62 great-

granddaughter of Frituwald. There are also 119 family group sheets associated with the above pedigree charts; also two sheets of histories “The Early Middle Ages:” Histories about Charles Martel, (my 40th great-grandfather), Pepin “the Short” (my 39th great-grandfather; and Charlemagne (my 38th great-grandfather). These are a father, son and grandson. They are found on pedigree chart 71.

We also found two coats of arms: Governor Simon Bradstreet and Thomas Dudley, both of the Massachusetts Bay Colony. On the back of Thomas Dudley’s it says: “There appears to be no evidence that Thomas Dudley used this motto, although some authorities attribute it to him.” I found this article: “Family of Governor Thomas Dudley of Massachusetts.” Mystery also surrounds the exact lineage of this governor of Massachusetts in the early history of the colony. His biographers do not agree as to his early line of descent. He, himself, avoided writing of his forebears and, only in one of his last acts on earth, did he choose to reveal his identity as a “Dudley.” This was when he made his last will and testament. He finally made reference to his noble ancestry in England when he affixed the Sutton-Dudley seal (the arms on which are) described as “A lion rampant vert, with single tail.” The governor was a man of piety and integrity and was also trained in the law and was obedient to it in an exemplary manner. One can feel assured that he never would have allowed this coat of arms to be added to his will if, indeed, he had not been a true descendant of the barons of Dudley Castle. Later descendants of the Dudley family added a crest: a lion’s head, azure. Others added a crescent and a forked or double tail on the lion saying that “A lyon having a double tayle, signifieth that his force is dowbled, for that he hath a greate strengthe in his tayle.”

Seventeen countries were included this year in our research: England, Wales, Ireland, France, Spain, Norway, Sweden, Denmark, Finland, Asia Italy, Belgium, Northern Germany, Scotland, Scandinavia, Greece and Asia Minor. One line goes back to my 62nd great-grandfather in the year 190 and another to my 63rd great-grandfather in the year 214. By Maurine H. St. John, Genealogist. Note: Maurine is the 1st child of Fern Lyman Hansen who was the 2nd child of Joseph Alvin Lyman, Jr., who was the 2nd child of Joseph Alvin Lyman who was the 4th child of Eliza Maria Partridge Lyman who was the 1st child of Edward Partridge and Lydia Clisbee. Maurine St. John has done another very nice job for the Association this year.

Present officers as before.

List of New Pedigree Charts, 1978

Number	No. 1 on Chart	Year	Chart Reference
101A	(2) Waleran, Earl of Warwick	1140	#14 on Chart #30
102A	Lambert de Louvain	970	26 on 34
103A	Enna, King of Leinster, Ireland	1080	28 on 42
104A	Iorwerth ap Owain	1130	20 on 53
105A	Margaret verch Madog	1134	21 on 53

Number	No. 1 on Chart	Year	Chart Reference
106A	Gwerydd verch Cynvyn	1024	29 on 105A
107A	Goronwy ap Ednowain	1020	30 on 105A
108A	Iago, Prince of Wales	974	24 on 105A
109A	Anarawd, Prince of Wales	857	16 on 108A
110A	(2) Cadwgan ap Elystan	975	28 on 104A
111A	Walter de Beauchamp	1150	8 on 30
112A	William Maudit	1144	24 on 30
113A	(1) Raimond Berenguer	1195	18 on 31
114A	Maud of Aquitaine, France	1100	19 on 113A
115A	Guillaume IV, Duke of Aquitaine	949	16 on 114A
116A	Aseda Rognvaldsson, Norway	812	25 on 115A
117A	Halfdan Olafsson	704	16 on 116A
118A	Ingvar Eysteinnsson, Sweden	616	16 on 117A
119A	Egil Aunsson	530	16 on 118A
120A	Alred Agnasson	445	16 on 119A
121A	Domar Domaldasson	361	16 on 120A
122A	Svegdi Fjolnarsson	277	16 on 121A
123A	Halfdan Frodasson, Denmark	503	20 on 118A
124A	Dan Olafsson	412	16 on 123A
125A	Havar Fridleifsson	325	16 on 124A
126A	Skjold, King of the Danes	237	16 on 125A
127A	Beatrix, Countess of Provence	1198	19 on 31
128A	Gisela de Bourgogne	1060	17 on 127A
129A	Matilda, Countess of Artois	1218	11 on 31
130A	Stephen, King of England	1095	22 on 129A
131A	Matilda, Queen of England	1103	23 on 129A
132A	Malcolm III, King of Scotland	1031	6 on 131A
133A	Kenneth II, King of Scotland	932	20 on 132A
134A	Kenneth I, King of Scotland	810	16 on 133A
135A	Raymond of Burgundy	1065	20 on 113A
136A	Urraca of Castile, Spain	1070	21 on 113A
137A	Murcertac O'Toole, Ireland	1080	30 on 42
138A	Gillacomghall O'Toole	980	16 on 137A
139A	Edward I, King of England	871	8 on 98
140A	Ealhmund, Under-King of Kent	758	16 on 139A
141A	Cenred	644	16 on 140A
142A	Ceawlin, King of Wessex	547	16 on 141A
143A	Elesa, Germany	439	16 on 142A
144A	Freawine	327	16 on 143A
145A	Ugaire, King of Leinster, Ire.	860	16 of 138A
146A	Bran, King of Ireland	740	16 on 145A
147A	Conal	600	16 on 146A
148A	Philip de Belmeis	1110	18 on 54

Number	No. 1 on Chart	Year	Chart Reference
149A	Robert de Ferrers	1090	8 on 55
150A	Guido Guillaume VIII	1020	24 on 56
200A	Elizabeth Lambert	1415	17 on 12
201A	Sir Thomas de Umfreville	1365	18 on 200A
202A	Gilbert de Umfreville	1210	16 on 201A
203A	Odonel or Odowell de Umfreville	1090	16 on 202A
204A	Elizabeth de Quincy	1210	19 on 201A
205A	Margaret de Beaumont	1154	5 on 204A
206A	Helena de Morville	1153	13 on 204A
207A	Roland, Lord of Galloway	1135	12 on 204A
208A	Reginald, Lord of the Isles	1141	14 on 204A
209A	Roger de Beaumont	1022	16 on 205A
210A	Adeline de Meullant	1014	17 on 205A
211A	Ralph, Earl of Hereford	1033	20 on 205A
212A	Hugh de Grentmesnil	1032	24 on 205A

In our Association files there is a great deal of historical information. These include such things as part of Edward Partridge's journal, Edward the younger's journals, Lucretia Clayton Partridge's journal and a small book with the minutes and financial record of the Association from April 6, 1908 to April 4, 1934. The Association was organized on April 6, 1908, and my father George Arthur Partridge was selected as president. He apparently was still president at the time of the last minutes in the book, a meeting held on April 4, 1934, by Francis M. Partridge, president, Edward Partridge Association.

Minutes of the first meeting of this Association

A meeting was held at Miss Ada C. Cannon's on Monday, April 6, 1908 for the purpose of effecting an organization of the Partridge Family and to arouse an interest in genealogical and temple work. Mrs. Miriam Y. Hardy was appointed temporary chairman, with Caroline C. Cannon as temporary secretary. Mrs. Hardy explained that the record books had been taken to the historian's office and they were to be looked over and some idea given as to the amount of work that would be necessary.

A permanent organization was then effected to be called the Partridge Family Association with the following officers: George A. Partridge, president; Caroline C. Cannon, secretary and treasurer; Miriam Y. Hardy, chairman and Emily Y. Clawson and Mamie L. Wells as members of the Executive Committee. J. Don Carlos Young moved that the initiation fee be \$.50 and yearly dues \$.50 but that non-payment of dues does not cause forfeiture of rights to membership; carried. Miriam Y. Hardy moved that Caroline Partridge Lyman and Sarah C. Partridge be made honorary members. This motion was also carried. After benediction the meeting was adjourned for six months; time and place of next meeting to be announced later.

DOCUMENT 539 This document is a play written by Buddy Youngreen, the genealogist of the Joseph Smith Sr./Lucy Mack Family Organization, entitled "Joseph and Emma." As it does not strictly comply with the measure of records being included herein, it may be consulted by anyone interested in reading it. The material can be had in most records of the family and in Church history, except for the dramatizations of Emma's feelings after the death of the Prophet.

DOCUMENT 540 This document is an article, written by Davis Bitton, entitled "Joseph Smith in the Mormon Folk Memory." It is very good, but once again, does not fit into this material. It may be consulted by the interested reader. Some of it will be included in a history of the Prophet to be found in the history books of this collection.

DOCUMENT 541 This packet of information contains the medical records and insurance claims of the Lyman De Platt family from 1970 to 1978. Some of them have pertinent historical information on family members. The following notations are proof of why nothing should be thrown away until the pertinent data is extracted.

March 17, 1970, Daniel Lyman Platt, born September 14, 1969, son of Lyman De Platt was taken to Dr. Scott Wallace, 1275 North University Avenue, Provo, Utah, with an infection in ear and throat; loss of food retaining bacteria in digestive tract; he received O.C. and five shots of antibiotics.

Bertha Paula Vega Platt, 410 North 900 West, Provo, Utah, with a pregnancy that began approximately March 23, 1970, was delivered vaginally of a female child on December 25, 1970.

Lyman De Platt, 410 North 900 West, Provo, Utah, checked himself into emergency outpatient at Utah Valley L.D.S. Hospital with severe chest pains in the left side.

Patricia Platt, born July 21, 1966, son of Lyman De Platt, Genealogical Society, in July of 1971 was taken to the doctor complaining of a constant stomach ache and had stopped eating. An upper GI with fluoroscopic and radiographic examinations demonstrated normal esophagus, stomach and duodenum. Duodenal loop and the rest of the demonstrate small bowel also appeared normal.

Daniel Lyman Platt, born September 14, 1969, son of Lyman De Platt, Genealogical Society, was involved in an accident on June 8, 1972 when struck by a vehicle while in the crosswalk at 500 North 500 West, Provo. He received lacerations on his leg and ankle. He was taken to Utah Valley Hospital from the address stated in an ambulance.

Lyman De Platt, employee of the Genealogical Society, 50 E. North Temple, Salt Lake City, November 8, 1973, was injured by an elevator door on the 1st lower level elevator while stepping out of the elevator onto a wet floor in front of the door, falling hard, injuring his left elbow and hip; hip now all right, but elbow still swollen and sore; he was advised to check with the nurse.

Don Carlos Lyman Platt, born November 12, 1972, son of Lyman De Platt, on September 10, 1974, was admitted to the Utah Valley L.D.S. Hospital with fever, vomiting, etc. Dr. A. V. Lindsey was the attending physician. He was diagnosed with a malignant hepablastoma. He was in the hospital for two days and then transferred to Salt Lake. Dr. M. E. Lahey, 50 North Medical Drive, was the attending physician. On the 11th he was processed with a complete diagnostic history and physical exam; bone marrow collection and examination; on the 12th he had a surgical injection procedure, with insertion of a catheter into the aorta, with additional injections; on the 13th he continued to be studied with blood tests, radiology, nuclear medicine, partial thromboplastin, complete urinalysis, visceral angiogram without liver scan and a follow-up visit. The doctors wanted to use kimotherapy on Don Carlos, but pronounced his case terminal, the cancer having spread from the liver into the lymph nodes and brain. We decided to take him home and keep his suffering to a minimum.

April 5, 1976 Maria Elena Platt, RFD 1, Box 321, Payson, Utah, saw Thomas D. Hall at the Payson City Hospital for constant illness and low resistance; diahhrea. She had been hospitalized for two days on December 9th and 10th of 1975; it was determined in April that she had pneumonia

May 15, 1976, Lyman De Platt, RFD 1, Box 321, Payson, Utah, saw Thomas D. Hall at the Payson City Hospital for sebaceous cysts on the right interior cheek. It was removed. This was probably the first indication of exposure to agent orange in Viet Nam.

May 16, 1976, Lyman De Platt returned to the hospital for a check-up.

November 19, 1976, Debbie Platt, 157 North 200 East, Alpine, Utah, was delivered in the American Fork Hospital even though much of her mother's care was done in the Payson City Hospital by Dr. Thomas M. Hall.

May 28, 1977, Debbie Platt had diagnostic xray and lab work; May 29, 1977, Debbie Platt received hospital outpatient care on this day.

July 18, 1977, Daniel Lyman Platt went into surgery on this day.

August 11, 1977, Bruce Lyman Platt received hospital outpatient care on this day.

May 2, 1978, Maria Elena Platt, 11105 North Alpine Highway, Highland, Utah, was hospitalized and underwent surgery on the 3rd at the Utah Valley L.D.S. Hospital.

May 9, 1978, Bertha Paula Vega Platt saw Dr. Broadbent for a medical examination.

DOCUMENT 542A San Gabriel Valley Hospital, San Gabriel, California, Record of Birth This certifies that John Andres Platt was born to Lyman De Platt and Bertha Paula Vega in this hospital at 12:18 on Sunday the 20th day of January 1980. [signed] [see Documents 562A et seq for more records on Johnny's family – Lyman De Platt]

DOCUMENT 542B Baby Boy Reyes, Room 309A; date of birth: 1-20-80; time 12:18 a.m.; weight 8-9, length 20½; head 13½; chest 13½; baby's doctor James C. Brown, general practitioner, 2348 Turnbull Canyon, Hacienda Heights, California 91745.

DOCUMENT 542C The Church of Jesus Christ of Latter-day Saints, Certificate of Blessing, May 8, 1980; Highland 4th Ward, Alpine Utah Stake

This certifies that John Andres Platt, son of Lyman De Platt and Bertha Paula Vega, born January 20, 1980 at San Gabriel, Los Angeles, California, was blessed on May 4, 1980 by Lyman De Platt, an Elder of The Church of Jesus Christ of Latter-day Saints. [signed] Raymond C. Adams, clerk; Davis S. Low, Bishop.

DOCUMENT 542D To whom it may concern: on or about the 20th day of January 1980 I will be having a child which my husband and I are unable to take care of and are not willing to see it go through the normal state adoptive procedures; therefore, we have inquired and found a family with similar cultural background who is willing to take this child, pay for the hospital and doctor expenses, and raise the child as their own, adopting it as soon as is convenient. We give our full permission as the parents of the child for Lyman De Platt and Bertha Paula Vega, 11105 North Alpine Highway, Highland, Utah 84003, to take this child from the hospital as soon as it can be released, without our seeing the baby, and maintaining custody of the child from that time on for the rest of their lives. We will not try to interfere in the life of the child from that point on, relinquishing all legal rights of parenthood to the aforementioned couple. Unsigned. Margarita Reyes. The father, Pedro Heredia was living in Sacramento at the time, having abandoned his wife and children: two born in Mexico and one in the United States, and was living with another woman; he was from Colima; Margarita from Zacatecas; they had been in the United States illegally for six years.

January 17, 1980, Dear Lyman Platt, our records show that Margarita Heredia is scheduled to be admitted to this hospital for maternity care on or about January 19, 1980.... We will require from you an advance payment of \$450.00 no later than this month. You must be prepared to pay at least another \$100.00 at the time of discharge if it is a normal delivery. Your insurance will pay 50% for all total charges concerning the adoption, up to a maximum of \$500.00. Your insurance will not apply check to the hospital. We will apply the \$350.00 check to the account; based on an \$800.00 normal delivery leaving a balance of \$450.00. Thank you, Sincerely [signed] Gloria Berumen.

Although California law requires the natural parents to be financially responsible for a child for the first six months, we let Margarita see Johnny, bless him, name him, and cry for him. We brought Johnny back to Utah without adoption, following the guidelines of the Interstate Compact Commission, and refused to allow them to pressure us into an adoption. They finally left us alone. Johnny was adopted by Bertha after our divorce in an effort to turn him against me. She lied to the judge, stating that his father was dead. Lyman De Platt

DOCUMENT 543 Y students defuse bomb located in Provo Canyon, by Alan Manwill, Universe Staff Writer, BYU.

For BYU students McKay Platt and Daniel L. Simmons, Friday night was a bomb. Platt and Simmons, both zoology majors from Provo, were driving along the South Fork of Provo Canyon when they found what appeared to be a bomb, with the fuse lit, on the gate of a girl scouts camp at the end of the road. Three Utah County men and a woman were arrested that evening in connection with the bomb.

When Platt, his wife and Simmons found the bomb, it had about fifteen feet of fuse left. “We weren’t sure it was a bomb. You don’t expect to find something like that around here,” said Platt. It was a bomb. Deputy Sheriff Jerry Scott said. “If it had gone off it would have killed them.” Platt had worked with his father in a mercury mine in Nevada and had had experience with fuses. He knew basically what to do. “There was about fifteen feet of slow white fuse followed by a short red fuse, a blasting cap and the bomb,” explained Platt. Simmons extinguished the fuse by stamping on it. Platt then dismantled the bomb. The bomb was C-4, a military type of explosive. The sheriff’s SWAT (Special Weapons and Training) team was in the South Fork of Provo Canyon at the same time waiting for a rumored drug transaction to take place. A pickup truck with its lights out made several trips past the officers. “We smelled a rat,” said Scott. The officers in an unmarked car drove to the camp where they encountered several men with explosive.

Arrested on charges of constructing an infernal machine (bomb) were Rees W. Brandley, 27, 331 Cedarwood Drive, Orem; Thomas W. Berg, 36, 719 West Center, Provo, and Kent Lee Davis, 31, 545 North 600 West, Provo. An unidentified woman was also charged with possession of a controlled substance. “We just happened to be up there,” Scott said. “It was unexpected.” Arresting officers confiscated a box of blasting caps and 1,000 feet of detonating cord, twice as powerful as TNT. Officers also took three guns, one fully loaded, from the men. The Alcohol, Tobacco and Firearms division of the Treasury Department has been called in to investigate because of the nature of the alleged violations.

DOCUMENT 544 Form used in 1875 to extend calls to Missionaries. [This would have been the same form used to call some of our relatives to their missions. Lyman De Platt]

Holiness to the Lord; to all persons to whom this letter shall come: This certifies that the bearer, Elder [Amasa Mason Lyman] is in full faith and fellowship with the Church of Jesus Christ of Latter-day Saints, and by the General Authorities of said Church has been duly appointed to a Mission to [written in the British Isles, called] to Preach the Gospel, and administer in all the ordinances thereof pertaining to his office.

And we invite all men to give heed to his Teachings and Counsels as a man of God, sent to open to them the door of Life and Salvation – and assist him in his travels, in whatsoever things he may need.

And we pray God, the Eternal Father, to bless Elder [Lyman] and all who receive him, and minister to his comfort, with the blessings of heaven and earth, for time and all eternity, in the name of Jesus Christ: Amen.

Signed at Salt Lake City, Territory of Utah, [date], in behalf of said Church. [signed] Brigham Young, George A. Smith, Daniel H. Wells, First Presidency. A stamp: Union Pacific R. R. Ogden Station, with a date in the middle.

DOCUMENT 545 The Will of George Travis, who died in 1686. He was the son of John Travis and Elizabeth. He married Mary Crosley at Todmorden, Lancashire, England on February 12, 1667. They were the parents of George Travis, whose son was George Travis, whose daughter was Margaret (Peggy) Travis, whose son was Thomas Platt, father of Benjamin Platt. George and Mary's children were John, Mary, Elizabeth and George. Mary, the wife, died before her husband and he re-married to Grace. The will is recorded in Cheshire Wills [FHL Film 89665] It is written in the old English court hand. Although the full will is available in Document 545, it has never been fully transcribed. It begins:

In the name of God Amen ye eighth and twentieth day of April in ye second years of ye reign of our Sovereign Lord James ye Second by ye grace of God of England, Scotland, France, and Ireland, King, defender of ye faith Anno Domini 1686 ...

DOCUMENT 546 Funeral Services for David LeRoy Chidester, Tuesday, September 11, 1979, 1:00 p.m., Richfield Fifth Ward LDS Chapel, Bishop Keith R. Hooper, officiating; born December 3, 1891, Richfield, Utah; died September 7, 1979, Salt Lake City, Utah; interment: Richfield City Cemetery; Springer Funeral Home, Richfield, Utah.

Memorial Services: Family Prayer: Larry Holloway; Prelude Music: Carolyn Davis; Invocation: James Christensen; Solo: Allen Larsen: "O My Father," accompanied by Carolyn Davis; Speaker: Kenneth Isbell; Speaker: Woodrow Parson; Duet: Phil and Nina Jorgensen "These Hands," accompanied by Carolyn Davis; Remarks: Bishop Keith Hooper; Benediction: Foy Ogden; Postlude Music: Carolyn Davis; Dedication of the Grave: Alten Christensen; Pallbearers: Larry Holloway, Robert Holloway, Val Ogden, Davis Chidester, Alvin Jensen, and Chase Skougaard.

Notes by Lyman De Platt, Tuesday, September 11, 1979; attended the funeral of Grandpa Roy Chidester in Richfield, Sevier, Utah. The viewing was held at the Springer Funeral Home and many of the family were there. His first wife died October 7, 1933; he died as above; the funeral was sparsely attended; no more than some seventy people, most of them being family members; by no means reflecting the number of people who grandpa affected for good during his life. Those of the Platt family who attended were George and Thora, Hazel, Kenneth, Gordon and Allie, Lyman and Bertha, and Denzil.

Kenneth Isbell: Roy was the first scout in Utah; he spent fifty-six years in scouting; he was a great handyman on survival; an electrician for many years; his old Dodge car was full of electrical supplies and some room to spare for kids. When the high school had

electrical troubles and no one else could figure out the problem, he did. He never complained in his experiences; he was always humming; never swore; loved to grow bees and play the clarinet. He was very liberal in his service to others and took what he could get and always did a fair service. He was a genius at understanding moving parts. He didn't understand politics and didn't care to. He only went to the 10th grade; he owned a motorcycle with a side car during his first marriage;

He lost his home to Tom Jones, then moved downtown with his family. In 1937 he married Mrs. Clarissa Platt. She was clean and orderly to perfection. He wasn't. It wasn't easy to fuse the families; they had some difficulties.

Roy loved art, astronomy, anatomy, human behavior, geology; herbology. When they were drilling for oil near Siguard he took Kenneth and showed him why there was no oil where they were drilling. He told the engineer who laughed at him. One and a half million dollars later and 9,000 feet deep, they stopped drilling. He helped others find oil wells.

He was never tempted to take what didn't belong to him. People had confidence in him. During the war he was asked to get many products for those in need; they required no receipts from him for the cost.

He had a sense of humor; enjoyed pranks and funny stories. It is impossible to take a yardstick and measure his value. [Bertha commented at this point that grandpa's life was reflected in dad's life and behavior; he typed after him in many ways.]

Woodrow Parsons; to the Chidester and Platt family I petition your faith and prayers. Roy was a friend of mine. At the 1971 funeral of his sister Myrtle, I thanked him for what he was. On December 4, 1971 (80th birthday) he was honored by his family.

Thirty-five years ago in the old 2nd ward chapel I went to priesthood with Roy. He had the answers to the difficult questions. He provoked me to study. I never found an error in his thinking. He may have been wrong and many times his thinking was different, but it was deep.

He understood herbs and served many; lectured in Salt Lake and Provo; never asked for compensation for his service.

He was a real friend. You were always indebted to him. Roy is happy to die and progress into further callings. No death except in sin. No more joyful period to the dead than as they pass from this life into the next.

There was a widow lady about to lose her home and lacked but a few payments. He borrowed money and paid off the mortgage. He did not seek for riches he could not take with him. How do we measure up? He is happily rejoicing in heaven at this time.

Bishop Hooper: Roy formed the Chidester orchestra. He formed the first boy scout troop. One scout came to the mortuary and talked highly of Roy's work. One of the pallbearers was also in the first troop.

Barbara invited the Platts to a luncheon after the funeral.

We attended the graveside dedication. They opened the coffin for Leland. After the ceremony the Platt family visited the Platt graves.

Cliff Magelby: everybody's made me feel so happy; your mother and grandma's father and mother are so nice to me; big and busy place; I don't see much of your father or grandma's father; you and grandma have to stay awhile to help to raise the family.

Barbara Michaelsen, 4596 W. 4955 S., Kearns, Utah.

Denzil's son: Shawn J. Platt, born at Payson, Utah, April 13, 1963; son of Diane.

Evan Chidester, 503 Swenson Avenue, Springville, Utah.

DOCUMENT 547 Western Association of Leavitt Families (WALF), Organizational Chart, revised October 14, 2002.

General Officers: president: Dixie Leavitt, Cedar City, Utah; newsletter publisher: Anne O. Leavitt, Cedar City; secretary: Lenita L. Brown, North Salt Lake; archivists and chairman of genealogy – family history committee: Lyman and Karen Platt, New Harmony, Utah; webmaster and database manager: Joseph Vernon Leavitt; Yorba Linda, California; genealogist and genealogy research project administrator: Jolene Passey, Idaho Falls, Idaho; personal and family history: William Leavitt, Las Vegas, Nevada; temple ordinance administrator and membership administrator: Curtis and Beth Waite, Logandale, Nevada.

Other officers for each of the children of Jeremiah Leavitt II and Sarah Sturtevant were organized at this time, but most never functioned. However, a review of the chart included in this document would show the extent to which Dixie tried to organize the family.

DOCUMENT 548 Edward Partridge Lyman, Blanding, Utah, August, 1964 or shortly thereafter; testimony of the Atonement in his own hand [typical way he made notes about a subject he was studying – Lyman De Platt]

Christ's suffering; he was not alone; Mary Magdolin, Mary, other women at the cross and others; disciples on the way to Emeaus at resurrection (again women; same women);

All righteous men and women's hearts [have been] rended ever since. The Father must have suffered almost as much as the Son.

DOCUMENT 548 A Farewell Testimonial in honor of Elder Charles Hansen Lyman, son of Kay and Velma Lyman prior to his departure for the Eastern States Mission; Blanding 2nd Ward Chapel, Sunday, March 13, 1966 at 7:00 p.m.; enters mission home March 21, 1966.

Blanding 2nd Ward missionaries in the field: Calvin D. Hunt, Finnish; Martin A. Sipe, Great Lakes; Mark E. Lyman, Central German; Don G. Brown, Northern Indian; Howard G. Shumway, Texas; Norman S. Lyman, Texas; Brother and Sister Stephen P. Meyer, Netherlands; and Bryce V. Redd, Southern Far East.

Program: Prelude: Jeanne Hunt; Opening Hymn: "Come Listen to a Prophet's Voice," by the congregation; Invocation Mark E. Lyman; Sacrament Hymn: "In Remembrance of Thy Suffering," by the choir; Sacrament Service: Aaronic Priesthood; Solo: Kay Perkins Lyman, father of the missionary; remarks: Charles S. Hansen, grandfather; remarks: Edward Partridge Lyman, grandfather; special number by the sisters of the missionary: Mary Kay, Sue Zan, Velyn and Deana; remarks: Velma Hansen Lyman, mother of the missionary; remarks: Kay Perkins Lyman, father of the missionary; response: missionary; closing hymn: "The Heavens Resound," by the choir; benediction: Edward Robison Lyman, uncle of the missionary.

DOCUMENT 549 Celestia Snow Gardner, *History of William Snow and Robert Gardner Families, Pioneers of 1847 and 1850* (Salt Lake City, Utah: Acorn Printing Co., 1942).

[This is a wonderful collection of personal histories. It includes: William Snow, Sally Adams, Snow, Abigail Snow Kesler, Byron G. Kesler, Sariah Hanna Snow Lott, Julia Maria Snow Cox, Sarah Sophronia Snow Forsyth, Emma Lucretia Snow Burgess, Chloe Snow Gardner, William James Snow, Jane Maria Shearer Wines Snow, William Snow, Jr., Mary Lorena Snow, Mason Levi Snow, Ann Rogers Snow, Willard Snow, Melissa Meeks Snow, Jeter Snow, Celestia Snow Gardner, Charles Snow, Frank Snow, Bernella E. Snow Gardner, Orrin H. Snow, Roxana Leavitt Huntsman Snow, Melissa Snow Greenwood, John Leavitt Snow, Robert Gardner, Jane McKeown Gardner, Mary J. Gardner Miller, Margaret Gardner Miller, William Gardner, Sarah Gardner Meeks, William Meeks, Elizabeth Gardner Helm, Samuel Helm, James Gardner, Louisa Mary Meeks Gardner, Thomas Gardner, Lucy Almira Snow Gardner, Reuben Gardner, Maryetta Snow Gardner, Osro Gardner, Cynthia Lavina Gardner, John Alexander Gardner, Royal J. Gardner, Robert Berry Gardner, Samuel Alonzo Gardner, Amos B. Gardner, Mary Ann Carr Gardner, Anna Gardner MacDonald, Laura Gardner Parry, Archibald Gardner, Ella Gardner McQuarrie Hatch, Nathaniel Gardner, Rose Bracken Gardner, Leonora Cannon Gardner, Isabella Forsyth Gardner, David Cannon Gardner, Ruth Burgess Gardner, Rhoda Ann Gardner Harrison, and Angus Cannon Gardner.

We are interested here with the histories of William Snow, Sally Adams Snow and Roxana Leavitt Huntsman Snow, and her two children Melissa Snow Greenwood and John Leavitt Snow.]

William Snow was born at St. Johnsbury, Vermont, on December 14, 1806. The inborn characteristics which he received from his goodly parents were greatly affected by the unusual physical and social environment of his early life. In this respect Sir Gilbert Murray said at a recent world conference of educators that the main objective of education was to create truer beliefs and better desires. He added that the association of great men is the best means of obtaining these ends.

To properly understand this courageous, mild mannered, kindhearted man from Vermont, it is necessary to know something of his physical and social environment.

William Snow's immediate family was of the highest type. One brother, Erastus, next to Brigham Young, was one of the west's greatest colonizers. He was a keen, fearless, and practical minded man, according to a great historian, Andrew Jensen. This historian has written dozens of volumes of biography from personal and intimate association with all of the Church leaders and he speaks with pride of Erastus as his best friend. Zerubbabel Snow, another brother, became a noted jurist and honored judge. Willard was a member of Zion's Camp and a great missionary. In some way each member of the family made the world a better place in which to live.

In the same vicinity, and at about the same time, there lived Joseph Smith, Brigham Young [Amasa Mason Lyman] and Heber C. Kimball. William became intimately associated with these men early in life. These four church leaders were a powerful influence on his beliefs and desires.

The religious environment was the strongest influence in the life of William Snow. While he was living at Charleston, on May 14, 1832, there came to the town two "Mormon" missionaries, Orson Pratt and Lyman E. Johnson, both just over twenty. They had traveled many miles without purse or script, carrying their change of clothing in their hands and preaching wherever they were led by the spirit. They tarried in Charleston ten days and preached seven times in this region. "In these parts," wrote Orson Pratt in his journal, "the Lord wrought by our hands many miracles of healing." [It was during this time that others of our ancestors, the Parkers, were baptized by Orson and Lyman. Lyman De Platt]

One of these remarkable manifestations which had a profound influence on young William's life was the healing of Winslow Farr's wife, Olive. She had been a constant sufferer and helpless invalid for seven years but upon Elder Pratt's administration she was immediately made whole. A few days later the whole family was baptized. This no doubt influenced the Snow family for they also soon joined the church.

A short time previous to this event fire destroyed the Snow home. Levi, the father always kept a large pile of wood which caught fire and spread to the house. There was but time to carry his wife, who was sick, with her bed, to safety and save some of the furniture. Since they had just completed a large barn, the sick woman and furniture were moved there. The family was still living in it when the elders were preaching in the

neighborhood. Because of its size it proved to be the most convenient place in which to hold the Latter-day Saint meetings.

In addition to the loss of the home Levi had recently lost considerable of his property through litigation. William, thinking to better his circumstances and to help the family, bought a piece of land in Charleston, Orleans, Vermont. In the spring of 1829 he went there to live, staying with a man near the farm. He labored on the farm, acted as constable, and collected the state and county taxes.

One evening Hannah Miles who was keeping company with this man's son, came to visit the family. She stayed until after dark expecting, of course, that the young man would accompany her home. He, however, was afraid to be out in this unsettled country after dark and let Hannah start out alone. This discourtesy on the part of her gentleman friend so disgusted William that he escorted her home. From that time on they became acquainted and a frequent walk to Hannah's home became a great pleasure to him. They grew better acquainted and more attached to each other, and on September 21, 1832, they were married.

He had been baptized the previous May 19th. During that month he and Lyman E. Johnson, who was later to become an Apostle, spent considerable time studying the scriptures and they received many testimonies and important truths concerning the Gospel. Soon after this William was ordained an elder. The Gospel seemed so plain, so simple, and so important to him, he was anxious to go out and preach to all his neighbors. He was soon to be disappointed, however, to see how few were interested, but he never lost enthusiasm for the work and from that time on his life and energies were devoted as were Samuel of old to the work of the Lord. No sacrifice was too great, no toil too severe, no undertaking too hazardous for him if the end in view as the furtherance of God's purposes.

In February of 1833, William baptized his brother Erastus and thus brought into it one of its outstanding Apostles. He opened the Scandinavian Mission which, outside of the British Mission, was the most fruitful during that period.

William's faith was strengthened by two remarkable instances of healing through his administration in 1833. The one case was his sister Lucina's child; the other his younger brother Charles.

After joining the church the family moved to Kirtland to join the Saints. Erastus went in 1835 and was present at the dedication of the temple and saw that remarkable spiritual manifestation. William was living in Far West in one of the most trying times of the Prophet's life and in one of the most critical periods of Church history. After the Saints had suffered the cruelest of persecutions and had been driven from Jackson County to Far West, he came to help them in their new location and to comfort them in their trials. Many were apostatizing in Kirtland. Some who had but recently been Joseph Smith's close and confidential associates tried to overthrow him in his absence.

At Far West, in these trying and perilous times, Hannah's daughter Abigail was born. On March 27, 1841, in Nauvoo, Hannah died. Three of her children had died before her. Persecution and the many moves were hard on women and children. William was now left with one little girl. In August of 1842 he married Lydia Leavitt, who was a real mother to the little girl. Lydia had two children, one she named Sariah and a boy named Levi.

William Snow was one of the few close friends to whom the Prophet first confided the principle of plural marriage. He was involved in performing the marriages for several of the Prophet's wives to him. He also accepted this principle and married Sally Adams in January, 1846. His Bible which contains a record of this marriage is today highly prized and owned by the Daughters of the Utah Pioneers and is kept in the hall of relics in a glass case at the DUP Museum in Salt Lake City.

After being driven from Nauvoo, William camped on the banks of the Mississippi with his family. There were heavy cold rains and driving winds; their only shelter was a covered wagon. That night the baby Levi took cold and died. He was buried the next day on the banks of the river. [See page 306 above] As soon as the weather permitted and they could organize for travel the Saints moved on to the Missouri River and built the town of Winter Quarters. The first step was the building of log house and sod huts for shelter, then crops were planted for they planned to stay there over the first winter. The winter was cold, the shelters poor and a plague of sickness broke out. With many of the men away working in the neighboring states trying to get food for their families, for they had not been allowed to gather their crops in Nauvoo, there was scarcely enough left to care for the sick and dying. During this time Lydia [see page 306 above] took sick and died leaving Abigail and Sariah for Sally to care for, one from each of the former wives.

Though the winter was severe, spring opened up pleasantly. The grass was abundant for the cattle and sheep that roamed about by the thousands, for from ten to fifteen thousand people had gathered along the river and each family had a few cattle to take on their westward march. William had hoped to go on to Salt Lake that spring but Brigham Young did not want too many to enter Salt Lake Valley until an exploring company had made the trip and some preparations made for the large and growing population. Then he wanted part of the Saints to stay and grow crops for those gathering from England, Canada, and the United States. So William remained there for two years and did not reach the Salt Lake Valley until 1850. When he came he was a captain of one hundred.

As the settlement of the Valley developed, a county government was formed and William was appointed as a magistrate. When Salt Lake City was incorporated, he was appointed as an alderman. He was a member of the first Territorial Legislature in 1851-1852, also in 1855-1856 and 1868-1869.

William's brother Erastus helped to draw up the first State of Deseret constitution and his brother Zerubbabel was the first Chief Justice of the Territory of Utah for the United States.

William was called to the Dixie Mission and reached there in 1865. Soon after reaching Pine Valley he taught school during the winter. He was ordained the Bishop of the Pine Valley Ward on July 6, 1867. About 1870 he became the probate judge of Washington County. He continued his duties as Bishop until his death. These duties entailed both religious and temporal affairs for the community.

Whenever he went to St. George he always had a great many errands to run for his ward members, especially women. There was no store in Pine Valley and the nearest source of supplies was St. George. There the main place to buy supplies was the tithing office and connected with it was a convenient but somewhat unusual economic order. The Church tithes were paid in "kind:" if a man grew grain he paid his tithing in grain, if he made shoes, barrels, tubs, or cloth, a tenth of these articles were turned into tithing. This resulted in a type of department store for the tithing office. The Church issued tithing script, a form of paper money. Workmen on church projects were paid a part and sometimes fully in script. While it gained quite general circulation it was always redeemable at the tithing office. As this process became progressively more taxing William followed the lead of other Mormon settlements and formed a cooperative store in Pine Valley. It seemed a good time since the Pioche mines had just opened and there was a good market for lumber. Since William organized the store he managed it. For a time it seemed to prosper since there was considerable money but people began to run up accounts and in a small town it is difficult to refuse credit especially when you're the Bishop. When the mines closed down the store went broke. Many of those who put stock into the store came to William and wanted him to refund their money. They had taken their dividends cheerfully when the store was making money, but when it went broke they did not want to take the loss. However, since he had encouraged the venture he paid most of the claims, though it worked a great hardship on him.

On May 7, 1879 William was seized with his last illness. Surrounded by his family and friends he called his sons together and as father and patriarch, to which position he had recently been ordained, he gave each of his sons a blessing. He spoke with great faith and earnestness the desire of his own great soul. He invoked God in Heaven to guide and protect them and above all to preserve them in the faith. His last words were, "My friends in the gospel."

Erastus bowed in humble reverence at the grave in Pine Valley (May 21, 1879), where William was being buried and declared, "My dear brother, William, how I envy you! This grave is far too small for your great soul."

Sally Adams Snow

Sally Adams was born May 29, 1825, at Compton, Lower Canada. Her parents were James Adams and Betsy Leavitt. She was the oldest child in a family of four. Mr. Adams was the proprietor of a modest little tavern or wayside inn to which many guests came. One night the tavern burned to the ground and the family lost all of their household possessions. This situation was a grievous one for a short time, but kind friends and

relatives came to their aid and very shortly housekeeping was resumed on a new plan, and equally comfortable.

Sally remained in Canada until she was thirteen years of age. She says of some of the events immediately following, "At the age of thirteen, with my parents, I left Canada for the purpose of gathering with the Saints in Missouri. Enroute we stopped a week in Kirtland, Ohio, and visited the mother of the Prophet Joseph Smith. It was then perilous times for him and his people; he was himself in hiding. However, while we were there he appeared and preached to the assembled Saints on Sunday. His followers hung on his words as though they were the words of the Lord.

While in Kirtland, Ohio, she visited the Kirtland Temple and viewed the Egyptian mummies which Joseph the Prophet purchased from the French antiquarian, Mr. Chandler.

I well remember one incident related by Sister Lucy Smith. While Joseph was translating the Book of Mormon from the gold plates, his enemies were pursuing him with vindictive hate. Being hard pressed at one time and fearing the plates would be stolen from him, he rushed into his mother's room to hide them under the hearth. In his hurry he mashed his hand. Sister Smith pointed out the rocking chair in which he sat while she did up his hand.

"Acting according to counsel, we remained at Twelve Mile Grove, Illinois during the five years. The years at Twelve Mile Grove left a deep impression on Sally and in her declining years as she sat by the fireside knitting, she recalled many interesting incidents that occurred there. Once each year around Thanksgiving Day, she relates, all the relatives, uncles, aunts, cousins, and friends, gathered for a time of rejoicing together. The festivities lasted for several days. The food was cooked in a mammoth brick oven. These happy times were indelibly impressed on her memory.

Vividly too she told of "sugaring off" days when the sap was taken from the trees and conveyed to the huge vats for boiling. The great thrill came when all helped in carrying the cakes of sugar to the large barrels for storage and for winter.

While in her youth, Miss Adams received the gift of tongues. She used it in the cottage meetings of the Saints where her aunts, uncles and cousins were often present, she speaking in tongues and her cousin Ann Chamberlain, who possessed the gift of interpreting, conveyed her thoughts to the others assembled. This Gospel gift was a great comfort to this young convert, father, and friends.

"In 1843 we proceeded to Nauvoo. There we heard the Prophet speak several times. His voice was the voice of inspiration." "I well remember that June day of 1844, when the announcement reached Nauvoo that the Prophet and Patriarch had been killed by a cruel mob. The news fell like a thunderbolt upon the Saints. Their grief was indescribable. Many that he, like the Savior, would rise again to become their leader. With hundreds of

others I visited the room where he lay in state. Thousands of hearts wrung with profound sorrow. The scene left an impression upon my mind of awful solemnity. The memory of the occasion can never be erased. This sad occurrence marks the culmination of the devil inspired persecutions of two of God's greatest and truest noblemen."

Sally told of being at the meeting on August 8, 1844, when Brigham Young spoke in the voice of the martyred Prophet. He assumed the form and appearance of Joseph, so that the thousands at the meeting believed for the moment that President Smith actually stood before them.

Sally was married in the Nauvoo Temple in January, 1846, to William Snow. She was a cousin to Lydia Leavitt, the 2nd wife of William Snow, and perhaps through her and the Prophet she had become acquainted with William Snow. When the Prophet first confided the principle of plural marriage to a few of his close friends, William was one of them. He in turn told Sally. The mutual admiration and love for the Prophet enabled them to understand and accept this principle. While Sally continued to live most of the time with her parents, the common hardships, the dangers and their devotion to the Church continued to unite them more closely together. Together they passed through all the trials of the Exodus from Nauvoo. They camped the first night on the banks of the Mississippi River. There was a cold rain and a heavy wind with no shelter but a covered wagon. Lydia's baby, Levi, died from this exposure. He was buried on the banks of the river in a crude coffin that rested on poles in the bottom of the grave.

After a few days the journey was continued westward. The weather was still bad; the mud was deep from the long rains and much travel. Each wagon cut a little deeper and sometimes the oxen could not pull the wagon without help from another team. Many days they traveled but five or six miles. It was thus that Sally Snow joined in an exodus, one of the greatest ever undertaken since that of the Children of Israel.

The first thing on arriving at Winter Quarters, on the Missouri River, at the present town of Florence, was the building of a house. From the river banks cottonwood logs were obtained and one side of these was smoothed for the floor. The length of the house was eighteen feet. One long was laid upon the other with a notch at each end, to form the corner and hold them in place. A ridge pole resting on the walls and supported at the center by two uprights served to hold the poles for the roof. The roof poles were placed close together and covered with clay to keep the snow and rain out. The cracks in the walls were plastered with clay.

Clay also made a good fireplace when fashioned up against the ends of the logs where a suitable hole had been cut. The chimney, leaning up against the outside was made from block of sod, cut out with a spade. Across the top of the fireplace was an iron rod to hang kettles for cooking. Most of the chairs were made from willows. The bed for the two little girls was made of four posts and four side pieces slipped in holes of the posts. Ropes woven back and forth held the mattress which was filled with dried grass. The roof leaked the first year so William covered it with shakes the second.

The first years there were 700 log houses built, many of them without floors. There were 150 dugouts and many sod houses. The dugouts were holes in the banks of the river bed with sod or willows at the entrance. In the coldest weater these were warmer and oftimes drier than the log houses.

At times the water in the barrels froze so hard it had to be chopped out with an ax and melted. To add to the discomfort some sort of plague broke out in camp. It may have originated from the Indians who had previously camped there or from the unhealthy location along the river banks. But while the people hovered in their log houses or dugouts trying to keep warm this fever raged among them. Six hundred deaths occurred at Winter Quarters. Sometimes the dead and dying and the sick seemed out of all proportion to the well and able bodied in this city in the Indian country on the edge of civilization. Lydia, William's other wife, also took sick and died in 1847. This left Hannah's little girl, who Lydia had adopted, and Lydia's own daughter, age three, for Sally to care for. Then Sally's mother died in 1848. This sorrow was offset by Sally's first child Julia being born that same year.

But it is not so much life as the way one looks at it. Sally and most of those on the banks of the Missouri were happy. Their religious experiences of the past were dreams of happiness. Their confidence in their leaders and the Church made every tomorrow a vision of hope. Their friends and families died but this made the bonds of friendship more secure.

One of the first buildings built at Winter Quarters was a meeting house that was used both for religious and recreational purposes. When the plague subsided the Saints met together socially. Something in their experiences and faith gave them an inner poise and assurance that strengthened and sustained them. In 1850 her husband was appointed a captain of a hundred in one of the immigrant companies which he led across the plains in safety to Salt Lake City, arriving there October 6th. The family settled in Salt Lake City and remained their eight years. Two girls, Sarah Saphronia and Emma Lucretia, were born there.

In 1855, owing to the invasion of Utah by Johnston's Army, there was a general move of the Church southward, and at that time Sally moved to Lehi.

Sally recalled distinctly the family of 1856, caused by two years of drought and grasshoppers. Many times she divided her last loaf among hungry children who came begging for bread at her door, oftimes going hungry herself in order to share with others. She relates that the usual midday meal consisted of greens, when available, with no bread being served.

In 1865, William was called to help settle Southern Utah, and she and her own children accompanied him. Sariah and Abigail were both married by that time; the former lived in Lehi and the latter in Salt Lake City. The company arrived in Pine Valley on Christmas Eve in a heavy snowstorm and on Christmas day her oldest daughter was married to

Joseph Cox who had helped the family in the move south. Later they were sealed in the Endowment House and in the spring moved back to Lehi. The separation was a trying ordeal for Sally and her daughter who had passed through so many hardships together.

Thus began the first year of life in Pine Valley where she was destined to spend the remainder of her days. Her husband cultivated a little farm and prospered about as much as did everyone else. By frugality and plain living they were able to manage their affairs. But the many hardships had begun to draw heavily of her vitality and she continued in frail health. With the help of her older girls, however, she was able to do her work and care for her family.

In 1868-1869, while her husband was in the legislature, she lived with her daughter, Julia, in Lehi. Here on the 16th day of April, 1869, her last child and only son was born. When he was six months old she returned to Pine Valley.

In those days, almost every household engaged in home manufacturing. In Sally's home there was a spinning wheel, a pair of cards, a swift or reel for making yarn into skeins and a loom for making linsey and carpets. Three of the girls were large enough to help with this kind of work when the mother took the lead or directed it. The wool was washed, carded into rolls, spun into yarn, dyed and woven into cloth, after which the material was sewed by hand into clothing. It seemed a great satisfaction to this good woman when her four older daughters were married in the Endowment House. To make the trip, in a covered wagon, to Salt Lake City for this ceremony required the crossing of the State. That took far more time than it would take to cross the continent now.

The sudden death of William Snos – after a sickness of only twelve days – was a terrible shock to his family. His wife's physical condition was such that she was unable to attend the funeral. Sally was now left to rear William, her small son and her two daughters Metta, age fifteen and Lucy age seventeen. They were, indeed, a great comfort and blessing to her. When the two girls were married the mother and son kept the home. She now enjoyed that rich reward of peace and contentment that comes to those whose major purposes of life have been achieved. At the age of thirty, William married to Hattie Thornton in the St. George Temple, where Lucy and Mettie had previously been married.

Shortly after his marriage he went to New York to fulfill a mission and his wife joined him there later. At that time the mother made her home with her daughter Emma who lived across the street from the old home. William wrote often and the two remained close in thought and spirit, despite the geographic distance. She took great delight in the missionary letters. The daughters living in the same town dropped in to visit the Mother once each day. As each called Sally would request them to read William's letter. "It doesn't matter how often I hear these good letters," she said. When William returned home from his mission he lived in the old home and his mother lived to see his firstborn child.

On November 17, 1902, an earthquake hit southern Utah and regions roundabout, as far west as California. It shook down the bricks from the chimney into Sally's room frightening her terribly. William, who was teaching school dismissed his students and came at once to his mother and stayed with her until the next morning. They talked of bygone happenings and those rich experiences that calm the mind. Many of these were connected with the Gospel; some of them incidents of healing by the power of the priesthood and the sustaining confidence of this power during the years of her delicate health.

Those in delicate health are oftentimes very considerate of others. While Sally was confined to her home most of the time in Pine Valley, she always remembered the sick and those in need. Since Brother Snow was the Bishop in the town she knew who they were and sent them such delicacies as butter crackers or clothing she could knit or weave that they might need. While knitting or spinning by the cheerful pine fire she taught her children the Gospel and to respect the priesthood. Sometimes she told them of those rich experiences along the journey of life. There is, perhaps, no greater treasure that could be passed on to her descendants than a record of her experiences, the audible voice of that epoch in history, so rich in kindness and in faith.

During her last sickness from Christmas to February 13, 1905, her four younger daughters were constantly with her. William obtained a leave of absence from his teaching position at the Brigham Young Academy and was with her a part of the time. The oldest daughter was in Mexico and the second one in Canada. Their letters were a solace to the end. One evening shortly before her death, this noble little woman said, "Are you all here?" When Emma answered, "Yes," she said, "I want to bear my testimony to the truthfulness of the Gospel. I know the Gospel is true, and I hope there will never be one of my posterity who will doubt it. I once had the gift of tongues and I never abused that gift." After these words she rested a brief interval, then said, "Cultivate patience and you will all be happier." A few nights later she passed peacefully away. She was buried beside her husband in Pine Valley cemetery, February 15, 1905.

Roxella Leavitt Fletcher Huntsman Snow

Roxana Leavitt was born December 15, 1818 [see below for another date] at Irasburg, Orleans, Vermont, near William Snow's old home. She was the daughter of Nathaniel Leavitt (son of Jeremiah Leavitt I and Sarah Shannon) and Deborah Delano. Roxana married her first husband Benjamin Fletcher while they were living in Canada with the rest of their Leavitt relatives. He died at Twelve Mile Grove, Illinois along with a number of other Leavitt relatives. She then married John Huntsman and by him had: 1) Jackson, 1825; 2) Washington, 1827; 3) Sally, 1831; 4) Charlotte, 1833; 5) Emily Almira, 1834; and 6) Jasper, 1836. Her trials were added two during the Exodus from Nauvoo to the Great Salt Lake Valley when she lost her husband John Huntsman at Mt. Pisgah. It is assumed that most of her children at that time went to stay with another relative. She is found in Mt. Pisgah with two younger daughters: Salena and Ellen. From there they

moved to Council Bluffs and then to Salt Lake City, traveling along with Orrin Farlin's family in the Tidwell Company of 1852. An ox and a cow pulled her wagon.

On March 12, 1853, Roxana married William Snow and they moved to Lehi, Utah. In 1854 she taught the Snow family school. In the following year her first child with William was born, named Melissa. Her brother John Leavitt Snow was born September 6, 1857, at the fort.

In 1865, when William was called to Southern Utah he took his first two wives with him and intended to return for Roxana and her two children in two years when he had prepared a home for her in Southern Utah. Roxana's daughter Selina Chipman lived in American Fork and she invited her mother to come with her two children and live with her until William could return for her.

The two children, who were about nine and eleven made themselves useful doing chores about the house and outside. When John was a little older, James Chipman, who had a merchandise business, took John in the store to help him. He remained there with Mr. Chipman for about six years, at which time his father moved the family to St. George. William Snow was then county judge and lived there. About two years later, John and Melissa went back to American Fork as he was unable to find suitable employment in St. George. It was in American Fork that Melissa met Jacob Greenwood who she married May 12, 1873 in the Endowment House. John worked two more years with his brother-in-law, James Chipman. He then attended the University of Deseret for one year, and from there went into the merchandising business at American Fork, later in Salt Lake City and on the Provo Bench. He also engaged in farming at the latter place where he had a fruit farm. He suffered with asthma most of his life and almost went blind. He died in Salt Lake City on January 9, 1915.

Roxana only lived for a few years in St. George. It is said that when William had business there he stayed at her home; otherwise he lived in Pine Valley. It is not clear just when Roxana returned to American Fork, but in a letter dated February, 1875, Melissa wrote to her father-in-law, William Greenwood, who was on a mission in England, that her mother was living with her.

In American Fork, she continued her teaching duties. In fact, she was one of four teachers noted as "the first teachers under the free school system in Utah." By this system, schools were funded through taxes rather than parent contributions.

Not unlike her entire life, Roxana's death was not easy. However, after six months of fighting the pangs of diphtheria, she finally succumbed. "Her age at death on June 16, 1881 is given on her gravestone in the American Fork City Cemetery as 63 years, 6 months, and 24 days. This would compute to November 22, 1817 as her date of birth. Her children most certainly provided a tender note to her headstone, which reads: Our Mother Roxana Snow, June 16, 1881, Aged 63 Years 6 Mos And 24 Days Dear Mother, God Hath Taken Thee From a World of Sin and Care To Dwell Among the Angels Who Thy

Bright Companions Are. Her obituary state that she left four children and sixteen grandchildren with a large circle of friends to mourn her departure. Her life was one of usefulness and goodness, a pattern of a saint full of faith in the resurrection of the just.

DOCUMENT 550 Children and Grandchildren of Sarah Sturtevant and Jeremiah Leavitt II, compiled by Lyman De Platt [See PFRC Book 3.1, page 395-396, for an earlier reference to this study. There it is only partially done and Jeremiah II is misnamed Jeremiah I.]

Jeremiah and Sarah had twelve children:⁴² 1) **Mary Ann Leavitt**, born February 1818, Hatley, Stanstead, Quebec, Canada; died February/March 1818.⁴³ No posterity; 2) **Clarissa Leavitt**, born January 1819, Hatley, Stanstead, Quebec, Canada; died 1891;⁴⁴ married (1) Horace Sturtevant; (2) Simon Colton. No known posterity⁴⁵ 3) **Louisa Leavitt**, born January 20, 1820, Hatley, Stanstead, Quebec, Canada; died March 29, 1855; married William Ellis Jones, February 28, 1843 at Nauvoo, Hancock, Illinois. No posterity;⁴⁶ 4) **Jeremiah Leavitt III**, born February 10, 1822, Hatley, Stanstead, Quebec, Canada⁴⁷; died April 12, 1878, Gunlock, Washington, Utah; married Eliza Harrover February 1, 1845, Nauvoo, Hancock, Illinois. 12 children; 5) **Lydia Leavitt**, born July 4, 1823, Hatley, Stanstead, Quebec, Canada; died January 9, 1847, Council Bluffs, Pottawattamie, Iowa⁴⁸; married William Snow, August 1842, Nauvoo, Hancock, Illinois.⁴⁹ 2 children; 6) **Weare Leavitt**, born 1825, Hatley, Stanstead, Quebec, Canada⁵⁰; died August 1847, Council Bluffs, Pottawattamie, Iowa⁵¹; married Lydia Savage. No posterity; 7) **Lemuel Sturtevant Leavitt**, born November 3, 1827, Compton, Stanstead, Quebec, Canada; died October 13, 1916, Santa Clara, Washington, Utah; married (1)

⁴²Eldredge, *op. cit.*, page 103; Leavitt, *op. cit.*, pages 89-93; Lyman D. Platt, *Jeremiah Leavitt III and Eliza Harrover* (St. George, Utah: The Teguayo Press, 1998), pages 2-4.

⁴³Lyman D. Platt, *Jeremiah Leavitt II and Sarah Sturtevant: A History of their lives in New Hampshire, Canada, Ohio, Illinois, and Utah*, revised edition (St. George, Utah: The Teguayo Press, 1998), page 7. The reference quoted here is the history of Sarah Sturtevant. She says "The next February [1818], I had a daughter [Mary Ann] born. She lived only 12 days..."

⁴⁴Platt, *op. cit.*, page 7 for birth as quoted from Sarah Sturtevant; Jane Jennings Eldredge, *The Leavitts of America: A Compilation of Five Branches and Gleanings from New England to California and Canada* (Woods Cross, Utah: Leavitt Family Association, 1924), page 85 notes that Clarissa died as an infant, but she married 1) Horace Sturtevant and 2) Simon Colton, thus correcting this source.

⁴⁵In the 1850 Census of Barton, Orleans, Vermont, Clarissa Leavitt and her husband Horace Sturtevant have no children. Living in the same household is Lemuel Sturtevant and Zilpha Cory. Lemuel is a brother to Sarah Sturtevant.

⁴⁶William P. Leavitt, *Leavitt Pioneers: Western Migration and Colonization* (Las Vegas, Nevada: PDBK Enterprises, 1985-1996), page 144.

⁴⁷Minutes of the 18th Quorum of Seventies, 1845-1888 (Church Historian's Library, Salt Lake City, Utah, microfilm number 87562), page 51.

⁴⁸Platt, *op. cit.*, page 47, as quoted from Sarah Sturtevant Leavitt's history, although she does not give the date.

⁴⁹Celestia Snow Gardner, *History of William Snow and Robert Gardner Families, Pioneers of 1847 and 1850* 2nd edition (Provo, Utah: B.Y.U. Press, 1996), page 11.

⁵⁰Eldredge, *op. cit.*, page 85.

⁵¹Platt, *op. cit.*, pages 47-48, as quoted from the history of Sarah Sturtevant.

October 15, 1850, Laura Melvina Thompson⁵²; (2) October 13, 1863, Betsy Amelia Mortensen/Spreckler; (3) Mrs. Mary M. Craig;⁵³ (4) November 17, 1873, Mary Ann Morgan; (5) 1881, Rebecca (Gibbons) Waite. 14 children by 4 wives; 8) **Dudley Leavitt**, born 31 August 1830, Hatley, Stanstead, Quebec, Canada; died August 15, 1908, Bunkerville, Clark, Nevada; married (1) August 31, 1853, Mary Huntsman; (2) August 12, 1855, Mariah Huntsman; (3) August 11, 1859, Thirza Riding; (4) March 10, 1860, Janet Smith; (5) November 30, 1872, Salt Lake City, Salt Lake, Utah, Martha Ann Hughes-Pulsipher. 49 children by 5 wives; 9) **Mary Amelia Leavitt**, born February 10, 1832, Compton, Stanstead, Quebec, Canada; died August 12, 1893, Mt. Graham, Arizona; married October 24, 1850, William Haynes Hamblin. 9 children; 10) **Thomas Rowell Leavitt**, born June 30, 1834, Compton, Stanstead, Quebec, Canada; died May 21, 1891, Cardston, Alberta, Canada; married (1) March 1, 1857, American Fork, Utah, Utah, Anne Eliza Jenkins; (2) March 9, 1861, Salt Lake City, Salt Lake, Utah, Antoinette Davenport; (3) July 5, 1883, Salt Lake City, Salt Lake, Utah, Harriet Martha Dowdle. 26 children by 3 wives; 11) **Betsy Jane Leavitt**, born May 12, 1839, Twelve Mile Grove, Will, Illinois; died September 12, 1917, Safford, Graham, Arizona; married August 24, 1854, Salt Lake City, Salt Lake, Utah, William Haynes Hamblin. 8 children; 12) **Sarah Priscilla Leavitt**, born May 8, 1841, Nauvoo, Hancock, Illinois; died July 23, 1927, Alpine, Arizona; married September 11, 1857, Salt Lake City, Salt Lake, Utah, Jacob Vernon Hamblin. 9 children.

Jeremiah and Sarah had 129 grandchildren:

Children of Jeremiah Leavitt III and Eliza Harrover: 1) **Clarissa Leavitt**, born December 26, 1845, Bonaparte, Van Buren, Iowa; died April 14, 1879, Gunlock, Washington, Utah; married December 11, 1864, Clover Valley, Lincoln, Nevada, Jonathan B. Hunt; 2) **Lucy Ann Leavitt**, born February 10, 1847, Council Bluffs, Pottawattamie, Iowa; died June 9, 1888; married July 19, 1864, Salt Lake City, Salt Lake, Utah, Henry K. Chamberlain; 3) **Sarah Priscilla Leavitt**, born February 17, 1848, Council Bluffs, Pottawattamie, Iowa; died May 4, 1864, Gunlock, Washington, Utah; 4) **Mary Ellen Leavitt**, born October 13, 1849, Council Bluffs, Pottawattamie, Iowa; died May 13, 1896, Walla Walla, Walla Walla, Washington; married June 22, 1868, Utah, Levi William Maxwell; 5) **Jeremiah Leavitt IV**, born February 7, 1851, Council Bluffs, Pottawattamie County, Iowa; died July 26, 1931, Gunlock, Washington, Utah; married May 14, 1876, St. George, Washington, Utah, Mary Ellen Huntsman; 6) **Louisa Leavitt**, born August 4, 1853, East Tooele, Tooele, Utah; died May 8, 1943; married August 22, 1870, Heber J. Mangum; 7) **Eliza Jane Leavitt**, born June 13, 1855, East Tooele, Tooele, Utah; died June 15, 1892, Nutrioso, Apache, Arizona; married December 25, 1873, Gunlock, Washington, Utah, James Dickerson Webb; 8) **Emma Leavitt**, born October 10, 1857, Santa Clara, Washington, Utah; died February 19, 1921, Enterprise, Washington, Utah; married November 22, 1877, St. George, Washington, Utah, George Almus Truman; 9) **Joseph Smith Leavitt**, born 6 September 1860, Santa Clara, Washington, Utah; died November

⁵²Leavitt, *op. cit.*, page 124. Various dates shown and rejected in favor of the one noted. Reasoning given.

⁵³Leavitt, *op. cit.*, pages 168-169; this union lasted three years and Mrs. Craig died in Santa Clara; no children born of the union.

14, 1936, Mesquite, Clark, Nevada; married (1) September 30, 1880, Lucy Elizabeth Truman; (2) April 12, 1883, Mesquite, Clark, Nevada, Luna Adelia Huntsman, widow of George H. Crosby; 10) **Josiah Leavitt**, born February 24, 1862, Gunlock, Washington, Utah; died June 3, 1948, Gunlock, Washington, Utah; married December 28, 1888, St. George, Washington, Utah, Mary Ann Bowler;⁵⁴ 11) **Melvina Leavitt**, born January 24, 1865, Gunlock, Washington, Utah; died 1865, Gunlock, Washington, Utah; 12) **Lydia Leavitt**, born February 25, 1867, Gunlock, Washington, Utah; died June 17, 1867, Gunlock, Washington, Utah.

Children of Lydia Leavitt and William Snow: 1) **Sariah Hannah Snow**, born July 28, 1843, Nauvoo, Hancock, Illinois⁵⁵; died June 26, 1930, Lehi, Utah, Utah; married December 23, 1862, Salt Lake City, Salt Lake, Utah, Peter Lyman Lott;⁵⁶ 2) **Levi William Snow**, born August 23, 1845, Nauvoo, Hancock, Illinois; died February 1846, opposite Nauvoo, on the banks of the Mississippi, in Clark County, Iowa, the night after the families exodus from Nauvoo. He was buried there on the Mississippi.⁵⁷

Children of Lemuel Sturtevant Leavitt and Melvina Thompson: 1) **Laura Melvina Leavitt**, born August 4, 1851, East Tooele, Tooele, Utah; died February 13, 1922, Santa Clara, Washington, Utah; married March 4, 1872, Salt Lake City, Salt Lake, Utah, Samuel Knight; 2) **Lemuel Sturtevant Leavitt, Jr.**, born November 6, 1852, East Tooele, Tooele, Utah; died June 27, 1883; married January 8, 1879, Rebecca Sprague; 3) **Edward Washington Leavitt**, born January 1, 1854 East Tooele, Tooele, Utah; died February 3, 1931, Mesquite, Clark, Nevada; married January 1, 1876, Santa Clara, Washington, Utah, Elethier Bunker; 4) **Deborah Jane Leavitt**, born January 15, 1856, East Tooele, Tooele, Utah; died February 21, 1814, Escalante, Piute, Utah; married October 19, 1877, Santa Clara, Washington, Utah, William Vincent Lay, Sr;⁵⁸ 5) **Thomas Dudley Leavitt, Sr.**, born November 8, 1857, Santa Clara, Washington, Utah; died August 25, 1933, Bunkerville, Clark, Nevada; married (1) April 14, 1881, St. George, Washington, Utah, Mary Luella Abbott' married (2) October 12, 1887, St. George, Washington, Utah, Adah Ann White; 6) **Orange Decatur Leavitt**, born December 10, 1859, Santa Clara, Washington, Utah; died January 2, 1918, Bunkerville, Clark, Nevada; married (1) June 8, 1882, St. George, Washington, Utah, Thirza Helena Leavitt; (2) December 12, 1886, St. George, Washington, Utah, Mary Eleanor Leavitt; (3) Mary Ellen Leavitt; 7) Lovisa Leavitt, born October 22, 1861, Santa Clara, Washington, Utah; died April 6, 1917, Mesquite, Clark, Nevada; married (1) January 11, 1878, St. George, Washington, Utah, Myron Abbott; (2) Pratt Canfield (divorced);⁵⁹ 8) **Lovina Leavitt**,

⁵⁴Gunlock, Utah L.D.S. Ward Records, Record of Members 1877-1901, page 154 (FHL microfilm 25988).

⁵⁵Eldredge, *op. cit.*, page 103.

⁵⁶Leavitt, *op. cit.*, page 76.

⁵⁷George, *op. cit.*, page 12.

⁵⁸Leavitt, *op. cit.*, page 182.

⁵⁹Leavitt, *op. cit.*, page 186; Ronald Bruce McIntire, *William Elias Abbott, 1869-1949* (Bountiful, Utah: Family History Publishers, 1993), page 240. Abbott indicates Lovisa only married Pratt Canfield; no reference to a Zhirza Leana Leavitt (I believe this is a mistake for Thirza Helena Leavitt and does not apply to Lovisa. Myron Abbott, her first husband died 3 September 1907, so there was only ten years between his death and hers; she was buried 7 April 1917 in Bunkerville.

born October 22, 1861, Santa Clara, Washington, Utah; died October 22, 1862, Santa Clara Washington, Utah.

Children of Lemuel Sturtevant Leavitt and Betsy Amelia Mortensen/Spreckler:⁶⁰ 1) **Mary Matilda Leavitt**,⁶¹ born November 6, 1864, Santa Clara, Washington, Utah; died December 24, 1919, Sutherland, Utah; married April 14, 1881, St. George, Washington, Utah, Myron Alma Abbott.

Children of Lemuel Sturtevant Leavitt and the widow Mary Ann (Morgan) Adams: 1) **Lorenzo Calvin Leavitt**, born November 16, 1874; died February 24, 1957, Santa Clara, Washington, Utah; married March 31, 1896, Santa Clara, Washington, Utah, Susetta Hafen; 2) **Lemuel Alfred Leavitt**, born December 18, 1877; died December 18, 1877.

Children of Lemuel Sturtevant Leavitt and the widow Rebecca (Gibbons) Waite:⁶² 1) **Joseph Leavitt**, born December 21, 1882, Bunkerville, Clark, Nevada; died January 1, 1883, Bunkerville, Clark, Nevada; 2) **Mary Ann Leavitt**, born December 4, 1884, Bunkerville, Clark, Nevada; died April 19, 1937; 3) **Alonzo Rowell Leavitt**, born January 6, 1887, Bunkerville, Clark, Nevada; died December 23, 1966, Salt Lake City, Salt Lake, Utah; married February 23, 1910, St. George, Washington, Utah, Mary Ann Daly.

Children of Dudley Leavitt and Mary Huntsman:⁶³ 1) **Hannah Louisa Leavitt**, born March 16, 1855, Lake Point, Tooele, Utah; died January 5, 1939, St. George, Washington, Utah; married April 5, 1878, St. George, Washington, Utah, Thomas Sirls Terry; 2) **Dudley Leavitt, Jr.**, born 30 November 1856, Santa Clara, Washington, Utah; died February 21, 1931, Salt Lake City, Salt Lake, Utah; married December 18, 1878, St. George, Washington, Utah, Mary Elizabeth Pulsipher; 3) **Orin David Leavitt**, born January 8, 1859, Santa Clara, Washington, Utah; died after 1903; 4) **Orson Welcome Leavitt**, born February 13, 1861, Gunlock, Washington, Utah; died after 1881; married April 29, 1891, Miss Chamberlain; 5) **Alonzo Thomas Leavitt**, born November 13, 1862, Santa Clara, Washington, Utah; died July 31, 1933, Overton, Clark, Utah; married November 16, 1887, St. George, Washington, Utah, Eudora Hunt; 6) **Joseph Henry Leavitt**, born June 23, 1865, Clover Valley, Lincoln, Nevada; died July 1, 1866, Clover Valley; 7) **Franklin Samuel Leavitt**, born March 11, 1867, Hebron, Washington, Utah; died June 25, 1962, Salt Lake City, Salt Lake, Utah; married (1) October 16, 1889, St. George, Washington, Utah, Malinda Hunt; (2) December 23, 1902, St. George, Washington, Utah, Selina Hafen; 8) **George Edward Leavitt**, born 16 November 1869, Hebron, Washington, Utah; died October 11, 1878; 9) **Aaron Huntsman Leavitt**, born August 17, 1871, Gunlock, Washington, Utah; died December 15, 1907, Mesquite, Clark,

⁶⁰Betsy was illegitimate, her mother being Emily Mortensen; her step-father being Edward Spreckler/Speckler.

⁶¹Leavitt, *op. cit.*, page 162.

⁶²Leavitt, *op. cit.*, page 194.

⁶³Juanita Brooks, *On the Ragged Edge* (Salt Lake City: Utah State Historical Society, 1973), Appendix B: Genealogy, page 167; Eldredge, *op. cit.*, page 105; Leavitt, *op. cit.*, page 137.

Nevada; married September 14, 1897, St. George, Washington, Utah, Clarissa Ellen Hughes; 10) **Mary Jane Leavitt**, born July 16, 1873, Gunlock, Washington, Utah; died November 30, 1956, Mesquite, Clark, Nevada; married March 20, 1890, St. George, Washington, Utah, William Elias Abbott; 11) **Mabel Lillian Leavitt**, born December 28, 1874, Gunlock, Washington, Utah; died October 28, 1957, Henderson, Clark, Nevada; married January 7, 1892, St. George, Washington, Utah, Herbert William Waite; 12) **Daniel Lemuel Leavitt**, born June 23, 1876, Louis Bottom, Clark, Nevada; died June 21, 1958, Central, Washington, Utah; married May 8, 1901, St. George, Washington, Utah, Penelope Burgess.

Children of Dudley Leavitt and Mariah Huntsman:⁶⁴ 1) **Orilla Leavitt**, born April 23, 1859, Santa Clara, Washington, Utah; died March 17, 1874; married 1896, George Crosby; 2) **Elsie Leavitt**, born December 18, 1860, Mountain Meadows, Washington, Utah; died July 11, 1938, Annabella, Sevier, Utah; married July 11, 1883, St. George, Washington, Utah, Samuel Hooper; 3) **Hyrum Ralston Leavitt**, born November 4, 1862, Santa Clara, Washington, Utah; died November 27, 1886; 4) **James William Leavitt**, born February 20, 1865, Clover Valley, Lincoln, Nevada; died September 16, 1866, Clover Valley; 5) **John Willard Leavitt**, born February 1, 1867, Santa Clara, Washington, Utah; died January 1, 1887; 6) **Sarah Mariah Leavitt**, born July 23, 1869, Hebron, Washington, Utah; died August 14, 1953, Hurricane, Washington, Utah; married (1) April 28, 1886, St. George, Washington, Utah, Johannes Peter Hansen; (2) May 28, 1900, St. George, Washington, Utah, Andrew Milton Pulsipher; 7) **Charles Albert Leavitt**, born June 14, 1871, Hebron, Washington, Utah; died May 17, 1929, St. George, Washington, Utah; married November 15, 1893, St. George, Washington, Utah, Lillie May Barnum; 8) **Hubert Arthur Leavitt**, born July 19, 1873, Hebron, Washington, Utah; died July 10, 1953; married March 15, 1898, St. George, Washington, Utah, Sarah Elizabeth Canfield; 9) **Medora Leavitt**, born February 8, 1875, Gunlock, Washington, Utah; died February 11, 1957, Las Vegas, Clark, Nevada; married June 5, 1894, St. George, Washington, Utah, Jessie Waite; 10) **Nora Leavitt**, born December 13, 1877, Gunlock, Washington, Utah; died December 22, 1952, Elko, Elko, Nevada; married December 21, 1898, St. George, Washington, Utah, Jonathan Nephi Hunt; 11) **Jeremiah Leavitt**, born April 19, 1880, Bunkerville, Clark, Nevada; died November 12, 1942; married (1) February 9, 1902, Martha Minerva Hughes; (2) LaRena White; 12) **Ira Dudley Leavitt**, born December 30, 1882, Bunkerville, Clark, Nevada; died August 1, 1929; married December 20, 1913, Josephine Abbott.

Children of Dudley Leavitt and Thirza Riding:⁶⁵ 1) **Alfred Weir Leavitt**, born December 27, 1860, Fort Hamblin, Washington, Utah; died December 23, 1939, Bunkerville, Clark, Nevada; married September 10, 1909, St. George, Washington, Utah, Idella Hunt; 2) **Thirza Helena Leavitt**, born September 29, 1863, Santa Clara, Washington, Utah; died November 23, 1953, Bunkerville, Clark, Nevada; married June 8, 1882, St. George, Washington, Utah, Orange Decater Leavitt; 3) **Mary Eleanor Leavitt**, born February 7, 1866, Clover Valley, Lincoln, Nevada; died October 14, 1954, Overton, Clark, Nevada;

⁶⁴Brooks, *ibid.*; Eldredge, *ibid.*; Leavitt, *ibid.*

⁶⁵Brooks, *ibid.*; Eldredge, *ibid.*; Leavitt, *op. cit.*, page 155.

married July 29, 1898, St. George, Washington, Utah, Orange Decater Leavitt; 4) **Christopher Lister Leavitt II**, born February 9, 1868, Hebron, Washington, Utah; died October 22, 1958, Las Vegas, Clark, Nevada; married July 29, 1898, St. George, Washington, Utah, Annie Maria Barnum; 5) **Dudley Henry Leavitt**, born April 19, 1870, Hebron, Washington, Utah; died December 2, 1944, Bunkerville, Clark, Nevada; married September 3, 1895, St. George, Washington, Utah, Mary Hafen; 6) **Betsy Leavitt**, born June 4, 1872; died October 21, 1958, St. George, Washington, Utah, married December 2, 1890, St. George, Washington, Utah, Heber Herbert Hardy; 7) **Emma Lorena Leavitt**, born December 17, 1874; died June 23, 1962, Mesquite, Clark, Nevada; married February 28, 1894, St. George, Washington, Utah, Charles Milton Hardy; 8) **Theresa Leavitt**, born April 18, 1877, Gunlock, Washington, Utah; died March 9, 1955, Las Vegas, Clark, Nevada; married April 29, 1908, St. George, Washington, Utah, Solon Edwin Huntsman; 9) **Alma Clinton Leavitt**, born January 29, 1880, Gunlock, Washington, Utah; died February 29, 1880; 10) **Knewel Taylor Leavitt**, born August 11, 1882, Bunkerville, Clark, Nevada; died July 29, 1883; 11) **David Leavitt**, stillborn about 1884, Mesquite, Clark, Nevada.

Children of Dudley Leavitt and Janet Smith:⁶⁶ 1) **Anna Maria Leavitt**, born March 1, 1861, Santa Clara, Washington, Utah; died September 1, 1911, Mesquite, Clark, Nevada; married May 21, 1880, St. George, Washington, Utah, Ithamar Smith Sprague; 2) **Calvin Smith Leavitt**, born February 18, 1864, Gunlock, Washington, Utah; died December 21, 1894, Bunkerville, Clark, Nevada; married May 26, 1891, St. George, Washington, Utah, Mary Elizabeth Waite; 3) **Adelbert Leavitt**, born December 15, 1865; died September 9, 1866; 4) **Marinda Leavitt**, born March 28, 1867; died December 2, 1964; married George Hooper; 5) **Sarah Jane Leavitt**, born March 9, 1868, Hebron, Washington, Utah; died May 23, 1945, Las Vegas, Clark, Nevada; married December 12, 1886, St. George, Washington, Utah, Aschel James Barnum, Sr.; 6) **Helaman Leavitt**, born March 28, 1870, Hebron, Washington, Utah; died 1871; 7) **Clarence Dudley Leavitt**, born January 25, 1872, Gunlock, Washington, Utah; died December 29, 1946, Las Vegas, Clark, Nevada; married February 11, 1903, St. George, Washington, Utah, Nellie Lillian McKnight; 8) **Benjamin Heber Leavitt**, born January 30, 1876, Gunlock, Washington, Utah; died January 30, 1945; 9) **Oliver Leavitt**, born 2 July 1880, Gunlock, Washington, Utah; died about 1880/1883; 10) **Deborah Leavitt**, born April 18, 1886, Mesquite, Clark, Nevada; died May 4, 1946; 11) **Rozena Leavitt**, born July 18, 1888, Mesquite, Clark, Nevada; died September 19, 1932; married November 8, 1905, Wright McKnight.

Children of Dudley Leavitt and Martha Pulsipher:⁶⁷ 1) **Lydia Leavitt**, born December 25, 1874, Gunlock, Washington, Utah; died November 17, 1917; married Walter Hughes 2) **Minerva Leavitt**; born about 1876; died infant; 3) **Dudley Charles Leavitt**; born about 1878; died infant.

⁶⁶Brooks, *op. cit.*, page 168; Eldredge, *op. cit.*, pages 105-106; Leavitt, *op. cit.*, pages 155-156.

⁶⁷Brooks, *ibid.*; Eldredge, *ibid.*

Children of Mary Amelia Leavitt and William Haynes Hamblin:⁶⁸ 1) **Sarah Daphne Hamblin**, born May 26, 1852, Wellsville, Cache, Utah; married June, 1871, Edgar Deal; 2) **Mary Emily Hamblin**, born December 4, 1853, Wellsville, Cache, Utah; died January 29, 1902, Pima, Graham, Arizona; married August 28, 1871, Salt Lake City, Salt Lake, Utah, Warren King Follett, Sr.; 3) **Amelia Hamblin**, born August 21, 1855, East Tooele, Tooele, Utah; died April 1, 1933, Greenfield, California; married July 11, 1872, Charles Young Webb, Jr.; 4) **Eliza Olive Hamblin**, born 4 July 1857, Wellsville, Cache, Utah; died 8 April 1943, Mesa, Maricopa, Arizona; married 11 July 1873, Clover Valley, Lincoln, Nevada, John William Mangum; 5) **Rachel Hamblin**, born February 3, 1859, Santa Clara, Washington, Utah; died April 8, 1943; married July 4, 1884, Albert Lewis; 6) **Jacob Hamblin**, born October 8, 1860, Santa Clara, Washington, Utah; died 1862; 7) **Thomas Rowell Hamblin**, born April 6, 1862, Santa Clara, Washington, Utah; died August 22, 1941, Mesa, Maricopa, Arizona; married November 7, 1888, Beaver, Beaver, Utah, Irene Coplan; 8) **Henry Hamblin**, born February 21, 1864, Pinto, Washington, Utah; died 1866; 9) **Joseph Hamblin**, born January 16, 1867, Pinto, Washington, Utah; died March 29, 1943, Phoenix, Maricopa, Arizona; married (1) April 29, 1893, Solomon, Graham, Arizona, Nancy May Rogers⁶⁹; (2) November 6, 1926, Gila, Grant, New Mexico, Emma Celestia Willden.

Children of Thomas Rowell Leavitt and Ann Eliza Jenkins:⁷⁰ 1) **Ann Eliza Leavitt**, born February 9, 1858, Wellsville, Cache, Utah; died July 3, 1933, Cardston, Alberta, Canada; married September 18, 1876, Salt Lake City, Salt Lake, Utah, Samuel Leavitt Baker; 2) **Martha Ellen Leavitt**, born August 30, 1860, Santa Clara, Washington, Utah; died September 12, 1923, Cardston, Alberta, Canada; married December 27, 1877, Salt Lake City, Salt Lake, Utah, Andrew Small Archibald; 3) **Thomas Jenkins Leavitt**, born December 10, 1862, Santa Clara, Washington, Utah; died April 30, 1939, Cardston, Alberta, Canada; married November 17, 1886, Logan, Cache, Utah; Mary Alice Shaw; 4) **Mary Emerine Leavitt**, born May 21, 1865, Wellsville, Cache, Utah; died September 21, 1932, Leavitt, Alberta, Canada; married November 23, 1882, Salt Lake City, Salt Lake, Utah, Thomas John Wilson; 5) **William Leavitt**, born December 13, 1867, Wellsville, Cache, Utah; died March 22, 1945, Cardston, Alberta, Canada; married December 15, 1887, Logan, Cache, Utah, Elizabeth Bryce Hill; 6) **Franklin Dewey Leavitt**, born April 6, 1870, Wellsville, Cache, Utah; died January 22, 1959, Cardston, Alberta, Canada; married (1) February 26, 1890, Logan, Cache, Utah, Eliza Ruth Dowdle; (2) September 16, 1903, Cardston, Alberta, Canada, Jane Glenn; 7) **Louisa Leavitt**, born November 4, 1872, Wellsville, Cache, Utah; died January 30, 1948, Cardston, Alberta, Canada; married November 4, 1891, Andrew Gregson; 8) **Edward Jenkins Leavitt**, born September 25, 1875, Wellsville, Cache, Utah; died July 30, 1858, Cardston, Alberta, Canada; married (1) November 24, 1898, Cardston, Alberta, Canada, Ellen Jane Leishman; (2) Dora Jacobs; (3) Adelaide Wilson Jackson; 9) **Edwin Leavitt**, born September 25, 1875, Wellsville, Cache, Utah; died August 19, 1951; married (1)

⁶⁸Eldredge, *op. cit.*, page 107; Leavitt, *op. cit.*, pages 125-127.

⁶⁹Eldredge says this is Josephine Rogers; Leavitt says her name was Nancy May Rogers.

⁷⁰Eldredge, *op. cit.*, page 106; Leavitt, *op. cit.*, pages 147-148; Ann Eliza Leavitt Wright, *Thomas Rowell Leavitt* (n.p., n.d.) page 2.

April 10, 1901, Cardston, Alberta, Canada, Julia Rebecca Pitcher; (2) October 10, 1904, Logan, Cache, Utah, Ann Janette Nelson; 10) **Joseph Leavitt**, born 1878, Wellsville, Cache, Utah; died November 29, 1883, Wellsville, Cache, Utah; 11) **Esther Leavitt**, June 29, 1880, Wellsville, Cache, Utah; died August 30, 1882, Wellsville, Cache, Utah; 12) **Sarah Leavitt**, born June 21, 1883, Wellsville, Cache, Utah; died April 16, 1967, Lethbridge, Alberta, Canada; married October 2, 1901, Cardston, Alberta, Canada, Samuel Martin Webster.

Children of Thomas Rowell Leavitt and Antoinette Davenport:⁷¹ 1) **James Rowell Leavitt**, born October 22, 1862, Wellsville, Cache, Utah; died July 20, 1924, Cardston, Alberta, Canada; married January 21, 1884, Logan, Cache, Utah; Francetta Wall Cantwell; 2) **Julia Ann Leavitt**, born December 5, 1863, Wellsville, Cache, Utah; died July 16, 1956, Wellsville, Cache, Utah; married November 23, 1882, Salt Lake City, Salt Lake, Utah, John Horsecroft Wyatt; 3) **Sarah Almira Leavitt**, born May 24, 1866, Wellsville, Cache, Utah; died December 27, 1954, Lethbridge, Alberta, Canada; married May 20, 1886, Logan, Cache, Utah, John Ephraim Redford; 4) **Alfred Leavitt**, born June 26, 1868, Wellsville, Cache, Utah; died August 9, 1939, Cardston, Alberta, Canada; married January 10, 1894, Logan, Cache, Utah, Mary Ann Hutchison; 5) **Jeremiah Leavitt**, born March 17, 1870, Wellsville, Cache, Utah; died October 19, 1936, Cardston, Alberta, Canada; married June 20, 1890, Cardston, Alberta, Canada, Rhoda Ann Harrod; 6) **Betsey Leavitt**, born November 12, 1871, Wellsville, Cache, Utah; died November 3, 1959, Logan, Cache, Utah; married June 7, 1890, Juarez, Chihuahua, Mexico, John Horsecroft Wyatt; 7) **Margaret Leavitt**, born October 29, 1873, Wellsville, Cache, Utah; died February 26, 1920, Rupert, Minidoka, Idaho; married May 29, 1889, Cardston, Alberta, Canada, Jacob Lorenzo Workman; 8) **Thomas Dudley Leavitt**, born May 9, 1876, Wellsville, Cache, Utah; died November 8, 1954, Lethbridge, Alberta, Canada; married February 21, 1903, Kalispell, Flathead, Montana, Dorcas Emmaline Leavitt; 9) **John Leavitt**, born July 16, 1878, Wellsville, Cache, Utah; died December 15, 1912, Cardston, Alberta, Canada; married July 16, 1900, Cardston, Alberta, Canada, Ann Eliza Marsden.

Children of Thomas Rowell Leavitt and Martha Dowdle:⁷² 1) **Orpha Leavitt**, born March 22, 1884, Wellsville, Cache, Utah; died February 19, 1928, Cardston, Alberta, Canada; married September 12, 1901, Cardston, Alberta, Canada, Martin Woolf, Jr.; 2) **Lydia Leavitt**, born March 20, 1885, Wellsville, Cache, Utah; died March 20, 1885, Wellsville, Utah; 3) **George Clark Leavitt**, born January 11, 1887, Wellsville, Cache, Utah; died May 7, 1920, Cardston, Alberta, Canada; married February 17, 1909, Beazer, Alberta, Canada, Mary Viola Sibley; 4) **Clarissa Leavitt**, born December 2, 1888, Cardston, Alberta, Canada, died December 2, 1888, Cardston, Alberta, Canada; 5) **John Amos Leavitt**, born December 1, 1890, Cardston, Alberta, Canada; died January 6, 1964, Cardston, Alberta, Canada; married January 27, 1914, Cardston, Alberta, Canada, Ileen Pilling.

⁷¹Eldredge, *op. cit.*, page 106; Leavitt, *op. cit.*, page 157; Wright, *op. cit.*, pages 2-4.

⁷²Eldredge, *op. cit.*, page 106; Leavitt, *op. cit.*, page 161; Wright, *op. cit.*, page 2-4.

Children of Betsey Jane Leavitt and William Haynes Hamblin.⁷³

1) **William Dudley Hamblin**, born January 20, 1856, East Tooele, Tooele, Utah; died December 9, 1934, Mesa, Maricopa, Arizona; married January 29, 1874, Pahreah, Coconino, Arizona; 2) **Betsy Jane Hamblin**, born January 22, 1858, Grantsville, Tooele, Utah; died August 25, 1904, Nutrioso, Apache, Arizona; married January 29, 1874, Pahreah, Coconino, Arizona, George Albert Mangum; 3) **Elmira Hamblin**, born October 26, 1860; died November 22, 1840, Mesa, Maricopa, Arizona; married January 23, 1879, St. George, Washington, Utah, George Washington Adair; 4) **Duane Hamblin**, born August 10, 1862, Mountain Meadows, Washington, Utah, died June 27, 1936, St. Johns, Apache, Arizona; married December 5, 1885, St. George, Washington, Utah, Susan Virginia Greer; 5) **Hyrum Hamblin**, born December 6, 1864, Pinto, Washington, Utah; died May 2, 1868; 6) **Anne Eliza Hamblin**, born February 1, 1867, Clover Valley, Lincoln, Nevada; died March 15, 1954, Salt Lake City, Salt Lake, Utah; married September 10, 1882, Nutrioso, Apache, Arizona, Ezra Taft Lee; 7) **Clara Hamblin**, born October 26, 1870, Clover Valley, Lincoln, Nevada; died May 30, 1940, Mesa, Maricopa, Arizona; married December 10, 1888, Safford, Graham, Arizona, William Franklin Lee; 8) **Sarah Priscilla Hamblin**, born December 27, 1872, Clover Valley, Lincoln, Nevada; died June 27, 1961, Safford, Graham, Arizona; married December 28, 1891, Nutrioso, Apache, Arizona, Thomas George Alger.

Children of Sarah Priscilla Leavitt and Jacob Vernon Hamblin:⁷⁴ 1) **Sarah Olive Hamblin**, born October 15, 1858, Santa Clara, Washington, Utah; died June 30, 1919, Thatcher, Graham, Arizona; married November 19, 1876, Salt Lake City, Salt Lake, Utah, Abram Lee Winsor; 2) **Melissa Hamblin**, born April 25, 1861, Santa Clara, Washington, Utah; died May 9, 1933, Mesa, Maricopa, Arizona; married December 25, 1883, Pima, Graham, Arizona, James Edgar Chesley; 3) **Lucy Hamblin**, born May 11, 1863, Santa Clara, Washington, Utah; died December 28, 1871; 4) **Jacob Hamblin, Jr.**, born March 21, 1865, Santa Clara, Washington, Utah; died April 1, 1939, Mesa, Maricopa, Arizona; married December 3, 1885, St. George, Washington, Utah, Sadie Cornelia Lytle; 5) **Ella Ann Hamblin**, born June 11, 1867, Santa Clara, Washington, Utah; died March 31, 1947, Alpine, Apache, Arizona; married March 14, 1884, Amity, Apache, Arizona, Warren Moroni Tenney; 6) **Mary Elizabeth Hamblin**, born September 25, 1872, Kanab, Kane, Utah; died May 12, 1959; married September 27, 1897, Nutrioso, Apache, Arizona, Edward Beeler; 7) **Clara Melvina Hamblin**, born November 5, 1876, Kanab, Kane, Utah; died June 27, 1959; married August 19, 1898, Arizona, Wynn Staley or Arza Peter Nicoll; 8) **Jabez Dudley Hamblin**, born May 5, 1880, Springerville, Apache, Arizona; died July 29, 1968, Phoenix, Maricopa, Arizona; married October 3, 1906, Salt Lake City, Salt Lake, Utah, Julia Mae Butler; 9) **Don Carlos Hamblin**, born February 16, 1882, Amity, Apache, Arizona; died November 15, 1941, Mesa, Maricopa, Arizona; married March 12, 1907, Hammond, New Mexico, Ida Lee.

⁷³Eldredge, *op. cit.*, page 107; Leavitt, *op. cit.*, pages 142, 144.

⁷⁴Eldredge, *op. cit.*, pages 107-108; Leavitt, *op. cit.*, page 150.

DOCUMENT 551 Perkins Newsletter, 1965: Those in School, on Missions and in the Military; descent from Sarah Williams and Benjamin Perkins:

Curtis Atkin, Cal Tech, Pasadena, California, son of Flyd Atkin and Ellen Lyman, daughter of Albert R. Lyman and Mary Ellen Perkins, daughter of Sarah Williams....

Robert Keith Bates, School of Mines, Butte, Montana, son of Farrel Bates and Mernice Bailey, daughter of Elder Bailey and Alberta Perkins, daughter of Sarah Williams....

Clay Conway, BYU, son of Cecile M. Conway and Inez Nielson, daughter of U. A. Nielson and Beatrice Perkins, daughter of Sarah Williams....

John Crawford, BYU, son of John Crawford and Erma Perkins, daughter of Ada Hunt and Richard Leonard Perkins, son of Sarah Williams....

Ronnie Guymon and wife Merrilyn Stevens, BYU, son of Dave Guymon and Freeda Perkins, daughter of Ada Hunt....

Joyce Hurst, BYU, daughter of Henry Hurst and Ilene Hunt, daughter of Marion Hunt and Ione Perkins, daughter of Sarah Williams....

Karen Sue Hurst, BYU, daughter of Henry Hurst....

Barton Johnson, BYU, son of Travest Johnson and Oral Barton, daughter of George F. Barton and Sarah Elizabeth Perkins, daughter of Sarah Williams....

Brent Lyman and wife Kathryn Stewart, BYU, son of Edith Gee and Platte D. Lyman, son of Mary Ellen Perkins, daughter of Sarah Williams....

Caroline and Joy Lyman, BYU, daughter of LaRee Nuffer and Almon Perkins Lyman, son of Edward Partridge Lyman and Irene Perkins, daughter of Sarah Williams....

Janean Lyman, CSU, Cedar City, Utah, daughter of Maxine Sharp and Vint Perkins Lyman, son of Mary Ellen Perkins....

Mark Perkins Lyman, BYU, son of Clessa Palmer and DeAlton Perkins Lyman, son of Irene Perkins....

Patti Lyman, CSU, Cedar City, Utah, daughter of Vint Perkins Lyman....

Clayson Lyman and wife, Glendale, Arizona, son of Mary Ellen Perkins....

Judy Ann McCoy, BYU, daughter of Earl H. McCoy and Iris V. Tomney, daughter of Philip Tomney and Gladys Perkins, daughter of Sarah Williams....

Jean McQueen, BYU, daughter of James McQueen and Ann Lyman, daughter of Mary Ellen Perkins....

Grant Nielson, Henager Business College, Salt Lake City, son of Bernice Bailey and Clyde Nielson, son of Uriah A. Nielson and Beatrice Perkins, daughter of Sarah Williams...

Judith Nielson, USU, Logan, Utah, daughter of Hilda Oliver and Kent Nielson, son of Beatrice Perkins....

Gerard (Jerry) F. Norton, son of Wesley Norton and Thora Barton, daughter of Sarah Elizabeth Perkins....

Joel W. Norton, USU, Logan, Utah, son of Wesley Norton and Thora Barton, daughter of Sarah Elizabeth Perkins....

Linda Walker, BYU, daughter of Dee Walker and Beverly Duncan, daughter of Glen Duncan and Minerva Perkins, daughter of Sarah Williams.

Dawn Powell, BYU, daughter of John Powell and Edith Lyman, daughter of Mary Ellen Perkins....

Julie Ann Walton, BYU, daughter of Ray H. Walton and Elaine Perkins, daughter of Ada Hunt and Richard Leonard Perkins....

Missons

Floyd, Ellen, Dale and Scott Atkin, New Zealand, daughter of Mary Ellen Perkins....

Steven L. Bishop, German Mission, son of Marvin Bishop and Klar Lyman, daughter of Mary Ellen Perkins....

John David Conway, French Mission, son of Cecil Conway and Inez Nielson, daughter of Beatrice Perkins, daughter of Sarah Williams....

Gayle Lyman, Central British Mission, daughter of Ida Nebeker and Mark Perkins Lyman, daughter of Mary Ellen Perkins....

Kirk Cook Lyman, Central States Mission, son of Alene Cook and Edward Robison Lyman, son of Irene Perkins....

Larry S. Lyman, Hong Kong (Southeast Asia), son of Maxine Sharp and Vint Perkins Lyman, son of Mary Ellen Perkins....

Michael O'Brien, French Mission, son of Russell O'Brien and Albert Lyman, daughter of Mary Ellen Perkins....

Lyman De Platt, Andes Mission, on of Gordon Leavitt Platt and Allie Lyman, daughter of Irene Perkins....

Harold Ray Walton, Chilean Mission, son of Ray H. Walton and Elaine Perkins, daughter of Richard Leonard Perkins....

Missionaries Released Since Last Issue of the Newsette

Byron and Casse Monson, Samoan Mission, because of ill health they are finishing their mission in Salt Lake City. She is the daughter of Mary Ellen Perkins....

Karl, Edith and Chad Lyman, from the presidency of the Florida Mission. He is the son of Mary Ellen Perkins....

Joel W. (Jody) Norton, from the Spanish American Mission, son of Wesley Norton and Thora Barton, daughter of Sarah Elizabeth Perkins....

Gerard (Jerry) F. Norton from the Central American Mission, son of Wesley Norton and Thora Barton, daughter of Sarah Elizabeth Perkins....

Clay N. Conway, from the Eastern States Mission, son of Cecil Conway and Inez Nielson, daughter of Beatrice Perkins....

Gordon Dee Lyman, from the Brazilian South Mission, son of DeAlton Perkins Lyman, son of Irene Perkins....

In the Service of their Country

Lt. Colonel F. C. Blesse, Highland, California, husband of Dorothy Kent, daughter of Ralph Kent and Vilate Perkins, daughter of Sarah Williams....

Major Russell C. O'Brien [possibly Germany], husband of Alberta Lyman, daughter of Mary Ellen Perkins....

1st Lt. Bruce Hunt, 50 TAC FTR WG, New York, son of Ula Black and Benjamin Hunt, son of Marion Hunt and Ione Perkins, daughter of Sarah Williams....; his wife: Nedra Palmer.

Edward Wesley Garrett, husband of Sheree Lyman, Moses Lake, Washington, she a daughter of Maxine Sharp and Vint Perkins Lyman, son of Mary Ellen Perkins....

MSgt Lewis W. Woods, husband of Helen Hunt, daughter of Ione Perkins....

Tim Michael McCoy, 8th Special Forces GP, Fort Gulick, Canal Zone, son of Earl McCoy and Iris V. Tomney, daughter of Gladys Perkins....

Captain Scott T. Lyman, Fort Knox, son of Platte D. Lyman, son of Mary Ellen Perkins....; husband of Thora Lyn Monson, daughter of Byron Monson and Casse Lyman, daughter of Mary Ellen Perkins....

DOCUMENT 552 Great Salt Lake City, July 25, 1851, A blessing by Isaac Morley, Patriarch upon the head of John Smith, Patriarch, son of Asael Smith and Mary Duty, born Rockingham County, New Hampshire, July 16, 1781. Record in his Book F. Recorded in Isaac Morley's Patriarchal Record Book first, page 104, No. 167.

Father John Smith, agreeable to thy request and in the name of the Lord Jesus Christ I lay my hands upon thy head and by virtue of the holy priesthood I seal and ratify upon thy head all the blessings, revelations to the everlasting priesthood that has been conferred upon thee and I seal the blessing of thy father as an everlasting blessing to be enjoyed by thee and thy posterity after thee so long as the earth remains.

Thou art the father and patriarch of the Church of Jesus Christ of Latter-day Saints which has been sealed and conferred upon thee by virtue and power of the everlasting priesthood and thy crown shall be equal with the patriarchs, even Abraham, Isaac and Jacob. The blessings which thou hast conferred upon the Saints shall prove to them an everlasting blessing and seal and I seal upon thy head the blessings pertaining to the everlasting priesthood that in blessing thou shalt be blessed and in cursing those that you seal it upon shall realize it and thy name shall be handed down from generation to generation as a father and patriarch over the Church of Jesus Christ of Latter-day Saints.

Thy life shall be extended until thou art satisfied with the same and if it becomes the desire of thy heart thou shalt live to see Zion redeemed and the Saints established upon their inheritances in peace.

Wealth shall [flow] into thy hands for the welfare of thy declining years. Thy table shall be crowned with the blessings [until] death; the intellectual powers of thy mind shall increase; thy mind expand to understand and ... wide as eternity.

Thou hast a name which is registered in the Lambs Book of Life and through the instrumentality of thy prayers no good gift can be withheld. It is thy right to ask and receive because thou art a legitimate heir in the Kingdom of Jesus.

Thou art of the Blood of Ephraim, a descendant of Joseph. This is thy father's blessing and I seal thee up unto Eternal Lives to enjoy kingdoms, principalities and powers in the name of the father and the son and of the Holy Ghost, Amen and Amen.

[Attached to this blessing is a photostatic copy of the title page to the 1852 edition of The Book of Mormon printed in Liverpool and London, with a note as follows: John Smith's

Book of Mormon. This Book of Mormon was found in the Leo and Lydia Lyman Finlinson home in Oak City, Utah. It was located in a dusty bookshelf by the east bedroom (upstairs – commonly called the “pig room” as the pig meet was stored there during a period of time.)

The front piece was written by George A. Smith: “Caroline Callister given by George A. Smith after our father’s death.”

This book is in the possession of Richard L. Finlinson, 2310 East Glencove Circle, Mesa, Arizona 85203, February 25, 1978.]

DOCUMENT 553 Family Group of Denzil A Platt and Diana Ogden

Denzil A Platt, born May 23, 1929, Richfield, Sevier, Utah, son of Joseph Platt and Clarissa Josephine Leavitt, married September 2, 1953, Richfield, Sevier, Utah, to Diana Ogden, born February 27, 1934 in Venice, Sevier, Utah. Denzil married also Cheryl K. Beckel; children by Diana: Aleath, Alaina, Shelley, Shaun and Lisa. Denzil died May 13, 1990 at Mansfield, Richland, Ohio and was buried in Richfield, Sevier, Utah.

DOCUMENT 554 Genealogy of Teddie Sue Allen, born August 16, 1933, Roswell, Chaves, New Mexico; married April 10, 1955, Roswell to Charles Roland Carter; she was the daughter of Roland Samuel Allen (born August 1, 1895, Grandview, Johnson, Texas) and Zana Elkins, he the son of Napoleon Lockett Allen and Charlotte Montgomery Keesee (born December 12, 1869, Chappell Hill, Texas), daughter of Thomas Milton Keesee and Charlotte T. Hill (born October 16, 1843, St. Augustine County, Texas) daughter of Francis Edmund Hill and Adaline Platt (born November 27, 1823, Cairo, Green, New York), daughter of Thomas Platt and Catherine Smith, he born September 15, 1789, Clough Botton, Lancashire, England, son of James Platt and Elizabeth Hinchliffe, he born July 11, 1764, Lancashire, England, son of George Platt, and Ann Wrigley, he born April 20, 1735, son of John Platt and Sarah, he son of John Platt. [No proven relationship to us at this time, 2009, Lyman De Platt]

DOCUMENT 555 Wedding Announcement [accompanied by photograph]

Mr. and Mrs. Ambrose B. Chabot are pleased to announce the marriage of their daughter Barbara to Grant Hansen Lyman, son of Mr. and Mrs. Kay Perkins Lyman, on Friday, the sixteenth day of March nineteen hundred and seventy-nine. You are cordially invited to attend a reception or open house in their honor. Reception, Provo; Open House, Blanding. Marriage to be solemnized for time and eternity in the Provo Temple.

DOCUMENT 556 A Testamony of the will of God to me, by Benjamin Platt

In the later part of April [1883] I sold a cow at Silver Reef and about the 11 or 12 of May I received a letter informing me in very better [bitter] langugue that the cow that I sold

was not what I represented her to be and that if I did not replace her I would be prosecuted for swindling.

The same night I had a dream and it was plainly shown to me what kind of people I had to deal with.

Two Rattle Snakes were shown to me to be in some granite rocks in just such a place as they to whom I sold the cow lived in, One of them raised up and swelled up very large but he had no head. The other came out between two large rocks and swelled up. I paid but little attention to the one in the rocks but commenced throwing at the one without head and drove it off and it turned to be a hog. The other crawled back in the rocks. I could see through it all and it came out just as I had dreamed and I was not hurt.

On the 4 of June 1883 I settled for the cow spoken of in the foregoing statement and having some potatoes, butter and Eggs to sell I went through the most business part of the Reef and sold but very little and it seemed that I could not sell it so I unhitched my team and went outside of town and asked the Lord to bless me in my sales of my produce. I returned and found a man buying some Potatoes of my son Joseph and from that time on I commenced selling and could have sold all but thinking the price too low for butter I refused but found my prayer answered in full. Benjamin Platt

I can testify that the Lord has answered my prayers in many instances and revealed things in dreams to me. B.P.

Saturday the 30 of June 1883 I went down in my field and saw my crop suffering for the want of water and the supply being insufficient I knelt down at the head of my wheat and Lucern and prayed to the Lord that he would preserve the crop in his own way and cause moisture to supply it to mature it. There were a few clouds in the east and about 3 P.M. in the [afternoon] the rain descended and the water in my reservoir increased so that I had enough and to spare and it has rained several times since. I acknowledge the hand of the Lord in this in answer to prayer and although the rains were general it was no less a blessing to me in answer to Prayer. July 9th 1883.

June [1877] At the organization of the Pinto Ward there was a name presented to be voted for and not having confidence in the man I [h]esitated on voting until the vote was called for; then the spirit whispered it is their business to appoint and yours to sustain and my hand went up with the others in his favour. I knew it was the voice of the spirit for it was in order: It is the right of the authorities to appoint if they feel like doing so and it is the duty of the people to sustain it so long as they do right. @

DOCUMENT 557 Will and Inventory of John Hall.

John Hall's will was dated October 16, 1724. The inventory was taken September 6, 1725 and states that John was deceased. Debts owed were to Abraham Buckley, Edmund Taylor, Thomas Haigh, Francis Platt, John Hall, James Lees, James Taylor and James

Buckley. Goods were inventoried from the house, the chamber, the loomhouse, the buttery, the parlour, the barn, in John Hall, Jr.'s house and at Husslemont. Besides these there were stores of course linen, a board cloth with its bobbin, a grindstone, and a basket of pillonsbeer. The estate was valued at seventy-eight pounds, seven pence.⁷⁵

“To all people to whom these presents may come, greeting; know ye that I John Hall the Elder of Whitfield within Compton of the parish of Oldham in the County of Lancaster, weaver, being infirm of body but of sound and perfect memory praised by God therefore do make constitute publish and declare this my present last will and testament in manner and forms following; viz, first I give and bequeath unto my son John Hall all my right ... and claims unto me belonging in any manner or wise of and in a tenement lying and being in Whitfield aforesaid. Item I give and bequeath unto the three eldest of my son John Hall’s children the full and just sums of fifteen pounds of lawfull Great British money Equally to be shared and divided amongst them. Item I give and bequeath unto John the youngest of my son John Hall’s children the full and just sum of ten pounds of lawfull Great British money. Item I given and bequeath unto ... sons of my daughter Mary Wylde the full and just sum of twenty and five pounds... Item I give and bequeath unto my daughter Anne Travis one third part of the remainder of my personal estate after the above said legacies are paid and discharged together with my funeral expenses and lastly I give and bequeath unto my said son John Hall all the rest residue and remainder of my personal estate whom I make sole executor of this my last will and testament in witness whereof I have hereunto set my mand and seal the sixteenth day of October anno domini 1724 signed sealed published and declared by the abovesaid John Hall as his last will and testament in the presence of us [signed] Mary Stock; Edmund Taylor; [signed] John Hall.

The inventory was appraised by Edmund Taylor and Joshua Wilde.

DOCUMENT 558 Personal History of Virgil Jerome Platt and family up to December 21, 1976. With just a few days left before printing of the book of the Benjamin Platt (my grandfather) history, I have been informed that if my history is to be included I must write it and have it in before we as a family leave on December 22, to spend Christmas as a family unit in Hawaii, an event we are all looking forward to, but will not be included in this report. With the limited time I have at hand this report will of necessity be rather short, and contain mostly just the highlights of my varied but interesting life. I knew a long time ago that this should have been prepared and sent in, but being up in Canada and not having too much contact with Lyman Platt in Utah, who is spending much time and effort in assembling the material for this book, and who I want to congratulate for his effort, I have procrastinated, so now I have only this short time to get the job done.

[He wrote a four-page single-spaced history and attached history, written in September of 1960, entitled: The personal side of my running career which has ment so much to me. See PFRC Book 30 for the history, or this document in full.]

⁷⁵Cheshire Wills, *op. cit.*

DOCUMENT 559A Birth Certificate of Benjamin Don Platt, Province of Alberta, Canada, Registration No. 38-08-301043, January 12, 1938, born at Lethbridge.

DOCUMENT 559B Certificate of Blessing, Barnwell Ward, Lethbridge Stake.

This certifies that Benjamin Don Platt, son of Benjamin Platt and Iola Doney, born January 12, 1938, at Lethbridge, Alberta, Canada, was blessed March 6, 1938, by Benjamin Platt of The Church of Jesus Christ of Latter-day Saints. [signed] Owen Ray Stevens; entered in Ward Record, Line No. 567. Certificate 20.

DOCUMENT 559C Certificate of Baptism and Confirmation, Barnwell Ward, Lethbridge Stake, No. 36; date: July 7, 1946.

This certifies that Benjamin Don Platt, son of Benjamin Platt and Iola Doney, born January 12, 1938, at Lethbridge, Alberta, Canada, was baptized July 2, 1946, by Benjamin Platt, Elder, and confirmed a member of The Church of Jesus Christ of Latter-day Saints, July 7, 1946, by Elder Benjamin Platt. [signed] G. Ivan Anderson, clerk; Leith Johnson, Bishop.

DOCUMENT 559D Marriage Certificate, Dominion of Canada, Province of Alberta.

This certifies that Benjamin Don Platt of Calgary, Alberta, Canada and Sharon Van Orman of Calgary, Alberta, Canada, were by me joined together in the holy bonds of matrimony, for time and for all eternity, according to the ordinance of God and the laws of the Province of Alberta in the temple at Cardston in said Province on the sixth day of July in the year of our Lord one thousand nine hundred and sixty-three. [signed] Benjamin Platt; Van Van Orman, witnesses; Heber J. Matkin, an authorized Elder. License date: June 26, 1963; License No. 150764.

DOCUMENT 559E The Government of the Province of British Columbia, Vital Statistics Act, 1943, Certificate of Birth. Certificate No. 96609.

This is to certify that the following particulars of birth are on record in the Office of the Division of Vital Statistics. Name: Sharon Van Orman, birth: September 25, 1943; sex: female; place: St. Joseph's Hospital, Victoria, British Columbia; father: Van D. Van Orman; birthplace: Taber, Alberta, Canada; mother: Bird Mendenhall; birthplace: Raymond, Alberta, Canada; occupation of father: Stoker 1/C, R.C.N.; residence of parents: 1467 Finlayson Street, Victoria, British Columbia.

DOCUMENT 559F Certificate of Baptism and Confirmation, Taber 1st Ward, East Lethbridge Stake. Date: November 18, 1951.

This certifies that Sharon Van Orman, daughter of Van Van Orman and Bird Mendenhall, born September 25, 1943, at Victoria, British Columbia, Canada, was baptized November 18, 1951, by Marvin E. Harker, Elder and confirmed a member of The Church of Jesus

Christ of Latter-day Saints, November 18, 1951, by Elder Douglas Miller. [signed] Lloyd S. Erickson, clerk; Douglas Miller, Bishop.

DOCUMENT 560 Administration of Estate of William Crompton by Margaret Compton John Booth and George Travis. [FHL Film 88780, Diocese of Chester, 1761, Volume A {2/3 way through roll}]

Know all men by these presents, that we Margaret Crompton of Oldham in the Parish of Prestwiche, widow, John Booth of the Parish of Rochdale, clothier, George Travise of the same parish, yeoman, in the County of Lancaster and Diocese of Chester, are holden and firmly bound unto the Right Reverend Father in God Edmund by Divine Permission Lord Bishop of Chester in the sum of sixty pounds ... nineteenth day of January, in the first year of the Reign of our Sovereign Lord George the Third, ... and in the year of our Lord God, one thousand seven hundred and sixty-one.

The condition of this obligation is such that if the above bounder Margaret Crompton, widow, relict and administratrix of all and singular the Goods, Chattels, and Credits of William Crompton of Crompton, yeoman, of the Parish of Prestwiche, deceased, do make or cause to be made a true and perfect Inventory [signed by her mark] Margaret Crompton; [signed] John Booth; George Travis; in the presence of [signed] F. Haigh, surrogate.

The nineteenth day of January in the year 1761 Margaret Crompton took the usual oath of an administrator; and declared that the effects of the deceased would not amount to above thirty pounds. [signed: January 24, 1761] F. Haigh, surrogate.

DOCUMENT 561 *Ensign*, March, 1980, page 34, Mariah Huntsman Leavitt

Always at times of crisis the awareness of gospel truths seemed to enter the journals of our women. The midwives, those women who became nurse, doctor, and hospital to whole communities, were so often present at trying times that they developed a reliance on the Spirit. Some of them had been set apart by the President of the Church, or an Apostle, for their most serious calling. Mariah Huntsman Leavitt, midwife in the Virgin River settlements of Arizona, said herself that she prayed silently every minute she was at work. Often the mothers whose babies she delivered testified that she prayed aloud. The following account tells of her reliance on the Spirit in the aid of a young mother:

“In 1904 Grandma was called to Littlefield to take care of Alice Strausser Knight, wife of Edward Knight, with her first baby. She could see that she must have help, so she sent Theresa for some Elders, and she brought back the two Fehner brothers, Albert and Henry.

“They administered to her, but still things were not working right, so she sent Theresa to get Harmon Wittwer and Parley Hunt who were camped by the school house on their way

north with a load of salt. It was in the middle of the night, but Theresa woke them and told them they were needed badly over at Knight's.

“Now there were four men [there] all holding the Melchizedek Priesthood, ... asking for the Lord's help. Grandma said she wanted every one to take part in prayer, one after another, and not to stop praying until this child is born.

“Only one or two had prayed when she stopped us. ‘Something is wrong here,’ she said. ‘Someone in this group has hard feelings against each other, and I want them to make it right so that we can be united and the Spirit of the Lord made manifest and this child can be born.’

“No one said a word for a few seconds, and then brother Albert and Henry Frehner got to their feet and said they had a bitter quarrel that day, and were not speaking to each other. They stood there and with tears in their eyes asked each other's forgiveness.

“Then they all kneeled again, and the praying went on, but not for long. These two brothers had hardly finished before the baby was born.”⁷⁶

DOCUMENT 562A Package of letters and documents on the genealogy of John Andres Platt, son of Lyman De Platt and Bertha Paula Vega. Several of the letters are in Spanish and have been translated here for posterity's sake.

March 24, 1982, Director, Civil Registration, Valparaiso, Zacatecas, Mexico, Dear Director: I hope you will take the following information confidentially and act according to the sincere feeling that I have of keeping sacred the confidence of Margarita Reyes.

We received a telephone call at our home on January 20, 1980 confirming the birth of a boy at the San Gabriel Valley Hospital in the city of San Gabriel, Los Angeles, California to Miss Margarita Reyes. The mother wanted to give her son to us to raise given that her husband had abandoned her and left her to care for her other children. We did not know her but we had a friend that had a friend and thus we were put in contact. I made the legal arrangements to bring the child to our home and he is now here with us. The mother does not expect to see him again and we plan to adopt him once he reaches legal age and if he wishes to be adopted. Otherwise, we will not adopt him. My wife is from Peru, I from the United States and our ten children all speak Spanish, so that we hope to give him a good life and raise him with an appreciation for his Mexican culture and try to give him an appreciation for his heritage. It is for this reason that I write to you. I understand that the mother never told her parents of her situation and I don't want them to know, but I would like to have some of the family information so that the child may know his relatives when he is of age and desires to know from whence he came.

⁷⁶As reprinted in Juanita Brooks, “Mariah Huntsman Leavitt: Midwife of the Deseret Frontier,” *Forms Upon the Frontier: Folk life and Folk arts in the United States* (Logan, Utah: Utah State University Press, 1969), Austin and Alta Fife and Henry Glassie, editors, pages 125-126.

I can give you the following information that I was given by Margarita Reyes while she was in the hospital. She didn't give me any more. She was born June 6, 1948 in Valparaiso, Zacatecas, Mexico, daughter of María de la Luz Reyes and Enrique Basán. She has twin brothers and two sisters that live in Los Angeles, California, but her parents apparently still live in Valparaiso. She had a brother Andrés Reyes that died in an automobile accident on October 15, 1979 in Valparaiso. He died at the age of twenty-eight years. The husband of Margarita Reyes is Pedro Heredia. They have had three other children besides the one we have: Clarabelle, age eight; Pedro, age five; and Alex, who was born in California, in April of 1977. It is possible that Pedro Heredia was from Colima, but this is not certain. Margarita was very upset with him when we took her child. She didn't want him to know anything about it.

I am prepared to pay you \$100.00 if you will find the following information for me: copies of the birth records of Margarita Reyes, her parents; the death certificate of her brother; and the birth records of her four brothers and sisters, whose names I don't know, only that of her deceased brother. Together with these records, I would ask, if possible, that you visit with the parents and obtain any information you can about their ancestors; the names of their parents and grandparents with their birth and death dates if possible.

If you prefer that I pay for the certificates to the civil registration in the normal way I can do that, but because of the confidentiality that I wish to maintain, if you do the work I prefer to pay you directly. Whatever you decide about this is fine with me. Please write to me so that I may know your opinion and desires. One thousand thanks, [signed] Lyman D. Platt.

DOCUMENT 562B Reply to the above request.

April 15, 1982, San Pedro #108, Valparaiso, Zacatecas, Mexico; to Mrs. Lyman D. Platt, RR2 Box 216, American Fork, Utah 84003. [The "Mrs." is a common mistake in Latin America because of my middle name "De."]

Esteemed Lady: I received your letter and before anything else let me assure you that you can confide in me; and even though he who says he is in charge of this municipal office is the municipal president, he in fact is very independent of everything and only is in charge of signing the documents, and I, María eloy Villagrana Muñoz, am in charge of everything regarding the civil registration; therefore, having received your letter, I am responding to it immediately.

Clarifying that I understood perfectly your letter and that you had very little information to go on, I begin by sending you the names of Margarita's parents, and they are María de la Luz Reyes and Enrique Bazán, who have their domicile in this place. Margarita was a natural-born child of theirs, which is to say that they weren't legally married, because her mother had another husband that had died and she now lives with Enrique.

As to the mother I have somewhat of bad news. Those people who know her tell me that she is not a very honorable person; that she has been with other men; but I don't know if that was before she started living with Margarita's father, or afterwards; as I say I don't have the complete information. But I am writing to you to tell you that I received your letter and will continue to write, sending you all the information I can with your caution not to let them suspect anything. I can get some of the details because I live near the lady. My husband and his family are well known to each other; it was they who gave me the information that they don't have a very good concept of her. I don't know her because just less than a month ago I married my husband, but they know her well because even they are related to the mother of my husband; so for that reason I can't go to the house seeking information because she would suspect something or would ask me why I wanted the information; but if you think that this is sufficient information, let me know or tell me what more would be of interest to you.

Of Andrés Basán Reyes, I didn't find the death certificate because he died in Mexico City and undoubtedly that is where the certificate was registered even though the burial took place here in Valparaiso, Zacatecas. Of the certificates of the siblings I don't find anything either, nor are there any for the children of Margarita, but as you said she has twin brothers and one or two sisters, but as you said I have little to go on; but I hope that if you answer me I can send you the address of the Bazán Reyes family. As to the confidentiality don't worry, I don't know Margarita and her life is of no interest to me. I am doing this for you and the child who has no fault and who will be better off with you is working cleanly, and I can almost assure you that he will. What I did find was the birth certificate of Margarita which I am sending you because I believe it will be of benefit to you.

Thus I dismiss myself from you but first giving you the address to my home because if you want to write further I can be reached there, or here. As to the money don't worry about it. I would rather have useful things for the home, if you can; otherwise, the money will be fine if you prefer it that way. Awaiting your timely answer, I am your friend,
[signed] Maria Eloy Villagrana Muñoz.

DOCUMENT 562C Valparaiso, Zacatecas, Mexico, July 20, 1982, to Lyman D. Platt, RR2 Box 216, American Fork, Utah 84003.

I answer your letter received in the month of May, although a little late, because of what I will tell you shortly; not without first asking your pardon for confusing you.

And now I begin to give you the information that I have been able to compile, which is the following. I was able to get the address of one of the brothers, Enrique Bazán, P. O. Box 41, Frankfort, Indiana 46041 and as birth certificates don't exist for 1912 or earlier, I obtained the baptismal certificates of some of them, which I enclose. As to the death of Andrés Bazán Reyes, I haven't gotten anything concrete, only that it was registered in Mexico City, which is difficult to find. I don't believe I will be able to send you the certificates of the children of Margarita, because they were also born in Mexico City, as

also some others; but I hope that those I do send you will be of value to you, as they are copies of originals taken from the parish records of Valparaiso.

Read the certificates carefully so that you can understand them, because, according to the baptismal certificate of Enrique Bazán, he was married to the lady María Reyes in 1949 in Fresnillo, Zacatecas, which is 93 kilometers from Valparaiso, and Margarita was born in 1948, which means that she is not a daughter of Enrique and that he was living in a free union. I also found two certificates that I believe are sisters of Margarita, Ana María Bazán Reyes and María Guadalupe Bazán Reyes. That which I found here in the archive of the civil registry, of Margarita, which I sent you, says that her husband was from Colima, Colima and that they were married there in the Merced in 1970.

Sir I hope that these dates will be of use for your purposes. Just don't let Enrique know from where you got his address because I had to lie to get it, saying that they had requested some certificates but hadn't sent me the correct address; it was thus that I was able to get it. I hope to count with your silence. And I'm sorry, I thought you were a woman; and don't worry about the compensation; whatever you chose to send is fine with me. The check you sent I used in getting the certificates from the church. And in case it is of interest to you Margarita has returned to Valparaiso. Hoping that I have been of assistance to you, and sending you and your family a respectful salutation, I am attentively María Eloy Villagrana Muñoz. [initials only]

DOCUMENT 562D I petitioned the County of Los Angeles Department of Health Services for a birth certificate for Johnny, which request was stamped by them as being received March 27, 1980; for which I paid \$3.00. They returned a form dated June 3, 1980 that said "We find no record for the name and date specified in your request; we are returning your remittance." My request was for a certificate for John Andres Platt. I had enclosed a copy of the certificate which we received from the hospital [see Document 542A above].

DOCUMENT 562E Diocese of Zacatecas. The undersigned certifies that in the archive of his custody en Baptismal Book 34, page 48, entry 612, is the following certificate:

Name: Margarita Bazán Reyes, legitimate daughter; born the 6th of June 1948; place: Valparaiso, Zacatecas; baptized the 19th Valparaiso; minister: Lorenzo González; name of father: Enrique Bazán and mother: María Luz Reyes; witnesses: Gilberto Reséndez and Francisca Reyes [signed and stamped] Parish of the Purísima Concepción, Valparaiso, Zacatecas, Daniel López Nava and José Guadalupe Limones.

DOCUMENT 562F As above, Book 33, page 44, entry 564:

Ana María Bazán Reyes, legitimate daughter, born 13th of July 1944; baptized the 3rd of September 1944; both dates in Valparaiso; by Ramiro Dávila; daughter of Enrique Bazán and mother: María Luz Reyes; witnesses: José Santos Aguirre and Emilia Reyes.

In the margin of this certificate (on the original) a purple seal marked civil registration of Valparaiso with the notation: In Valparaiso, Zacatecas, at sixteen hundred hours on the 25th of February 1943, before me J. Jesús Guerrero, judge of the civil registration, appeared Señor Enrique Bazán, married, age thirty years, Mexican, *Moreno*, Catholic, farmer, and resident of this place presenting a live daughter, in sixth place with his wife *de ambas leyes* Guadalupe López, age 30 ... Note: this act is not for Ana María Bazán Reyes, and by mistake I was copying it, but I believe that with the baptismal entry you have what you need.

I am assuming that María Eloy Villagrana Muñoz was typing this note on the back of the baptismal entry when she realized that it didn't belong to Ana María Bazán Reyes. However, it shows that Enrique was in fact married to someone else, Guadalupe López, and that he had six children by her by 1943. It also gives good biographical information on him, which I assume she wanted me to have along with the other information. Lyman De Platt

DOCUMENT 562G As above, Book 32, page 41, entry 527:

María Guadalupe Bazán Reyes, legitimate daughter, born 12th of December 1942; baptized the 12th of February 1943, both at Valparaiso, minister: Leandro Ibarra; daughter of Enrique Bazán and mother: María Luz Reyes; witnesses: Luis Luna and María Barrios.

DOCUMENT 562H As above, Book 23, page 196, entry 1170:

In the margin: Enrique Bazán, Valparaiso – P. Alonso; married María Luz Reyes, the 14th of February 1949 in Fresnillo, Zacatecas, Mexico. Main entry: in the parish church of Valparaiso, on the 11th of July 1914, I, the priest, Don Pedro Alonzo, by license from the parish priest D. J. de Jesús Nava, solemnly baptized, place the holy oil and sacred chrism, to the boy child Enrique, who was born in the *población* [town], the 7th of the present month, a twelve midnight, legitimate son of Andrés Bazán and Tomasa Frausto; paternal grandparents: Eduardo Bazán and Juliana López; maternal grandparents: Isabel López and Norberta Villagrana; witnesses: Apolonio Gutiérrez and Isabel Páez....

DOCUMENT 563 As above, Book 314, page 130f, entry 1034:

In the margin: Astillero, Petra, P. Nava; main entry: in the parish church of Valparaiso, on the 23rd of October 1887, I the priest José de Jesús Nava with license from the parish priest D. José María Morfin, solemnly baptized María Petra, who was born the 20th of the present month, at 4:00 p.m. in Astillero, legitimate daughter of Justo González and Secundina López; paternal grandparents: Norberto González and Justa Bonilla; maternal grandparents: Epifanio López and María Santos Leal; witnesses: Pedro Graciano and Macedonia González....

DOCUMENT 564 As above, Book 11, page 236v, entry 1879:

In the margin: Valle, Andrés, P. Nava; marrying with Tomasa Frausto on the 10th of June 1911, in the church of Valparaiso, page 236v, number 1879; main entry: in the parish church of Valparaiso on the 4th of December 1881, I the priest Jesús Nava, with parochial license, solemnly baptized José Andrés, age four days, of this village; legitimate son of Eduardo Basán and Juliana López; paternal grandparents: Patricio Basán and Buenaventura Soto; maternal grandparents: Eligio López and Magdalena Medina; witnesses: Ignacio and Inés Basán....

DOCUMENT 565 As above, Book 23, page 54v, entry 322:

In the margin: Ma. Luz Reyes, S. Juan – P. Acosta, confirmed by his Illustrisimo Sr. Dr. Don Miguel M. de la Mora, the 25th of May 1921. In the main entry: in the parish church of Valparaiso, the 10th of May 1913, I the priest D. Francisco Acosta, with license from the parish priest D. J. de Jesús Nava, solemnly baptized the child Luz, who was born in San Juan, in this jurisdiction, on the 2nd of the present month, at 6:00 p.m., legitimate daughter of Angel Reyes and Petra González; paternal grandparents: Francisco Reyes and Filomena Magallanez; maternal grandparents: Justo González and Secundina López; witnesses: José Jenat and Jesús Esparza....

DOCUMENT 566 Genealogy of John Andrés Platt on his mother's side:

Margarita Bazán, married to Pedro Heredia Gutiérrez; daughter of Enrique Bazán and María Luz Reyes; paternal granddaughter of José Andrés Bazán and Tomasa Frausto; maternal granddaughter of Angel Reyes and María Petra González; paternal great-granddaughter of Eduardo Bazán and Juliana López; maternal great-granddaughter of Francisco Reyes and Filomena Magallanez; Justo González and Secundina López; paternal 2nd great-granddaughter of Patricio Bazán and Buenaventura Soto; Eligio López and Magdalena Medina; maternal 2nd great-granddaughter of Norberto González and Justa Bonilla; Epifanio López and María Santos Leal.

Johnny, may this effort to preserve your genealogy be proof of my love and concern for you and your ancestors. Lyman De Platt

DOCUMENT 567 The Church of Jesus Christ of Latter-day Saints, Certificate of Blessing, November 11, 1979, Highland 4th Ward, Alpine Utah Stake.

This certifies that Nicolle Platt, daughter of Lyman De Platt and Bertha Paula Vega, born October 16, 1979, American Fork, Utah, Utah, was blessed November 4, 1979 by Lyman De Platt, an Elder of The Church of Jesus Christ of Latter-day Saints. [signed] Raymond C. Adams, clerk; David S. Low, Bishop.

DOCUMENT 568 High Priest Certificate of Ordination. This certifies that Lyman De Platt, of the Highland 4th Ward, Alpine Utah Stake, was ordained to the office of High

Priest in the Melchizedek Priesthood in The Church of Jesus Christ of Latter-day Saints, on the 10th day of June, 1979; ordination performed by Ronald C. Jones, whose priesthood office is High Priest. [signed] Joel S. Hall, stake clerk; Merlin B. Larson, stake president.

DOCUMENT 569A State of Utah, Department of Health, Birth Certification, issued May 23, 1985, County of Utah, Joseph K. Miner, M.D., Registrar, Lois Johnson, Deputy; state file number 299-2633; date filed September 23, 1969.

Name: Daniel Lyman Platt; male; born September 14, 1969, Provo, Utah, Utah; 10:45 a.m., son of Lyman De Platt, age 26, born in Utah and Bertha Paula Vega, age 28 [actual age 31], born in Peru.

DOCUMENT 569B State of Utah, Department of Health, Utah State Division of Health, Certificate of Live Birth, Local File Number 2633; Birth No. 143; date issued: July 16, 1982, Utah County, Registrar Arley Flinders, M.D.; Lois Johnson, Deputy.

Daniel Lyman Platt, born September 14, 1969, 10:45 a.m., male, twin, second, born in Provo, Utah, Utah, at Utah Valley Hospital, son of Bertha Paula Vega, age 28 [actual age 31], born in Peru; residing at 410 N. 900 W., Provo, Utah; and Lyman De Platt, age 26, born in Utah; informant: Lyman De Platt, father; [signed] Fred D. Kartchner, M.D., September 18, 1969.

DOCUMENT 570A State of Utah, Department of Health, Birth Certification, issued May 23, 1985, County of Utah, Joseph K. Miner, M.D., Registrar, Lois Johnson, Deputy; state file number 299-2632; date filed September 23, 1969.

Name: David Lyman Platt; male; born September 14, 1969, Provo, Utah, Utah; 10:22 a.m., son of Lyman De Platt, age 26, born in Utah and Bertha Paula Vega, age 28 [actual age 31], born in Peru.

DOCUMENT 570B State of Utah, Department of Health, Utah State Division of Health, Certificate of Live Birth, Local File Number 26323; Birth No. 143; date issued: July 16, 1982, Utah County, Registrar Arley Flinders, M.D.; Lois Johnson, Deputy.

David Lyman Platt, born September 14, 1969, 10:22 a.m., male, twin, first, born in Provo, Utah, Utah, at Utah Valley Hospital, son of Bertha Paula Vega, age 28 [actual age 31], born in Peru; residing at 410 N. 900 W., Provo, Utah; and Lyman De Platt, age 26, born in Utah; informant: Lyman De Platt, father; [signed] Fred D. Kartchner, M.D., September 18, 1969.

DOCUMENT 571 Payson Hospital, Payson, Utah. Birth Certificate. This certifies that Debbie Platt was born to Lyman De Platt and Bertha Paula Vega in this hospital at 12:00 p.m. on Friday the 19th day of November 1976. [signed] Harold Heimer, administrator.

DOCUMENT 572 Certificate of Ordination in the Aaronic Priesthood. This certifies that David Lyman Platt, of the Highland 4th Ward, Highland Utah Stake, was ordained a Deacon in the Aaronic Priesthood of The Church of Jesus Christ of Latter-day Saints by Lyman De Platt who holds the office of High Priest, on September 27, 1981. [signed] Cecil D. Hill, Bishop; Raymond C. Adams, ward clerk.

DOCUMENT 573 Certificate of Ordination in the Aaronic Priesthood. This certifies that Daniel Lyman Platt, of the Highland 4th Ward, Highland Utah Stake, was ordained a Deacon in the Aaronic Priesthood of The Church of Jesus Christ of Latter-day Saints by Lyman De Platt who holds the office of High Priest, on September 27, 1981. [signed] Cecil D. Hill, Bishop; Raymond C. Adams, ward clerk.

DOCUMENT 574 Certificate of Ordination in the Aaronic Priesthood. This certifies that David Lyman Platt, of the Highland 4th Ward, Highland Utah Stake, was ordained a Deacon in the Aaronic Priesthood of The Church of Jesus Christ of Latter-day Saints by Lyman De Platt who holds the office of High Priest, on October 19, 1980. [signed] Cecil D. Hill, Bishop; Raymond C. Adams, ward clerk.

DOCUMENT 575 Newspaper article, *Deseret News*, July 30-31, 1980, page E7. Old beans may produce bonanza, by Les Neves, Deseret News Correspondent. Highland, Utah County.

Jack, of beanstalk fame, used some magic beans to help him get the golden eggs of a certain goose.

Lyman Platt, of Highland, thinks a handful of ancient beans he was given two years ago might magically reap a golden reward, too.

The beans given to Platt were found in some ancient Indian ruins in New Mexico. Archaeologists estimated they were about 450 years old. He thinks they may be a valuable food source.

“One of the things that excited me about them was that as far as I knew there was nothing on the market in the way of dry pole beans,” he said. “Also, the fact that they are so big and produce such a large quantity of beans per vine gave me the idea that perhaps we could develop them and market them nationally.”

Platt, whose wife, Paula, is from Peru, said he was particularly interested in getting them into the Latin American countries as a means of increasing production on the small farms of these people.

Platt works for the Genealogical Society of Utah in Salt Lake City. He is interested in genetics and gardening as sidelines.

He got the original seed from a friend who was associated with an archaeologist. "They got them out of some Pueblo Indian ruins in New Mexico," Platt said. "When the archaeologist that found the seeds sprouted them, there was a sprouting success of about 50%. Then they let them out to a few people here and there to get them circulated. I just want to continue that. I was told by the one who gave them to me to get them out to as many people as I could."

Platt said that the first year he got the beans he planted a few and frost got them. "The second year I planted six and got 600," he said. "This year I planted 400 and the way things are looking I'm expecting a harvest of about 40,000 to 50,000 beans."

Two varieties of beans were brought out of the ruins, Platt said, "a white bean, which is a little bigger than a lima bean, and the purple beans, which are eight to nine times bigger than a pinto bean or regular kidney bean."

"The Indians who grew them, according to the archaeologist who found them, would select the biggest beans each year to replant, so over hundreds of years they produced some varieties that are just super-productive," Platt explained. "These beans, if they are in ideal condition, will grow twenty feet high, but most will be ten to twelve feet. We're only in the end of July and some of these are already nine feet and they just keep growing. It's really exciting to watch them grow."

Platt said he is growing the beans in Highland just for the seed. "I'll keep enough for my own experimenting and production in the future, but I'd like to get them out to as many people as possible this year, simply to perpetuate them, for one thing, because they're such a hardy bean and also to allow people who like new things to have a chance to enjoy them," he said.

Platt broke open a green pod containing several beans that were not yet mature. "Notice the color of them," he said. "They aren't mature yet, but that will be about the size when they are dry. They turn a different color of purple, real dark, and they're spotted when they are mature. I had some that were nearly twice that size last year, dry."

Platt and his wife live with their ten children in an impressive rambling home on three acres that one approaches on a long curving driveway lined with beautiful Scotch pines.

[As a follow-up to this article, I sent beans all over the world: Germany, where they grew thirty feet high; Alaska, the Caribbean, Latin America, and throughout the United States. Eventually the purple and white beans crossed and those that I kept were not as virulent as the original beans. Several unsuccessful harvests and I lost my seed. A couple of the original seeds were kept but also did not survive their plantings.]

DOCUMENT 576 *Deseret News*, October 8, 1981, Page A-3. Highland Party Makes Choices for '81 Ballot.

The Progressive Conservative Party of Highland chose three candidates last Thursday night at their nominating meeting to represent them in the up-coming municipal elections. The positions that are up for re-election are mayor and two council seats. The three people nominated to fill these positions are Lyman D. Platt, mayor; Russell C. Gerber, councilman; and James Hewlett, councilman.

Lyman D. Platt, candidate for mayor representing the Progressive Conservative Party in Highland, was born June 10, 1943 in Moab, Utah. He is the son of Gordon L. Platt and Allie Lyman Platt of Provo. He married Paula Vega in 1965 and they are the parents of ten children. Mr. Platt is a professional genealogist and is expert on Spanish records. He has published many books and articles and plans to promote a biographical history of Highland as part of his contribution to the city's development.

"We moved to Highland because of the unique life-style here," said Mr. Platt. "Life-style preference is probably the single biggest issue of the campaign. It all boils down to this," continued Mr. Platt. "City government is obligated by the Supreme Court ruling to take into consideration the desires of the majority of the citizens who may wish to maintain or achieve a particular kind of environment. Our city is run by volunteers," pointed out Mr. Platt. "Upon being asked if I would give four years of service to the community to uphold the desires of the majority, I could only answer yes. There are very few places left in Utah County where we could go if this area became too crowded or commercialized."

Mr. Platt also mentioned that he and his family liked Highland and had moved here with the idea of staying. He also said that he and his family had planted orchards and vineyards and put up corrals in order to raise animals. "We can still have many families move into the area without destroying what we have now," said Mr. Platt. "If we were to allow commercialization and high-density housing it would bring in people who don't care for our way of life. As mayor, I'll support low density development. As long as we're in the majority we have a right to what we have now."

DOCUMENT 577 Flyer: Meet the Candidates of the Progressive Conservative Party. This flyer has pictures of the three of us noted in the previous document with a quote from our various interviews and our signatures, along with a statement from the present city councilmen Jay B. Garnette, Brent H. Harrison and Milt Sealy.

DOCUMENT 578 *The Daily Universe*, Wednesday, February 10, 1982, page 3. Auto crash claims life of employee.

An auto accident claimed the life of a BYU employee and left her husband in serious condition when the car they were riding in collided with another car on slick roads Monday at 9:00 a.m.

Allie Platt, 583 E. 3400 North, Provo, was traveling with her husband, Gordon, on 800 North in Orem. Their car collided with the car of Lorene Smith, 167 W. 930 North, Orem, according to Orem police sergeant Fran Fillmore.

The Platts were taken to Utah Valley Hospital, where Mrs. Platt died a few minutes after arrival. Her husband received a broken leg and is in serious condition in the intensive-care unit, police said. Smith was taken to UVH for examination and was released.

[Mrs. Smith was a falt. Her car skidded into the folks car and created the fatal crash. A lawsuit in favor of our family was instigated and won. Lyman D. Platt]

DOCUMENT 579 Obituary of Allie Lyman Platt.

Allie Lyman Platt, 69, was killed February 8, 1982 in an automobile accident in Orem, Utah; born October 7, 1922 in Salt Lake City to Edward Lyman and Irene Perkins; survived by: husband Gordon L. Platt, Provo; six sons and two daughters: Lyman D. Platt, Alpine, Utah; Joe Lyman Platt, Salt Lake City; Edward L. Platt, American Fork, Utah; Gene L. Platt, Portland, Oregon; Roberta (Mrs. Kent Bylund), Provo, Utah; McKay L. Platt (medical school); Gordon L. Platt, Brazilian South Mission; Irene Platt, Provo, Utah; twenty-seven grandchildren; one brother Kay Lyman, Blanding, Utah; one sister Rene (Mrs. Art Morin), Shelley, Idaho; married to Gordon L. Platt, Salt Lake LDS Temple, August 17, 1942; Mr. and Mrs. Platt were members of LDS Springdale Ward for several years where he was counselor to Bishop Alvin Hardy.

DOCUMENT 580 Obituary of Allie Lyman Platt [notice how much information is wrong in this obituary compared to the following one; showing the problem with secondary sources. Lyman De Platt]

Allie Lyman Platt, 59, beloved and devoted wife of Gordon Leavitt Platt, was born October 7, 1922 in Salt Lake City, to Edward Partridge Lyman and Irene Perkins. She spent her early life in Blanding, San Juan, Utah. After high school Allie attended business college in Salt Lake City. Here she met Gordon. They were married in the Salt Lake Temple on August 18, 1942. The family has lived in many places in Utah as well as in California and Idaho, but Provo has been their home since 1964. Since then, except for a few years, Allie has been employed at BYU with the Purchasing Department and has enjoyed her association with many friends there. Active all her life in the LDS Church she served in numerous capacities. She enjoyed the youth and was loved by them. Allie loved all people. Her daily journals reflect the intimate association she carried on with hundreds of individuals. Their lives mattered to her. Her constant desire was to be of service to others. Her life was in perfect order at her death. She will be deeply missed.

Survivors include: her husband of Provo; six sons and two daughters: Lyman De Platt, Higland, Utah; Joseph Lyman Platt, Farmington, Utah; Edward Lyman Platt, Pleasant Grove, Utah; Gene Lyman Platt, Newburg, Oregon; Mrs. Kent (Roberta) Bylund, Springville, Utah; McKay Lyman Platt, New Orleans, Louisiana; Gordon Lyman Platt, Brazil Porto Alegre Mission; Irene Platt, Provo, Utah; twenty-six grandchildren; two brothers and one sister, Kay Perkins Lyman and Edward Robison Lyman, both of Blanding, Utah; Mrs. Arthur R. (Rene) Morin, Shelley, Idaho. Her father's sister, Caroline Lyman Bayles, age 91, survives her and will be at the funeral. Her mother's

sister, Minerva Perkins Rowe, age 90, will also be present. Another aunt, Sarah Elizabeth Perkins Barton, age 96, will be unable to attend due to poor health.

Funeral services will be held on Saturday at 11:00 a.m. in the Edgement 2nd Ward LDS Chapel, 555 East 3230 North, in Provo. Friends may call at the Walker Mortuary in Provo, 85 East 300 South, Friday evening from 7:00 to 9:00 and Saturday at the chapel one hour prior to the services. Interment will be in the Provo City Cemetery.

DOCUMENT 581 Decree of Divorce, in the Fourth Judicial District Court for Utah County, State of Utah, Civil No. CV 87 1626, Commissioner Maetani. Lyman D. Platt, Plaintiff vs. Bertha Paula Vega Platt, Defendant. [I asked Bertha to file the divorce, but she refused. All other documents relating to this sordid affair have been pulled from the regular document files and placed in another section of the archive. They will probably never be published because of the trauma that they resurrect for me and for my children at least.]

The above-entitled matter having come on regularly for hearing before the court on the 30th day of November, 1987; the court having heard the stipulation of of the parties and having heard grounds and jurisdiction for divorce, and having made in writing its Findings of Fact and Conclusions of Law, and being fully advised in the premises: now hereby order, adjudges and decrees as follows: 1) plaintiff is hereby awarded a decree of divorce from the defendant, the same to become final upon the signing and entry in the Register of Actions; 2) defendant is hereby awarded the care, custody and control of the seven (7) minor children of the parties, subject to plaintiff's following rights of visitation with the children: a) every other weekend from Friday evening until Sunday evening and one evening during the week in which weekend visitation is not exercised; b) every other state and national holiday; c) extended visitations of four to six consecutive weeks during the summer each year if reasonable accommodations can be afforded the children by plaintiff. Providing sleeping bags for the children shall be considered "reasonable accommodations;" d) one telephone call per week; e) plaintiff shall not exercise visitation with the children while he is in the company of a member of the opposite sex who is not an immediate blood relative or to whom he is not legally married; f) defendant shall not schedule events or activities for the minor children that would interfere with plaintiff's visitation time period; however, if such conflict were to arise, plaintiff shall be in charge of making the necessary arrangements for attendance by the minor child at that event or activity; 3) it is hereby ordered that plaintiff pay defendant child support in the amount of \$103.41 per child per month, for a total child support obligation of \$723.87 per month, said payments to begin December, 1987, and to continue each month thereafter. It is further ordered that plaintiff's child support obligation on each of the seven children shall cease when said child reaches the age of eighteen years, marries, or dies, or otherwise becomes emancipated; 4) it is hereby ordered that if court-ordered child support becomes delinquent as defined by Section 78-45d-1, Utah Code Annotated, as amended, all current and past due child support shall thereafter be withheld from plaintiff's income in accordance with the rules of practice of this Court, and this Order shall remain in effect until the plaintiff no longer owes child support and apply to all existing and future payors.

5) It is hereby ordered that plaintiff pay defendant alimony in the amount of \$175.00 per month, said payments to begin December, 1987; 6) It is hereby ordered that plaintiff provide medical and dental insurance for the benefit of the parties' minor children and pay any deductibles; 7) it is hereby ordered that if the cost of medical and dental insurance provided by plaintiff is less than \$160.00 per month, plaintiff shall pay the difference between the cost and \$160.00 to defendant as alimony on a monthly basis; 8) defendant is hereby awarded the exclusive use and occupancy of the parties' marital abode in Highland, Utah. It is further ordered that upon the occurrence of one of the following events, a) the defendant remarries; b) the defendant cohabitates with a member of the opposite sex; c) the parties' youngest child reaches the age of eighteen years; or d) there is a serious default on the home loan; the home shall be sold and plaintiff shall be awarded one-half of the equity which exists in the home at the time of the signing of the decree of divorce in this matter, less one-half of the closing costs and costs of the sale. It is further ordered that defendant be awarded the remainder of the proceeds of the sale of the home; 9) it is hereby ordered that plaintiff's equity be determined by an appraiser mutually agreed to by the parties, or if the parties cannot agree on an appraiser, by an appraiser appointed by the court, and that the parties each pay one-half of the appraisal cost; 10) it is hereby ordered that defendant be awarded the personal property acquired by the parties during the course of their marriage which is presently in the home, and that plaintiff be awarded the personal property acquired by the parties during the course of their marriage which is presently in his possession; 11) it is hereby ordered that defendant be awarded the parties' Porta Plants, Inc., shares and Irrigation Company and Water Company shares; 12) it is hereby ordered that plaintiff assume and discharge the dental bill with Dr. Rosvall in the approximate amount of \$3,000.00 and hold defendant harmless thereon; 13) it is hereby ordered that defendant assume and discharge the outstanding amounts owned on the home mortgage and hold plaintiff harmless thereon; 14) it is hereby ordered that plaintiff pay defendant one-half of the amount in the parties' savings and retirement account which was in that account at the time of the parties' separation. The amount in that account at that time was \$6,756.15. It is further ordered that the parties share equally between them those amounts which might have accrued in any other retirement accounts which may come to light and were in existence at the time of the parties' separation; 15) it is hereby ordered that plaintiff maintain a life insurance policy on himself in the amount of \$50,000.00 with the children of the parties named as beneficiaries on said policy. It is further ordered that if plaintiff is maintaining or shall maintain in the future other life insurance policies, he shall maintain himself as the insured and the parties' children as the beneficiaries; 16) it is ordered that plaintiff shall pay defendant \$200.00 for the use and benefit of her attorney in this matter.

December 10, 1987, by the Court, [signed] Howard H. Maetani, Domestic Relations Commissioner [judge pro tempore].

DOCUMENT 582 Wedding Announcement; McKay and Pam Platt are pleased to announce the marriage of their daughter Kathryn to Matthew Bryant Willes on Friday, the twenty-seventh day of June, nineteen hundred and ninety-seven in Salt Lake LDS temple; receptions in Salt Lake City and McMinnville, Oregon.

DOCUMENT 583 Nursing card for male baby number 1, of Paula Platt, born September 14, 1969, 10:22 a.m.; Rh Pos; weight five pounds five ounces; eighteen inches long; delivering doctor Kartchner; M. Beattie, registered nurse.

DOCUMENT 584 *Ventura County Genealogical Society Quarterly*, Ventura, California, December, 1986. Article: "A possible new Smith Royal Line," reported by Ronald D. Risley.

In recent weeks I have been corresponding with an old genealogy friend in New York who has stumbled on to what may prove to be a very important find for many descendants of early Smith immigrants to Massachusetts, Connecticut and Pennsylvania.

The story begins in Victorian England about 1890, when a history of the Smith-Carrington Family is published in a limited edition of only ten sets. Each set consisted of two volumes measuring about sixteen by twenty inches; the first containing the genealogy and history of this Smith family of Essex County, England, going back to a Norman immigrant ancestor, William, Lord Kryton, who was a companion of William the Conqueror in 1066. Along the way, early generations of the family had intermarried with the noble houses of Neville and Seymour, both of whom have published royal pedigrees back to Emperor Charlemagne. The second volume of the set contained a large twenty foot foldout pedigree chart showing the ancestry of this Smith line.

Three sets of this old, rare Smith genealogy have come to America. One set was in the Library of Congress in Washington, D.C., and the other was in the Library of the University of Iowa, at Des Moines. Both of these sets were incomplete and in very poor condition. The most important in the missing pages for the American descendants of this line was the Addenda Section that contained all sources and corrections to the two volumes, and information that connected the family to some American descendants. The recent discovery of the third set in complete, mint condition in Buffalo, New York, is the subject of this article.

It seems that in the 1940s a Mr. Smith who now lives in Buffalo, New York, had inherited the two volumes of the old Smith genealogy in the will of his grandfather. For years the rare old books stayed in his possession without being used. About three years ago, Mr. Smith took an interest in genealogy and decided to qualify for membership in the Empire State Society of the Sons of the American Revolution. In the process of this he became known to my friend who is the SAR State Officer in New York and a practicing professional genealogist in New England. My friend, who is a very knowledgeable, competent and reliable person, had a brief opportunity to examine those old books and believed them to be genuine and authoritative. However, he has not had sufficient access to the books to actually trace any of the American Smith lines involved.

Mr. Smith of Buffalo, New York says that the books show that the immigrant ancestor of Mormon founder and prophet Joseph Smith (1805-1844), a Robert Smith, who came to Boston, Massachusetts in 1638, and first settled at Wethersfield, Connecticut, and later removed to Hadley, Massachusetts, and Topsfield, Massachusetts, was a descendant of

this Smith family with a royal line in England. The old books show that the parents of this Connecticut/Massachusetts immigrant, Robert Smith, were Edward Smith, baptized July 7, 1568 at White Notley Parish in Essex, England; and his wife Elizabeth, the second daughter of Martin Powdrell of Sanford Abbey, Essex, [page 2] England. Apparently, this is proven by the father's will in London, England on June 29, 1629. Needless to say, LDS genealogists in Salt Lake City, Utah, who are aware of the discovery of these volumes in Buffalo, New York, are most anxious to gain access to them. They had previously published the royal ancestry for Mary French, the wife of the immigrant Robert Smith, but heretofore had not been able to learn the identity of the father of Robert Smith in England, to say nothing of the discovery that he may also have been of royal ancestry.

Another important revelation from these books is that Lt. Samuel Smith (1598-1684) of Wethersfield, Connecticut and later of Hadley, Massachusetts, was the brother of the above Robert Smith, and is also a descendant [therefore] of this Smith royal line. Other American Smith descendants of this line named in the book are William Smith and Francis Smith who came to Philadelphia, Pennsylvania with the Quakers, who were the sons of a William Smith of Ashby-Folville who was a first cousin of the Edward Smith discussed above.

It seems that the lands and titles of this English Smith family are now in the possession of Lord J. J. H. Smith-Carrington, the British Minister to the North Atlantic Treaty Organization (NATO)....

DOCUMENT 585 *The Complete Peerage*, volume 3, pages 160-161; 242-245. Cherleton or Charleton (of Powis) [FHL Book 942 D22colc].

First of the Lineage: John Cherleton, son and heir of Robert Cherleton, of Cherleton, in Wrockwardine, County Salop [Shropshire], in right of his wife became possessed of the Lordship of Powis, and other large estates in North Wales, and though such right was hotly contested by her uncles, the heirs male, it was confirmed to him by Royal Charter (1313-1314) 7 Edward II.

From July 26, 1313 (7 Edward II) to July 25, 1353 (27 Edward III), he was summoned to parliament by writs directed *Johanni de Cherleton*, whereby he is held to have become Lord Cherleton. These writs from August 25, 1338 (12 Edward III) to July 30, 1346 (20 Edward III) bore the addition *Seniori* Chamberlain to Edward II in and before 1314; Constable to Builth Castle, County Brecon 1313/1314. In 1319 he was required to raise 500 soldiers "*de terries suis de Powys*," and was subsequently engaged in the wars with France. He joined in the rebellion of Thomas, Earl of Lancaster, 1321/1322, but was pardoned September 11, 1322. Church Governor of Ireland, under the style of Justiciar, 1337/1338. He married in 1309, before August 26th (she being aged 19, July 1310), by the gift of Edward II, Hawyse (*Gadarn*, i.e. the Hardy), sister and heir (1309) of Griffin ap Owen, otherwise known as *de la Pole* (so named for his residence at Pole, now Welsh Pool, County Montgomery), only daughter of Owen ap Griffith, Prince of Upper Powys, by Joan, daughter of Sir Robert Corbet, of Moreton Corbet, County Salop. She was living

in August 1345, but died before him, and was buried in the Grey Friars, at Shrewsbury, which she had founded. He died 1353 (27 Edward III), aged 85, and was also buried there.

Second of the Lineage: John (Cherleton), Lord Cherleton, *feudal* Lord of Powis, son and heir of the above. He had livery of his father's lands January 20, 1353/1354. He was summoned to parliament from March 15, 1353/1354 (28 Edward III) to November 20, 1360 (34 Edward III), by writs directed *Johanni de Cherleton*. In 1359 he was Chamberlain of the Household, and was in the wars of Gascony. He married before April 13, 1319, Maud, daughter of Roger (de Mortimer), 1st Earl of March, by Joan, daughter of Piers de Joinville. She was living August 1345. He died in 1360, before August 30.

Third of the Lineage: John (Cherleton), Lord Cherleton, *feudal* Lord of Powis, son and heir. He was aged twenty-six at Easter, April 5, 1360. He was summoned to parliament from August 14, 1362 (36 Edward III) to October 4, 1373 (47 Edward III), by writs directed *Johanni de Cherleton de Powys*. He married Joan, daughter of Ralph (of Stafford), Earl of Stafford, by Margaret, daughter and heir of Hugh (D/Audley), Earl of Gloucester. He died July 13, 1374. His widow married as his 2nd wife, before November 16, 1379 (when they had pardon for marrying without license), Gilbert Talbot (Lord Talbot), who died April 24, 1387. She died before 1397.

Fourth of the Lordship; **exclude from the Lineage** (see below): John (Cherleton), Lord Cherleton, feudal Lord of Powis, son and heir, born April 25, 1362. He was summoned to parliament from August 9, 1382 (6 Richard II) to October 3, 1400 (2 Henry IV) by writs directed *Johanni de Cherleton*, or *Charleton de Powys*. Justice of North Wales, March 20, 1387/1388. He married before March 1392, Alice, daughter of Richard (Fitz-Alan), Earl of Arundel, by his 1st wife Elizabeth, daughter of William (de Bohun), Earl of Northampton. He *d.s.p.* [died without issue] October 19, 1401, at his castle of Pool, aged thirty-nine; will dated 1395.

Fourth of the Lineage, Fifth of the Lordship: Edward (Cherleton), Lord Cherleton, *feudal* Lord of Powis, brother and heir, aged thirty in 1401. He had livery of Powis, November 26, 1401. He was summoned to Parliament from December 2, 1401 (3 Henry IV) to February 26, 1421 (8 Henry V) by writs directed *Edwardo de Cherleton*, or *Charleton de Powys*. Nominated K.G. [knight of the garter] *circa* 1407. In 1410 he sustained great loss by the rebellion of Owen Glendower. In 1419 having apprehended John, Lord Oldcastell (better known as Lord Cobham), a Lollard, within his territory of Powys, he received the thanks of parliament. He married firstly in June of 1399, after June 19th, when she had license to marriage whom she would, Eleanor, widow of Roger (de Mortimer), Earl of March, daughter of Thomas (de Holand), Earl of Kent, by Alice, daughter of Richard (Fitz-Alan), Earl of Arundel. She died in childbed, October 23, 1405. He married secondly, before 1408, Elizabeth, daughter of Sir John Berkeley, of Beverstone, County Gloucester, by Elizabeth, daughter of... [did not copy beyond this]

Householders of the Honor of Clare

Observations: in the times of the Heptarchy the border fortress of Clare (County Suffolk), on the confines of the kingdoms of East Anglia and Essex, was of the greatest importance, and continued to be for many centuries afterwards, when it was granted by the Conqueror to Richard Fitz-Gilbert. Fitz-Gilbert's successors, the earlier Lords of Clare, were "it is implied in the *Lords' Reports* (volume iii, page 124) and elsewhere, styled Earls of Clare before they were Earls of Hertford, but investigation disproves this,"⁷⁷ though doubtless, these Lords, after they obtained that Earldom, were, according to the usage of the period, frequently styled "Earls of Clare," just as the Earls of Derby were styled "Earls Ferrers," &c. On account of the great importance of these feudal Barons, the earlier Lords of Clare, so frequently considered to have been actual Peers, a short account of them is subjoined, as under.

First of the Lineage: Richard Fitz-Gilbert *styled* (from his possessions) "de Bienfaite," "de Clare," and "de Tonbridge," was son of Gilbert, Count of Brionne in Normandy, which Gilbert was son and heir of Godfrey, Count of Brionne, illegitimate son of Richard, Duke of Normandy. He was born before 1035, was Lord of Bienfaite and Orbec in Normandy, accompanied his kinsman, William the Conqueror, into England, and was rewarded by him with no less than 176 Lordships, of which ninety-five were in Suffolk, attached to the Honour of Clare, which honour, with the Castle of Clare, as also the Castle of Tonbridge in Kent, he obtained, becoming thus *Lord of Clare* and of Tonbridge. During the King's absence he was Joint Chief Justiciar, and, as such, suppressed the revolt of 1075. He married Rohese, daughter of Walter Giffard, the elder, through which match his descendants became co-heirs to the lands of that family. He was living 1081, but appears to have died about 1090, being buried at St. Neots, County Huntingdon. His widow was living, as such, 1113.

Second of the Lineage: Gilbert Fitz-Richard, *styled* also de Clare and de Tonbridge, *Lord of Clare, &c.*, son of the above, succeeded to the English possessions of his father.⁷⁸ He was born before 1066, and was founder of the Priory at Clare, 1090. By Henry I he was granted, 1107-111, the Lordship of Cardigan. He married Adeliz, daughter of Hugh, Count of Clermont in Beauvaisis, by Marguerite, daughter of Hilduin, Count of Montdidier and Roucy. He died 1114 or 1117. His widow married 2nd (?Bouchard) de Montmorency.

⁷⁷See an able article by J. Horace Round on the family of Clare, in *Dictionary of National Biography*, where are several notices of the earlier members thereof; also his paper on "The Family of Clare" in *Archaeological Journal*, September, 1899, and his useful chart pedigree of the descendants of Count Gilbert of Brionne in *Feudal England*, page 472. That writer is of the opinion that the castle mounds of Tonbridge and Clare may both be the work of Richard Fitz-Gilbert.

⁷⁸His brother Roger Fitz-Richard (living 1130) inherited the lands in Normandy. This Roger, who possibly was the eldest son, *d.s.p.* [died without issue].

Third of the Lineage: Richard Fitz-Gilbert, *styled* also de Clare, *Lord of Clare, &c.*, son and heir.⁷⁹ He is often supposed to have been created Earl of Hertford by King Stephen, if not by Henry I. There appears, however, to be no ground for this belief. In 1130, he is styled on the Pipe Roll (not “*Earl*,” either as Earl of Hertford, or Earl Richard, but simply) *Ric. fil. Gisl.*, as is he also⁸⁰ when his death is recorded. He married Adeliz, sister of Ranulph “des Gernons,”⁸¹ Earl of Chester. He was founder of the priory of Tonbridge. He died being surprised and slain by the Welsh, near Abergavenny, April 15, 1136, and was buried at Gloucester. His widow was rescued from the Welsh by Miles of Gloucester.

Fourth of the Lordship, **exclude from the lineage**: Gilbert de Clare, *Lord of Clare, &c.*, son and heir, born before 1115, was at some date before 1142 (not improbably in 1138), when his uncle and namesake is supposed to have been created Earl of Pembroke, created Earl of Hertford.⁸² He died unmarried 1152, and was buried at Clare Priory.

Fifth of the Lordship: Roger de Clare, *Lord of Clare, &c.*, brother and heir. Before 1156 he was recognized as Earl of Hertford. He died 1173.

Sixth of the Lordship: Richard (de Clare), Earl of Hertford, also *Lord of Clare, &c.*, son and heir. He married Amice, daughter and in her issue heir, of William (Fitz-Robert), Earl of Gloucester. He died November 1217.

Seventh of the Lordship: Gilbert (de Clare), Earl of Hertford, also *Lord of Clare, &c.*, son and heir, who, about 1218, was in right of his maternal descent recognized as Earl of Gloucester. He died October 25, 1230, and was buried at Tewkesbury.

⁷⁹His younger brother, Gilbert de Clare, was crowned by King Stephen (1138) Earl of Pembroke, and was father of Richard, Earl of Pembroke, who died s.p.m., April 5, 1176.

⁸⁰The fact that this Richard was not created an Earl is also confirmed by a MS. cartulary, where a tenant appears as holding “de Gilleberto, filio Ricardi, et de Richardo, filio ejus, et postea, de *Comite* Gilleberto, filio Richardi.” Courthope has added to the account, given in *Nicolas*, of this Richard, that he “possessed the third penny of that county (Hertford) before or early in the reign of King Stephen.” This would settle the matter, *if* true, but the facts appear as under: “Madox, it seems states that Geoffrey Fitz-Piers, Earl of Essex (1199-1213), had a grant of the Shrievalty of Essex and Herts, with a saving of the *Earl of Clare’s* third penny. Their Lordships make a note of this in their *Report* (volume iii, page 69), and subsequently discover that ‘as Geoffrey de Mandeville received the Shrievalty from the Empress, and as he was son of Geoffrey Fitz-Piers, who may have been son of Peter, the Domesday Sheriff, *the third penny of the Earl of Clare* must be *anterior* to the grant by the Empress; his family must therefore have had the third penny either before, or early in, the reign of Stephen’ (volume iii, page 125). This argument however, is based upon their Lordships having confused the Earl *Geoffrey* (of Essex) of 1213, with the Earl *Geoffrey* of 1141.”

⁸¹She so describes herself in the Cartulary of Gloucester Abbey.

⁸²In Courthope, under “Pembroke,” is the following note: “King Stephen, 1138, says William of Malmesbury, ‘Multos Comites qui ante non fuerant, instituit, applicatis possessionibus et redditibus quæ proprio jure Regi competabant.’ They were afterwards called imaginary and false Earls, and Henry II, at the beginning of his reign, ‘deposuit quosdam imaginarios et Pseudo Comites (says the author of a Chronicle of Normany) quibus Rex Stephanus omnia pene ad fiscum pertinentia minus caute distribuerat.’”

Eighth of the Lordship: Richard (de Clare), Earl of Gloucester and Hertford, also *Lord of Clare, &c.*, son and heir, born August 4, 1222, died July 15, 1262, and was buried at Tewkesbury.

Ninth of the Lordship: Gilbert (de Clare), Earl of Gloucester and Hertford, also *Lord of Clare, &c.*, son and heir, born September 2, 1243. He married as his 2nd wife, April 30, 1290, Joan (of Acre), 3rd daughter of Edward I. He died December 7, 1295, and was buried at Tewkesbury. His widow was buried 1307, in the Friary Church at Clare.

Tenth of the Lordship, **exclude from the lineage**: Gilbert (de Clare), *Lord of Clare, &c.*, son and heir by 2nd wife, born 1291, who, in 1307, on the death of his mother (whose 2nd husband had been summoned as Earl of Gloucester and Hertford, 1299 to 1306), became Earl of Gloucester and Hertford. He *d.s.p.*, being slain at Bannockburn, June 24, 1314.

Eleventh of the Lordship: Elizabeth de Burgh, *suo jure, Lady of Clare, &c.*, 3rd sister and co-heir, inherited the Lordship of Clare, &c., as her portion of the vast estates of her brother. She was born about 1292, and stated to be aged twenty in her brother's *inq.p.m.* [inquisition post mortum] September 1314 (8 Edward II). At an early age she married John de Burgh, son and heir apparent of Richard, Earl of Ulster [I.], which John *d.v.p.* June 18, 1313. She married 2nd, as 2nd wife, February 3, 1315/1316, at Bristol, Theobald de Verdon [Lord Verdon]. He died *s.p.m.*, at Alton Castle, July 27, and was buried October 13, 1316, at Croxden Abbey. She married 3rd Roger D'Amorie [Lord D'Amorie], who was *Lord of Armoy* in County Antrim [I.]. He was *attainted* in 1321/1322, and died the same year, being buried at Ware Priory, Herts. His Irish estates were restored to his widow. She was the Foundress of "Clare Hall," Cambridge, to which in 1359, she gave a code of statutes. She died November 4, 1360. Will, in which she directs her burial to be at the Sisters Minories, Aldgate, London, dated at Clare, September 25, 1355, probated December 3, 1360.⁸³

Twelfth of the Lordship, **note missing generation**: Elizabeth, *suo jure* Countess of Ulster [I.], *Lady of Clare, &c.*, granddaughter and heir, being the only daughter and heir of William (de Burgh), Earl of Ulster [I.], son and heir apparent of the abovenamed Elizabeth, Lady of Clare (by her 1st husband), which William (though heir to his father and grandfather abovenamed), died *v.m.*, June 6, 1333. She, who was born July 6, 1332, married September 9, 1342, when aged ten, Lionel, 3rd son of Edward III, who in her right became Earl of Ulster [I.], and who, after her succession to the honour of Clare, was November 13, 1362, created Duke of Clarence. She died 1363. He died *s.p.m.*, October 17, 1368. Both were buried at Clare Priory.

Thirteenth of the Lordship: Philippe, *suo jure* Countess of Ulster [I.], *Lady of Clare &c.*, only daughter and heir, who on the death of her father, Lionel, Duke of Clarence (the life tenant) inherited those dignities. She was born August 16, 1355, and married in 1368, Edmund (de Mortimer), Earl of March, who died December 27, 1381. She died January 5, 1381/1382. Both were buried at Cork.

⁸³*Royal and Noble Wills*, pages 34-42.

DOCUMENT 586 Corruption of the 5th Century A.D.

Fifth Century. This century was the twilight of the Dark Ages and the dawn of the Papacy, a period of political and ecclesiastical chaos, marked by the increasing corruption of the people and the nominal “church,” the invasion of the Eastern and Western Roman Empires by the barbarians of Northern Europe and Northwester Asia, the overthrow of the Western Roman Empire, the pretended adoption of Christianity by the barbarians, the universal introduction, among the Catholics, of infant baptism, a salaried ministry, the multiplication of so-called “pious” frauds and superstitions, the increase of image worship, saint worship, relic worship, Mariolatry, asceticism, monasticism, sacramentalism, hierarchism, traditionalism, formalism, hypocrisy, avarice, prodigality, intemperance, theatre-going, celibacy, licentiousness, clerical wealth and luxury, fine “church” buildings, rich festivals, and pompous processions, and theatrical pulpit eloquence, the Augustinian Pelagian and Semi-Pelagian controversies on the doctrines of sin and grace, the Nestorian and Eutychian heresies concerning the nature of Christ, and the persecution of the Novatians and Donatists, the true people of God.

“If a man were called,” says Robertson, “to fix upon the period in the history of the world, during which the condition of the human race was most calamitous and afflicted, he would, without hesitation, name that which elapsed from the death of Theodosius the Great (A.D. 395) to the establishment of the Lombards in Italy (A.D. 571). *The scourge of God, the destroyer of nations*, are the dreadful epithets by which the contemporary authors distinguish the most noted of the barbarian leaders; and they compare the ruin which they had brought on the world to the havoc occasioned by earthquakes, conflagrations, or deluges – the most formidable, and fatal calamities which the imagination of man can conceive.” “In the course of the 5th century the Visigoths took possession of Spain; the Franks, of Gaul; the Saxons, of England; the Huns, of Pannonia; the Ostrogoths, of Italy and the adjacent provinces. The conquerors submitted to the religion of the conquered, which at this period, indeed, in its established form, approximated closely to the superstition and idolatry of the ancient heathen.”

DOCUMENT 587 *Daily Herald*, December 14, 2005, North County Staff, Highland Elementary School.

Page 1 of 3, Literature Award of Merit, Karlee Platt

Page 3 of 3 Highland Elementary School: Science fair winners. Among the fifteen winners was Karlee Platt.

April 12, 2006, Page A10, Pvt Lyman D. Platt recently completed Basic Combat Training as a member of the Utah Army National Guard. Platt, Highland, is a member of Alpha Company, 141st Military Intelligence Battalion. He is currently attending Advanced Individual Training at Fort Leonard Wood, Missouri for training as a chemical operations specialist (74D). He is a 2000 graduate of Lone Peak High School in Highland, Utah. He is the son of Paula Platt.

February 15, 2006, Family prunes nursery, LDS mission, by Cathy Allred, North County Staff.

While Ed and Valerie Platt serve an LDS mission in Brazil – tending to needs there, some of their children and in-laws are tending to the family-run nursery. The Platts began their business at 535 North State Street in Lindon with 1.5 acres of land in 1992 with six to seven full-time employees. Today it covers ten acres and the staff has grown to fifteen to twenty full-time employees with twenty-five seasonal workers. Tending is not a passive verb for the Platt progeny. While their parents are gone, the kids and staff are building a barn, constructing a website at www.lindennursery.com and growing some of their best products in several greenhouses.

“It’s full steam ahead in the greenhouses,” said Ben Platt, who is the wholesale manager at Linden Nursery. “We’re trying to get ready for spring.” He is working on a new barn for storage and an employee break room. His sister, Becka Platt manages the older barn, called The Barn, and its retail customers. She was prepared for Valentine’s Day with the store’s Boyds Bears, candles, gazing balls, wind chimes and gift certificates. Both Ben and Becka said they remember their first job at the business. For Ben Platt it was pulling weeds at age fifteen; and Becka Platt got to sweep the floors and dust the shelves.

“At twenty-one, I think that is when I actually became productive,” Ben Platt said smiling.

His department provides trees for both Pleasant Grove and Lindon cities, the landscaping for Discovery Park, for several developers in Utah County and other municipalities. Working at the nursery has been educational for him. Ben Platt sports a 4-inch faint scar on his arm that he said he got while unloading trees from a semi when he was twenty-three or so. “A tree branch scraped me,” he said, adding in working with trees, shrubs and other fauna, he has learned without opposition, things can’t grow well, including himself.

“There are deep and profound truths to be found here,” he said of nursery work. “In order for a tree to grow sturdy and strong and long lasting, it has to be exposed to opposition.”

He said if he were to plant a tree in a sheltered corner and then years later expose it to a strong wind, it would fall over. But if a tree was exposed to wind as it grew, it would send down roots to become stronger. The same is true with snap dragons; he said they need opposition because they will not flower as well in a controlled, “safe,” environment. After they have grown to sufficient size they are taken outside the greenhouses into the cold.

January 4, 2007, Spanish Fork Press. Park School fifth-graders participated in a service project sponsored by the Nebo Reading Council by tying blankets to donate to Mt. View Hospital. Ashton Shepherd and Tawni Platt are shown tying a blanket for the hospital.

DOCUMENT 588 Marriage License, State of Utah, County of San Juan. Recorded in Book I, page 46, San Juan County, License 91, recorded February 22, 1913.

Mr. Edward Partridge Lyman of Grayson in the County of San Juan and State of Utah, of the age of twenty-six years and Miss Irene Perkins, of the same, the age of eighteen years, were married by Francis M. Lyman, an Elder of The Church of Jesus Christ of Latter-day Saints, license given the 6th day of February, 1913; by S. J. Rogerson, County Clerk, for the County of Salt Lake at Salt Lake City; marriage performed February 12, 1913 at Salt Lake City. [signed] Edw. P. Lyman; Irene Perkins, in the presence of Alfred Solomon and Geo. C. Lambert.

DOCUMENT 589 Death Certificate of Irene Perkins Lyman, Utah State Division of Health, No. 68 19 2728.

Irene Perkins Lyman, female, died May 24, 1968, white, age 74, born March 11, 1894, Monticello, San Juan [should be Bluff, San Juan]; Social Security No. 528-14-0318; housewife; residence: Blanding, San Juan, Utah; husband: Edward P. Lyman; father Benjamin Perkins; mother: Sarah Williams; informant: Edward P. Lyman 490 North 300 West, Blanding, Utah, 84511; cause of death: pulmonary embolus, lasting four hours; recent myocardial infarction with failure; other significant conditions: biabetes mellitus; renal stone; recent cerebro vascular hemmorage; death at 10:10 p.m.; burial: May 28, 1968, Blanding City Cemetery, by Grand Valley Mortuary, 61 N. 100 W., Moab, Utah.

DOCUMENT 590 Obituary of Roland Evelyn Platt; *The Spectrum*, Friday, February 14, 1997, page A5.

[Photograph accompanies Obituary - Lyman De Platt] Obituary, Washington. Roland Evelyn Platt, 81, died Wednesday, February 12, 1997 at his home in Washington, Utah. He was born February 3, 1916 in Gunlock, Utah to Joseph and Clarissa Josephine Leavitt Platt. He married Dorothy Excell September 25, 1940 in the St. George LDS Temple.

After graduating from Richfield High School, Mr. Platt worked in the CC Camps. He later attended Utah State University in Logan where he majored in Engineering. He lived in Henderson, Nevada from 1950 to 1961 where he served as a foreman of the LDS Church's first Henderson Chapel. He also lived in Springdale and Salt Lake City, Utah, then in the Tahoe and Reno, Nevada area before coming to the St. George area where he has resided since 1975. An active member of the LDS Church, Mr. Platt served in two bishoprics, stake missionary, gospel doctrine teacher and in the genealogy program. He worked as a brick and stone mason and had special interests in poetry, wood working, and in rock collecting.

Surviving family include his wife Dorothy Platt of St. George [Washington]; four children: Roland Gary and wife Vicki L. Platt of West Jordan, Utah; Jacqueline Riggs of St. George, Utah; John Robert and wife Lorraine Platt of Kaysville, Utah; Marlan and wife Linda Platt of Fernley, Nevada; 19 grandchildren; nine great-grandchildren; two

brothers, George Alma Platt of Richfield, Utah; Gordon Leavitt Platt of McMinnville, Oregon and one sister, Josephine Burd of Murrieta, California.

Funeral services will be held Saturday, February 15, 1997 at 10 a.m. at the Washington LDS 3rd Ward Chapel, 1867 Washington Fields Road. Friends may call Friday evening from 7 to 8 p.m. at the Metcalf Mortuary, 300 West St. George Blvd., and on Saturday morning from 9 to 10 a.m. at the Chapel prior to services. Graveside services will be held at 3 p.m. at the Panguitch City Cemetery under the direction of the Metcalf Mortuary.

DOCUMENT 591 Funeral Services of Roland Evelyn Platt

In loving memory of Roland Evelyn Platt, February 3, 1916 - February 12, 1997. Washington LDS 3rd Ward Chapel, Saturday, February 15, 1997 - 10:00 a.m.

Pallbearers: William James Riggs, Michael Donovan Platt, Brenden Trevis Platt, John Robert Platt II, Richard Shane Platt, Allen Trent Riggs, Eric Roland Platt, John Edward Platt; Honorary Pallbearers: Jared Bruce Platt, Douglas Roland Platt, Greg Marlan Platt, and Benjamin Platt;

Compassionate Service: Washington 3rd Ward LDS Relief Society.

Services: Prelude and Postlude Music: Amijo Comeford; Family Prayer: John Robert Platt (son); Officiating: Bishop Russell McAllister; Musical Selection: "Going Home" by Kenneth Platt (nephew), accompanied by Jolene Platt Sherman (niece); Invocation: Jacqueline Platt Riggs (daughter); Speaker: Bruce Little (friend); Speaker: John Harold Excell (brother-in-law); Musical Selection: "For My Children" written and sung by Marlan Platt (son), music by Neil Diamond on tape; Speaker: Gordon Leavitt Platt (brother); Speaker: George Alma Platt (brother); Bishop's Remarks: Bishop Russell McAllister; Musical Selection: Medley of Favorite Songs by Jolene Platt Sherman (niece), accompanied by Cynthia Shepherd; Benediction: Marlan Paul Platt (son); Interment: Panguitch City Cemetery; Dedicatory Prayer: Roland Gary Platt (son).

DOCUMENT 592 Office of the Church Historian, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, April 13, 1972.

Edward Partridge Lyman. The Office of the Church Historian of The Church of Jesus Christ of Latter-day Saints, has received from you for the files of the Library-Archive 1 copy of D. and C. 87, 1832; 1 letter of Oliver Cowdery to Joseph Smith; 2 letters from Amasa Lyman to Platte Lyman; 1 epistle to the Church, 1839; 1 letter of Platte Lyman. This gift and the name of the donor have been duly entered upon the records. This is a valued addition to our collection which is greatly appreciated, and for which I have the honor to return our grateful acknowledgement. [signed] Earl E. Olson, Church Archivist.

DOCUMENT 593 Arthur M. Smith, *Temple Lot Deed: A Complete record of all legal transfers of that interesting spot of ground known as The Temple Lot* 2nd ed., revised (Ava, Missouri: Church of Christ, 1954).

Page 2, picture of a stone marker: The above is a picture of the stone marker found on the north line of the Temple foundation May 18, 1929, which was laid by Joseph Smith and seven companions August 3, 1831. This stone was found forty feet west of the northeast corner of the present foundation site.

Page 3, The Temple Lot: Just a little over a hundred and twenty years ago, into the sleepy little village of Independence, Missouri, there came a small group of earnest men; these were not the type of men commonly seen in the frontier towns of that day, neither was the object of their coming all the long perilous way from the East, one of common interest, but rather it was a strange mission, upon which these men had come; that mission was the pointing out and dedicating of the “spot” upon which the “Temple of the Lord” would finally be built.

These were the early founders of that work which has since become known as the “Restoration.” Since that time to this, throughout all the changing years, throughout all their suffering and loss, often broken in spirit and body, the descendants of these same earnest men, their children and their grandchildren and those who have joined with them, have looked forward to that time when in deed and in truth, God’s work would begin in earnest, and this “Temple” of the Lord be built. And although division and separation has scattered those who should be united in the effort to accomplish this work, still in every division, we find the steadfast faith and belief that this Temple shall yet be built. This the “spot” dedicated by these men over one hundred and twenty years ago, is still of vital interest to believers in the great Restoration.

The land of Zion was blessed and dedicated as the land upon which God should gather his people on this continent in the last days. The spot, where the Temple was to be built, was revealed to them by the Spirit of the Lord and they, Joseph Smith, Oliver Cowdery, and those brave men who were with them at that time, have testified that they did offer a prayer and did dedicate the spot thus revealed as the spot where the Temple of the Lord shall stand. This was done August 3, 1831, four months and sixteen days after this dedication had actually taken place. Thus we are introduced briefly to the subject of this little tract, we ask you to read it carefully that you might be properly informed. You will notice that after each transfer, the book, and page will be given, that is so that we might help you should you care to look these matters up in the public records here in the courthouse at Independence, and we surely hope you will.

Because the question as to the real ownership of the property known as the Temple Lot, in Independence, Missouri, seems to be of so much importance to all believers in what is known as the Latter-day Saints Church, or the Mormons, this tract has been written.

To those who desire to know the truth, we humbly invite them to read carefully the pages of this tract, in which they will find a complete record of each and every transfer of this interesting plot of ground known as the Temple Lot, from the first transfer made by the United States to the State of Missouri, on June 6, 1828, to the last transfer dated July 17, 1906, wherein the City of Independence, deeded to the Church of Christ a triangular piece of land lying just north of the lots which had been dedicated as the place where the temple is to stand. For your convenience, we have given the book and page number whereby you may easily find the record of all these transfers of this property in the recorder's office at the courthouse, of Independence, Missouri.

The Church of Christ has long used the words "Temple Lot" as a distinguishing mark only, and not as a part of its name. Because of this it has become a symbol of that group of people known among the Latter-day Saints as the Church of Christ (sometimes unkindly called the "Hedrickites"), the legal and lawful owners of the Temple Lot property.

They do not hold this property by "squatters rights" as some would like to have you believe, but by right of legal and lawful purchase. There is no lien or mortgage of any kind against this property; neither is it held for any other Church or organization. The Temple Lot was purchased by the Church of Christ, because they believed the revelation given to the Church in July, 1831, wherein it is indicated that the Temple of the Lord is to be builded upon this piece of ground. The Church of Christ still holds it as for this purpose only, looking forward with faith to the day of the coming of our Lord and Savior, even Jesus Christ, the Son of God. Arthur M. Smith, Ava, Missouri

Temple Lot Title

First: United States to Missouri under Act of Congress, approved January 24, 1827. Dated June 6, 1828, Book A, page 98.

Second: Missouri to Jones Hoy Flournoy, dated May 29, 1833; filed December 6, 1887; consideration: \$160.00. This land, according to deed, purchased December 12, 1831, at \$2.00 per acre. Book 163, pages 60-61.

Third: Jones H. Flournoy and wife Clara to Edward Partridge, dated December 19, 1831; filed December 19, 1831; consideration \$130.00; purchased according to the deed, December 19, 1831. Amount: 63-43-160 acres; personal deed to Partridge; no church mentioned.

In the record of the Temple Lot Title, in item Number Two and Number Three, there would seem to be a conflict of dates. In Number Two we find that the deed is dated May 29, 1833, and not filed until 1887. In Number Three we find Mr. Flournoy sold this property to Edward Partridge and gave deed dated December 19, 1831 (a little over a year earlier, than the date of his own patent which he received from the State of Missouri).

This first man to own this land was Jones H. Flournoy who purchased from the State of Missouri, eighty acres at \$2.00 an acre. He bought the land from the State of Missouri on December 12, 1831. Six days later, December 19, 1831, he sold sixty-three and forty-three one hundred-sixty ($63 \frac{43}{160}$) to Edward Partridge for one hundred and thirty dollars. Flournoy gave Partridge a deed to this land December 19, 1831, which deed Partridge filed the same day, but Flournoy did not make his final payment to the State of Missouri till May 29, 1833, at which time he received his patent from the state, a record of the recording of this Flournoy patent or deed can be found in the recorder's office at Independence, Missouri, Book 163, page 60. In this record you are referred back to Book H which gives the record of the giving of this patent to Flournoy by the governor of the state of Missouri.

Bishop Partridge was forced to leave the country of Missouri, along with the rest of the saints when they were driven out at the order of Governor Boggs. Partridge died May 27, 1840. Eight years later or on May 5, 1848, Lydia Partridge, Bishop Partridge's widow, and three of his children, gave a quit claim deed to James Pool.

Fourth: Lydia Partridge, widow of Edward Partridge, deceased; Eliza M. Partridge, Emily D. Partridge, Caroline E. Partridge, heirs of said Edward Partridge, deceased; quit claim deed to James Pool, dated May 5, 1848, filed June 16, 1848; consideration: \$300.00; purchases May 5, 1848, Book N, page 203.

A few months later, we find this same James Pool in some difficulty, the result is quite apparent in the action of the Circuit Court of Jackson County, for we find in the record, where the sheriff levied on this same property and sold the same to John Maxwell. The price Mr. Maxwell paid indicated that there was no doubt as to the true ownership of the 63.43 acres.

In the Circuit Court of Jackson County, Missouri, at Independence: "In return on executions numbered 1184, 1185, 1187, 1192 issued to the sheriff of Jackson County, Missouri, said sheriff states that he levied on the following described land as the property of James Pool in Jackson County, Missouri, to wit: '... , then S, 172 poles and 17 links to beginning, containing 63.43 acres, and sold James Pool's interest in said land on September 22nd, 1848, at the courthouse door in Independence to John Maxwell for \$1,315.00.'"

Fifth: James Pool by B. F. Thompson, sheriff, to John Maxwell. Sheriff deed, dated March 24, 1849; filed April 18, 1849; consideration \$1,315.00; Book O, page 99.

John Maxwell held this property until 1851; in the meantime the little village of Independence had grown. Now Maxwell entered into some kind of agreement with Samuel H. Woodson, by which Woodson obtained an interest in this interesting property, and they platted what is known as the Maxwell, Woodson Addition to the City of Independence, and this particular "spot" dedicated as the place of the Temple ("Behold, the place which is now called Independence, is the center place and the spot for the

Temple is lying westward upon a lot which is not far from the courthouse:" D&C 57) is now on one of these lots.

"February 25, 1851, Maxwell gave Samuel H. Woodson a written agreement 'Wherein it was agreed that in consideration of plaintiff's (Woodson's) executing to said Maxwell his note to be due six months from the date of said agreement, that said Maxwell would at once execute to plaintiff a quit claim deed, his wife adjoining therein to a portion of the following described land, lying in Jackson County, Missouri; to wit:'" Then follows description of the 63.43 acres.

Maxwell died without executing the quit claim deed according to agreement between himself and Woodson. Thereupon Woodson brought suit against the Maxwell estate. The court found Woodson did execute the note according to the agreement, but Maxwell having died without having executed the quit claim deed. The Circuit Court of Jackson County, deeded it to Samuel H. Woodson.

Record N, page 9, same cause 7187, September Term, 1859. Following Maxwell's death, on May 15, 1856, Robert G. Smart was granted by probate court to be administrator: General Index 1, page 76, file box J-4, Record D, page 567....

[Further transferences take place that may be consulted in the original record on file as noted above: Document 593 in the PFRC – Lyman D. Platt]

In the year 1891 the Reorganized Church of Jesus Christ of Latter-day Saints began a lawsuit to obtain possession of the Temple Lot property; this suit was based on a deed which Edward Partridge was supposed to have made to three children of Oliver Cowdery: John, Jane and Joseph Smith Cowdery. Now Oliver Cowdery had married Elizabeth Ann Whitmer, December 18, 1832, over six years before this deed was supposed to have been made; they had three children; all girls: Marie Louise, Elizabeth Ann, and Josephine Rebecca. Edward Partridge and Oliver Cowdery were closely associated together in the work of the Church during those six years, and one can not by any stretch of the imagination believe that Bishop Partridge did not know the Cowdery's children were all girls, and that none of them had the names given in this deed. Neither can we believe it to be a mistake, since the history reveals Edward Partridge to be a man worthy of our honor and esteem, a man of integrity and courage, fearless in the discharge of what he believe his duty to God and his fellowmen.

The Reorganized Church of Jesus Christ of Latter-day Saints purchased a quit claim deed made out by Maria Louise Johnson (the only living child of Oliver Cowdery) and her husband Dr. Charles Johnson, to a tract of land containing about forty acres of land, purporting to be a part of the 63.43 acre tract formerly owned by Edward Partridge. This quit claim deed is dated June 9, 1887 and filed the next day or June 10, 1887; for which the Reorganized Church paid the whole sum of \$100.00. Maria Louise Johnson gave this deed on the strength of a deed she had received from her mother Elizabeth Ann Cowdery (Oliver Cowdery's widow). This deed is for forty acres of the original Partridge farm. This

deed was made out May 29, 1886, and filed June 22, 1886. There is no evidence that Elizabeth Cowdery ever owned a single foot of the property known as the Partridge farm. There can not be found evidence of any transfer of property to her of any part or parcel of the tract of land known as the Temple Lots.

We are told that she based her claim to this property on the deed made out by Partridge to the three children of Oliver Cowdery; but since it is proven that these children never did exist how could she become possessed with property deeded to children that could not possibly have been her own; and if such children did exist and were truly the children of Oliver Cowdery, then they must have been born of another woman other than his lawful wife, which would make of Oliver Cowdery a character the whole Restoration would be ashamed of. No, the truth is, these children never existed. This can be proven beyond any doubt, and even the Reorganized Church should be glad they lost this lawsuit, and thus they failed to brand with dishonor one of the founders of this latter-day work.

The three fraudulent deeds upon which the Temple Lot Suit was gounded are given as exhibits A, B, and C. It will be noted that the first deed – A – Edward Partridge to John Cowdery, Jane Cowdery, and Joseph Smith Cowdery is not dated; the justices of the peace give the date of his witnessing as March 25th, 1839, but it was not filed until February 7, 1870, three years after the Church of Christ purchased the first Lots. Then we will call attention to the date of the deed of the forty acres – B – given by Cowdery's widow sixteen years after the church had made the last purchase of the lots known as the Temple Lots and if this deed were of any worth we wonder why the Reorganized Church did not sue for the rest of the land or the 37.57 acres not included in the Temple Lot deeds. We suggest a careful study of these three so-called deeds.

Deeds on which the Reorganization made their Claims

A Edward Partridge to John Cowdery, Jane Cowdery, Joseph Smith Cowdery; deed dated – filed February 7, 1870; consideration: \$1,000.00, Book 73, page 432.

Know all men, that whereas there was money put in my hand, viz: in the hands of Edward Partridge by Oliver Cowdery as Elder in the Church of the Latter Day Saints, formerly of Kirtland, State of Ohio, for the purpose of entering lands in the State of Missouri in the name of and for the benefit of said church, and Whereas I, Edward Partridge was bishop of and in said church he took said money and funds thus put in his hands and entered the land in his own name in the County of Jackson, State of Missouri, and is entered land from the Government of the U.S. in Jackson County, State of Missouri, in the name of Edward Partridge and signor of this deed.

Now, know ye that for the furthering the ends of justice and as I have to leave the State of Missouri by order of Governor Boggs and with me also our church, I do for the sum of \$1,000.00 to me in hand paid by said Oliver Cowdery do Give, Grant, Bargain and Sell to Jno. Cowdery son of Oliver Cowdery now seven years, and Jane Cowdery, three years and Joseph Smith Cowdery, one year old, all the land entered in my name in the County

of Jackson in the District of Lexington in the State of Missouri. Said Edward Partridge the 1st party and signor of this deed does also sell, alien and convey to the aforesaid Jno. Cowdery, Jane Cowdery, and Joseph Smith Cowdery, children of Oliver Cowdery all real estate and lands he has both entered as aforesaid and all he own in his own name by private purchase and holds by deed of gift being intended for the use of the church of Latter Day Saints or otherwise this sale is to embrace all lots of all sizes situated in Independence and to embrace the lot known as The Temple Lot, and all other lands of whatever description said Partridge the 1st part is entitled to in said Jackson County, State of Missouri; said Partridge also agrees to amend this deed to said Oliver Cowdery at any time for the purpose aforesaid. Given under my hand and seal the day above written, Edward Partridge (Seal) E. C. Gates, Witness.

State of Missouri, Caldwell County ss. On March 25th 1839, before me the undersigned, one of the justices of the peace of the County Court in and for said County, came Edward Partridge, who is personally known to me to be the same person whose name is subscribed to the foregoing instrument of writing as party thereto and did acknowledge the same to be his act and deed for the purpose therein mentioned. Attest under hand and private seal day and year above written. Elias Higbee, J.C.C.C.

[This document continues and may be consulted if desired – Lyman De Platt.]

The membership of the Church of Christ, which had migrated from Woodford County, Illinois, to Jackson County, Missouri, in the winter of 1866-1867, as the first Latter-day Saints to return after the expulsion from Jackson County in November 1833, began the redemption of this sacred spot of ground as their first consideration.

Our rights of ownership and possession of this tract of land was challenged in the courts of the land in the 1890s, but we were upheld by the highest tribunal of the United States on the basis that the Church of Christ held the only equitable title by purchase. The court's reference to laches in connection with this title was on secondary consideration, as an alternate reason for finding in equity for the Church of Christ. *Federal Reporter*, volume 70.

DOCUMENT 594 *The Spectrum*, Wednesday, August 5, 1998, page A5 [two photographs of Wendell Nuffer, and obituary]

Richfield, Wendell Peter "Pete" Nuffer, seventy-four, died August 4, 1998 in Richfield. He was born March 17, 1924 in Logan to Louis Ferdinand Nuffer and Ruby May Jensen. He married Elsie Carol Ogden, May 21, 1948, in the Manti LDS Temple. Pete graduated from high school in Caldwell, Idaho. He is a veteran of WWII having served as a naval aviator. He received a Bachelor of Science degree in geology from Portland State. He served as president of the Oregon Nurseryman Association. He was employed by Carl Zeiss, Inc., a German optical company. He began his career as sales agent in Corvallis, Oregon, and retired as president of Carl Zeiss Canada in Toronto.

He was an active member of the LDS Church where he served as a bishop, on the high council and as stake clerk. He and his wife served a mission to the Washington D.C. Temple. He loved working in the temple and was a sealer. His great joy was wandering through the backroads of Utah and hiking mountain trails with his wife.

He is survived by his wife Carol of Richfield; son David Ogden (Lori) Nuffer of St. George; daughter Mary Ann Wilson of McCall, Idaho; eleven grandchildren; three great-grandchildren; sister **LaRee Lyman** of Applegate, California; brothers Donald L. Nuffer of Molalla, Oregon, and J. Stanley Nuffer of Troutdale, Oregon.

Funeral services will be held on Friday, August 7, 1998 at 11:00 a.m. in the Richfield 4th LDS Ward Chapel, 159 N. 400 West. Friends may call at the Neal S. Magleby & Sons Mortuary, Thursday evening from 7:00 to 9:00 p.m. and again on Friday from 9:30 to 10:30 a.m. Burial will be in the Richfield City Cemetery, with military rites by the Veterans of Foreign Wars, Sevier Post No. 5050.

DOCUMENT 595 *The Spectrum*, Friday, October 2, 1998; book to be introduced at open house. Editor's note: this story, which originally ran in Thursday's paper, misidentified the co-author as Lyman Hafen, when in fact it is Lyman Platt. [Photograph of Karen and Lyman Platt holding their new book, with the caption reading: "Karen and Lyman Platt introduce their new collaboration, *Grafton: Ghost Town on the Rio Virgin* at an open house tonight.]

A new book entitled *Grafton: Ghost Town on the Rio Virgin* will be unveiled at an open house at the Roland Lee Gallery, Friday. Written by St. George residents Lyman and Karen Platt, the book is the most complete history of the Southern Utah ghost town compiled to date. The authors will be on hand at the Roland Lee Gallery at the corner of Main Street and St. George Boulevard from 6:00 to 9:00 p.m. They will give a talk on the history of Grafton at 7:00 p.m. and will be available to sign books and answer questions throughout the evening. The authors, both descendants of Grafton pioneers, have painstakingly researched the extraordinary story of one of the west's most picturesque ghost towns.

Set beneath Zion Canyon's towers of stone, the townscape of Grafton has been immortalized in such movies as "Butch Cassidy and the Sundance Kid," yet the true stories of its actual inhabitants are more compelling and heartrending than any dramatic production. The book includes narrative history, anecdotes of life in Grafton, as well as birth, marriage, death and church records of the community that flourished on the banks of the Virgin River in the 1860s, then faded into a ghost town in the mid-1900s.

The two writers have compiled into one book the key information about Grafton, providing a portrait of a community that is the story of southwestern Utah in microcosm. The 200-page book includes thirty-three historic and modern day photos of Grafton, and the cover features a period painting of the town by Roland Lee. Published by Tonaquint

Press of St. George, the book will soon be available at bookstores throughout the Southern Utah area at a price of \$19.95.

DOCUMENT 596 *The Spectrum*, Friday, October 9, 1998, page C7. Grafton book authors come to local bookstore.

Karen and Lyman Platt, authors of the new book... will be at the Water, Wind and Time Bookstore in Springdale Saturday. The Saturday book signing will be from 1:00 to 4:00 p.m. in the bookstore, which is part of the Zion Canyon Cinemax complex in Sprindale. The Platts have just published....

DOCUMENT 597 *The Relief Society Magazine*, Vol. IV, No. 2 (February, 1917), pages 63-67 [photograph of Thomas Higgs, Joseph J. Cannon, Robert L. Anderson, President Francis Marion Lyman, Dr. Alfred Robinson, and President Heber J. Grant; also a picture with Levi Edgar Young, Joseph J. Cannon, John C. Lyman, President Francis Marion Lyman and Willard Cannon.]

Francis Marion Lyman: A Tribute from President Heber J. Grant

Francis M. Lyman, in my opinion, was the greatest individual reformer of men of any of the leading officials of the Church with whom I have ever been acquainted. He was a natural-born teacher. There have been and are hundreds of men in the Church who started on the downward road, around whom, figuratively speaking, he put his arm, and, lifting them out of the broad way into the straight and narrow path, planted their feet firmly in the way which leads to life eternal. Many men who subsequently became prominent among leading stake officials, were on the high road to destruction, and owe their reformation and success in life, after all signs pointed to failure, to the wonderfully inspiring and reforming ability of Francis M. Lyman. He had a capacity to give himself to those who were in need, a service which far exceeds the giving of money.

I learned as a young man presiding over the Tooele Stake that his very presence was an inspiration and an encouragement. More than once when the labors of the stake president seemed difficult because of my youth and lack of experience, and had almost discouraged me, I would ask Brother Lyman on such occasions to remain in Tooele for a week or two at a time and visit the various wards with me. I did not tell him that I was somewhat disheartened, but after two or three weeks' visit to the different wards, and riding day after day with him, I gathered new strength and determination to press on in my labors as well as gaining an added love of my work. I never knew a man who seemed more to love to work without ceasing in the Church than did Francis M. Lyman.

I will relate an incident told by President Frank Y. Taylor: "I had with me, on one of my missionary trips, a young man who stated that he owed his manhood and spiritual life to President Francis M. Lyman. He said: 'When a boy I was rough, and did nearly everything wrong that a boy could do, and had no desire to do right. Francis M. Lyman came to our settlement, hunted me up, put his arm around me, and did all he could to

encourage me to lead a better life. I refused, on his first appeal, and on many subsequent appeals. He visited our settlement during his trips to southern Utah, and I think everytime he came, he hunted me up and poured into my soul the oil of gladness. For twenty long years he did this, and finally won my heart. I turned over a new leaf, resolved to do that which was right, was called on a mission, and performed it honorably, all due to the kind and persistent efforts of President Lyman. All that I am in character and in spiritual life, I owe to that man; and I think so much of him for his faith and kindness and goodness to me, that I would go through fire for him or even given my life for him if needed.’”

An influential citizen in one of the stakes of Zion had made a wreck of his life through drink. Brother Lyman reformed him, and he subsequently became president of the stake and he frequently stated to me that he would give his life for President Lyman. Such then was and is the character and spirit of President Francis M. Lyman!

Francis Marion Lyman: An Appreciation by Alice Louise Reynolds

For many years I have lived in the home of one of Francis M. Lyman’s relatives. I have met many members of the family, particularly from the south of the state. As often as I have met them I have heard them say, “Uncle Marion says this or thinks that” about a given matter. I often wondered how in his busy life he could come to know their affairs so intimately; but early concluded that God had made him a mighty counselor in Israel.

I was sixteen years of age when I first met President Francis M. Lyman. He looked down at me over his glasses in his kindly, never-to-be-forgotten manner and said some things both appreciative and directive to me, every word of which I remember even to this hour. After that first meeting no matter what the circumstances, President Lyman always had time to say something to me and nearly always had time to say something genuinely helpful. I fancied that because of very intimate association with members of his family that I was especially favored. I have never relinquished the thought that I was especially favored, only I have grown to know that I was but one of a very large class, and that there were tens of thousands of other persons in that favored group. This certainly is a quality that set him apart from most other men, for it is nothing short of marvelous that any one person could come in contact with such a host of people in the kindly sympathetic and intimate way that Francis M. Lyman did.

To him surely will come that reward promised to those who seek above all else to save the souls of men, for he did strive with all his might early and late for the salvation of mankind. Whatever the offense committed, whether of major or minor character, he would be found nestling close to the offender seeking to have him see the error of his way. Face to face with one who was walking in by ways and crooked paths he did not palliate the offense but sought to have the offender realize the gravity of it; nevertheless, he did not leave the offender dismayed, but hopeful and encouraged. Face to face President Lyman made his corrections. It was his wont to correct in private, not in public.

President Lyman did everything in his power to encourage people in well doing; everything to let them know their good deeds were not unnoted. He once said to a young man of my acquaintance, "I hear you have a well ordered home and I am glad to hear it." How did you hear it?" asked the young man in astonishment. "I heard it," replied President Lyman, "from a mutual friend; a nurse in my family who has done service in your family."

Duty was once the watchword of society. Francis M. Lyman was of that school. It is part of his life's history that during the thirty-seven years that he was a member of the Council of the Twelve, he never missed his quorum meeting, if he could reach the place of meeting in a day's travel.

The one except to this rule, so far as is known, was the Thursday before his death occurred. Just as he was leaving his office to go home for the last time, Harold G. Reynolds met him with the remark: "I am glad to meet you, Brother Lyman, I have some missionaries in the Seventies office to be set apart." He replied: "I have never before refused to set missionaries apart, but I feel very ill and I must go home and go to bed." This was two days before his demise.

His devotion to his family was one of his marked characteristics. I have often noted with what tenderness he would embrace and kiss his daughters. His genial nature is very largely reflected in his children, for as a rule they are most cheerful in their natures.

The kindest humor possible pervaded President Lyman's conversation in his home and in his general association with people. It relieved tension and serious and embarrassing situations. It was not two-edged but kindly. It is said that the American appreciates the humor in Mark Twain, and that the German appreciates the philosophy lurking there. There was much of philosophy in Brother Lyman's humor. A story in point was told me by a member of his family.

At one time one of his sons went to him considerably wrought up. Somewhat excited he said, "Father, if I had your influence, if I had your position in the Church, I would do so and so, and so and so, and I would do it quickly and with force. I can tell you." Putting his hand quietly upon the young man's knee, his father said, "My son, I am very much afraid, indeed, that if you had my influence you would not keep it long."

President Lyman appreciated the good works of all people no matter who they might be, nor from whence they might come. His interest was in the achievement, in the main, not in the person who had accomplished the task. As he associated with people he gained his own impressions of the worth of men and women, and of their lack of worth. After a conviction had come home to him on a subject, or in relation to people, other persons were usually without influence either to change or modify that conviction.

Especially impressive to me have been President Lyman's sermons on the sacrament and at funeral services. It was the practice of his life to partake of the sacrament each Sabbath

day. I doubt if many persons can be found anywhere who have preached as many funeral sermons as did he. It was the way in which he spoke of death that appealed to me. "Death," he would frequently say, "is just as natural as birth." We mourn at the departure of our loved ones and call it death; but doubtless there is rejoicing behind the veil, such rejoicing as we feel at a birth.

I began this article by telling of the host of persons who have felt President Lyman's personal influence in their lives, and of his desire that all men should be righteous and do the works of righteousness. I shall conclude by calling to your mind each matter as combines both characteristics. For years I have seen missionaries go to him anywhere, everywhere and report that they were keeping the faith. One nearby might hear them say, "You know, President Lyman, you told us, while in the mission field, to come and report to you whenever we see you." Then one would see him look straight into their eyes and catechize them in relation to their lives.

A missionary from Great Britain told me this story with the utmost feeling. A man came into the Liverpool office who was unknown to the other elders. He sat there for a number of hours looking very lonely. Finally President Lyman came in. The elder approached him saying, "My name is Anderson. I come from Grantsville." "What," said President Lyman, "my old friend Anderson of Grantsville who did so much good work among the Indians?" "Yes," said the elder. President Lyman put his arms around the man and hugged him hard, and the man's heart overflowed and he wept. What a father in Israel he was, only the intimate thousands who loved him for just such help may testify! He has gone to his reward – how great it will be!

President Heber J. Grant

The passing of President Francis M. Lyman brings to the Presidency of the Quorum of the Twelve no less an inspirer of youth, a lover of men, and an apostle of purity and probity of character. President Heber J. Grant now enters upon a more extended mission of usefulness. His ringing testimonies, his determined conquest of self, his mastery of business principles, will contribute to his successful leadership and ministry. This Church has much that commands the thoughtful consideration of the world; in nothing is the Church so rich as in the pure and noble character and strong and practical abilities of its leading men. We welcome the administration of President Heber J. Grant.

DOCUMENT 598 Wedding announcement [accompanied by a picture]

Lyman Dee Platt and Melanie Lay are pleased to announce their marriage on Saturday the fourteenth of June, two thousand and eight. The pleasure of your company is requested at a reception in their honor at the American Fork Amphitheater from 7:00 to 9:00 p.m., 851 E. 700 N., American Fork, Utah 84003. Parents of the bride: David Lay and the late Marilyn Lay; Parents of the groom: Lyman De Platt and Paula Platt.

DOCUMENT 599 History of Carolynn Hottel Jolliffe, written in 1997.

Born September 1, 1934, Kanarraville, fifth child and first girl of Mary Rebecca Platt and Robert Foracre Hottel; I was born in the house John Platt built in Kanarra in the same bedroom my mother was born in. I left Kanarra when I was approximately three years old for Baker City, Oregon, the home of my father. His father Hugh Amos Hottel (born August 30, 1857) lived alone in the house he had built; this was the during the depression years; he was ill; if my parents went to Oregon to care for him they would inherit the property.

After graduating from Baker City High School, I worked for Pacific Bell Telephone Co. for two years, where I met and later married Perry Wayne Jolliffe (born March 28, 1927; died July 22, 1979). We immediately moved to Vallejo, California, where our three sons were born.

William Robert Jolliffe born September 8, 1955; now living in Tampa, Florida; married Maryann Dulle in Napa, September 19, 1982; now divorced; one son William Robert Jolliffe III, born October 20, 1988; lives with his father in Florida. My Bill never remarried to this date.

Ronald Lee Jolliffe, born May 13, 1957, now living in Anchorage, Alaska; married Doris Caralee Nicolson in Napa on April 12, 1979; divorced years later; one daughter Jamie Lee Jolliffe, born January 3, 1980 in Vallejo; is seventeen years old at this time and living in Alaska with her father. Ron never remarried to this date.

James Perry Jolliffe, born July 22, 1969, now living in Napa, California; married Tina Louise Newsome in Napa, August 17, 1992; one son Troy James Jolliffe, born October 4, 1991 in Vallejo, California; they are still married at this time and living in Napa.

I am still a widow and living in Napa, California. I recently retired from Napa law enforcement and thirty-three years of service. I am currently working part time, for the Napa Police Department, enjoying my grandson Troy, and wishing the other two were closer. I intend to do some traveling next year. I enjoy knitting and crocheting and also I love to bake cookies for everyone. I am in great health and hoping to keep it that way! Hope this is what you wanted Lyman and that it will be of some assistance to you. Sincerely, Carolynn Jolliffe, 251 Collier Blvd., Napa, California (707) 224-3959

DOCUMENT 600 *Amarillo Sunday News-Globe*, August 16, 1998, page 3D: Company offers variety of topics with new books.

Genealogical Publishing Co., Inc. offers a wide variety of topics among the company's new crop of books. They may be ordered from

Lyman D. Platt's *Census Records for Latin America and the Hispanic United States* (198 pages, paperback, \$19.95) is the largest and most complete survey of censuses available

for Hispanic research in the New World. It lists approximately 4,000 censuses taken in Spain's American empire during the colonial period (1492-1825); however, most enumerations, including those for Texas, date from the Intendency Period (1763-1825).

The Daily Sentinel, Sunday, August 30, 1998, page 3F: Kissin' Kuzzins, by Carolyn Ericson.

Lyman D. Platt has compiled a book listing available *Census Records for Latin America and the Hispanic United States*. He has listed census records available for Central America, South America and Cuba, and tells where they may be located. I was especially interested in the section on Mexican Texas. A reference is given for each record located. I was having difficulty locating a reference for the 1783 Census of Galveston, Texas. I could not locate the LGR reference in his bibliography. After careful examination, I discovered a typo in the bibliography which listed the *Louisiana Genealogical Register* as LGH instead of LGR as it should have been. I never did locate the HGJ or LBN references in the bibliography. The bibliography needs work, because the researcher cannot locate these records unless he or she knows where to look. This volume contains 198 pages, soft cover, with a detailed table of contents.

DOCUMENT 601 *The Spectrum*, Sunday, September 20, 1998, page C6: Lyman Platt speaks at Historical Society.

The Washington County Historical Society will hold their noon luncheon meeting on Thursday, September 24, upstairs in the Pioneer Courthouse, 97 E. St. George Blvd., St. George. The guest speaker Lyman Platt will lecture on the ghost town of Grafton. Platt is a historian and author who recently wrote a book on the town [with Karen's help].

Grafton, a small settlement approximately two miles west of Rockville, was abandoned in 1862 due to flooding. The town has been used in many Hollywood movies: "Butch Cassidy and the Sundance Kid" was one. Presently, there is a county-wide project to restore Grafton....

DOCUMENT 602 *Swansea Evening Post*, June 1998: How a son of Swansea helped lead the wagon trains: Pioneer Perkins tamed the west, by Jill Forwood. [Photograph attached to the article includes the following caption: transatlantic tie: Haydn and Joy Morgan with their American cousins Elaine Perkins Walton (center right) and Erma Perkins Crawford (far right), descendants of Ben Perkins, of Swansea, a legendary figure of the old West.

Think of the Wild West and a succession of Hollywood images flits past your eyelids – John Wayne and Clint Eastwood, fast guns and dusty trails, Indian braves and bar room brawls.

But not stubborn, sturdy, Welsh-speaking pioneers from Swansea and South West Wales. That's how it was, however. During the mid-19th Century, 250 local Mormons copied the

Baptists of earlier times and sailed west to a new life. Prominent among them were two Swansea collier bothers, Ben and Hyrum Perkins, who were to become legendary figures in the history of the old West.

“People tend to think of the Mormon Church in Wales as a modern phenomenon,” said Haydn Morgan, a senior member of the Swansea congregation. “But many people joined it during the 19th Century, after a Welshman, Dan Jones, came here from America as a missionary and established a meeting house in Grove Place, Swansea. They were not only persecuted for their belief, but also blacklisted by their employers. There was no work for them, no food and no future. Many ended up in the workhouse. So, in 1849, about 250 people from Swansea, Carmarthenshire and the Aberdare-Merthyr Tydfil area sailed from Swansea’s East Pier for Liverpool, then America, amid rumours that Dan Jones was taking them to be sold as slaves.”

The Mormons has established themselves in the Salt Lake Valley, pushing out new colonies which were under constant attack from bandits and hostile Native Americans. Mormon leader Brigham Young decided a buffer zone was needed. It was during this 1879-1880 expedition that Ben and Hyrum Perkins covered themselves with glory.

The wagon train, with 250 men, women and children aboard eighty-three wagons, took what was thought to be a short cut through the wild and rocky terrain of Utah. It turned out to be one of the most historic mistakes of all, turning a six-week trail into a six-month trial of endurance and ingenuity. With the wagon train stuck on top of a rugged plateau gorged with uncrossable canyons 2,000 feet above the Colorado River, the brothers blasted a way through a slit in the rock face, creating the Hole-in-the-Rock, a place as famous in American folklore as the Hole-in-the-Wall.

“They knew about explosives from their time in the mines in Swansea,” said Haydn. “And, although he could not read or write, Ben must have been a very clever man because he ten worked out a way of building a suspended roadway down 2,000 feet of rock.”

Ben’s “dugway,” a zig-zag of stakes and poles drilled into the rock face, was used over and over again before the exhausted settlers reached their destination with just the loss of one wagon. Ben achieved fame of another kind when he was imprisoned for polygamy – a practice banned by the Mormons in 1890 – after taking his wife’s sister as his second wife.

“But he was such a model prisoner, he was freed after a couple of weeks,” [six months] said Haydn. “He fathered twenty-one children and died in 1926 when, by all accounts, he was still a nifty dancer.”

Hyrum’s son Daniel brought even more fame to the family when, in 1909, he led a government expedition through the rock dangers of Utah and was one of the party which

discovered Rainbow Bridge, a natural, 300 foot arch which is now a national monument. Sportingly, Dan gave all the credit to their Paiute Indian guide.

Haydn and his wife Joy are cousins to numerous present-day Perkinses in America and their family history search has been considerably helped by one of them, Elaine Perkins Walton – currently on a visit with her sister Erma Perkins Crawford – together with the Mormons' International Genealogical Index.

Altogether Haydn has visited America nine times and Joy eight. In 1979 they went to see the Hole-in-the-rock, at one time a favoured refuge of outlaws. "It is unbelievable wild and rugged," said Haydn. "You have to check in at a reception area and let them know what time you expect to be out. If you are an hour late, they send in a helicopter to search for you because if you get lost you are nothing but bleached bones in a very short time."

Proud of their kinship with such hardy pioneers, Haydn and Joy believe there are many others in the Swansea area who can claim family links. Ben and Hyrum were the sons of a collier, William Perkins of Pwllnewydd, Llangyfelach, and his wife Jane Mathews of the Tafarn y Trapp pub in Gorseinon. "The Perkins family started with a 15th century glover in Swansea," Haydn said. "They acquired land and many became farmers, especially in the Cockett, Tycoch, Llangyfelach and lower Sketty areas. Sometimes the name changed to Peregrine or Pergreen."

Haydn does not want to get involved in research for other people, but he has more than 1,000 Perkinses on computer and will be happy to check if you are a member of this pioneering clan. [Three other pictures with the caption: Wild West Legend: Ben Perkins, one-time Llangyfelach collier whose blasting skills pushed back the frontiers of the old west, and his two sister-wives, Mary Ann and Sarah Williams.

DOCUMENT 603 Poetry of the Perkins and Lyman families [only selections have been included here; see full booklet for more.]

Composed by Benjamin Perkins while in the penitentiary:

Dear Father and Mother and all the rest,
I thought I would send you word by express.
I'm here in the Pen with nothing to do
But writing of poetry and thinking of you.

What you want there? The question hath rise
I'm married too much the marshal has said
They took me to Bomen who gave me a dose
Six months in the prison
Three hundred the cost

Six months in the prison is nothing to me

Because I'm in school and get my board free
And now dear Mother I'm still in the pen
I know father will say "That's too good for Ben."

Answer to Ben Perkin's poems from his father-in-law Evan Williams

Your poetry arrived from the pen it is true
It's painful to me and a great shame to you
Breaking the laws of the land that is free
T'will stay as a blot forever on thee

You say they're so good so good and so fine
I'd like it much better if they'd give you more pain
Hard work you should have from morning til night
And that would be nothing but serve you just right.

Page 35 Vilate Perkins Kent Laid Away Thursday

Thursday, the L.D.S. Ward Chapel at Monticello, was crowded with friends and relatives who came to attend the funeral services for Mrs. Vilate Perkins Kent who passed away Wednesday. Since her marriage fourteen years ago Mr. Kent and her husband Ralph Kent, have resided in Los Angeles until two months ago. They have one daughter age thirteen. Mrs. Kent aged thirty-nine has been a sufferer for more than thirteen years, but has never been known to express a word of complaint.

President Lyman who visited Mrs. Kent while she lay in the sanitarium was one of the speakers at the services. He paid high tribute to her saint-like character. He spoke of the love the Kent family had for her; of her patience and testimony of immortality. He felt that her suffering had not been in vain, that all our experiences are for a purpose. Mrs. Kent had learned that sorrow, strain, anguish, pain is not the bitter thing in life if met with courage, and her last words to him were the words, "beautiful with cheer, courage and faith."

Mrs. Kent's brother, Dan Perkins of Monticello, told how Mrs. Kent never failed to express appreciation for any kind service done for her. [Accompanying the death notice is a poem that Vilate wrote entitled "Alone." It will be included elsewhere.

DOCUMENT 604 Funeral Services for Enone Lyman Davis Hardman

Born July 29, 1907, Blanding, Utah; died August 26, 1998, Salt Lake City, Utah; daughter of Albert Robison Lyman and Mary Ellen Perkins; wife of Milton S. Davis, deceased March 6, 1950; Delbert W. Hardman, deceased August 21, 1994. Funeral services Saturday, August 29, 1998, 1:00 p.m., Taylorsville 1st Ward Chapel; pallbearers: David Farley, Danny Farley, Russel Farley, Donovan Welch, Michael Welch, Benjamin

Welch, Jody Davis, Kerry Davis; honorary pallbearers: grandsons and great-grandsons; interment: Salt Lake City Cemetery, 4th Avenue and N Street.

Program: Bishop Lee Noorda, conducting; family prayer: Milton L. Davis; prelude and postlude music: Beryl Loveland; invocation: Douglas Farley; obituary/eulogy: Elizabeth Welch; piano solo "Traumerei:" LuAnne Welch; Speaker: Wally Hardman; musical medley: Sherrie & Glen Kelsch, Linda & Alan Delahunty, Holly & Dan Bradshaw, Jan & Brad Last, John & Andrea Groen "I am a Child of God;" "Because I have been given much;" accompanied by Camille Delahunty; speaker: Kay L. Davis; vocal solo: "I Walked today where Jesus Walked;" by Ray Hardman, accompanied by LuAnne Welch; musical selection: "Jesus Tender Shepherd," by the grandchildren and great-grandchildren, accompanied by Jan Last; speakers: Lell Farley and Audrey Groen; vocal solo: "The Lord's Prayer," by Richard Farley, signed by Shari Kelsch, accompanied by Kay L. Davis and Teresa Farley; remarks by Bishop Lee Noorda; benediction by Stanley Groen; male chorus: "The Lord is my Shepherd;" grave dedication by Karl R. Lyman.

DOCUMENT 605 The 24th Regiment at Isandhlwana: The Zulu War of 1879.

[Note: in PFRC Book 2.1, Letter 226 (page 202), is reference to the South Wales Borderers and Monmouthshire Regiment of the Royal Regiment of Wales, in which Private Edward Davies (an uncle to Sarah and Mary Ann Williams Perkins, and a brother of great-grandmother, Mary Davies Williams) is noted as belonging to the 1st Battalion 24th Regiment, killed during the Battle of Isandhlwana on January 22, 1879. – Lyman De Platt]

Preface: When the Zulu War began in 1879, the 24th Regiment of Foot (soon to become the South Wales Borderers) was plunged into action at the deep end. Within a fortnight of invading Cetshway's Kingdom, the regiment had lost over 600 officers and men, killed by the Zulus in a few hours' fighting at Isandhlwana. Later that same day, January 22, 1879, came the imperishable defense of Rorke's Drift by B Company of the 2/24th. As between these actions, one a shocking annihilation, the other an epic victory, the smoke of uncertainty still hangs heavily over Isandhlwana. How did the Zulu *impi* of 20,000 warriors manage to out-manoeuve General Lord Chelmsford, and why were they able to "trample to death" (as they put it) the veteran soldiers of the 24th?

[This pamphlet is the story of that time period and that battle, with pictures, a map of the campaign actions, and an awards page, wherein Private Edward Davies was awarded posthumously the South African war medal and clasp of 1879, also called the silver wreath. For a study of this era, refer to the pamphlet housed as Document 605].

DOCUMENT 606 Lymans/Perkins of Old San Juan Roundup, Monday June 29 to Friday July 3, 2009, at Blanding and Bluff, Utah.

Roundup for all descendants of the three Lyman brothers and the two Perkins brothers who came through the Hole-in-the-Rock and helped settle Bluff and Blanding, Utah:

Platte DeAlton Lyman, Joseph Alvin Lyman, Walter Clisbee Lyman, Benjamin Perkins, and Hyrum Perkins. A great time to teach family about Lyman/Perkins San Juan Heritage! [Brief biographies follow for each; also the agenda of activities that were carried out during the time, including the building of two cabins representing the families who lived at the original fort. – Lyman De Platt]

DOCUMENT 607 Obituary of Leighton “Tom” Leavitt, with note from Sandy Duncan a niece. [photograph]

Note: Please Join Us for memorial graveside service for Leighton Leavitt (Josiah Thomas Leavitt’s son), Saturday, October 24, 1998, 1:00 p.m. at Gunlock Cemetery. Dear Lyman I tried to call you, but number operator gave me is disconnected. I hope you can come to service. It will be short and informal. Several of the family will attend. I’ll try to see you when I get to St. George. Your cousin, Sandy Duncan.

Leighton “Tom” Leavitt passed away Thursday, September 10, 1998, in Escondido, at the age of 77. He was born May 2, 1921, in Gunlock, Utah; he was a resident of Escondido for 28 years. CWO/W2 Army, retired, he served in World War II and the Korean War. He worked in Washington, D.C., for the American Federation of Government Employees. He was active in the Blind Club and the Write Club at the Joslyn Senior Center.

Mr. Leavitt is survived by his wife of 53 years, Janice; son Joel Thomas Leavitt; daughter Linda Leavitt Moore; brothers Grant Leavitt, Wendell Leavitt and DeVon Leavitt; sisters Afton Hatch and Leona Arbon; grandchildren Alan Kimbrough Moore and Cassandra Leigh Moore; sister-in-law Edith Leavitt and family of McClean, Virginia; and niece Sandy Duncan of Chula Vista.

A funeral service will be held at 2:00 p.m. Tuesday, September 15, at Alhiser-Wilson Mortuary, ... Burial will be held at a later date at Gunlock Cemetery, Gunlock, Utah....

DOCUMENT 608 Funeral Services in memory of David Lewis Woods, born February 20, 1954, Salt Lake City; died August 12, 1998, Salt Lake City; son of Lewis W. Woods and Helen Hunt [a Perkins]; husband of Roxann M. Woods.

Funeral services: Saturday, August 15, 1998, Taylorsville 35th Ward; pallbearers: Eric Woods, D.J. Woods, Chip Woods, Richard Blatnick, Russ Blatnick, Bill Walton; honorary pallbearers: Keith Abreu, David Blatnick, Jason Blatnick, Steven Woods, Buzz Woods, Robert Woods. Interment: Redwood Memorial Estates, 6500 S. Redwood Rd., Salt Lake City.

DOCUMENT 609 Death Notice of Cheryl K. Platt, *The Spectrum*, Wednesday, May 27, 1998, page A5, St. George, Utah

Cheryl K. Platt, 67, died May 19, 1998, at her home in St. George. She was born May 28, 1930, in Mansfield, Ohio, to Chris J. and Nadine G. Beckel. She married Denzil A. Platt, May 29, 1971, in Elko, Nevada. He died May 13, 1990. Private family services will be held at a later date, under the direction of Spilsbury & Beard Mortuary.

DOCUMENT 610 Obituary of Richard Coulam Woodbury, *The Daily Herald*, October 9, 1998. [See Document 619 for funeral services]

Richard Coulam Woodbury, 67, passed away October 7, 1998, from heart disease while in the service of his family. He was born April 19, 1931, in Salt Lake City, Utah, to Harvey Charles Woodbury and Lucille Coulam. He was raised in Garfield and Salt Lake City, Utah. He served a full-time LDS mission in Norway. He married Patricia Anne Johnson, the love of his life, September 8, 1954, in the Salt Lake Temple. He received his BS degree in Electrical Engineering from the University of Utah in 1956 and his Ph.D. from Stanford University in 1965. He served as a professor of Electrical Engineering at Brigham Young University from 1965 to 1993. Following his retirement from BYU, he and his wife, Patricia, served three consecutive full-time missions for the LDS Church. He was active in the LDS Church all of his life and served as Bishop of the Edgemont 12th Ward from 1976 to 1981.

After a near-death experience in 1993, he frequently taught his family about the sweetness of Christ's love which he had felt, and desired others to seek after this love. He is survived by his wife, Patricia, of Provo; six children: Pamela (McKay) Platt, Orem; David Woodbury, Provo; Marie (Sam) LeFevre, Stansbury Park; Ann (Steven B.) Heiner, Salt Lake City; Karen (Dale) Patchett, Provo; Sandra Woodbury, Orem; 17 grandchildren and one great-grandchild; also four siblings: Douglas Woodbury, Janet Rigby, Gordon Woodbury and Allan Woodbury, all of Salt Lake City. Funeral services will be held Saturday, October 10, 1998, in the Edgemont South Stake Center, Provo. Interment will be in the East Lawn Memorial Park Cemetery.

DOCUMENT 611 Obituary, *Deseret News*, Tuesday/Wednesday, May 5-6, 1998.

Matthew Thomas Lyman... born July 27, 1979, died in an automobile accident May 2, 1998.... Survived by his parents, Cory and Teresa Lyman of Salt Lake City... also by grandparents Refugio Renteria, Juan Renteria and Roger and Joan Lewis. A funeral mass will be held at Saint Ann's Catholic Church... Wednesday, May 6, 1998; interment will be at Wasatch Lawn Memorial Park.

DOCUMENT 612 Multi-Stake Single Adult Fireside, 7:00 p.m. Pineview Stake Chapel, August 2, 1998. Presiding: Pres. Glenn N. Waite, 1st counselor, Pineview Stake Presidency). Fireside presentation: Brother Lyman D. Platt. [About the speaker included in program].

DOCUMENT 613 Obituary of Karl Robison Lyman, probably *Deseret News*, no date, page A7.

Karl Robison Lyman, of Orem, died October 1, 1998. He was born January 1, 1913 in Blanding, San Juan, Utah, son of Albert Robison Lyman and Mary Ellen (Lell) Perkins. He was the seventh of fifteen children. Six sisters survive: Klar Lyman Bishop of Bountiful; Ann Lyman Reeve of West Jorday; Ellen Lyman Atkin of St. George; Edith Lyman Frost of Farmington; Alberta Lyman O'Brien of Provo; and Guen Lyman Smith of Blanding. Predeceased by parents: brothers and sisters: Casse Lyman Monson, Platte D. Lyman, Enone L. Hardman, Mead Lyman, Sara Lyman, Mark Lyman, Vint Lyman, and Dane Lyman; also predeceased by sons Terry K. Lyman and Mark K. Lyman; also survived by wife Edith K. Lyman of Orem; children, Clayson W. "Chris" Lyman (Pat); Joyce Hughes (Everett) of Glendora, California; Chad K. Lyman (Louise) of Orem; also survived by ten grandchildren and seven great-grandchildren.

Eagle scout in San Juan County, Utah; city councilman in Monticello, Utah; San Juan County Attorney; two terms in the Utah State Legislature; chairman of the Utah County Commission for six years.

Served as counselor in the San Juan Stake Presidency for eighteen years; president of the Florida Mission for three years; bishop of the Provo 15th Ward, East Provo Stake; served on high councils in San Juan and East Provo stakes; branch president at the missionary training center in Provo; temple ordinance worker; assigned to temple square as a guide for ten years; assigned to the MTC for several years.

Farmer, merchant, cattleman, stockbroker, insurance broker, consummate salesman; he lived simply; inveterate story teller, speaker, and teacher; passionate student; a man of infinite compassion; he loved and befriended everyone; splendid disposition and remarkable humor; never uttered a complaint; he will be sorely missed.

Funeral services will be held Tuesday, October 6, 1998... Orem. Interment: Monticello City Cemetery, Wednesday, October 7, 1998, at 1:00 p.m.

DOCUMENT 614 Funeral Services and Program in loving memory of Karl Robison Lyman, born January 1, 1913, Blanding, Utah; died October 1, 1998, Provo, Utah; funeral services, Tuesday, October 6, 1998, Orem, Utah; pallbearers, grandsons: Darren Hughes, Jess Lyman, Terry Lyman, Scott Hughes, Nick Lyman Todd Lyman; honorary pallbearers: Jim Wright, nephew-in-law, residence in Arkansas; Steve Lyman, grandson, California Roseville Mission; Everett Hughes, son-in-law, Glendora, California.

Services: officiating: Bishop John Lewis; family prayer: Jess Lyman, grandson; prelude and postlude: Margaret Dayton, niece; chorister: Alberta O'Brien, sister; invocation: Todd Lyman, grandson; musical selection: family choir; speaker: Joyce Hughes, daughter; speaker: Scott Lyman, nephew; musical number: family choir; speaker: Chad Lyman, son; speaker: Clayson (Chris) Lyman, son; remarks: Bishop John Lewis; musical number: family choir; benediction: Darren Hughes, grandson. Graveside Services: Monticello City Cemetery, Wednesday, October 7, 1998; musical selections; family choir; dedicatory prayer: Richard Lyman, nephew.

DOCUMENT 615 Funeral talk by Chad Lyman, October 31, 1998. Note: Irene, I am enclosing a copy of my funeral talk because I had a note from someone that I was supposed to do so. You may use it for trash liner if you wish. But if it is of some service to you, I am happy. It is not correctly punctuated nor is the paragraph separation correct. I am aware of all of that. It is written simply for ease of presentation and continuity in my thought during the presentation. Wishing you and yours well. Chad Lyman

I rejoice with you today over the resurrection of our friend and brother, and the Savior and Redeemer of the world, Jesus Christ. And with you, I celebrate the life of Karl Robison Lyman; son, brother, husband, father, grandfather, great-grandfather. That which we do and say here today must serve to deepen our discipleship, bind us to one another in impenetrable, genuine love and unselfish service, and strengthen our grasp upon the rod.

Hours after his death, I sat at Dad's desk and read the part of verse 34 in Ether chapter 15 that you see printed on the reverse side of your program: "Whether the Lord will that I be translated, or that I suffer the will of the Lord in the flesh, it mattereth not, if it so be that I am saved in the kingdom of God." It is a part of the letter he intended to send to the many missionaries he wrote to every month.

It is a cold and rainy day. We rest the cattle at the southern end of Dry Valley before beginning the ascent up Peter's Hill in our beloved San Juan County. I see him clearly now; mounted erect and straight on the back of Old Silver, a tall and muscular animal that seems to sense the will and whim and every need of his master.

Suddenly horse and man are beside me. He rubs my arms and back quickly bringing needed warmth. "Beautiful day, isn't it son? Still got the water?" Proferring a large canteen I've been assigned to carry I stammer through the cold and wet, "Pa, how can you want a drink of cold water on a day like this?? "Well, I'm thirsty son and water's good for you." Clayson joins us now and takes a long pull on the canteen. "We'll rest 'em boys awhile and wait for Mom and Joyce. They'll be along in just a bit and we'll have some lunch. The other fellows will join us with their cattle and we'll push them up the hill and on into Carlisle by tonight. Tomorrow we'll drive some of the yearlings to the south farm. How about another drink of that good water you're carrying son?" A quick flash of red and white streaks through the legs of the big white horse. Needing no encouragement at all, the great animal leaps to the chase after the lightning-quick Hereford calf. Clayson and I are steps behind but soon the errant child is brought back into the fold.

Returning to the herd we see Mom and Joyce laying out a delicious lunch and hot chocolate. Nothing in this world could taste or feel so good. Anticipating the effect of the cold and wet, Mom has brought some dry shirts and extra coats. Chiding Pa lightly for having her little boy out here in this weather, she wraps a blanket around me and dries my hair saying and doing all of the right things to further spoil her baby.

How could it be any different? She has always been there and done that for all of us. The food, the clothes and everything we needed has always been there. Straightening Pa's tie, making him return to the house to change his shirt that doesn't match the suit, pressing, cleaning, working, worrying over his health and safety; for the two of them have been equally yoked in this grand earthly adventure. For all that she is and all that she has done we honor you today, Mom, and thank you as Dad has thanked you many times. You are loved.

How 'bout a couple of cowboy stories Pa," I plead, "before we start the cattle." "Okay, son. Give me another drink of that good water and I'll tell you one about your grandpa chasing cows and one from the Book of Mormon." "Okay, Pa."

It's another day. It is mid-summer on the north farm. The day is warm and beautiful with only the slightest of breezes. The vista of the lush Blue Mountains and the stark red of the rocks and cliffs to the north invite the imaginations of Clayson, Terry, and me to other manly pursuits. Cutting cedar posts all day sounds like about as much fun as giving a talk in Sunday School. The huge red double-bladed axe is working furiously. Pa wields it like a toy. Each cut is deep and precise. Beautiful stacks of valuable cedar posts begin to materialize and I moan to myself as I realize after a while how much work it is going to be to dig the holes to put them in. Clayson and Terry work hard but pause twice as often as Pa for a breather and shake their heads in admiration and wonder at his pace. I trim some of the little limbs as best I can with an axe that I can barely lift. My real job is to make sure the big jug of water is kept near to Pa.

Finally, he pauses for a much needed drink and I hustle the water over close. His shirt is completely soaked with sweat and little rivulets of salt have formed down the front of his bearing testimony to his exertion. "Give me a drink of that good water, son. You're doing a pretty good job of keeping it nearby. Cut those little limbs in the same direction they are growing and your job will be a little easier. Say, boys, it's nearly noon. Why don't we stop for a while and have some of those old moldy beans and some burned biscuits." Spreading some of Mom's delicious food out on the tailgate of the truck, we feast on the excellent lunch and luxuriate in the presence of the man we nearly worship. "How 'bout a couple of stories about cowboys Pa," I plead. Clayson and Terry are not too disappointed at the request since it might save them from going right back into the cedars. "You bet son, one little story about cowboys and two more little ones from the Book of Mormon. Give me one more drink of that good water before I begin."

It is an autumn day in our beloved San Juan. Pa and I and Uncle Edward [Partridge Lyman] point the little Willys toward a distant point. Two men and a boy could not have been more at peace with the world and each other. The variety of hues in the maple and the scrub oak, contrast with the startling yellow of the aspens. Uncle Edward feels an extraordinary inward pleasure. Nothing need be said as Uncle Edward's deep and beautiful voice quietly resonates through one verse of a sacred hymn, "Eath with Her Ten Thousand Flowers."

Stopping at a critical marker understood and appreciated by only the two of them, Pa kneels to my side and points to the beautiful cottonwoods and red cliffs all around us. “Son, this is one of the most beautiful places in all the world. It is an important place to me because my father camped here all alone as a boy while gathering cattle with my grandpa. He had sacred experiences here and nearby. Feel the air and see the beauty of the place. Listen and feel the intangible thing referred to by your grandpa. You understand a little bit about it now. As you grow older, you will understand it even more.” “Tell me a couple of stories about Grandpa Lyman when he was a cowboy Pa.” “Well, son we’ve been traveling out here half a day already and you haven’t made sure I had a drink of that good water yet. As soon as I get that I’ll tell you a story about the cowboys that used to be here, and one from the Book of Mormon.” Looking at something nearby, Uncle Edward listens quietly to the little negotiation between father and son. The trace of a little smile navigates its way across his craggy face. He has heard this little exchange many times before. Quietly and reverently, he sings a few rods of another hymn. “One more drink of that good water for your Pa, son, and we’ll be on our way.”

It is many years later and a cold winter Sunday afternoon in Orem. A hot fire blazes in the fireplace of the downstairs family room. Family home evening has been interrupted a number of times by our four squirming little boys. They want to go out in the snow. They want to wrestle on the floor. They want to crawl all over Grandma and Grandpa and show them something from their collection of toys. They want family home evening to be over with so that they can have the promised treat. Finally we come to the point in the day when the treats are gone, the last prayer said, and the mess cleaned up. Their combined pleading convinces Grandpa. We are going to have some stories. “Tell us about the cowboys and Indians Grandpa.” “Well, your dad knows that he has to bring me a nice cold drink of water before there can be any stories. You’re supposed to keep that water jug nearby son,” he chides. “As soon as your dad does his job and delivers a drink of that good water, I’ll tell you three stories about cowboys and Indians and three from the Book of Mormon.

I see it clearly now; the beauty, the love, the majesty, the humor, the sight, the sound, the color, the texture, the wonderful variety, the discipleship and the godliness of Karl Lyman. In a coming day I shall embrace him once again in the love and warmth and bond of father to son that cannot be described by the frail symbols of language. It is he that will introduce me to our friend and brother, the Savior of the world, whose feet I shall wet with my tears. Then we shall all sit together in a circle of indescribable love and I will say, “Pa, how ‘bout a couple of those cowboy stories,” to which he’ll quickly respond, “You bet son, two real good cowboy stories, and three stories from the Book of Mormon.” I’m coming your way Pa. Not too soon I hope. And oh, I’ll bring the water. In the sacred name of our friend, our brother, our Savior and Redeemer, Jesus Christ, Amen.

DOCUMENT 616 Funeral services in loving memory of Richard Coulam Woodbury, born April 19, 1931, Salt Lake City; died October 7, 1998, Tooele, Utah; funeral services October 10, 1998, Edgemont South Stake Center, Provo, Utah. [See Document 610 for his obituary]

Pallbearers: Christopher Nord, Dale Patchell, Sam LeFevre, Steve B. Heiner, McKay L. Platt, Myron Rigby.

Services: conducting: Bishop Ron Woods; prelude and postlude: Zina Woods; opening hymn: "Each Life that Touches Ours for Good;" invocation: Allan C. Woodbury, brother; musical number: "My Heavenly Father Loves Me," sung by grandchildren, accompanied by Marie LeFevre; speaker: Sandra Woodbury, daughter; speaker: Douglas C. Woodbury, brother; speaker: Pamela Platt, daughter; musical number: "The Children's Friend," sung by Carl and Melanie Harris, accompanied by Zina Woods; closing remarks: Bishop Ron Woods; closing hymn: "Abide with Me," sung by David E. Woodbury, McKay L. Platt, Sam LeFevre, Dale Patchett, Douglas C. Woodbury, Gordon C. Woodbury, and Allan C. Woodbury, accompanied by Marie LeFevre; benediction: David E. Woodbury, son; gravesite service: East Lawn Memorial Hill, 4800 N. 650 E., Provo, Utah; dedicatory prayer: Gordon C. Woodbury, brother.

DOCUMENT 617 Funeral address given by Pamela Woodbury Platt at the funeral of her father Richard C. Woodbury.

Our life on this earth is a great adventure. It is a journey we all take without knowing what will happen next. My Dad's journey ended on Wednesday afternoon. His death was very sudden, but not unexpected. Although as my mom said, "I didn't think it would happen today." I have struggled with what I could say today and have found that no words can adequately express the feelings and emotions I have for this most remarkable man who was my father. I am humbled to be his daughter. He loved the gospel of Jesus Christ with his whole soul and his life was spent in the service of his Lord.

Dad taught me many lessons – as a professor he was good at it. For me his greatest lessons came not from his words, but from the example of his life. A motto for his life could have been "When we are in the service of others we are only in the service of our God." He accepted every calling he was ever given in the church. He took assignments that no one else wanted and he loved his home teaching assignments. He picked up hitchhikers who needed help. He fed the homeless restaurant meals when he was in big cities. He gave away countless copies of the Book of Mormon and was a missionary his whole life, and he felt a responsibility for each person in need who crossed his path. He loved working on the church farms and in the cannery. As he lay in his hospital bed weakened from the shock treatment after his first heart attack in 1981 his first whispered words to my sister were "I have a cannery assignment this afternoon." We ended up going for him.

Dad loved the scriptures, in particular the Book of Mormon. I think by the time I graduated from high school we had read the Book of Mormon seven times. He loved I Nephi and taught us about Lehi's dream in family home evenings, on Sunday afternoons and whenever he could get us to sit still and listen to him. I have felt that this is what he would want me to speak about today. Then, yesterday, as I was reading through a letter that he had written to us for his 60th birthday, I found in his own words what to say.

From: an open letter on my 60th birthday to my posterity and to those who may wish to be included; some thoughts closest to my heart.

“What is my greatest birthday wish? It is to have all of us together in the presence of our loving Father in Heaven and together taste and feel of His great love. When I was in the hospital after my heart surgery, I was in a great deal of pain (partly owing to the fact that I turned down the pain medication) in the sternum where they had wired things together again. Feelings were very poignant and all the nurses in the hospital seemed so kind. As I was reading and meditating the scriptural passages relating how Nephi was brought to feel and understand the meaning of the tree which his father Lehi had seen, I was struck with such a beautiful feeling that it made the pain insignificant. My meditation upon the scene shown Nephi to help him feel the great significance of the tree and its fruit had so touched a sensitive spiritual chord within me that the feeling swept away my physical pain. This scene shown to Nephi (I hope you will all review it) suggests that God’s love is wrapped up in his children. Not only is the fruit of the tree of life the greatest fruit for us to taste, but so also is the fruit of our love to God the greatest fruit that He can taste. As He is a covenant-making God, our daily commitments and covenants we make with Him to repent or improve our lives in some particular way is the best way to demonstrate our love for Him. I hope I can repent and endure to the end by such daily commitments and bring Him joy for His investment, patience and long suffering for me. I know that each of us can in turn taste of that fruit if we diligently seek it daily and hold to the iron rod that leads to it. We never tire of being with someone we love (I know this from my companionship with Pat) and we will never tire of feeling the Love of God in any small degree.

“And this is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent.” Why know Him? Because as Jacob the brother of Nephi testified, “... and the keeper of the gate is the Holy One of Israel; and He employeth no servant there; and there is no other way save it be by the gate; for he cannot be deceived, for the Lord God is his name. And whoso knocketh, to him will he open; and the wise and the learned, and they that are rich, who are puffed up because of their learning, and their wisdom, and their riches – yea they are they whom he despiseth; and save they shall cast these things away, and consider themselves fools before God, and come down in the depths of humility, he will not open unto them.” (2nd Nephi 9:41-42) Will we know Him when we see Him? “For how knoweth a man the Master whom he has not served, and who is a stranger unto him, and is far from the thoughts and intents of his heart?” (Mosiah 5:13)

“Well, I have burdened you with thoughts that touch me most deeply and I can only ask for your patience and forgiveness if the thoughts expressed only serve to expose my sometimes hypocrisy. Love, Your Father.”

My Father lived his life to know the Savior and recognize His voice. Like Nephi, he could say, “We are made alive in Christ because of our faith.... And we talk of Christ, we rejoice in Christ, we preach of Christ, and we prophesy of Christ and we write that our

children may know to what source they may look for a remission of their sins.” Dad bore a powerful testimony of the Savior and His love. He came so close to death and bore personal testimony of the great and powerful love that he felt from God at those times. He wanted to feel that love always and he wanted each of us to feel it too. He couldn’t help but talk about it.

More than any one I have ever known he was constantly striving to keep the commandments and keep the covenants that he had made. He walked upon the straight and narrow path that he loved to teach about and when he came to the mists of darkness he held on to the rod of iron. When the mocking crowds pointed and laughed and the material things of the world beckoned to him, he refocused his energies on his goal – which was tasting of that most precious fruit – the love of God.

I am grateful to have my father as an example in my life. He could say with Paul who knew his end was at hand, “I have fought a good fight, I have finished my course, I have kept the faith.”

I don’t think Dad is in the resting and taking it easy [mode] now that this life is over for him. He couldn’t sit down to watch television. I think he’s on another mission. He’s probably feeling a little better but I’m sure he’s anxious for his next assignment. Maybe his companion will be his grandson.

I know my Dad would want us to leave here today with more love in our hearts, with a greater commitment to do good and help others. Now that he is gone, a lot of good deeds will go undone if we don’t pick up the slack. Most importantly he would want us to develop our personal relationship with the Lord and Savior Jesus Christ, so that when we come to the gate that Jacob spoke of we will recognize our Savior and older brother Jesus and be able to bow down and worship him and kiss his feet and feel his love, in the name of Jesus Christ, Amen.

DOCUMENT 618 Record Microfilming nearing end in Mexico after Sixteen Years:

After sixteen years of intensive work, Genealogical Society technicians are finishing up the microfilming operation in Mexico. All major repositories have been covered and all that remain to be done are twenty-five civil registration archives, around 250 small parishes, and some finishing up work. It is expected that this work will be completed early in 1972.

“More filming has been done in Mexico in terms of microfilm rolls than in any other country except the United States. We have approximately 80,000 rolls,” said Lyman De Platt, research specialist responsible for Latin America.

“There are two main reasons for this. The first is that Mexico, along with Peru, is one of the two main countries with a high mixture of Spanish and Indian cultures and population. Secondly, Mexico has the largest Church population in Latin America.”

Problems have been present through the years, due largely to the remoteness of some of the areas to be covered, and to the superstitions of some of the Indians. "We have encountered some Indians who feel that their souls are somehow in the records and if we film them we are taking their souls away," said Mr. Platt.

"On the other hand, we have had extremely good cooperation from the Catholic Church in Mexico, as we are having [also] in South America. This is in part due to the new trend of liberal thinking resulting from the ecumenical council, plus the fact that we give them a copy of everything we film."

Genealogy is simplified in Mexico due to the naming practices of the Spanish people. "In Mexico, children take the name of their father by which they are known," said Mr. Platt. "They also carry the maiden name of their mother. This makes genealogy a lot easier as does the record keeping that the Spanish originated there.

"Copies of most of the films that have been made are in the branch library in Mexico City, which is operated in conjunction with the Academy of Heraldry and Genealogy of Mexico, and some are in the branch library at Colonia Juárez. They are also available through the library program of the Church," said Mr. Platt.

A research paper for Mexico "Series H, No. 2" is also available for those interested in Mexican genealogy. It may be obtained from the Church Distribution Center and lists all types of records available, periods covered, types of information given, their availability and location.

DOCUMENT 619 *Daily Bulletin, San Bernardino, California*, Friday, October 17, 1997: Genealogy talk, workshop set.

A genealogy lecture and workshop will be held Sunday at the San Bernardino County Museum in Redlands featuring genealogist Lyman Platt. The program is part of the museum's ongoing exhibit "Building a Community, San Bernardino 1847-1857," which commemorates the 150th anniversary of Mormon settlers arriving in the Inland Empire. The Church of Jesus Christ of Latter-day Saints has provided access to its worldwide database program FamilySearch as part of the exhibit. Platt is chief genealogist with Broderbund, makers of the Family Tree Maker computer program. The lecture and workshop will begin at 4:30 p.m. in the museum, 2024 Orange Tree Lane, Redlands.

DOCUMENT 620 Updated list of the Gene and Arlene (Vail) Platt Family, January, 2009:

Gene & Arlene (Vail) Platt, 1701 Cedar Street, Newberg, OR 97132; 503-538-6942 (Home); 503-860-1019 (Mom's cell); 503-538-9835 (Dad's work); 503-550-1910 (Dad's cell); gplatt@glpaal.com (Dad's firm); glarplatt1701@yahoo.com (home)

Briant & Micky (Buckwalter) Platt + Thomas, Savannah & Rhea, 620 East 100 North, Alpine, UT 84004; 801-763-7587 (Home); 801-717-7635 (Micky's cell); mickyandbri@hotmail.com; 801-717-7644 (Bri's cell) briantplatt@gmail.com

Rich & Lisa (Platt) Lighten + Geoffrey, Emily, Brenna & Benjamin; 13469 S. Lovers Lane Riverton, UT 84065-5602; 801-302-1108 (Home); 801-403-1656 (Lisa's cell); llighten@yahoo.com; 801-750-7887 (Rich's cell) rlighten@gmail.com

Amelia Platt + Jackson, 15703 SW Redstone Dr., Beaverton, OR 97007; 503-524-8199 (home); 503-807-3969 (cell); ameliap2000@yahoo.com

Brent & Allison (Platt) Lacey, 5332 E Baseline Rd #3057; Mesa, AZ 85206; 503-715-6018 (cell) allisonjplatt@gmail.com

Abraham & Sara Jane (Platt) Hanson + Penelope Jane (Baby due in September); 1751 Yohn Ranch Drive, McMinnville, OR 97128; 971-241-9703 (Sara's cell); sarajane320@hotmail.com; 971-241-9702 (Abe's cell) abrahamhanson01@hotmail.com

Gordon & Katrina (Brady) Platt + Henry Alvin, 16100 SW Century Drive #98, Sherwood, OR 97140; 503-925-1610 (Home); 503-550-7819 (Gordon's cell); superflymormonguy@hotmail.com; 503-706-1670 (Katrina's cell) ota817@comcast.net

David & Shauna (Platt) Alexander (#1 Baby due in May); 952 Anne St #3, Rexburg, Idaho 83440; 503-880-0492 (cell) sip14@hotmail.com; 801-694-9532 (cell) ale03004@byui.edu

Gene and Arlene (Vail) Platt Family Dates

Birth date and place

JANUARY

13 Benjamin Platt Lighten 2003, Chandler, Arizona

MARCH

20 Sara Jane (Platt) Hanson, 1981, Portland, Oregon
20 David Clark Alexander, 1985, Price, Utah

APRIL

19 Jackson Platt, 1999, Salt Lake City, Utah
25 Emily Eliza Lighten, 1998, Naperville, Illinois
26 Briant Sione Platt, 1973, Kahuku, Oahu, Hawaii

MAY

Alexander baby due?

- 5 Gene Lyman Platt, 1950, Provo, Utah
- 8 Geoffrey Richard Lighten, 1996, Orem, Utah
- 12 Amelia Diane Platt 1976, Provo, Utah
- 13 Allison Jean (Platt) Lacey, 1979, Portland, Oregon
- 25 Gene & Arlene (Vail) Platt, 1972, Provo, Utah [marriage]

JUNE

- 5 Gordon Alma Platt, 1985, Portland, Oregon
- 26 Savannah Buckwalter Platt, 2006, McMinnville, Oregon
- 30 Gordon & Katrina (Brady) Platt, 2007, Portland, Oregon [marriage]

AUGUST

- 2 “Micky” Michelle Dawn (Buckwalter) Platt, 1975, Fountain Valley, California
- 3 Grandma Margaret Garlock Platt Topance, Idaho
- 7 Abraham & Sara (Platt) Hanson, 2004, Portland, Oregon [marriage]
- 11 Rhea Dawn Platt, 2008, American Fork, Utah
- 15 “Rich” Richard Geoffrey Lighten, 1972, Spokane, Washington
- 27 Thomas Adams Platt, 2004, Henderson, Nevada

SEPTEMBER

Hanson Baby due ?

- 14 Shauna Platt Alexander, 1987, Portland, Oregon
- 14 Grandma Ruth (Landa) Vail Battrym, Sashatchewan, Canada
- 19 Brenna Ann Lighten, 2000, Denver, Colorado

NOVEMBER

- 6 Lisa Ann (Platt) Lighten, 1974, Provo, Utah, Utah
- 8 Brent & Allison (Platt) Lacey, 2008, Portland Oregon [marriage]

DECEMBER

- 4 Brent Andrew Lacey, 1979, Missoula Montana
- 8 Arlene Ruth (Vail) Platt, 1949, Jackson Hole, Wyoming
- 9 Henry Alvin Platt, Kailua, 2008, Oahu, Hawaii
- 10 Abraham Lloyd Hanson, 1981, Anchorage, Alaska
- 10 Penelope Jane Hanson, 2007, McMinnville, Oregon

- 18 Briant & Micky (Buckwalter) Platt, 1999, Los Angeles [marriage]
27 Rich & Lisa (Platt) Lighten, 1994, Portland, Oregon
28 Katrina Marie (Brady) Platt 1986 Clackamas, Oregon
28 David & Shauna Platt Alexander, 2007, SLC, Utah [marriage]

DOCUMENT 621 Certificate of Blessing of Natalia Platt

This certifies that Natalia Platt, born August 1, 1984, at American Fork, Utah, Utah, daughter of Lyman De Platt and Bertha Paula Vega, was blessed September 2, 1984 by Lyman De Platt, who priesthood office is High Priest in The Church of Jesus of Latter-day Saints, Highland 3rd Ward, Highland Utah Stake. [signed] David O. Staples, clerk; Keith D. Shelley, Bishop.

DOCUMENT 622 Patriarchal Blessing, Salt Lake City, Utah, October 8, 1921; A Blessing given by Hyrum G. Smith, Presiding Patriarch of the Church, upon the head of Edward Partridge Lyman, son of Platte DeAlton Lyman and Adelia Robison, born October 11, 1886, at Scipio, Millard, Utah.

Brother Edward P. Lyman: according to they desire I place my hands upon thy head, and as the Spirit of the Lord shall direct me, give unto thee a blessing for thy comfort and benefit because of thy faithfulness. Be not discouraged, but look unto the Lord in humility and thy heart shall be comforted in the answers to thy prayers, for the Lord knoweth thy faith and thy desires; He has seen thy trials and thy efforts, and has accepted of thy devotion in His service. He has overlooked thy weaknesses and strengthened thee against them, and will continue to bless the labors of thy hands temporally as well as spiritually.

And because of thy determination to serve the Lord and to keep His commandments thou shalt triumph in thy righteous desires. And thy name shall live in honorable remembrance in the midst of thy people. Thou shalt also be blessed with an influence and a power for good among thine associates; and need not be overcome, neither be put to shame by the enemies of thy mission or thy righteous purposes.

Therefore, be humble; continue to be pure in thy conduct, and to look upon the bright side of life, keeping thy trust in the Lord, holding sacred thy covenants and taking advantage of thy opportunities to serve the Lord. Thou shalt also through faithfulness in observing the laws of nature be blessed with health and with strength and be made equal to the responsibilities required at thy hands both of a temporal and of a spiritual nature. And the Lord will comfort thee in the answers to thy prayers and prosper the labor of thy hands, and help thee to meet thy righteous obligations both unto the Lord and unto thy fellowmen.

Therefore, be of good cheer; allow not the spirit of gloom, or doubt, or despondency come into thy life, for these are tricks of the adversary to cause barriers to be placed in thy pathway and thy usefulness cut short. And so long as thou wilt honor the Holy

Priesthood which has been given thee and magnify the duties therein God will magnify thee and give thee power over thine enemies, the seen as well as the unseen. Go forth, therefore, with a determined mind and a humble heart, acknowledging the hand of the Lord in thy blessings and He will not forget nor forsake thee.

I seal this blessing upon thy head through thy faithfulness. And I seal thee up to come forth in the Resurrection of the Just with thy kindred and many friends, by virtue of the Holy Priesthood and in the name of Jesus Christ, Amen. Approved: [signed] Hyrum G. Smith.

DOCUMENT 623 *Deseret* News, September 22, 1941, Hole-in-the-Rock Trek draws 350 Participants [accompanying photograph with caption: They Planned Pilgrimage to Hole-in-the-Rock; Pictured at celebration site are Edward P. Lyman, Blanding; Charles A. Red, LaSal, chairman; Kate Hansen, Monticello; Ruth Bailey, Monticello; Ernest Adams, Monticello; and Tom Jones, Blanding; two committee members were absent when this picture was taken.

Pioneers Honored at Ceremonies in Remote Utah Wilderness: Hole-in-the-Rock: in an auto trek over the very trail traversed by the Mormon pioneers of San Juan County, more than three decades ago, 350 Utahns participated in the second annual Hole-in-the-Rock pilgrimage which began Friday and concluded Monday.

The opening of a jagged slit on the rim of steep cliffs that tower 2,000 feet above the Colorado River formed the site of commemorative services held Saturday night and Sunday morning in honor of the Hole-in-the-Rock pioneers. Descendants of the band which had traversed the rugged trail from Escalante to Bluff in 1879-1880 paid tribute to their courage and spirit in colonizing southeastern Utah.

Speakers Saturday night were Charles A. Redd of LaSal, president of the Hole-in-the-Rock Association, A. J. Redd of Monticello, member of the San Juan Stake Presidency, H. Jennings Allen of Escalante, chairman of the Garfield County Commission. Music was provided by the Escalante high school band, conducted by Maurice Jones.

Seven of the eighteen remaining survivors of the original San Juan pioneers participated in the program, Sunday, recalling the perils and hardships of the epic crossing of the Colorado into what was previously a territory overrun by outlaws and marauding Ute and Navajo Indians.

Seven Survivors Attend: Those included Sarah Williams Perkins, 81, of Salt Lake City; Emma Smith Wood, 79, of Monticello; Lucinda Pace Redd, 77, of Monticello; Margaret Nielsen Adams, 77, of Blanding; George W. Decker, 76, of Cedar City; Caroline Nielsen Redd, 68, of Blanding; and Mary Jane Perkins Wilson, 68, of Monticello.

Tributes to the colonizers were paid by Daniel Perkins of Monticello; Hattie R. Barton of Blanding and Edward P. Lyman, mayor of Blanding, all of whom are descendants of the first pioneers.

Mrs. Perkins, a 19-year-old immigrant from Wales at the time of the historic trip, told of driving a team and wagon over the sixty-five mile distance from Escalante to Hole-in-the-Rock. Mr. Decker, who at fifteen, was a herder of livestock for the pioneer band, described the process by which an opening passage was blasted into the cliff, and wagons and equipment lowered to the river's edge where they were ferried across.

Descend to Markers: Following the Sunday meeting, parties went by foot down the narrow opening to view the marker set at the river crossing below by the Utah Pioneer Trails and Landmarks Association [since covered by Lake Powell].

The 1941 pilgrimage included seventy-four automobiles which came from San Juan, Grand, Utah, Salt Lake, Sanpete, Sevier, Iron, Piute and Garfield counties to attend the rites. The first trip, conducted last year by pack train from Blanding, included eighty-four persons.

New officers elected by the Hole-in-the-Rock Association a two-year term were Ernest Adams of Blanding, president; Daniel Benjamin Perkins, Monticello, first vice president; Hattie R. Barton, Blanding, second vice president; and Elizabeth Hall, Monticello, secretary-treasurer.

Incumbent officers who directed the 1941 pilgrimage were Charles A. Redd, LaSal, president; Dan Perkins, Tom Jones, and Edward Lyman, Blanding; Kate Hansen, Ruth Bailey, and Karl S. Barton, Monticello.

DOCUMENT 624 *Blanding Outlook*, November 4, 1960. George Hobbs Inscription Viewed by Son.

Shown above: left to right are Guy Hurst, Mrs. Lester Belliston, Mrs. Gladys Perkins Lyman, Lester Belliston, Mrs. Irene Perkins Lyman, Mrs. Floyd Hobbs, Floyd Hobbs, Albert Robison Lyman, Dolly Lyman Bayles and Edward Partridge Lyman.

The group posed for the picture as they were about to leave Blanding for Comb Wash where Floyd Hobb's father left his name "George B. Hobbs" inscribed on a rock in 1880. Hobbs Sr. with three other men was scouting a route between "Hole-in-the-Rock" and Montezuma. Hobbs had told of carving his name in a rock in the area but the inscription was never found until June of this year when a search party, headed by Wiley Redd and Dr. E. N. Porter, made the discovery.

Mr. and Mrs. Floyd Hobbs, Provo, son and daughter-in-law of the early pioneer, with Mr. and Mrs. Lester Belliston, of Nephi, who are parents of Mrs. P. V. Redd, came to Blanding together Tuesday to make the excursion.

DOCUMENT 625 Obituary of Edward Partridge Lyman, Blanding.

Edward Partridge Lyman, 86, Blanding, died October 18, 1972, in Provo, at the home of a daughter [Allie] of cancer. He was born October 11, 1886 in Scipio, Millard, Utah to Platte DeAlton Lyman and Adelia Robison. He married Irene Perkins on February 12, 1913, in the Salt Lake LDS Temple. He was a retired farmer and mechanic from Blanding, where he lived most of his life. He was an LDS missionary to the West Iowa Conference, and in later life was a missionary among the Indians, together with his wife [on two separate missions]. He was an active member of the LDS Church, holding many ward and stake positions.

Survivors: sons, daughters, Kay Perkins, Edward Robison, both of Blanding; Mrs. Arthur R. (Rene) Morin, Richmond; Mrs. Gordon L. (Allie) Platt, Provo; forty-one grandchildren; twenty-seven great-grandchildren; sister, brother, Caroline "Dolly" Bayles, Albert Robison Lyman, Blanding.

Funeral, 2:00 p.m., Saturday, Blanding LDS Ward Chapel; friends call at Blanding Mortuary 7:00 to 9:00 p.m., Friday and one hour prior to services; burial at Blanding Cemetery.

DOCUMENT 626 Funeral services for Edward Partridge Lyman, born October 11, 1886, Scipio, Utah; died October 18, 1972, Provo, Utah; services: Saturday, October 21, 1972, 2:00 p.m., Blanding LDS Chapel; conducting: Bishop Curtis Jones; pallbearers: Joseph Platt, Edward Platt, McKay Platt, Wallace Vissers, Brad Morin, Edward Morin, Duane Black, Jed Lyman and Charles Lyman; funeral director: Jay W. Lee, San Juan Mortuary; interment: Blanding City Cemetery.

Postlude and Prelude: SueZan Lyman; family prayer: Arthur Morin; song: grandchildren; prayer: Gordon Lyman; song: Arthur Morin family; Obituary: Lyman D. Platt; speaker: Arthur L. [R.] Morin⁸⁴; song: Kay Lyman Family; speaker: Kirk C. Lyman; speaker: Kay P. Lyman; remarks: Bishop Jones; song: grandchildren; prayer: Mark E. Lyman; dedication of grave: Bishop Gordon L. Platt.

DOCUMENT 627 Missionary Call, November 6, 1960 to Sister Irene Perkins Lyman, Blanding, Utah:

Dear Sister Lyman, you have been recommended as worthy and suitable to fill a mission in the San Juan Stake of Zion.... Your brother, Leland W. Redd, Stake President; setting apart to be attended to on November 13, 1960 in Stake President's office at 3:30 p.m.

DOCUMENT 628 Missionary Call, November 6, 1960 to Elder Edward Partridge Lyman, Blanding, Utah:

⁸⁴Probably Uncle Art rather than cousin Art.

Dear Elder Lyman, you have been recommended as worthy and suitable to fill a mission in the San Juan Stake of Zion.... Your brother, Leland W. Redd, Stake President; setting apart to be attended to on November 13, 1960 in Stake President's office at 3:30 p.m.

These call letters are also accompanied by ministerial licenses for both grandma and grandpa Lyman, signed by the stake president on November 13, 1960.

DOCUMENT 629 The Church of Jesus Christ of Latter-day Saints, Hill Cumorah Visitors' Center, 603 State Route 21, Palmyra, New York 14522-9301.

Dear Brother and Sister Platt [Lyman De Platt and L. Karen Platt], after carefully and prayerfully considering the 2009 Historic Site Volunteer applications, you have been selected to serve at the Hill Cumorah during the 2009 Hill Cumorah Pageant. We look forward to serving with you from July 8 to July 19, as we host the tens of thousands of guests that will visit the Hill Cumorah Historic Sites. You will have the opportunity to help our brothers and sisters learn more about the Restoration of the Gospel, and to be spiritually uplifted as we serve together during this special time.... [signed] Elder and Sister Slack.

DOCUMENT 630 Obituary of Irene Perkins Lyman [with photograph]

Services held for Blanding matron: Funeral services were held [May 28, 1968] Tuesday afternoon in the Blanding Ward Chapel for Mrs. Irene Perkins Lyman, age 74, who died May 24th in the San Juan County Hospital following an illness of five months.

Bishop Curtis Jones of the Third Ward conducted the services. The opening prayer was by Kirk Nielson with Anthon Black giving the invocation. Sue Zan Lyman, a granddaughter, provided the music for the services and a trio consisting of Kay Lyman and daughters Mary Kay and Sue Zan sang. Mrs. Gladys Perkins Lyman, a sister, gave a life history of Mrs. Lyman [see below]. Gordon Platt and Arthur Morin, sons-in-law, both spoke as did Karl Lyman, a nephew and Bishop Jones gave the closing remarks.

Musical numbers were provided by the deceased's grandchildren both at the services and at the graveside and the grave was dedicated by another grandson, Gordon Dee Lyman.

Art Morin, Brad Morin, Gordon Lyman, Jed Lyman and Charles Lyman, grandsons, and John Halliday acted as pallbearers.

Irene Perkins Lyman was born March 11, 1894 in Bluff, Utah, to Benjamin Perkins and Sarah Williams. She was a twin, with her sister Ione. When eleven years of age she moved to Grayson and became one of the first settlers of the place. She went to Grayson with Mr. and Mrs. Albert Robison Lyman and their baby Casse and lived there all her life except for a short time when the family moved to Salt Lake City. Grayson was later named Blanding.

In 1913 she married Edward Partridge Lyman in the Salt Lake Temple and had six children, five of whom survive.

Mrs. Lyman was very active in the LDS Church and served as a Sunday School teacher, a Relief Society visiting teacher, served two stake missions with her husband and particularly enjoyed being a visiting teacher.

Her husband survives her as do sons Kay, Blanding; Edward R., Moab; Almon, Stockton, California; daughters Mrs. Rene Morin, Richmond, Utah and Mrs. Allie Platt of Provo. In addition she is survived by sisters, Mrs. Sarah Barton of Monticello; Mrs. Gladys Lyman of Blanding and Mrs. Minerva Rowe of Sunland, California; as well as forty-three grandchildren and twelve great-grandchildren. John Perkins of Monticello; Mrs. Ruth Bailey of Mesa and Mrs. Alvina McQuarrie of Michigan survive her; they are her half brother and half sisters.

Those who attended the funeral from out of town were Mr. and Mrs. Karl Lyman, Mrs. Velyn Stevens, Provo; Mr. and Mrs. Byron Monson, Murray; Mrs. Marvin Bishop, Mrs. Evvie Wright and daughter June, Salt Lake City; Mrs. Helen Holyoak, Moab; Miss Patty and Miss Margaret O'Brien, Provo; Mrs. Sarah Barton, John Perkins and Mrs. Cornelia Perkins, Monticello; Mrs. Ruth Bailey, Mesa; Mr. and Mrs. Merlin, Oren; Mr. and Mrs. Charles Hansen, Centerfield; Mr. and Mrs. John Halliday and Mrs. Veda Halliday, Flagstaff, Arizona.

DOCUMENT 631 Obituary of Irene Perkins given at her funeral by her sister Gladys Perkins Lyman [different than the one above]

The family of Irene Lyman has asked me to give the obituary, and while not feeling equal to the task, I feel it a great honor and a wonderful opportunity to pay tribute to one of the most unselfish, generous, self-sacrificing sisters anyone ever had. And more than that – I doubt that it would be possible to find a more devoted wife and mother and a truer Latter-day Saint.

On the 11th of March, 1894, in the little town of Bluff, twin girls were born to Benjamin Perkins and Sarah Williams. They were the 6th and 7th children in a family of ten – nine girls and one boy. The twins were given the names of Irene and Ione. They were premature and the two wrapped in a baby planket weighed only five pounds. The first nine months of their lives were days and nights of constant care and anxiety. There was no doctor within a hundred miles. The babies were too tiny to dress, so were wrapped in cotton batting, placed in baskets with bottles of hot water around them to furnish warmth to the little bodies. Many times all life seemed to have left their wee frames. Once, Irene the smaller of the two was pronounced dead by the faithful women who were helping care for them. A rider was summoned. He saddled his horse and had left town before life returned to the little body. When they were eighteen months old another little girl was born to the family. She was given the name of Alberta, and she grew so rapidly that soon it seemed they were triplets.

As the twins approached the age of three years, they contracted scarlet fever and complications set in, and again for weeks life hung in the balance. A doctor was sent for and he declared unless they were rushed to a hospital, there was no hope for them. There were no cars, no airplanes – how could they be rushed to a hospital 100 miles away? But the Lord heard and answered the prayers of loved ones and friends and the lives of the twins were spared.

When Irene was eleven years old, she became one of the first settlers of what was then Grayson, Utah. There were four people in that party of settlers on the 2nd day of April, 1906: Albert Robison Lyman, his wife Mary Ellen Perkins, their baby Casse, and Irene. And here Irene lived all her life except for a short time when the family moved to Salt Lake City. Irene spent much of her time in young girlhood helping her sister Lell with her family.

As she grew to maidenhood she was bashful and retiring and did not try to compete with her more vivacious sisters in a social way. But she was thoughtful, considerate, loving and kind. Even as a really small girl she was solicitous of the joys and sorrows of others. When the girls were assigned unpleasant or hard tasks and the others complained, Irene would say, “I’ll do it for you.”

Irene began school in Bluff, but the family moved to Monticello in 1907, so Irene finished her school there, completing the 8th grade. That was the extent of her schooling except for one year of high school in Cedar City.

She loved the gospel, was a teacher in Sunday School and Primary, a Relief Society visiting teacher and for a good many years was the home-bound Relief Society teacher, which assignment she dearly loved. She was also a member of the D.U.P. She loved people and was always concerned for their happiness and no new family ever moved into her neighborhood that was not welcomed with acts of kindness and friendliness by Irene, and Edward wasn’t far behind – there was nothing he wouldn’t do for a friend or a neighbor.

When she was nineteen years old she and Edward Partridge Lyman were married in the Salt Lake Temple on February 12, 1913. To this union were born six children: DeAlton Perkins, Kay Perkins, Edward Robison, Almon Perkins, Rene and Allie Lyman. There are now forty-three grandchildren and seventeen great-grandchildren who claim their love and blessings.

Irene’s eyes began to fail her a number of years ago. She had to have cataracts removed from her eyes, which was not very successful. But she didn’t complain. She said “Whatever comes to me, I hope the Lord will give me strength to bear it.” Then when she had a heart attack followed by a stroke on January 10, 1968, she still did not complain, but said, “The Lord has been good to us. I’m thankful and proud of the wonderful family He has given us. All these hardships He has given me to bear are all right if He will just give me the courage and strength to meet them.”

All who have helped care for her during her illness have remarked on her patience, her uncomplaining attitude and her humility and faith. And all have noted and rejoiced in the consideration and gentleness her husband has given her. Five months of his constant care and devotion have helped make her intense suffering bearable for her. All their children honor, respect, admire and love Irene and Edward and their friends are scattered in many places. It has been said by one who knew her well and loved and admired her, "No woman ever had a better claim to the Celestial Kingdom." May we all strive to be as faithful to the end as was she, I pray in the name of Jesus Christ, Amen.

DOCUMENT 632 Merry Christmas, 2008, from Danny and Amy Platt [picture included]

Here is just a brief update on the family. First of all, you need to update your contact list. We are living in Highland, Utah for a couple of years. Dan's mom is serving an LDS mission in Peru for eighteen months. So, here we are. We rented our home in Spanish Fork and are taking care of her home in Highland. It has been a huge change for all of us. I know the kids are adjusting to it a lot better than I am. Dan's landscaping business went very well this summer. He was gone a lot but we made it through. While Dan was gone all summer I got to take care of everything else. I am glad school started and that winter came. Tawni (13) yes 13! found out that junior high is a lot different than elementary school. Tyler (11) is on the student council; Spencer (8) will be getting baptized soon; Ashlie (5) loves kindergarten and loves learning new words; Abigail (1) keeps us busy, happy with her contagious smile. We are all in good health and feel we have been very blessed this year. We are so thankful this time of year to celebrate the birth of the Savior and have the Gospel in our lives. We wish you all a blessed and prosper 2009.

DOCUMENT 633 Funeral program for Myrna Ann Jensen, wife of Kirk Cook Lyman, September 15, 2006, no reference to burial place. [includes photograph]

Myrna Ann Lyman, March 20, 1946 to September 7, 2006; married April 28, 1965 to Kirk Lyman, Idaho Falls Temple; children: Lloyd Lyman and Paula Stoddard; grandchildren: Taylre, Stasia, Karsten Lyman, Brady, Shelby, Hannah Stoddard; pallbearers: Lloyd Lyman, Brady Stoddard, Perry Jensen, Philemon Jensen, Daniel Stoddard and Arvid Jensen; honorary pallbearers: Jerry Siepert and Karsten Lyman.

Program: prelude: Sister Coral Cottrell; conducting: Bishop Michael Tobiasson; opening hymn: "I am a Child of God;" opening prayer: Earl Milliron; eulogy: Lloyd Lyman (son); special musical number: "Love at Home" by Kristine Lyman (daughter-in-law), Taylre Lyman (granddaughter); and Stasia Lyman (granddaughter); speaker: Arvid Jensen (brother); closing remarks: Bishop Tobiasson; closing hymn: "God be with You;" closing prayer: Perry Jensen (brother); dedicatory prayer: Lloyd Lyman.

DOCUMENT 634 *The Richfield Reaper*, October 10, 2007. News from Marysvale: Hazel [Platt] James, her brother and sisters, helped their parents, George Alma Platt and

Thora Stapley, move into the Beehive Home. Kim Platt, Henrieville; Eugene Platt, Evanston, Wyoming; and Rick Platt, Kaysville; sister Janel Helquist, all went to dinner.

DOCUMENT 635 Funeral services for Allie Lyman Platt, October 7, 1922 – February 8, 1982; services: Saturday, February 13, 1982, 11:00 a.m., Edgemont 2nd LDS Ward chapel; Bishop LaVere Merritt officiating.

Pallbearers: Kay Perkins Lyman, Arthur Roy Morin, Edward Robison Lyman, Lyman De Platt, Joseph Lyman Platt, Edward Lyman Platt, Gene Lyman Platt, McKay Lyman Platt, Kent Lamar Bylund; honorary pallbearers: Gordon Leavitt Platt, Gordon Lyman Platt.

Family prayer: Lyman De Platt; prelude & postlude: Lois Harward; invocation: McKay Lyman Platt; musical: Kay Perkins Lyman family, “Jesus Lover of my Soul;” speaker: Edward Lyman Platt [see PFRC Book 1.1, Document 20]; musical: Arthur R. Morin family: “Lead Kindly Light;” speaker: Joseph Lyman Platt [see PFRC Book 1.1, Document 21]; remarks: President Keith H. Hoops; remarks: Bishop LaVere Merritt; musical: Jimmy B. Parker family: “O My Father,” accompanied by Jamie Parker; benediction: William H. Wilde; dedication of gravesite: Gene Lyman Platt; interment: Provo City Cemetery; funeral directors: Walker Mortuary.

DOCUMENT 636 Temple Recommend, Church of Jesus Christ of Latter-day Saints, stamped September 30, 1942, issued to: Gordon Leavitt Platt, a member of record, to receive ordinances specified herein, Elder, single; for own endowment; born July 24, 1920, Mountain Meadows, Utah; baptized August 5, 1928; endowed: August 17, 1942; son of Joseph Platt and Clarissa [Josephine] Leavitt; name of bride-to-be: Allie Lyman; issued August 10, 1942 for Salt Lake Temple, from Richfield 2nd Ward, Sevier Stake [signed] Irvin L. Warnock, stake president.

Answers to questions [signed] Gordon Leavitt Platt: 1) Are you morally clean and fit to enter the temple: yes; 2) Will and do you sustain the General Authorities of the Church and will you live in accordance with the accepted rules and doctrines of the Church: yes; 2a) Do you have any connection, in sympathy or otherwise, with any of the apostate groups or individuals who are running counter to the accepted rules and doctrines of the Church: no; 3) Are you a full tithe payer: yes; 4) Do you keep the Word of Wisdom: yes; 5) Do you wear the regulation garments: no [not yet endowed]; 6) Will you earnestly strive to do your duty in the Church, to attend your sacrament, priesthood, and other meetings, and to obey the rules, laws, and commandments of the Gospel: yes; 7) Have you ever been denied a recommend to any temple: no.

DOCUMENT 637A Enlistment Record and Report of Separation: Honorable Discharge: Gordon L. Platt, 39 832 783, Sgt, Air Corps, component: AUS; organization: 125 AACS Squadron; date of separation: January 18, 1946; place: Fort Douglas, Utah; permanent address: 357 North 500 West, Richfield, Sevier, Utah; birth: July 24, 1920; place: Enterprise [Mountain Meadows], Utah; address from which employment will be sought:

same; eyes: blue; hair: blond; height: 6'2"; weight: 185; number of dependents: 2; white; married; U.S. citizen; civilian occupation and number: sheet metal worker 5-13-006.

Military history: date of induction: September 5, 1942; date of entry into active service: September 19, 1942, Salt Lake City, Utah; registered with the Selective Service: yes; local Selective Service Board No. 12, Salt Lake City; home address: Salt Lake City; military occupational specialty and number: radio operator AAF 756; military qualification and date: AAF Tech Badge; sharpshooter carbine (marksman pistol); decorations and citations: American Theater Operations Service Ribbon; Victory Medal; Asiatic Pacific Theater Service Ribbon; Good Conduct Medal; AR 600-68; wounded: no; smallpox shot: March 1945; typhoid shot: March 1945; tetanus shot: August 44; flu shot: December 1945; continental service: 2 years, six days; foreign service: 1 year, 3 months, 24 days; highest grade held: Sgt.; date of departure: September 17, 1944; destination: Asiatic/Pacific; date of arrival: September 21, 1944; return date: unavailable; destination: United States; date of arrival: January 10, 1946; prior service: none; reason and authority for separation: convenience of government RR 1-1 demobilization AR 615-365, December 15, 1944; service schools attended: control town operator, Chanute Field, Illinois; radio operator and mechanic, Scott Field, Illinois; education: eight years grammar; four years high school; two years college; longevity for pay purposes: 6 years 4 months 14 days; mustering out pay: total: \$300.00; this payment: \$100.00; date of next insurance premium: February 28, 1946; premium due each month: \$6.65; intention of veteran to continue insurance; remarks: lapel button issued ASR score (September 2, 1945): 60 [shooting score]; inactive service ERC from September 5, 1942 to September 18, 1942; national guard three years [signed] Gordon L. Platt; personal officer: H.S. Orvis, 2nd Lt. AC.

DOCUMENT 637B Army of the United States, Separation Qualification Record (save this form; it will not be replaced if lost). This record of job assignments and special training received in the Army is furnished to the soldier when he leaves the service. In its preparation, information is taken from available Army records and supplemented by personal interview. The information about civilian education and work experience is based on the individual's own statements. The veteran may present this document to former employers, prospective employers, representatives of schools or colleges, or use it in any other way that may prove beneficial to him.

Gordon L. Platt, 39 832 783, Sgt; 529-14-3795; permanent address: 357 North 500 West, Richfield, Sevier, Utah; date of entry into active service: September 19, 1942; date of separation: January 18, 1946; date of birth: July 24, 1920; place of separation: Separation Center, Fort Douglas, Utah; military occupational assignments: 3 months as a private in 521: basic training; 27 months as a Sgt in 760: radio operator AACCS.

Radio Operator, Army Airways Communications Systems: operated radio transmitting and receiving equipment at an airways communications station, and conducted point to point and ground to air operations; sent and received messages by voice or by using letters and numbers of the International Morse Code or by light signals in the same code;

operated a teletype machine, sending and receiving messages; was station chief, supervising the station and the work of fifteen men; operated inter-communication system from station to station and from stations to towers; checked and maintained all station equipment to insure good working condition; maintained station logs and files.

Military education: completed an eighteen week radio operator and mechanics course at Scott Field, Illinois; completed a seven weeks control tower operator course at Chanute Field, Illinois; completed a seventeen weeks high speed radio operators course at Truax Field, Madison, Wisconsin.

Civilian education: two years college; left school in 1941; name and address of last school attended: Utah State Agricultural College, Logan, Utah; major: industrial arts; other training or schooling: attended West High School at Salt Lake City, Utah in an aircraft sheet metal course as a mechanic learner for two months.

Sheet Metal Worker, Aircraft: worked for the Ogden Air Depot at Hill Field, Utah for a period of four months in the metal manufacture and repair shop; did pre-fabrication repair and installation and general maintenance of aircraft structures; operated power brakes, drill presses, drill guns, air guns, and shears; did molding work; also used a rivet gun and bucking bar in doing this work. [signed] Gordon L. Platt; W. T. Doidge, Captain, AGD.

DOCUMENT 637C Honorable Discharge from the Armed Forces of the United States of America.

This certifies that Sgt. Gordon L. Platt, AF 39 832 783, Air Force Reserve, Enlisted January 18, 1946, was honorably discharged from the Army of the United States on the 17th day of January 1949. This certificate is awarded as a testimonial of Honest and Faithful Service. [signed] Arthur C. Stone, Jr., Major, USAF.

DOCUMENT 638 Patriarchal Blessing of Allie Bylund, November 10, 1994, No. 357; born April 27, 1979, Provo, Utah, daughter of Kent Lamar Bylund and Roberta Platt; patriarch: Clayton E. Farnsworth, Bloomington Utah Stake.

Dear Sister Allie Bylund, in the name of our Lord and Savior, Jesus Christ, and by virtue of my calling as a Patriarch of The Church of Jesus Christ of Latter-day Saints, and by the authority of the Holy Melchizedek Priesthood that I hold, I place my hands upon your head to give to you your very special patriarchal blessing and declare your lineage in the patriarchal order of the family.

Sister Bylund, it is an opportunity for me this evening to place my hands upon your head and pronounce a blessing upon the head of one of our Father in Heaven's choicest daughters. Truly you are one of those individuals who is [are] choice in His eyes. He knows you. He loves you. His eyes are upon you. Because of your faithfulness, your obedience, and your righteousness as you dwelt in His presence, He has a keen love for

you and desires to see you grow in an earth experience and find joy and happiness in this life and eternal life hereafter.

Because of your righteousness and your obedience, you have had the privilege and opportunity, Allie, of being born of very special parents. It is not by accident. This is a special blessing to be born of worthy and wonderful parents. I bless you that you might recognize the special gift that is yours by having the opportunity of tabernacling here in the flesh to worth parents, and that you might be able to say that having been born of goodly parents, you have truly been blessed. Not only have you been born of goodly parents, but you were born of worthy ancestors. Your grandparents on both sides of your family have been honorable men and women, stalwarts in the gospel of Jesus Christ and in the causes of freedom, liberty and righteousness.

Not only have you been born of goodly parents and of great ancestors, but you also have been born of a special lineage. Your lineage is the lineage of Ephraim, and you will receive your inheritance on this American continent in the land of Zion. You will have the privilege and the opportunity of helping our Father in Heaven bring to pass the immortality and eternal lives of His children as you labor diligently throughout your life in the cause of righteousness and in the causes of our Father in Heaven as you fulfill that great responsibility that is yours.

Allie, you have been born with a keen intellect. This is the result of your efforts and your progress in the pre-existence. You have a keen mind and you have been blessed with many talents and many gifts. You have a great gift of faith. You have a great gift of spirituality. You have been blessed with the ability to give love. You have a great understanding. You have a compassionate soul. You are able to understand people and to recognize the good and the bad in others. These are all special blessings that are yours because of the life you have lived and the obedience you have shown as you dwelt in the presence of your Father in Heaven.

The special gift of spirituality is one of the greatest gifts that you can possibly possess. I bless you that you will be able to recognize the greatness of this gift and have a desire to share that gift with others and be able to continue to develop that great gift, that you might fulfill the responsibilities that will come to you as you become a mother in Israel and as you give compassionate service in the service of others. I bless you that as you grow in understanding you will have the capabilities of being able to reach out in service, love, and understanding in touching the lives of many of our Father in Heaven's children that will be placed in your care and your charge, including your own beautiful children.

I bless you that throughout your life, you will have a desire to seek after learning. I bless you that you will be guided by wise teachers, both in and out of Church responsibilities. I bless you that you will continue to thirst after righteousness and after learning; that you might be able to fulfill the measure of your creation here on this earth and the purposes for which you are here. Because of your keen mind and your spirituality, you have the capability, Allie, of accomplishing anything that you desire to accomplish. I bless you

that you might be wise in choosing the vocations and professions that you desire to go into, that you might be successful and give of yourself in the service of others.

I bless you and promise you that throughout your life as you continue to work hard, utilizing your abilities and your capabilities, you will grow in stature and understanding in rendering great service throughout your life, and as you place our Father in Heaven first in all that you do, giving Him the honor and the glory, your life will be full, your life will be rich, you will accomplish those things that you desire to accomplish, you will find joy and happiness in doing so, and you will gain for yourself exaltation in the celestial kingdom of our Father in Heaven.

I bless you that you will listen to the counsel that comes to you from your wise parents and recognize that they love you more than anyone else, and the counsel that comes to you is their concern for your personal well-being. They want you to grow in happiness and righteousness, and they would do nothing that would keep you from receiving those great blessings in your life, so I bless you and promise you that as you listen to the counsel of your parents and build that special relationship with them, you will live long upon the earth and find joy and happiness in your eternal relationship with your sweet mother and father.

I bless you that as you go to college, you will be able to make choice friends, people who will have concern with your well-being. I bless you that you will choose righteous and good friends; that you might be able to grow in continued righteousness and avoid the temptations that come into your life. I bless you that as you build your testimony of the gospel of Jesus Christ by study and by learning and prayerful consideration, you will build a testimony that will enable you to walk in the pathways of righteousness and resist the temptations that will come to you, and as you listen to the spirit of the Holy Ghost, you will be able to avoid the pitfalls of temptation that would destroy your life and your spirituality.

I bless you that you will be wise in choosing your associates and companions. I bless you that you will look for individuals with sterling characteristics and qualities that will help you to reinforce your own qualities and capabilities; that you may have a desire to thirst after righteousness and goodness all the days of your life. We are living in a wicked world, and I bless you that you will recognize that the only way to avoid the temptations is to stay close to the counsel of your parents; the counsel of your good friends and people and leaders within the Church to walk the pathways of righteousness, and to stay close to the spirit of the Holy Ghost while walking righteously and uprightly before the Lord.

I promise you that as you avoid temptations in your life, you will be able to choose that fine priesthood bearer who will become your eternal companion. I bless you that you will have the opportunity to choose and not be chosen and make those wise decisions concerning that individual who holds the priesthood and who will have a desire and love you enough to take you to the temple of the Lord, that there you might have the

opportunity of having sealed upon your head the blessings of eternity. I bless you that as you establish your family, it will be established upon the basic principles of righteousness, making our Lord and Savior part of that marriage relationship and living your life so that the Holy Ghost can abide in your home and with you and as you do so, invite into your home those beautiful children who will be your sons and daughters I bless you that you will be a wonderful mother in Israel, that these beautiful sons and daughters will be some of the choicest spirits of our Father in Heaven. I bless you that you might be able to recognize their great spirituality and their needs, and that you might be able to see them as individuals and care for their individual needs.

I bless you that through a love of the temple and the desire to return to the temple often with your sweet companion, you will instill into the hearts of your children a love of the temple and the desire to be there often. I promise you and bless you, Allie, that as you and your companion stay close to the spirit of the temple and the influence of the temple, your children will grow in righteousness; they will grow in love of the temple, and they will have a desire to receive the blessings of the temple with you, that you, along with your children and your worthy companion and your mother and father, may be bound together as an eternal, celestial family unit.

Allie, your responsibilities are many. You have great capabilities. I bless you that you might continue to search after learning and continue to prepare your mind and yourself well, that you will have the privilege and opportunity of declaring the gospel of Jesus Christ when the opportunities come to you and be able to testify of the truthfulness of the gospel. You will have ample opportunities throughout your life of being a missionary as you testify of the truthfulness of the gospel of Jesus Christ. I bless you that as you prepare well, you will be called to leadership responsibilities in the sister organizations of the Church. I bless you that as you continue to prepare yourself, you will have ample opportunities to teach many of the young people throughout your life and help them prepare to meet the adversities and the temptations and the trials and help them develop testimonies which will enable them to stand in the trials and tribulations that are ahead before the Savior comes again.

Now, dear Sister, we are living in a time close to when the Savior will come again. I promise you and bless you that if you walk in the pathways of righteousness, as you continue to develop your faith and your spirituality, and as you continue to prepare yourself, the way will be opened to you that you will be able to accomplish every righteous desire of your heart. When you need special blessings, if you will seek for those blessings, the Lord will open the windows of heaven and bless you with every blessing that would be right for you to receive. Nothing that you desire in righteousness will be denied you so long as you continue to walk in righteousness before the Lord.

Remember who you are. Remember your potential is great. I bless you that you will have the capabilities of rising to your full potential, that you may reach the capabilities that are yours and that our Father in Heaven sees that are yours to receive, and as you do this, I bless you that you will have the ability to come forth in the morning of the first

resurrection, the resurrection of the just. I bless you that you will find joy and peace and happiness in this life and eternal life hereafter in the presence of our Father in Heaven with your sweet companion and with your lovely family to receive those special blessings of an eternal family unit. Now this blessing I bless you with and seal it upon your head, and do so in the name of the Lord, Jesus Christ, Amen. [signed] Clayton E. Farnsworth

DOCUMENT 640 Patriarchal blessing of Kent Lamar Bylund, November 10, 1994, No. #358; born April 17, 1982, Provo, Utah, Utah, son of Kent Lamar Bylund and Roberta Platt; Patriarch: Clayton E. Farnsworth, Bloomington, Utah Stake.

Dear Brother Kent Lamar Bylund, in the name of our Lord and Savior, Jesus Christ, and by virtue of my calling as a patriarch in The Church of Jesus Christ of Latter-day Saints, and by the authority of the Holy Melchizedek Priesthood that I hold, I place my hands upon your head to give to you your very special patriarchal blessing and declare your lineage in the patriarchal order of the family.

Kent, you are beloved of the Lord, a special son of our Father in Heaven. You are indeed a choice and chosen vessel, and even in your youth, you are recognized because of your great spirituality and because of your great desire to continue to serve your Father in Heaven, that you might be the recipient of the many blessings that He has to bestow upon you because of your righteousness and your obedience and your great capability as you dwelt in His presence. You were wise beyond your years. You had a strong desire to walk the pathways of righteousness and obedience. You did the things that our Father in Heaven would have you do that you might grow and progress. You developed a high degree of spirituality and a keen mind and a keen desire to serve and to be obedient.

One of the greatest blessings that can be taught in this world and in the world previously is the blessing of obedience. Kent, you have learned well that particular blessing, and because of your special service and your special spirit, you have been granted the opportunity and privilege of tabernacling in the flesh to choice parents. Your mother and your father knew you before you came here. You established with them a special bond of love and concern, and because of the special bond, you have been given the privilege by our our Father in Heaven, because of your righteousness and obedience, of being born into their home and into their family, that you might continue to develop this special relationship that you have with your mother and father and your brother and sisters.

Kent, you are choice in the eyes of your Father in Heaven. You have a great mission to perform here on this earth. I bless you that you might recognize who you are and catch the vision of the special gifts and talents that you have been blessed with as you came to this earth. I bless you that you might recognize your potential for greatness in accomplishing a great and a marvelous work. I bless you that the eyes of your understanding might be opened and that your mind might be opened to grasp and understand who you are and what you may become. I bless you that as you continue to study the scriptures and as you continue to thirst for learning, your mind will be opened, and you will be able to gather knowledge and understanding.

I promise you and bless you that as you prayerfully seek for a testimony of the gospel and the truthfulness of the same, the Holy Ghost will whisper to you, and you may know of the truthfulness of the gospel and the mission of our Lord and Savior, Jesus Christ, and when the time comes, you will have the opportunity to bear your witness regarding the truthfulness of the same, that you will be able to bear that witness in fervency and conviction, and many who hear your testimony and your desire to declare that witness, and as the witness [Spirit] bears witness of the truthfulness of your testimony to others, their hearts will be softened and you will be able to help bring them into the gospel of Jesus Christ.

I bless you that as you grow throughout your life, you will be taught by wise teachers. I bless you that you will recognize the importance of preparing yourself well for a mission, because you are of a special lineage. Your lineage is the lineage of Ephraim, and Ephraim has the responsibility of gathering the children of Israel before the Savior comes a second time. Ephraim has the great responsibility of helping our Father in Heaven bring to pass the immortality and eternal life of His children, and as you dwelt in the pre-existence, you promised and made covenants [with] Him that if you came to this earth when the gospel was on the earth, you would receive the same and that you would take the opportunity of testifying to others of our Father in Heaven's children and of the truthfulness of the gospel. Therefore, I bless you that you might recognize the importance of preparing yourself well.

I bless you with a desire to thirst after the gospel and the plan of salvation and a desire to study the scriptures, that you might know and understand, and I bless you that as you study, the scriptures will be unfolded to your understanding and you may know and be able to testify and declare the same, that you might be a powerful instrument in the hands of our Father in Heaven, bringing many to a knowledge and understanding of the gospel. I bless you that as you mature and grow, you will be the recipient of the Melchizedek Priesthood, and as you make the oath and covenant of the priesthood in your life, you will grow in stature and understanding. As you take upon yourself the great responsibility of exercising of the Holy Priesthood of our Lord and Savior, you will be able to do so in righteousness, that you will be able to receive the blessings of the temple as you receive your endowments, and as you prepared to go in the mission field, you will catch the vision of the beauty of the temple and recognize the greatness of the priesthood that you hold and bear.

As you go forth to serve, Kent, the Lord will call you to that special mission that you have been prepared to serve in and that you have been prepared to declare His special word. There will be people waiting in that mission to hear the gospel from you. You will be a great force of righteousness as you declare that gospel, and as you do so with fervency and conviction, keeping the mission rules, following the counsel and direction of your mission president, and laboring diligently, giving the credit to our Father in Heaven, you will be a great force of power and righteousness in your mission field. Many will hear the gospel from you and many will be converted through your testimony of the gospel of Jesus Christ as the Holy Ghost bears witness to you and to them of the

greatness of the work in which you are involved. You will be called to positions of leadership within the mission, so not only will you be a powerful force of teaching the gospel, but you will also be a great leader as you lead the other missionaries and assist the mission president in the responsibilities in the mission field.

As you return home, I bless you that you might take advantage of the educational opportunities that are granted to you, and under the inspiration of the spirit of the Lord, you will choose that vocation that will bring you joy and happiness, that you will be able to serve our Father in Heaven continually throughout your life and render service, and as you place our Father in Heaven first, I bless you that you will be able to choose that vocation, that you will be able to adequately care for your family and find joy and happiness in the service that you render.

I bless you that you will be able to choose that sweet companion that will become your eternal companion. I bless you that as you respect and honor her womanhood and treat her with love and respect and consideration, you will establish a relationship with her and have a desire to take her to the temple of the Lord, that you might lean across the altars of the temple and there have sealed upon you head the blessings of eternity.

I bless you that you will be a father in Israel and have the opportunity of inviting into your home some of our Father in Heaven's choicest spirits to be your sons and daughters. Kent, you have a great responsibility, because through your particular family line will come some of the choicest sons and daughters, individuals with great potential and leadership, who will render great service in our Father in Heaven's kingdom. I bless you that you might be wise in your stewardship responsibilities as a father and teach your children well, that you might guide them and direct them, that they might grow up in righteousness, and that they might have a desire to live according to the righteous principles and receive the blessings of the priesthood in their lives and the blessings of the temple, and that they might have the opportunity of recognizing their full potential. As you honor them and as they honor you, you will find joy and happiness with your family. They will be a source of great happiness to you throughout your life. They will be a great source of help to you in assisting you and your sweet wife in accomplishing the work that you will have to do, and as you do this, I bless you that you will develop the foundation of an eternal, celestial unit. If you will continue to walk the pathways of righteousness, following the counsel and direction of the prophet relative to care of your family, I promise you that not one of your children will be lost as you continue to guide and direct them, and that you will have the privilege and opportunity of going back and accounting your stewardship to your Father in Heaven and that all of your children are present with you when your work is completed.

Kent, the Lord loves you. He desires to bless you. You are young and yet you must recognize that as you grow in righteousness and obey Him, you will be called to be a watchman on the tower. You will be called to leadership responsibilities in the priesthood quorum. You have the capabilities of leadership. You have the capabilities of teaching. You have the capabilities of bearing witness and testimony, and I bless you and promise

you as you do this throughout your life you will be blessed with every righteous desire of your heart. The Lord will open the windows of heaven and bless you with those blessings that will be so rich, you will have a hard time comprehending and understanding the greatness of the blessings that are in store through you, but the Lord blesses those that He loves.

Now, I bless you that you will catch the vision of who you are, that you will walk in righteousness all the days of your life, that you will honor your mother and your father that your days may be long upon this earth, and I bless you that they will be, that you will have an opportunity of accomplishing every righteous desire of your heart and every mission that our Father in Heaven would have you complete. You will have adequate time to complete these blessings and these opportunities here on this earth, and when your life is complete, you will have the opportunity of coming forth in the morning of the first resurrection and walk hand-in-hand with your sweet companion and your family back into the presence of our Father in Heaven into the celestial kingdom to receive exaltation there, and this blessing I bless you with and seal it upon your head, and do so in the name of the Lord, Jesus Christ, Amen. [signed] Clayton E. Farnsworth

DOCUMENT 641 Family group record of Lyman De Platt and Linda Karen Platt.

Lyman De Platt, born June 10, 1943, Moab, Grand, Utah; baptized June 24, 1951, Provo, Utah, Utah; endowed July 18, 1962, St. George, Washington, Utah; born in the covenant of my parents' marriage; married December 16, 1987, Carbonville, Carbon, Utah; sealed: August 14, 1991, Manti Temple; father Gordon Leavitt Platt; mother Allie Lyman; other spouse: Bertha Paula Vega.

Linda Karen Petty, born November 25, 1940, Price, Carbon, Utah; daughter of Elmer Dean Petty and Florence Ann Behunin; baptized February 4, 1956, Ferron, Emery, Utah; endowed August 26, 1980, Logan Temple; previous spouse: Herbert Hall Fullerton.

Children: Brent Alan Fullerton, born October 29, 1962, Nampa, Ada, Idaho; Baird Hall Fullerton, born May 24, 1965, Logan, Cache, Utah; married July 2, 1988, Salt Lake Temple, Ann Hutchinson; they have four children: Jacob, born April 1, 1991, Logan, Cache, Utah; Rebekah, born August 25, 1992, Chandler, Maricopa, Arizona; Hannah, born November 14, 1997, Chandler; and Rachel, born May 26, 2000, Chandler.

DOCUMENT 642 Family group record, and extended family of Lyman De Platt and Bertha Paula Vega, as of February 7, 2009.

Bertha Paula Vega, born June 7, 1938, Magdalena del Mar, Lima, Peru, daughter of Julio Manuel Vega and Rufina Lazo; married September 30, 1965, Salt Lake Temple; divorced December December 10, 1987, Provo, Utah, Utah.

Prior to our marriage, Bertha had at least one child out of wedlock, which she did not tell me about until I discovered him on a research trip to Peru. His name is Juan Humberto

Vecco, born March 7, 1962 at Lima, Lima, Peru, but recorded in Magdalena del Mar. He has had three wives, one while living with in Salt Lake, with whom he lived for just a few months. In December of 1995 he married an Argentine girl, Gabriela Duhalde, daughter of Hector Alberto Duhalde and María del Carmen Puerto. He has since divorced and married on November 26, 2003, in Miami, Dade, Florida, to a Peruvian girl named Alejandra Orellana Conroy. She was born December 17, 1964 in Lima, Lima, Peru, daughter of César Orellana Gamero and Dora Conroy Lanatta. He has several children by his last two wives: with Gabriela he had Micaela, born August 21, 1997, Miami Beach, Dade, Florida; and Antonela, born April 22, 2003, Miami, Dade, Florida; with Alejandra: Stefano, born February 25, 2004, Pembroke Pines, Broward, Florida; and a step-daughter, Alejandra, from his current wife, born December 21, 1991, in Lima, Lima, Peru. Her biological father is Ronny Schmatz Wolff

Juan Humberto Vecco, born March 7, 1962 at Lima, Lima, Peru, son of Jorge Humberto Vecco (born January 12, 1924 at Buenavista, Callao, Peru, son of Julio Rafael Vecco Subercaseaux and María Esperanza Luque Rouillón). His father died on February 10, 1982, in Jesús María, Lima, Peru, at which time Juan contacted me and I paid for his way to come to the United States and live with us. He graduated from the University of Utah and Thunderbird (Phoenix) and now lives in Miami Beach, Florida, working in his own business. Juan's grandfather was born October 30, 1900, possibly in Buenos Aires, and married May 10, 1920, dying in 1968, son of Alerino Vecco and Natalia Torres Larraín. His grandmother was born May 11, 1900 at Lima (baptized in Cercado) and died January 13, 1965 at Lima, daughter of Amador Luque and Alberta Rouillón.

We also brought John Andrés Platt into our life through the interstate compact commission, without adopting him. He was born January 20, 1980, at San Gabriel, Los Angeles, California, son of Pedro Heredia Gutiérrez and Margarita Reyes Bazán. She was born June 6, 1948 at Valparaíso, Zacatecas, Mexico. They were married September 24, 1970. Margarita's genealogy has been traced for four generations in the Zacatecas area: daughter of Enrique Bazán and María Luz Reyes, granddaughter of José Andrés Bazán and Tomasa Frausto, and Angel Reyes and María Petra González. John married August 26, 2006, Smithfield, Cache, Utah, to Natalie Jo McRae, born January 9, 1980, Provo, Utah, daughter of Joseph Robert McRae and Debra Ann Morrill. They have one child: Harley Andrés Platt, born September 5, 2007, Nephi, Juab, Utah.

Patricia Platt, born July 21, 1966, Air Force Academy, Colorado Springs, El Paso, Colorado; married November 11, 1984, Highland, Utah, Utah, to Michael Dru Hamblin, born on April 12, 1965, Murray, Salt Lake, Utah to Michael Hamblin and Christy Cay Carpentier Payne. Patricia and Dru were sealed August 19, 1992 in the Salt Lake Temple.

Prior to her marriage Patricia had one child, Chase Hamblin, out of wedlock (who was given up for adoption). His father was Mark Meredith. Chase was born December 6, 1985, Fremont, Alameda, California and lives in Ivins, Washington, Utah, with Roger Paul Hamblin and Chris Petersen. Roger is an adopted step-brother of Dru's father.⁸⁵

⁸⁵I called Roger on February 12, 2009 and received the following information about Chase: blessed September 7, 1986; baptized January 1, 1994, Summit Park Ward, Park City Stake; ordained a Deacon

Patty and Dru have four boys: Michael Trevor, born November 17, 1987, Fremont, Alameda, California; Justin Payne, born March 15, 1990, American Fork, Utah, Utah; Dyllan Reed, born March 5, 1992, American Fork, Utah, Utah; and Byllie Dru, born February 18, 1994, Cedar City, Iron, Utah. Dru died February 7, 2008 in Highland and is buried there.

Bruce Lyman Lyman, born September 28, 1968, Columbus Air Force Base, Columbus, Lowndes, Mississippi; married Aurelie Regine Dufour (Lily), born November 30, 1974, Lille, Nord, France, daughter of Dominique Dufour and Regine Berteloot. Bruce and Lily were married at Miami Shores, Dade, Florida. They have a daughter Juliette Aurelia Platt, born December 6, 2007, Miami Beach, Dade, Florida.

David Lyman Platt, born September 14, 1969, Provo, Utah, Utah; married September 25, 1992, Salt Lake Temple, Holly Holbrook, daughter of Philip Ryan Holbrook and Barbara June Bingham. Holly was born August 6, 1974, Ogden, Weber, Utah. They have three children: Karlee Ann, born October 15, 1993, Salt Lake City; Alexis Ann, born August 22, 1995, Paradise Valley, Maricopa, Arizona, and Phillip David, born January 17, 2001, Ogden, Weber, Utah.

Daniel Lyman Platt, born September 14, 1969, Provo, Utah, Utah; married July 16, 1993, Manti Temple, Amy Lynne Johnson, daughter of John K. Johnson and Shirley Reece. She was born July 5, 1973, Provo, Utah, Utah. They have five children: Tawni Lynne, born September 24, 1995, Provo; Tyler Daniel, born November 17, 1997, Provo; Spencer Carson, born October 31, 2000, Provo; Ashlie Nicolle, born January 5, 2003, Payson, Utah, Utah; and Abigail Elizabeth, born October 5, 2006, Payson, Utah, Utah.

Julie Platt Taggart, born December 25, 1970, Provo, Utah, Utah; married March 26, 1994, Las Vegas, Clark, Nevada, Lloyd Justin Taggart, born June 12, 1969, Mesa, Maricopa, Arizona, son of Lloyd McNiven Taggart and Julia Little. They have four children: Lloyd Dallin, born November 21, 1994, Provo, Utah, Utah; Teneh, born September 24, 1996, Salt Lake City; Cade Washington, born January 13, 1999; and Tre Parks, born November 17, 2000.

Don Carlos Lyman Platt, born November 12, 1972, Provo, Utah, Utah; died October 24, 1974, Provo, Utah, Utah.

Maria Elena Platt Day, born January 20, 1975, Provo, Utah, Utah; married June 17, 1995, American Fork, Utah, Utah, Nathan Thomas Day, born February 24, 1974, Salt Lake City. They have four children all born at American Fork, Utah, Utah: Sunny Letha, born March 26, 1996; Devin Thomas, born June 13, 1997; Jessica Elena, born June 9, 2000; and Alysia Lazo, born February 2, 2005.

December 14, 1997, Granite Ridge Ward, Granite View Stake; ordained a Teacher, December 12, 1999, same ward; ordained a Priest, December 13, 2001, Ivins 5th Ward, Ivins Stake; all these blessings and ordinations being performed by Roger Paul Hamblin. Chase has his missionary papers in but is having health problems that may prevent him from going.

Debbie Platt Gardiner, born November 19, 1976, Payson, Utah, Utah; married January 20, 1996, Highland, Utah, Utah, Richard Russell Gardiner, born April 1, 1977, American Fork, Utah, Utah. They have five children, the 1st born in American Fork, the rest in Orem, Utah, Utah: Russell Richard, born July 28, 1996; Jaddin Ashlie, born November 22, 1998; Brooke Lynn, born February 24, 2001; Ryker Glen, born October 11, 2003; and Talon Kent, born January 10, 2009.

Nicolle Platt, born October 16, 1979, American Fork, Utah, Utah; she married 1st June 15, 2002, Salt Lake City, Victor José Durán, son of Victor Durán, born March 18, 1976, Michigan; divorced; first 2nd Christopher Claire Tracy on August 24, 2006, at Saratoga Springs, Utah, Utah; divorced several months later; child: Isabel Hisako Durán, born March 21, 2004, Provo, Utah, Utah.

Lyman Dee Platt, born June 10, 1982, American Fork, Utah, Utah; married Melanie Lay, June 14, 2008, American Fork, Utah, Utah; she was born July 3, 1983, Salt Lake City, daughter of David Ernest Lay and Marilyn Bishop. They are expecting twins in June of 2009.

Natalia Platt Johnson, born August 1, 1984, American Fork, Utah, Utah; married July 28, 2004, American Fork, to Travis Dee Johnson, born March 3, 1983, American Fork, Utah, Utah, son of Ronald Johnson and Earl Penny. They have two children, both born in American Fork: Gage Dee Johnson, born January 28, 2005; Bryce Travis Johnson, born May 12, 2006.

DOCUMENT 643 Genealogical Society of Utah, Life Membership, Albert R. Lyman, Certificate Number 774, January 19, 1912.

DOCUMENT 644 Personal Record of Daniel Lyman Platt

November, 1975, Danny is very reverent in Sunday School and Primary. He is a good worker and always wants to help in any way he can. He does a lot of work around the house. One thing though, if he isn't working, he may get into trouble because he can't sit still for a minute. Dan and the other boys stayed home while we went to Salt Lake. Dan has been doing David's work because he's sick.

February 14, 1976, Last week I was not very reverent in Sunday School, but I called the teacher and apologized. I enjoy helping mother a lot. I am helping to do chores for dad.

February 16, 1976, Today I had a whole hour with dad by myself. I asked dad to take me to Dee's. I like my brothers and sisters. I appreciate dad letting me look in his microscope. I appreciate grandma bringing me pijamas from Peru.

DOCUMENT 645 Certificate of Baptism and Confirmation, Highland 3rd Ward, Highland Utah Stake.

This certifies that Debbie Platt, born November 19, 1976, at Payson, Utah, Utah, daughter of Lyman De Platt and Bertha Paula Vega, was baptized December 1, 1984 by Lyman De Platt, whose priesthood office is High Priest and confirmed a member of The Church of Jesus Christ of Latter-day Saints, December 2, 1984, by Lyman De Platt, who priesthood office is High Priest. [signed] Lee Earl Healey, clerk; Keith D. Shelley, Bishop.

DOCUMENT 646 A father's blessing and naming pronounced upon the head of Daniel Lyman Platt on September 28, 1969 at the Spanish Branch, Provo, Utah. This blessing was not given in its entirety in the Church due to its sacred nature, but was afterwards given.

Heavenly Father, having the holy Melchizedek Priesthood conferred upon us by divine commission and in the name of Jesus Christ, we therefore, take this child in our arms to give him a name and a father's blessing. The name which his parents have chosen is Daniel Lyman Platt, in honor of the great prophet of old whose outstanding virtues led a nation to return to God.

Daniel, I now take this opportunity as your father to give you my blessing. May it serve as a light in your life when you need it, and as a hedge against the sins of the world. From these most tender days of your life it is plain that you have been endowed with exceptional abilities in several areas. It has been impressed upon my mind that you will participate in building the city of Zion in your lifetime, that you will help plan for and construct that might fortress of righteousness.

You are blessed with an ability to understand mathematics and related engineering sciences. Be diligent in the pursuit of the knowledge of these things and your success will be assured. Your abilities will be known to the leaders of the Church and will be used to build up the Kingdom of God. Be especially careful as you learn these sciences that you match this progress with equal spiritual growth. It will be tempting as you become independent of your parents to also try and become independent of God. This cannot be done successfully and so it is well to learn early to put your faith in Jesus Christ and learn of him through the development of your spiritual attributes.

The Lord sent you into this particular lineage because of your pre-earth life worthiness. You are now an heir to the Celestial Kingdom and if you remain faithful you will be entitled to all that that Father has. Seek for a knowledge of these blessings and how to attain an assurance of your calling, and your election. You may be sealed up unto Eternal Life in the flesh if you desire it with all your heart.

I bless you that you may develop patience as a necessary part of your life's mission. The process of building any edifice, any worthy life, or even a world, requires much patience and the sooner this quality is developed the faster you will progress.

When, in due course, you are blessed with an eternal companion, your unfailing devotion and patience will enhance your position as the patriarch of your kingdom. Ever be mindful of this most important of responsibilities. You cannot fail here and be successful for long in any other venture.

I bless you that you may value your time and set your priorities so that the ends of your creation may be fully realized. Do not become involved in clubs, groups, or associations that will not further the Kingdom of God or promote the principles of freedom that we enjoy in this choice land. Life is too short, and demands on your time will be made from so many angles, that unless you remain in control, your life will pass by rapidly and you will not have completed your mission.

Treasure in your heart the close association of a few selected friends, but do not give of yourself to all. However, be mindful and concerned for the orphan, the widow, the sick, the down-trodden, and the needy. Give freely of your substance to the poor after the needs of your family have been properly satisfied. Do not let your wealth be a canker to your soul, but use it in building the Kingdom of God. Do not be wasteful. I bless you that you will have an ability to successfully accomplish these charges.

Seek first of all Eternal Lives or you will not be able to attain them. Service to your fellowmen will best develop the qualities you need in this critical undertaking.

I seal these promises and blessings upon you in the name of Jesus Christ, Amen.

DOCUMENT 647 Certificate of Appreciation

This Award is presented to Lyman De Platt, Ph.D., for the participation in the Eighteenth Annual Conference on Hispanic Genealogy and History, October 10-12, 1997, Houston, Texas. [signed] Saul Vela, Ph.D., conference director; Baldemar R. Silva, president Hispanic Genealogical Society.

DOCUMENT 648 Baptism Recommend/Temporary Membership Record [note: this record is invalid, as The First Presidency restored all of my previous ordinances and blessings, and overwrote this record, as having been made in error; which admission was made to Elder L. Alden Porter, of the Seventy; which message was personally conveyed to me by him, with The First Presidency's apology, noting also that there would be no official letter of apology, just the verbal message. Consequently, I have not placed any of the information for this document herein. It may be consulted, if desired, in the original.]

DOCUMENT 649 Certificate of Baptism and Confirmation [see Document 648; the same applies to this document.]

DOCUMENT 650 St. Louis Missouri Temple Dedication Program, June 1-5, 1997. Karen and I attended the last session. Speakers included Elder Monson; the president of the Seventies; Elder Nelson; Elder Richard G. Clark.

Jerusalem = Lord of Lords; New Jerusalem = King of Kings. Elder Nelson talked about a record of the people being turned over to the Lord when He comes. He stated that the land was divided during the Flood and the world was baptized. We sang the hymn Adam-ondi-Ahman. 1,272 people attended the temple on Thursday, June 5, 1997; 23,373 was the total attendance number for the dedication sessions.

DOCUMENT 651 June 10, 1998, funeral services for Dorothy Excell Platt, wife of Roland Evelyn Platt.

Remarks of Oscar Raleigh Johnson: there was a great reunion; fifty years ago I was seven or eight; I met Roland and Dorothy Platt for the first time. I loved their children and took pride in showing them off. When I was eighteen, just getting out of high school, I went to Las Vegas to work, to Henderson; I went to see Roland and Dorothy Platt. He lived with Darwin for awhile while he worked there. He was the type of person that everybody loved. They were honest and always opened their home and hearts. Life is a schoolmaster to bring us unto Christ. Bishop Hardy once said: Uncle Roland was the best and straightest and able to spread the most mud of any bricklayer I ever knew and I've know a lot of them.

Bishop McAllister: Example of how to treat each other as husband and wife; short and sweet.

DOCUMENT 652 In loving memory of Dorothy Excell Platt, October 7, 1918 to January 5, 1998; services: Saturday, January 10, 1998, 10:00 a.m., Washington Fields LDS 3rd Ward Chapel, Washington, Utah.

Pallbearers: William James Riggs, John Robert Platt II, Brenden Trevis Platt, Eric Roland Platt, Allen Trent Riggs, Richard Shane Platt, Jonothan Edward Platt, Douglas Roland Platt; honorary pallbearers: Jared Bruce Platt (military); Greg Marlan Platt (LDS mission); Michael Donovan Platt (LDS mission); and Benjamin Thomas Platt.

Compassionate service: Ward Relief Society.

Program: prelude & postlude music: Jenny Ellsworth; family prayer: J. Harold Excell, brother; officiating Bishop Russell McAllister; invocation: Marlan Paul Platt, son; musical selection: "In the Garden," by Jolene Sherman and Roberta Bylund, nieces; accompanied by Dana Matthews; eulogy: Melanie Riggs, granddaughter; musical selection: "How Great Thou Art," by Stephen Gentry, neighbor; accompanied by Jolene Sherman; speaker: Oscar Raleigh Johnson, friend; remarks: Bishop Russell McAllister; musical selection: "Going Home," by Pierco Shelline, accompanied by Janae Snow; benediction: John Robert Platt, son; interment: Panguitch City Cemetery, Panguitch, Utah; dedicatory prayer: Roland Gary Platt, son.

DOCUMENT 653 Personal Record of David Lyman Platt

November, 1975, David is reverent in Church, folds his arms and listens to the lessons. Margie Voss, Public Health Nurse at Taylor School, says David's eye test results were 20/40 in both eyes and that he squints to see the eye chart. David is a good helper. He comes from school, changes his clothes and helps with the dishes, and other chores. David used to be really sweet to Don Carlos and always took care of him. He is now that way with Maria Elena. He is very conscientious about the lights, the doors and sometimes his other brothers and sisters. David stayed home with the other boys while we went to Salt Lake.

February, 1976, I have been learning to play the piano during the last few months and enjoy it very much. I have also lost my two front teeth on top.

DOCUMENT 654 A father's blessing and naming pronounced upon the head of David Lyman Platt on September 28, 1969 at the Spanish Branch, Provo, Utah. This blessing was not given in its entirety in the Church due to its sacred nature, but was afterwards given.

Heavenly Father, in the name of Jesus Christ and by virtue of the Holy Melchizedek Priesthood which we hold, we take this infant in our arms to give him a name and a father's blessing. The name by which he shall be known upon the records of the Church throughout his mortal life is David Lyman Platt.

David, as you came forth into life, the Spirit of the Lord whispered to my mind: "His name shall be David." And so by the power of God you have received your name. You are to honor that name and learn of the virtues of he who first possessed it in Bible history. If you will follow the righteous example of King David's early life you will rise to heights of glory that far surpass anything your mind can at present comprehend.

You are one of our Father's noblemen. You have in your veins the blood of Israel. You have been born into the priesthood covenant made between your parents in which you have received the right to all the blessings of your fathers Abraham, Isaac and Jacob. Seek to understand what these are and gain them for your children after you. You are a chosen servant of Jesus Christ. You were born at this particular time and were blessed with specific talents to enable you to carry out your stewardship in building the City of Zion preparatory to Christ's Second Coming. Your most outstanding talent is music and you will be known throughout the Church for your contributions in this area.

You will fulfill several missions for the Church as a missionary and a leader. Your knowledge of languages will be most valuable to you in these assignments as it will allow you to concentrate on the spiritual aspects of your callings.

David, my son, I bless you that you may grow in a knowledge of our Lord Jesus Christ. Take the principles of the gospel literally, and you will come to know the Savior

personally. Be constant in your prayers; seek to build the power of faith in your life through a religious observance of each commandment and precept.

Through the power of the priesthood of God I bless you with an ability to obtain the spirit. Revelation is the inheritance of the righteous and you are entitled therefore to all the knowledge of eternity that you seek for in patience, diligence, prayer and fasting.

I bless you David that as you progress into young manhood that you will have an eye single to the glory of God. You are counseled not to entertain young ladies in any sense until after you have served your first honorable mission. No such relationship will be sanctioned, neither by Heavenly Father nor by your parents, and could serve no purpose in your eternal progression.

When, in the due course of the Lord you are brought into contact with your eternal companion, you will be told so by the Spirit of the Lord. Then, with the blessings of your earthly and eternal parents you will be able to go to the temple and there begin your own kingdom.

May you ever give proper respect to those in authority over you. Learn to be a good servant. Listen to others and determine how you may best aid them. Develop charity, and you will not want for any of the gifts of the Spirit, in the name of Jesus Christ, Amen.

DOCUMENT 655 Certificate of Baptism and Confirmation, Highland 3rd Ward, Highland Utah Stake.

This certifies that Maria Elena Platt, born January 20, 1975, at Provo, Utah, Utah, daughter of Lyman De Platt and Bertha Paula Vega, was baptized February 5, 1983 by Lyman De Platt, whose priesthood office is High Priest, and confirmed a member of The Church of Jesus Christ of Latter-day Saints, February 6, 1983, by Lyman De Platt, whose priesthood office is High Priest. [signed] Aurell Hatch, clerk; Keith D. Shelley, Bishop.

DOCUMENT 656 Lyman Platt's Pioneer History. [This document was compiled after a brief session at a combined database at BYU in 1996, wherein the power of combined databases was being shown, and in which I participated on the part of Broderbund and my own databases. There is one picture included that I have not seen elsewhere of Evan Williams, 2nd great-grandfather.]

Evan Williams, your great-great-grandfather, was born on November 15, 1827, at St. Bride's Minor, Glamorganshire, South Wales. On May 29, 1848, Evan married Mary Davies at the Registrar's Office, Merthyr Tydfil District, Glamorgan, South Wales. On February 5, 1853, he and 314 other converts set sail from Liverpool aboard the Jersey, arriving in New Orleans on March 21, 1853. On June 19, 1906, at the age of 79, Evan Williams died and was buried at Cedar City Cemetery, Iron, Utah. Your lineage through Evan is Evan Williams, Sarah Williams, Irene Perkins, Allie Lyman, Lyman Platt.

Mary Davies Williams, your great-great-grandmother, was born on April 27, 1827, at Aberdare, Glamorganshire, South Wales. On May 29, 1848.... [see above]. In 1853 Mary crossed the plains as a member of the Daniel A. Miller/John W. Cooley Company. On January 15, 1878 Mary was [re]baptized into the church. On February 15, 1899, at the age of 72, Mary Davies Williams died and was buried at Cedar City Cemetery, Iron, Utah.

Jane Mathews Perkins, your great-great-grandmother, was born May 28, 1814, in Llantwit, Treboeth, Glamorganshire, South Wales. In 1833, at Llangyfelach Parish, Glamorgan, Wales, Jane married William Perkins. On October 23, 1844, Jane was baptized in the church. On April 23, 1862, she and 702 other converts set sail from Liverpool aboard the *John J. Boyd*, arriving in New York on June 1, 1862. In 1862 Jane cross the plains as a member of the Homer Duncan Company. On March 15, 1879, at the age of 65, Jane Mathews Perkins died and was buried at Cedar City, Iron, Utah.

DOCUMENT 657 Wayne D. Stout, *Ancestors and Descendants of Jehu Cox* (Salt Lake City: Wayne D. Stout, 1957).

Page 91: B – Sarah Celestia [Brady], born July 24, 1901, married March 15, 1921 to John Leland Cook (born December 30, 1902), son of Daniel and Martha Cook). Issue: 1) Aleen Cook, born May 23, 1922; married October 21, 1937, Edward Robison Lyman (born February 19, 1917): issue: a) Allen Burns Lyman, born July 4, 1938; b) Kirk Cook Lyman, born June 7, 1949; c) Raeleen, born November 3, 1941; d) Terry Kay, born July 19, 1947; e) Edra Jeanne, born August 9, 1949; 2) Elva Cook, born December 5, 1924, married March 14, 1939 to Harold H. Cook (born November 18, 1916): issue: a) John Harold Cook, born July 19, 1942; b) Carron Ann Cook, born February 13, 1945; 3) Thelda Carron Cook, born July 27, 1926; married August 27, 1943, Sylvester A. Woodland (born June 7, 1913): issue: a) Velma Lee Woodland, born May 8, 1947; b) Sylvester Lynn Woodland, born February 25, 1949; 4) Oleah Cook, born October 21, 1928; married December 24, 1945, Dean Halley Orr, no known issue. [Page 179 includes a copy of this information.] Page 181 shows a photograph of Sarah Celestia Brady Cook and her family: left to right Elva Cook Cook; Oleah Cook Orr, John Leland Cook, Sarah Celestia Brady Cook; Aleen Cook Lyman and Thelda Cook Woodland.

DOCUMENT 658 Stella H. Day and Sebrina C. Ekins for the Daughters of Utah Pioneers, *100 Years of History of Millard County* (Springville, Utah: Art City Publishing Co., 1951).

Page 113, Part V., History of the Building in Fillmore, by Ora Black Hansen, from 1851 to 1950. Our great colonizer, Brigham Young, sent his first company of pioneers to Fillmore in the fall of 1851 to select a site for constructing a capitol building as Fillmore had been selected as the state capitol. The first building constructed was the State House, which still stands as a monument to the strength and endurance of our noble pioneers.

Although they needed homes and places of shelter, they first erected a small room built of cottonwood logs to serve as a meeting place for church and school. This small room had a fireplace in one end, split logs for seats; the roof was covered with dirt, and a dirt floor.

[Picture: old adobe church in Fillmore built in 1854.]

In 1854 an adobe meeting house was built, the adobes were made by Peter Robison. There were no nails available at that time, so the timbers of the roof were put together with wooden pegs. It was a two-story building with one large room on the ground floor, and two smaller rooms above, with an outside stairway on the south, and storage space on each side of the stairway. The main entrance was on the north side, with windows on the east and west of the building. In a few years this old adobe meeting house was remodeled. The upstairs rooms were taken out, and an oval ceiling put in the large room. These large timbers were shaped and put into place by Hans Hanson. Under the supervision of C. P. Beauregard, William King, and John Powell the walls were braced with bolts in order to sustain the extra weight of the oval ceiling. The entrance was changed from the north to the south side, and a stage was built in the north end. A chimney was in the center of the room so that the stove could better heat the large room.

Page 114: picture drawing of old adobe meeting house after being remodeled, sketched by Delia Robison.

Drawing of the floor plan of old adobe meeting house, Fillmore, sketched by Delia Robison.

Page 115: the first rock house outside the fort was built in 1861 by Joseph Robison and his good wife, Lucretia [Hancock], who lived in the fort up until this [that] time.

Picture: first rock home in Fillmore, owned by Joseph Robison.

Joseph knew red sandstone could be quarried in the canyon above town, as the state capitol had been built of this material. He therefore built a two-story structure of sandstone. Lucretia held school in one of the upstairs rooms, and besides her own, she taught the neighboring children. Some years later a lumber addition was made at the back, and a two-story porch with fancy wood carvings was added to the front. Hans Hansen and his sons, John, George, and Albert, did the carpenter work. The inside stairway leading to the second floor was put up with wooden pegs, and although it has been used for four score years it shows no signs of sagging.

The Alonzo Robison family still own this home. In 1932 Alfred Robison, a grandson of Joseph, built the first tourist court in Fillmore. The cabins are in the back lot and they have their main office in the old rock building. John and Hal Robison are building new cabins and adding other improvements to their tourist court.

In 1861 Benjamin Hancock Robison, son of Joseph, also built a rock house on the property one-half block from Main Street on Center Street. This old home was remodeled by Milton Melville and is part of his modern Home.

Page 118: Picture of old rock school house, Fillmore, 1867

Page 119; The Robison Hotel in Fillmore was built in 1880 by Joseph Vickery Robison, on the northeast corner of Main and First South streets. The hotel was built of lumber, a two-story building, lined with adobe for one-story. Hans Hanson contracted the building for \$1,000.... Visitors came from far and wide to the Robison house. Teachers and students of the Millard Academy boarded there. Joseph's good wife, Martha, was called "Mother," by all who boarded there. Joseph Vickery Robison was a prominent man in the early history of Fillmore and held many important offices.

After his father's death, Albert Robison and his wife Dora Carling Robison ran the hotel for several years, then sold it to Andrew Christensen (page 120) and his wife Mary Alice Christensen in 1921....

Photographs: Joseph Vickery Robison and Martha Jane, wife of Joseph Vickery Robison.

DOCUMENT 659 Stella H. Day, compiler, *Builders of Early Millard: Biographies of Pioneers of Millard County, 1850 to 1875* (n.p.: Art City Publishing Company, 1979).

Page 589: **Albert Robison**, son of Joseph Robison and Lucretia Hancock, was born in Crete, Will, Illinois, April 8, 1847. His parents were converts to The Church of Jesus Christ of Latter-day Saints, who came to Utah in 1854, and were sent to Fillmore when Albert was just seven years old. The family lived in the old fort until 1861 when Joseph and Lucretia began building a large two-story red sandstone home, on Main Street between Center and 1st South streets. The rock from this home came from Chalk Creek canyon and had to be quarried by hand; thus it took a number of years to finish the home, with its large front porch both upstairs and downstairs all finished by hand made fancy "gingerbread" trim.

The Robisons owned large herds of cattle and horses, as well as farms. They had the very first nursery in Fillmore, having brought the material across the plains from their home in Illinois, when the older brothers of Albert were sent back back for cattle and horses.

Albert helped his folks run the farms, helped care for the animals as well as other jobs which are necessary in a large family. On April 28, 1873, Albert married Elizabeth Wright Marshall, an English convert of the Mormon Church. On June 12, 1874, a daughter, Elizabeth Adele Robison was born to this happy couple, but this happiness was not to be for long. On October 21, 1877, when Adele was just a few months over three years old, her father contracted dyptheria and died. He is buried in the Fillmore Cemetery.

Almon Robison (1845-1919), Banker, Rancher, Stockman; history put in by A. Paul Robison. Almon Robison, seventh son of Joseph Robison, Jr. and Lucretia Hancock, was born May 15, 1845 at Crete, Will, Illinois, during the time his father and mother were waiting to bring their family west with other Mormon converts. Almon came to Utah with his parents in 1854. The (page 589) family had prospered while in Illinois and were able to outfit seven wagons for the long trek across the wilderness.

Although Almon was only nine years old, he was a steady, dependable boy, and he drove one of the four ox teams all the way to Utah. Three of the wagons were drawn by horses. The Robisons left Crete in March of 1854 and after arriving in Salt Lake City in August, they were directed to go on south to Fillmore, where Joseph's brother, Peter Robison was living. In 1854 there were fifteen families living in Fort Fillmore, besides the men who lived in their wagons, who were helping to build the Territorial Statehouse. The local Indians, the Pahvants, under Chief Kanosh, were friendly but there were always bands of marauding savages of other tribes who would steal horses or cattle whenever they had a chance.

The Joseph Robison family and their eleven children lived in the fort about seven years then built a two-story rock house on south Main Street. In 1978 it was still in use as the Spinning Wheel Motel, office and residence of the owners.) Almon had shown himself as a leader in many ways as a youth, and as one of the town's militia, under Captain James Owens, he had gone with a group to help fight in the Black Hawk War; however, they were never in actual combat with the Indians.

In 1870 Almon married Ada Evaline Olmstead. In 1873 a baby son was born to them, but Ada died at the time of the child's birth, and the baby, Almon Proctor, died fourteen days later.

Almon turned his attention to accumulating land and livestock. In the book, *Utah in her Western Setting* (page 493) it says: "Almon Robison is the most important cattleman in Millard County; in fact, he is rated as having the largest ranch and owning one of the largest herds of cattle in Utah. With two other men, both in northern Utah, the year 1890 showed that some 160,000 head of cattle were on the Utah rangeland owned by these three men."

Almon was not a pretentious person, but he was shrewd. He loved fine horses and in 1876 went east to purchase some purebreds. While in Illinois he met and married a young lady by the name of Josephine Sweeting. They had a home in Fillmore and another on the ranch a few miles west of Fillmore, from where he directed the raising of crops, and his livestock. His ranch extended from Cedar Mountain on the north, west to the lava beds, and south almost to the settlement of Meadow. He gave jobs to many men and their families, among them Milo Warner, Jacob Davies, Arthur Brunson, Ephraim Brunson, Lewis Brunson, Seymour Brunson, and Joseph Beck with their many sons. He provided houses for them and let them work just as long and hard as they wanted to, asking only a

percentage of what they raised as his share. Most of his employees spoke of him as being honest, kind, and fair, and they prospered in his employment.

In an issue of the local paper, *The Progress*, dated July 7, 1922, we found this article: “The first bank of Millard County was established in February of 1907, by Almon Robison. He was the president; Joshua Greenwood, vice president; Rufus Day, cashier. The directors were Almon Robison, Joshua Greenwood, George W. Nixon, George Finlinson, James Alex Melville, George Alma George, T. H. Pratt. The bank was capitalized for \$25,000.00 and opened its business in the small room in the southeast corner of the old courthouse. Rufus Day did most of the work.”

“For the first year or two the bank got along without a typewriter or adding machine, although both were in use elsewhere. The deposits the first day were in the amount of \$150.00. The first borrower, February 11, 1907, borrowed \$153.47; he later became one of Fillmore’s financial leaders. The total resources of the bank at the end of the first year, February, 1908, were \$120,846.47.” The newspaper article stated that the State Bank of Millard County was considered one of the two best county banks in Utah. Some of the later employees of the bank were Parker Robison, Glenn Kenney and Claude Robins.

Almon Robison became one of the wealthiest men of his day. He was good to his employees and to those less fortunate, but he could never tolerate laziness, or dishonesty. Once he was asked how he became rich and he answered, “None of us had anything when we came here, but a few of us kept it.” James A. Kelley, a prominent merchant in Fillmore said, “Almon Robison has done as much or more than any other person I know for building up of Millard County.” A lady who had a small store on Main Street had the misfortune of having it burned to the ground. She was a widow and when Almon heard that the store and merchandise had been destroyed he was the first to help, and gave her a check for \$500.00.

Once Almon’s brother, Lonnie’s son, Archie Robison, wanted to take a group of his fellow schoolmates on an Easter picnic. He asked his uncle Almon if he could borrow a wagon and team. Almon said, “Yes, of course. But the wagon is broke and the horses aren’t.”

There are many stories told of his shrewd business deals, but he was never unkind, nor pretentious. He died February 11, 1919. After his death his widow Josephine had a very elaborate stone put up as a monument in his honor, but from the friends and relatives who knew him it would have been something he would have called “Fol-de-ral.” Almon’s choice would have been just a plain, simple marker.

For a more thorough study of Almon’s life, and the life of his ancestors, see Joleen Ashman Robison’s book *Almon Robison, Utah Pioneer: Man of Mystique and Tragedy* (Lawrence, Kansas: Richard A. Robison, 1995) [PFRC Book 32]

Benjamin Hancock Robison, by Dr. J. Collier Robison

Born to Joseph Robison and Lucretia Hancock, November 9, 1831, Benjamin Hancock Robison was their second child. His father was born May 21, 1804, in Charleston, Montgomery, New York, and his mother August 24, 1807, in Shrewsbury, Rutland, Vermont.

In 1844, the Joseph Robison family left for Illinois, to join the Mormon colony there. They settled in Crete, Will, Illinois, about thirty miles south of Chicago. Upon reaching Crete, they had received the news of the assassination of Joseph Smith and his brother, Hyrum, at Carthage. They were advised to stay where they were, as the future of the Saints was very tenuous.

Land was purchased and cleared and cropped, and they began prospering. In the meantime, the Church leaders had made the wonderful trip to Utah, in 1847, and called their territory Deseret.

In 1854, the Robison family sold their possessions, and began the trek westward to join their Mormon brethren in Salt Lake City. In their outfit were seven wagons, one pulled by a team of horses, the other by oxen. Every comfort then known had been provided for their trip, and they made the journey with very little trouble. Reaching Salt Lake City, they rested a few days; then made the journey south to Fillmore, arriving August 17, 1854. The following were the members of the Robison family when it reached Fillmore: Joseph Robison and Lucretia Hancock with their children Benjamin Hancock, Joseph Vickery, Alvin Locke, William Henry, Lucretia Proctor, Proctor Hancock, Almon, Albert, Adelia, and Franklin Alonzo. There were also in the party Lillas, wife of Benjamin Hancock and their infant son Willis Eugene. The eldest son of the family, Alfred, remained in Chicago, where he died in 1892.

Benjamin Hancock Robison had married Lillas Alvira Andrew on May 12, 1853, in Crete, Illinois. The ceremony was performed by Mr. Gilbert, pastor of the Congregational Church of Crete.

The arid condition of the land and the plague of grasshoppers made farming in Millard County difficult, and the first year the Robisons were in Fillmore, there were very few bushels of wheat grown. The Indians were war-like and meddlesome, adding to the privations from hunger. There was no real peace until old chief Walker died. Benjamin worked with his family to reclaim the desert by breaking the soil, digging ditches, standing guard to protect against Indians, all of the things which were the lot of the early settlers of Fillmore. In 1861, in company with Alvin and William Henry, Benjamin returned to the vicinity of Crete, Illinois, to a little community called Dyer, where they bought over 100 head of cattle, and wintered them there before driving them to Utah. While there, they purchased apple seed from Mark and Norman Chapman. They brought the seed to Utah, planted it, and made an early start in the nursery business.

In the fall of 1863, Benjamin was called to preside over the Saints who were settling Deseret, in Millard County. The settlers were struggling to construct and maintain a dam over the Sevier River, to irrigate their crops.

In the spring of 1864, on March 26th, Benjamin married Susannah Turner, in plural marriage. They stayed in Deseret until 1868, when he was honorably released to return to his home in Fillmore.

At the organization of the Millard Stake of Zion, Benjamin was chosen as one of the High Council, March 9, 1869. He held this position until his death. He was a public-spirited man, and filled many positions of trust in the community. He was elected justice of the peace many times, and at the time of his death, was mayor of Fillmore. His loss was felt so deeply by the community that the court house bell, muffled, tolled the entire day of his funeral, December 25, 1882.

Benjamin was the father of seven children by his first wife Lillas, six growing to adult life. He and his second wife, Susannah Turner, were the parents of ten children.

[Next follows a history of Charles William Robison, written by Nelda Robison Turner. He was the son of William Henry Robison and Elizabeth Squires, born December 10, 1841 in Michigan. He was with the Saints at Winter Quarters where his father died November 27, 1846. He married December 3, 1865 to Lucy Adeline Hardy, from Hooper, Utah. In 1866 he helped settle St. Charles, Idaho. His brother Henry, had been sent south to Millard County, and settled on Corn Creek, later called Hatton, and in 1871, Charles took his family and moved there. He died September 25, 1910 at Hatton. See reference for more complete history.]

[Next follows the history of Dr. John Collier Robison by Venise Robison. He was born December 5, 1875 at Fillmore, son of Benjamin Hancock Robison and Susannah Turner. His history is interesting but not pertinent to the immediate project. It may be consulted for further information. He married Alice White Farnsworth, July 7, 1897 in the St. George Temple. She was from Beaver. He went on a mission after that to Germany and Switzerland, then lived in Boston, Provo, Fillmore, Cedar City and Salt Lake City. He practiced medicine wherever he lived. He helped with the diphtheria epidemic in Kanab. He went to Vienna, Austria for advanced medical studies. He died August 18, 1940 in Salt Lake City.

Joseph Vickery Robison, by Kathryn Robison

Joseph Vickery Robison, third in a family of thirteen children, was born December 30, 1832, in Clay, Onondaga, New York, son of Joseph Robison and Lucretia Hancock. As a very young boy he was stricken with what was probably infantile paralysis and was unable to walk for a time, and then walked with crutches. When he was twelve his parents left New York and moved to Crete, Illinois. Their journey westward has been noted above.

Joseph became interested in horticulture and planted many fruit trees in Fillmore and the surrounding area. He also helped clear many acres of ground for planting, and was one of the first people in the county to own a mowing machine. He was one of three men who laid out the road from Salt Creek, now known as Nephi, to Beaver. He also took an active part in the building of the irrigation system in Fillmore.

On September 9, 1855, Joseph left on a mission to Illinois. Upon his return, he was elected mayor of Fillmore on February 13, 1865, and again on January 6, 1866. He was also a lieutenant in the First Regiment of Militia of the Parowan Military District, Territory of Utah. He was elected to a third term as mayor in 1867.

In 1868, Joseph married Martha Jane Olmstead, in Bethel, Michigan, March 29th. She was eighteen years old and not then a member of the Mormon Church. To this union was born ten children, nine of them living to adulthood. They were Joseph Lyman, Alvin Vickery, Almon Quincy, Martha Ada, George Edgar, Mary Evelyn, Eva, Proctor Hancock, Edith, and Albert.

In 1868 Joseph and Benjamin Robison were instructed by President Thomas Callister to build a tannery. He called upon the people to furnish the Robison brothers with their hides, and buy their leather. A rock building was built on the north part of town, by the creek, to be used as the tannery. Joseph went to Texas to buy cattle, intending to profit by the growth of the livestock, and planning to use their hides in his tannery. The tannery turned out its first leather in 1871, and it was shipped to Salt Lake City. Due to a lack of patronage, however, the tannery was later discontinued.

In 1869 he was sustained as a member of the High Council and was called to serve a mission as president of the London Conference.

In 1878 Joseph Vickery Robison was appointed probate judge of Millard County. He was appointed to a second term in 1880. At that time he was also a counselor in the Millard Stake Presidency, while his wife, Martha Jane, was stake Relief Society president. Their positions in the community and state brought many visitors to their home. Their log cabin was not adequate to house their visitors, so they decided to build a larger home. It was built in the late 1870s and early 1880s, taking about three years to build. The big barn was built before the house; some three to five years before these buildings were built, the lumber was stacked for drying; most of the good finishing lumber came from Parowan, Iron County mountains; the sheeting, rafters, joices, all heavy timbers, came from the Fillmore mountains; the old co-op steam sawmill, operated by Davies and Deardon, was located at Strawberry Canyon. There was a water-power mill located at the mouth of Cherry Canyon, owned by Doris Warner, and brothers, and Charley Robison (Buckskin Charley). Red pine rafters and heavy red pine timbers came from Cherry Creek Canyon, northside hill of Hansen's Ridge.

The builders of the house and barn, besides father and the older boys, were Hans Hanson and his boys, George and John. George Albert Shales and possibly Hostein Warner were other carpenters were employed in the building of the house.

Most of the planning and dressing of the boards were done by hand. The heavy timbers were put together by the mortace and pegs. No nails were used in this particular work. A lot of the nails and some of the iron hardware were made by the blacksmith in Fillmore: Beauregard and Jackson. Adobies and brick were made in Fillmore. Dobies lined the walls of the outside of the house to the height of the first floor. The plastering was very had and durable and was very remarkable in the preservation of the interior walls. The windows and the doors were done by what was called "vestibule construction." It was very firm and lasting. This building was known as the Robison home or hotel, then called the Fillmore Hotel, and finally the Christensen Hotel. It stands on the northeast corner of Main and First South.

In 1879 a Board of Trade was organized for Millard County and Joseph V. Robison was chosen as one of its members. Upon the death of his brother Benjamin, December 24, 1882, he was chosen to fill the unexpired term of mayor. In 1882 and 1883, he represented Millard, Piute, and Beaver counties in the Territorial Legislature.

On October 5, 1883, Joseph Vickery Robison married a plural wife, Elizabeth Wright Marshall, widow of his brother Albert. A son, Joseph A. was born to this union September 7, 1889. Joseph was arrested in June, 1889 for practicing polygamy, but escaped the U. S. marshall at Juab and went to Arizona where he and his brother Alonzo had livestock interests. He stayed there until 1894. He was elected as a state senator and served in the legislature from 1894 to 1898. He died December 9, 1914, at Fillmore.

[Following the history above is one of Joseph Robison, Jr. and Lucretia Hancock. It will not be included here as they are direct ancestors and their history will appear in PFRC 4 Series of Family Histories.]

Peter Robison

Peter Robison, the eleventh child of Joseph Robison, Sr. and Cornelia Guinal, was born April 27, 1817, at Tunkhannock, Luzerne, Pennsylvania. He was a twin to Delilah Robison. When he was twelve years old his mother died and he went to live with his older brother Joseph and wife Lucretia Hancock Robison, who lived in New York.

He married Celina Hayward Chaffee on October 6, 1839, at Gilbert Mills, New York. Celina was the daughter of David Chaffee and Lucy Perrin, and was teaching school at the time of their marriage.

They joined the Mormon Church in New York and received their endowments in the Nauvoo Temple, February 7, 1846. They came to Utah in 1850, first to Salt Lake City, then were sent to Millard County, where they settled at a place later called Petersburg,

after Peter Robison. During the years 1857 to 1859 Peter was sent on a mission to England. From 1859 to 1862 he was the presiding elder at Petersburg in Millard Stake. About 1870 he moved to Garrison in western Millard County.

Peter and Celina had nine children, the first three were born before coming to Utah, the fourth was born in Salt Lake City and the other five were born at Fillmore. They were Maryette, born August 24, 1841 and died August 11, 1847; David Peter, born September 17, 1846 and died September 17, 1846; Cornelia Celina, born September 17, 1848 and died November 2, 1910 (married Gilbert Furbush); Charles, born August 23, 1850; married Mary Lott; died March 13, 1912; Joseph Millard, born March 29, 1852, married Sarah Louise Staples, died November 22, 1925; Lucy Matilda, born April 2, 1854, married Carl Young, died November 22 1927; Sarah Joanna, born July 18, 1856, married John S. Lott, died October 16, 1878; James Henry, born May 27, 1859, married Emma Jean Gandy, died February 13, 1937; and George Samuel, born November 18, 1860, married Emma Meecham, died February 6, 1938.

Celina died November 17, 1861 and is buried in the Fillmore Cemetery. Peter married Sarah Kirby. She had no children. His third wife was Mary Ashley, who he married February 21, 1850. She was born January 29, 1833, at Overton, Flindchier, England, the daughter of Richard Ashley and Elizabeth Hughes.

The first two children born to Peter and Mary were born in Fillmore, the next six at Hatton and the last three at Ely, White Pine, Nevada: Elizabeth, born April 29, 1851, married Brigham Young (not Pres. Young), died February 23, 1920; John Leroy, born August 21, 1853, died December 24, 1853. Hyrum Peter, born January 23, 1855, married Candace Ann Pack, died August 1, 1835; William Henry, born January 6, 1857, married Rosetta Pack, died September 3, 1938; Elsie Rosette, born May 1, 1859, married Alex Gonder, died August 25, 1928; Jacob Thomas, born October 29, 1861, married Ina Callister, died October 10, 1934; Margaret Retta, born November 7, 1863, married William T. Gregory, died November 1, 1951; Lura Delilah, born March 24, 1866, married Wilber F. Fowler, died July 3, 1933; Edmund Brand, born December 5, 1870, married Mary Jane Ramsey, died May 2, 1947; Almon Dewitt, born May 5, 1873, married Sarah Bradshaw, died November 16, 1954; and Lester Jerome, born August 13, 1975, married Lucinda Rowland, died May 22, 1953.

Peter died at Garrison, Millard, Utah on October 20, 1902 and is buried in Garrison. Mary Ashley Robison died May 4, 1913 at Garrison and is also buried there beside her husband.

Susannah Turner Robison

Susanna was born February 3, 1947 in Milltown, Somerset, New Jersey, fifth of a family of thirteen children. She was the daughter of David Turner and Rose Collier, English immigrants, who had come to work in the factories at Milltown. Susannah began working in the factory at seven years of age, threading shuttles, working there until she was

fourteen. It was during this time that the Turner family heard the teachings of the elders John Taylor and Wilford Woodruff, and became converted to the LDS Church.

The family then moved to Glenham, New York, where Susannah's father was supervisor of a factory. They continued to work and save until 1861 when they started their western journey to Utah, June 11, 1861. They went by train to Florence, now Omaha, Nebraska, where they waited three weeks to join a caravan of Saints moving westward. On July 4, 1861, they left Florence, with the John R. Murdock Company, arriving in Salt Lake City, September 19, 1861, camping on the site now occupied by the Joseph Smith Memorial Building (old Hotel Utah). There they remained for two days and nights, and then journeyed on to Fillmore.

Orson Holbrook, their driver, was quite pleased when they decided on Fillmore, as he had used his influence to get them to go there, where his father Chandler, had located. Upon their arrival in Fillmore, the Turners were invited to take their first meal at the home of Chandler Holbrook. It was the first meal they had eaten in a house since leaving their home in Glenham, Dutchess, New York four months earlier.

They remained in Fillmore a short time, then moved to Holden, where Susannah worked in the home of Daniel Thompson, and later worked for Lillas Robison. On March 26, 1864 she was married to Benjamin Hancock Robison in plural marriage. The ceremony was performed by Heber C. Kimball in the Endowment House in Salt Lake City.

Susannah Turner Robison went with her husband to Deseret, where they lived for five years, attempting to keep a dam in the Sevier River, and cultivate the land. In 1868 they returned to Fillmore where they lived the rest of their lives.

Susannah was the proud possessor of a No. 6 Charter Oak Stove, and a spinning wheel which had been made by Isaac Carling. She was the mother of ten children, four daughters and six sons. She was president of the Primary Association of Fillmore for twenty-two years, president of the MIA Millard Stake for twenty-one years, and always worked in the Relief Society. In her later life she devoted herself to temple work. Susannah was left a widow at age thirty-five, giving birth to her last child the day after her husband was buried. Two of her children died in infancy. She raised eight children. After her children were married and having children of their own, Susannah would always arrange to be present at the birth of the grandchild, and assume the responsibility of nurse and housekeeper until the new mother was able to be about again. Susannah T. Robison died April 15, 1938. She is buried in Fillmore Cemetery.

Children of Susannah Turner Robison: Birdie Susannah Black, March 7, 1865; Mary Lucretia, May 22, 1866; Joseph Hancock, January 5, 1868; Almon David, December 8, 1869; Rose May Hinckley, August 21, 1871; Benjamin Hancock, December 14, 1873; John Collier, December 5, 1875; Martha Alzina Kirkham, April 1, 1879; and George Albert, December 9, 1880.

Franklin Alonzo Robison and Isabella Eleanor Marden Pratt

Franklin Alonzo Robison was born at Crete, Will, Illinois on July 29, 1851, son of Joseph Robison and Lucretia Hancock. In March or April of 1854, when Lonny, as he was called, was two years old, the family was finally ready to cross the plains to come to Utah. The whole family consisted of the father and mother and ten children. An older brother was married and was against the move to Utah, so he stayed behind, and never did come to Utah. The second son Benjamin was twenty-three and was also married and had a son. The others were Joseph Vickery, age twenty-one, Alvin, age twenty, Henry, age seventeen, Lucretia, age thirteen, Proctor, age eleven, Almon, age nine, Albert, age seven, Adelia, age 5, and Lonnie, age two. They had seven wagons, four with horse teams and three with oxen. Among their loose cattle they had some milk cows, yet some of the cows they milked they worked under the yoke as oxen. Theirs was one of the best equipped Mormon companies that crossed the plains and they traveled in unusual comfort for that time. They arrived in Utah in the late summer, 1854.

When they reached Salt Lake, Brigham Young asked them to go down and settle in Fillmore, Millard, Utah. The people had to live in a fort to protect themselves from the Indians. Joseph and the boys helped build the fort. They lived in the fort eight to ten years.

Joseph acquired property in the town. He divided it and gave each of his sons a lot so they could build homes. Lonnie, being younger, didn't get a lot, so he proceeded to take up a lot of his own. When his father found out what he was doing he gave him a lot. Lonnie was engaged to marry a young lady by the name of Sarah Prissy. She died. Later he started to keep company with a girl by the name of Isabella Eleanor Pratt, who came to Fillmore to teach school. They were married April 10, 1872 in Salt Lake in the Endowment House.

Isabella Eleanor Marden Pratt Robison was born in Salt Lake City, September 1, 1854 to Parley Parker Pratt and Belinda Marden. Her father was killed May 13, 1857. She grew up and attended schools in Salt Lake City. Her home was on what was Richards Street across from the south gate of Temple Square. She started to teach primary age children when she was only twelve years old, thus earning her first wages. At the age of fifteen she taught the Primary School at the University of Deseret. Her tuition was paid by her teaching, so she also got her teacher's training at the same time.

In October, 1870 her family moved to Fillmore, her oldest brother Nephi having been sent there by the Church to look after the tithing as a tithing clerk. She met and married Franklin Alonzo Robison when she was seventeen years old. She became the mother of twelve children. They were as follows: Alonzo Franklin, Parley Proctor, Joseph Alfred, Herma Lucretia, Belinda Pratt, Ruth Pratt, Isabella Pratt, Carrie Pratt, Alma Pratt, Harmel Pratt, Parker Pratt, and Olea Pratt.

In 1876 Alonzo was called on a mission to Illinois, Wisconsin and Michigan. After returning he served as sheriff for two years. He fought in the Black Hawk War, and at its end drove a thousand steers across the plains to a market in the East.

Isabella was a public worker for Fillmore and Millard County. She was secretary of the school board for many years; president of the Woman's Republican Club; county recorder for two terms; deputy in the county treasurer's office and county clerk's office. She was an abstractor, making abstracts to many lands.

Isabella was stake president in the Relief Society of the Millard Stake, a position she held for eight years. At that time the stake presidents outlined the courses of study for their stake for the year ahead, and sent it to the general presidency in Salt Lake City for approval. She had to visit all of the different Relief Societies in the stake once a year. The stake included east and west Millard at that time, and since she traveled with horses and wagons or carriages, she usually had to stay in each ward at least two nights.

On April 22, 1912, at the age of fifty-seven, she was stricken with apoplexy and died April 23, 1912.

Franklin Alonzo married Harriet Elizabeth Thorpe on November 30, 1882 in the Endowment House. They had seven children, losing two when they were small. She died January 31, 1938. He also married her sister, Lois Thorpe, on February 25, 1889. They had ten children, losing two when they were small. All of the children were born in Fillmore except the first two who were born in Woodruff, Arizona. Their family was forced to spend five years in Arizona to escape being sent to prison by the federal marshal, who was arresting men who practiced polygamy.

He accompanied Brigham Young from Fillmore to Beaver five times, acting as his bodyguard against the Indians. He served eight years as a city councilman. He was the first stake superintendent of the Sunday School. He was the first counselor in the bishopric to J.D. Smith and Christian Anderson. He was the father of twenty-nine children.

Lois died April 4, 1938. Alonzo died October 17, 1936, at the age of eighty-five. They are buried in the Fillmore Cemetery.

[Following this history are photographs or paintings of Peter Robison, Celina Robison, Mary Ashley Robison, 3rd wife of Peter Robinson, Joseph Vickery Robison, Alonzo Robison, Martha J. Robison, Isabella Pratt Robison, Isabell (Birdie) Pratt Robison, Dr. John Collier Robison and Louise Y. Robison, Joseph Robison, Lucretia Hancock, Almon Robison, Albert Robison, Benjamin Hancock Robison, Alfred Robison, Franklin Alonzo Robison, Benjamin Hancock, Adelia Robison Lyman, Alvin Locke Robison, William Henry Robison, Lucretia Proctor Robison Owens, and Almon Robison.

DOCUMENT 660 Banner Blue Performance Review for Lyman Platt, January 1, 1998; review period January 1997 to December 1997; manager Robert Armstrong; salary raised from \$41,500 to \$41,800.

Job Description: during the review period, you have had the title and responsibilities of Chief Genealogist. In that capacity, you have the assignment to cross all organizational boundaries to provide genealogical insight and expertise to enhance the Banner Blue Division's products and services wherever possible. Also, in your last two reviews you were specifically asked to increase your contribution to the primary focus of FABU, which is data CD production.

Objectives: Give the nature of how you function within the organization it has been hard to quantify specific objectives for your position. You have, however, been involved in many areas and have contributed to both FABU and Banner Blue Division. A partial list of other projects you have worked on during the year includes: 1) the census study; this was a very large project, that sorted out the extent of our census CD coverage of actual census material; a subset was providing suggestions to update our catalog; 2) the Ancestry "number of names" quantification; 3) an evaluation of whether pages are missing from our version of Savage; 4) supported Gary Quigg on standardizing names and locations for Griffiths; 5) did King List review for world family tree, volume 717; 6) assisted in the decision about how to handle Native American and slave names; 7) exploding index problem (October 16, 1997); 8) reviewing CS specifications; participating in white boards, spec reviews, etc.; 9) for much of the year you were QA'ing CD post-ship. We agreed in September to eliminate that practice as a part of your regular hours; 10) assisted in determining recipients of our grants; 11) participated in the LDS Sesquicentennial program at BYU as a Broderbund representative; 12) helped QA the updated Social Security and Family Finder Index; 13) came to Fremont in March to learn and do. I want to, on behalf of the company, thank you for your efforts and your accomplishments.

Work Quality: Your quality of work is very good. Examples include your work on the King Lists and the census study, the latter being a massive project that required careful planning and accurate record tracking.

Work Quantity: Your work quantity needs improvement. This is not to say you are idle or unproductive when working on an assignment. Your work quantity when handling a large project like the census study is very good. But when not engaged in a significant project, you stay busy, but the value you create for the company in total is low. For example, for much of the year you were taking company time to work with FACDs post-shipment. During that period, to my knowledge your only feedback would be verbally to the QA manager, and then it would usually be along the lines of "no problems encountered." While potentially helping you know our data better and keeping you occupied, the value of this activity to the company was very low. We need to refocus your efforts in order to create greater value for the company, by perhaps focusing on data extraction or "out of copyright" book acquisition.

Teamwork: You continue to have very good working relationships with all of your fellow workers. Your opinions are respected and various employees seek out your input, especially with regard to genealogy.

Dependability: Your dependability is very good. Turn around times are consistently low, especially on the time critical world family tree King Lists. Many times you have really knocked yourself out to turn things around quickly.

Judgment: Your judgment is good. Your analyses are thorough and generally on the mark. You provide a valuable perspective. I was a little concerned with the position you found yourself in with regard to USGenWeb. You initially got involved to better understand what they were doing in order to help us understand them better, but then later felt you were in a conflict of interest in providing certain information back to us an an organization. Ultimately, you left because you didn't feel you had the time to devote to it. In general, you and I need to synchronize on such activities before you go into them. As a representative of Broderbund, I expect you would provide information to us which is of benefit to us. Going in, all parties should recognize that you would behave as such.

Initiative: You initiative needs improvement. We have discussed over the past two years the need for you to aggressively market your services internally, yet I still don't see signs of this happening. We now have many new people here, including a new product manager for FTW (Michelle Baron) and a new general manager (Doug Mack). I am not aware of efforts on your behalf to convey to them the services you provide. As I said last year, it is important for you to constantly seek opportunities to promote your services to other departments and to make sure those to whom you make commitments are aware of other potentially conflicting commitments. It is critical that you work on marketing your services internally in 1998.

Technical Skills: I would rate your technical skills as satisfactory for your responsibilities. Your knowledge of genealogy remains outstanding. Often, you can answer questions off the top of your head, to the benefit of all.

Communication Skills: your communication skills are very good. You are also an accomplished writer, having written several articles for online and for publication.

Commitment/Effort: your commitment to genealogy is excellent. Your are accredited, you have been involved in the field for years and you continue to go on strong, publishing in addition to your effort for us. You commitment to the company is very good. Lyman, you have defended Banner Blue and clarified its positions on the bulletin boards and across the Internet.

Overall: I would rate your performance as good. You have worked on some very significant projects during the past year and you have several more on your plate for 1998. However, your contribution largely remains outside the flow of FABU's objectives. If you were not here, this work would be farmed out to a consultant.

Growth Goals for Next Period: It is imperative that you look for ways to integrate your time and activities into the flow of FABU. While you have worked on some significant projects this year, it still generally remains ad hoc. I'd like you to continue to look for ways to insert yourself into the production flow in a regular and defined way, perhaps as we have recently discussed, by getting involved in sourcing data. You should be formally initiating discussions on a regular basis with each of the departments to determine where you might be able to be of assistance to them. Right now, I would think this should be happening formally at least once a month. [signed] Robert J. Armstrong, February 2, 1998; Lyman D. Platt, February 2, 1998.

DOCUMENT 661

The children of Arthur Roy Morin and Rene Lyman Morin are pleased to announce a celebration of their 50 years of marriage. 5:00 to 7:00 p.m., October 24, 1998, LDS Chapel, 269 West Maple Street, Mapleton, Utah. No gifts please.

DOCUMENT 662 MMPI (Minnesota Multiphasic Personality Inventory) Profile, May 21, 1986, Lyman De Platt, age 43. [I have used the original MMPI with a red graph and another 1989 MMPI with a green graph, showing any dissimilarities and/or changes in the personality profile being administered. As no interpretation is given I will leave for history to analyze it. The two things Dr. Lynn Scoresby told me that were anomalies were that I internalized everything rather than letting it out in anger, discussion, etc.; and that I had an inordinate need to be totally in line with authority figures. Lyman De Platt]

DOCUMENT 663 State of Utah, Department of Health, Birth Certification, filed January 6, 1971; state file number 306-4363.

Julie Platt, female, born December 25, 1970, 5:20 p.m., Provo, Utah; daughter of Bertha Paula Vega, age 29 [32], born in Peru; and Lyman De Platt, age 27, born in Utah.

DOCUMENT 664 State of Utah, Department of Health, Birth Certification; local file number 498-1397; filed March 289, 1990.

Justin Payne Hamblin, male, born March 13, 1990, 2:02 p.m., American Fork, Utah, son of Patricia Platt, age 23, born in Colorado; and Michael Dru Hamblin, age 24, born in Utah;

DOCUMENT 665 Certificate No. 79123, Marriage License, State of Utah, County of Utah.

Michael Dru Hamblin of Fremont, Alameda, California, age 21 and Patricia Platt of Highland, Utah, Utah, age 20; witness my hand and official seal hereto affixed at my office in Provo, Utah, this 5th day of November, 1986. William F. Huish, County Clerk, by Ilamae W. Barker, deputy clerk. [seal]

I hereby certify that on the 7th day of November in the year of our Lord one thousand nine hundred and eighty-six, at Highland, in said county, I the undersigned an LDS Bishop did join in the holy bonds of matrimony according to the laws of this state of Utah, Michael Dru Hamblin and Patricia Platt; the nature of the ceremony was according to the rites of the LDS Church. [signed] Michal Dru Hall; [signed] Patricia Platt; in the presence of [signed] Gordon L. Platt and Michael R. Hamblin; [signed] David O. Staples, Bishop, Highland 3rd Ward.

DOCUMENT 666 State of Utah, Department of Health, Birth Certification; local file number: 519-1148; filed March 10, 1992.

Dyllan Reed Hamblin, male, born March 5, 1992, 12:28 p.m., American Fork, Utah; son of Patricia Platt, age 25, born in Colorado and Michael Dru Hamblin, age 26, born in Utah.

DOCUMENT 667 Certificate of Baptism and Confirmation for Michael Trevor Hamblin, Mesa 55th Ward, Mesa South Stake.

This certifies that Michael Trevor Hamblin, born November 17, 1987, Fremont, Alameda, California, son of Michael Dru Hamblin and Patricia Platt, was baptized November 25, 1995 by Michael Dru Hamblin, whose priesthood office is Elder, and confirmed a member of The Church of Jesus Christ of Latter-day Saints, November 25, 1995, by Michael Dru Hamblin, whose priesthood office is Elder. [signed] Jim Arrinton, clerk; Loren E. Gutter, Bishop.

DOCUMENT 668 The Church of Jesus Christ of Latter-day Saints, Certificate of Baptism and Confirmation, April 21, 1973, Huron Branch, Manitoba-Minnesota Mission.

This certifies that Michael Dru Hamblin, son of Michael Reed Hamblin and Christy Cay Carpentier, born April 12, 1965, Salt Lake City, Salt Lake, Utah, was baptized April 21, 1973, by Michael Reed Hamblin, Elder, and confirmed a member of The Church of Jesus Christ of Latter-day Saints, April 21, 1973, by Michael Reed Hamblin, Elder. [signed] W. Clayton Whitney, clerk; Claude B. Manning, Bishop.

DOCUMENT 669 The Church of Jesus Christ of Latter-day Saints, Certificate of Blessing, June 6, 1965, Murray 2nd Ward, Murray Stake.

This certifies that Michael Dru Hamblin, son of Michael Reed Hamblin and Christy Cay Carpenter, born April 12, 1965, at Salt Lake City, Salt Lake, Utah, was blessed June 6, 1965, by Ronald Jay Bronicel, an Elder of The Church of Jesus Christ of Latter-day Saints. [signed] Kenneth A. Sargent, clerk; Claude B. Manning, Bishop.

DOCUMENT 670 Certificate of Marriage, State of Utah, County of Utah. License issued by the clerk of Utah County on June 15th, 1995.

This certifies that Nathan Thomas Day, of Lehi, Utah, and Maria Elena Platt, of Highland, Utah, were by me joined together in holy matrimony according to the ordinance of God and the laws of the state of Utah, at American Fork, in said county, on the 17th day of June in the year of our Lord one thousand, nine hundred and ninety-five, in the presence of [signed] M. Thomas Day II and ?; [signed] Ronald M. Stutz, Bishop, Highland 3rd Ward.

DOCUMENT 671 Certificate of Blessing, Lakeridge 7th Ward, Orem Utah Lakeridge Stake.

This certifies that Sunny Letha Day, born March 26, 1996, at American Fork, Utah, Utah, daughter of Nathan Thomas Day and Maria Elena Platt, was blessed May 5, 1996, by Melvin Thomas Day II, whose priesthood office is High Priest in The Church of Jesus Christ of Latter-day Saints. [signed] Lynn J. Bernhard, clerk; ?

DOCUMENT 672 State of Utah, Department of Health, Birth Certification, No. LS033936; local file number 565-1896; filed April 3, 1996.

Sunny Letha Day, female, born March 26, 1996, at 4:15 p.m., at American Fork, Utah, Utah, daughter of Maria [Elena] Platt, age 21, born in Utah; and Nathan Thomas Day, age 22, born in Utah.

DOCUMENT 673 Certificate of Marriage, State of Utah, County of Utah, license issued January 19, 1996, #0010603.

This certifies that Richard Russell Gardner, of Highland, Utah, and Debbie Platt, of Highland, Utah, were by joined together in holy matrimony according the the ordinance of God and the laws of the state of Utah, at Highland, in said county, on the 20th of January in the year of our Lord one thousand nine hundred ninety-six, by Grant H. Bangerter; [signed] Russell Gardner; ?; Richard Russell Gardner; Debbie Platt.

DOCUMENT 674 Baptism Recommend/Temporary Membership Record; child of record; home unit 108847; October 25, 1987.

Nicolle Platt, Highland 3rd Ward, Highland Utah Stake; 11105 North Alpine Highway, Highland, Utah 84003; 756-9509; interviewed by Bishop David O. Staples; baptized October 31, 1987 by Daniel Lyman Platt, priest; confirmed November 1, 1987 by Bruce Lyman Platt, and Elder.

DOCUMENT 675 D.A.R.E. to resist drugs and violence. This is to certify that Natalia Platt has successfully completed the Drug Abuse Resistance Education Program, January 1, 1996. [signed Brad Taysong]

DOCUMENT 676 Utah Governor's Golden Sneaker Award, issued to Natalia Platt. Your student has made the goal to read 2,000 pages by the end of the school year. She has read 0 pages; citizenship 5 of 5; writing (cursive) 5 of 5; thoughts and ideas used in writing and language arts 4 of 5.

DOCUMENT 677 Voter Registration Card, Republican, 046298, voting location for partisan elections: New Harmony fire station, 133 East Center Street, voting district 93 02, congressional district 02, representative district 71, local school district 06; date issued: February 12, 2004; issued to Lyman De Platt, 2191 S. 2200 E., New Harmony, Utah 84757.

DOCUMENT 678 Highland Elementary, Alpine. Student Summary for Natalia Platt.

Subject: reading; teacher Kauffman/Sorensen; grade: 89.09%

Daily Reading	Date	Score	Percent
Page 90	11/14/94	5/5	100.0
Page 5	11/15/94	5/5	100.0
Page 4	11/16/94	4/5	80.0
Page 93	11/28/94	3/5	60.0
Page 2	11/29/94	5/5	100.0
Page 3	12/1/94	5/5	100.0
Page 92	12/5/94	5/5	100.0
Page 6	12/8/94	4/5	80.0
Page 7	12/19/94	5/5	100.0
Page 10	1/4/95	5/5	100.0
Page 12	1/9/95	4/5	80.0

Subject: Social Studies; teacher Kaufmann/Sorensen; grade 99.34%

Vikings	11/11/94	5/5	100.0
Spanish Explorers	11/14/94	25/25	100.0
Spanish Settlements	11/15/94	10/10	100.0
Settlements of N.E., Pilgrims	11/28/94	5/5	100.0
Settling Virginia	11/29/94	9/10	90.0
Early Colonists	12/1/94	0/5	0.0
Current Events	1/13/95	100/100	100.0
Colonist Unit	12/23/94	100/100	100.0
Tests			
Chapter 5	12/2/94	20/20	100.0
Chapter 6	12/2/94	14/14	100.0

Subject: Spelling; teacher Kauffman/Sorensen; grade 109.57% outstanding

Final Test Score	Date	Score	Percent
States List #1	1/11/94	15/10	150.0
States List #2	11/18/94	14/12	116.7
States List #3	12/2/94	15/12	125.0
Week of 12/5/94	12/9/94	17/20	85.0
Week of 12/12/94	12/16/94	19/20	95.0
List #7	1/13/95	23/20	115.0

DOCUMENT 679 Highland Elementary, Alpine School District, Grade Report for Natalia Platt; report period 10/31/94 to 1/13/95.

Subject	Grade
Health	97.99
Class comparison	91.55

If you would like to better your grade, you may make up any health assignments. The assignments must be returned to Mrs. Palmer on or before Wednesday, January 25th.

Physical Education	96.00
Class comparison	97.78
Science	92.78
Class comparison	89.99
Math, 5 th Grade	81.00

Final Grade	Date	Score	Percent
Unit 5	11/22/94	96/100	96.0
Unit 6	12/9/94	55/100	55.0
Unit 7	12/21/94	92/100	92.0
Unit 16	1/13/95	/100	

DOCUMENT 680 Temple Recommend, The Church of Jesus Christ of Latter-day Saints, Lyman D. Platt.

Male, issued January 2001, expires November 2001 [signed] Lyman D. Platt; 17th Ward, St. George West Stake; [signed] William L. Brown, Bishop; Donald E. Cannon, stake presidency.

DOCUMENT 681 Alpine School District, Report Card, for Natalia Platt, teacher J. Marguardson, year 1992/1993; 3rd grade.

First	Second	Third	Fourth	Final	Subject
C+	C+	B-	C+	C+	Reading
S-	S+	S+	0	0	Writing
B+	A	A	A-	A-	Spelling
B-	B+	B-	C	B-	Language
C+	B	B+	B-	B-	Mathematics
S	S	S	S	S	Physical Education
		B-	C+	B-	Social Studies
B	A			A-	Art
B+	C-			C+	Health
		B-	A-	B+	Science
A	A			A	Music
S	S+			S	Computer Studies

Absences: 2, 2, 5, 1, 10

Tardies: 0, 0, 0, 0, 0

Natalia received outstanding ratings in her Science class. In the four terms, the teachers wrote the following noted: First: You're special! Second: Keep up the hard work! Third: Natalia is a fun young lady! S.E.P. at 6:30 on 3-16-93; Fourth: Thanks for working extra hard especially on math – good luck in 4th grade.

Work Habits:

Follows directions: 1:S; 2: S+; 3: S+; 4: Outstanding

Completes assigned tasks: 1:S; 2: S+; 3: S+; 4: Outstanding

Works independently: 1:S-; 2: S; 3: S; 4: S+

Uses time to good advantage: 1:S+; 2: S+; 3: S+; 4: S+

Participates in class discussions: 1:S; 2: S+; 3: S+; 4: S+

Social Development:

Gets along well with others: 1: S+; 2: O-; 3: O; 4: O+

Respects rights and property of others: 1: S+; 2: O-; 3: O; 4: O+

Respects authority: 1: S+; 2: O-; 3: O; 4: O+

Shows self-confidence: 1: S; 2: S; 3: S; 4: S+

Shows self-control: 1: S+; 2: O-; 3: O; 4: O+

DOCUMENT 682 Highland/Alpine Student Summary: Natalia Platt

Subject: Health; teacher: Palmer; grade: 97.93%; class comparison: 88.04%

Subject	Date	Score	Percent
Drug Education			
Participation	10/21/94	50/50	100.0
Study Guide	10/30/94	27/25	108.0
Quiz	10/31/94	23/25	92.0
Character Education			
Journal	11/2/94	100/100	100.0
Circulatory System			
Test	12/20/94	23/25	92.0
Unit Work	12/21/94	66/70	94.3
Digestive System			
Unit Work	1/12/95	44/44	100.0
Dexter Digestion	1/12/95	9/10	90.0
Nutrition			
Diet Log	1/12/95	30/30	100.0
Food Pyramid	1/12/95	15/16	93.8

DOCUMENT 683 Alpine School District, Report Card, for Natalia Platt, teacher Chatterley, year 1991/1992; 2nd grade.

First	Second	Third	Fourth	Final	Subject
S	S	S			Reading
S	S	S			Writing
S	S	S			Spelling
S	S	N			Language
N	N	N			Mathematics
S	S	S			Physical Education
		S			Social Studies
N	S				Art
O	O			O	Health
		O			Science
S	S				Music
S	S			S	Computer Studies

Absences: 1, 4, 3,
Tardies: 0, 0, 0, 0, 0

Natalia received outstanding ratings in her P.E. class, in Health, Science and Computer Studies. In the three terms, the teachers wrote the following noted: First: Natalia is a good

reader, but her math computation skills are weak. She is usually a good listener and a hard worker but sometimes talks to neighbors; Second: Natalia continues to struggle in math. Her addition and subtraction skills are weak and she has difficulty telling time and counting money; Third: Natalia continues to do well in reading, but she is still struggling in math. She needs to drill on times tables, as well as addition and subtraction.

Work Habits:

Follows directions: 1:S; 2: S; 3: S;
 Completes assigned tasks: 1:S; 2: S; 3: S
 Works independently: 1:S; 2: S; 3: S
 Uses time to good advantage: 1:S; 2: S; 3: S
 Participates in class discussions: 1:S; 2: S; 3: S

Social Development:

Gets along well with others: 1: S; 2: S; 3: S
 Respects rights and property of others: 1: S; 2: S; 3: S
 Respects authority: 1: S; 2: S; 3: S
 Shows self-confidence: 1: S; 2: S; 3: S
 Shows self-control: 1: S; 2: S; 3: S

DOCUMENT 684 Alpine School District, Report Card, for Natalia Platt, teacher Gleave, year 1990; 1st grade.

First	Second	Third	Fourth	Final	Subject
S	S	S/O		S+	Reading
S	S	O		S+	Writing
S	S	S/O		S	Spelling Language
S	S	S+	S+	S+	Mathematics
S	S	S+		S+	Physical Education
	O-			S+	Social Studies
S	S			S	Art
S	S			S	Health
		S-		S	Science
S	S			S	Music
S	S	S		S	Computer Studies
	S/S+				Drama/French

Absences: 1, 1, 1,
 Tardies: 0, 0, 0,

In the four terms, the teachers wrote the following noted: First: I have seen a positive improvement in Natalia's word recognition and fluency level; together Natalia and I are working on her spelling; Second: We need to work with Natalia on sight words and fluency; Third: Natalia is a very creative writer; her handwriting is looking much better; she is a good student; Fourth: It has been a real pleasure teaching Natalia this year.

Work Habits:

Follows directions: 1:S; 2: O/S; 3: O; 4: Outstanding
Completes assigned tasks: 1:S; 2: S; 3: O; 4: Outstanding
Works independently: 1:S-; 2: S; 3: OS; 4: Outstanding
Uses time to good advantage: 1:O; 2: O; 3: O; 4: Outstanding
Participates in class discussions: 1:O; 2: O; 3: O; 4: Outstanding

Social Development:

Gets along well with others: 1: O; 2: O; 3: O; 4: Outstanding
Respects rights and property of others: 1: O; 2: O; 3: O; 4: Outstanding
Respects authority: 1: O; 2: O; 3: O; 4: Outstanding
Shows self-confidence: 1: O; 2: O; 3: O; 4: Outstanding/Satisfactory
Shows self-control: 1: O; 2: O; 3: O; 4: Outstanding

DOCUMENT 685 St. Louis Missouri Temple Dedication, Thursday, June 5, 1997, 4:00 General Seating. [Three tickets]

DOCUMENT 686 The Church of Jesus Christ of Latter-day Saints, Marriage Certificate, License Number 79816. License issued September 16, 1993, Salt Lake County.

This certifies that David Lyman Platt of Highland, Utah; and Holly Ann Holbrook of Kaysville, Utah, were joined in the holy bonds of matrimony, for time and eternity, according to the ordinance of God and the laws of the land, on the 25th of September 1992 in the Salt Lake Temple of The Church of Jesus Christ of Latter-day Saints. [signed] Phil Bolbrook; Gordon L. Platt; ?

DOCUMENT 687 Salt Lake City – County Health Department, Division of Vital Statistics, State of Utah – Department of Health, Certificate of Live Birth; local file number 18 13935; date issued: February 28, 1994; date file: October 26, 1993.

Karlee Ann Platt, born October 15, 1993, 12:39; female, born in Salt Lake City, Salt Lake, LDS Hospital [signed] Shelley Cundick, October 16, 1993. Attending physician Allen A. Naylor, MD, 2295 Foothill Drive, SLC. Mother: Holly Ann Holbrook Platt, born August 6, 1974, Utah; residence: 632 North 100 West, Orem, Utah, Utah, 84057; Father: David Lyman Platt, born September 14, 1969, Utah. [signed] David L. Platt.

DOCUMENT 688 Certificate of Vital Record, State of Arizona, Certified copy of vital record. State of Arizona, Department of Health Services, Office of Vital Records, Birth No. B102, 95-044986; date registered August 30, 1995, File No. 29120; registration district 0703; date received in state office: October 18, 1995.

Alexis Ann Platt, female, single, born August 22, 1995, 16:41, Phoenix [Paradise Valley Hospital], Maricopa County; father's name: David Lyman Platt, born September 14, 1969, Utah; mother's name: Holly Ann Holbrook, born August 6, 1974, Utah; mother's residence: Phoenix, Maricopa, Arizona 85032, 15425 North 25th Street #202 insides city limits. [signed] Holly H Platt, mother, August 23, 1995; Mary Ellen Shannon, M.D., August 23, 1995.

DOCUMENT 689 Aaronic Priesthood Ordination Certificate; Highland 3rd Ward, Highland Utah Stake.

This certifies that Daniel Lyman Platt was ordained a Priest in the Aaronic Priesthood in The Church of Jesus Christ of Latter-day Saints, September 22, 1985, by Lyman De Platt, whose priesthood office is High Priest; [signed] LeEarl Healey, clerk; David O. Staples Bishop.

DOCUMENT 690 Temporary Membership Record of Child, Kaysville 12th Ward, Unit No. 88439.

Alexis Ann Platt, female, born August 22, 1995, in the covenant, at Phoenix, Maricopa, Arizona, 15425 North 25th Street, Phoenix, Arizona, daughter of David Lyman Platt and Holly Ann Holbrook, both members, blessed October 1, 1995 by David Lyman Platt.

DOCUMENT 691 Aaronic Priesthood Ordination Certificate; Highland 3rd Ward, Highland Utah Stake.

This certifies that Daniel Lyman Platt was ordained a Teacher in the Aaronic Priesthood in The Church of Jesus Christ of Latter-day Saints, September 17, 1983, by Lyman De Platt, whose priesthood office is High Priest. [signed] Aurell Hatch, clerk; Keith D. Shelley, Bishop.

DOCUMENT 692 Aaronic Priesthood Ordination Certificate; Highland 3rd Ward, Highland Utah Stake.

This certifies that David Lyman Platt was ordained a Priest in the Aaronic Priesthood in The Church of Jesus Christ of Latter-day Saints, September 22, 1985, by Lyman De Platt, whose priesthood office is High Priest; [signed] LeEarl Healey, clerk; David O. Staples Bishop.

DOCUMENT 693 Aaronic Priesthood Ordination Certificate; Highland 3rd Ward, Highland Utah Stake.

This certifies that Bruce Lyman Platt was ordained a Priest in the Aaronic Priesthood in The Church of Jesus Christ of Latter-day Saints, September 30, 1984, by Lyman De Platt, whose priesthood office is High Priest; [signed] LeEarl Healey, clerk; David O. Staples Bishop.

DOCUMENT 694 The Church of Jesus Christ of Latter-day Saints, Temple Sealing Certificate.

This certifies that Michael Dru Hamblin, of Highland, Utah, and Patricia Platt, of Highland, Utah, who were legally married on November 7, 1986 at Highland, Utah, were sealed as husband and wife, according to the ordinance of God, for time and for eternity, on August 19, 1992, in the Salt Lake Temple, of The Church of Jesus Christ of Latter-day Saints at Salt Lake City, Utah. [signed] Ronald M. Stutz; Kenneth S. ?; Charles F. Lauritzen, authorized representative of The Church....

DOCUMENT 695 Aaronic Priesthood Ordination Certificate, Highland 3rd Ward, Highland Utah Stake.

This certifies that Michael Dru Hamblin was ordained to the office of Priest in the Aaronic Priesthood in The Church of Jesus Christ of Latter-day Saints, July 8, 1990, by David O. Staples, whose priesthood office is High Priest. [signed] J. David ?, clerk; David O. Staples, Bishop.

DOCUMENT 696 Certificate of Blessing, Highland 3rd Ward, Highland Utah East Stake.

This certifies that Dylan Reed Hamblin, born March 5, 1992, at American Fork, Utah, Utah, son of Michael Dru Hamblin and Patricia Platt, was blessed April 12, 1992, by Michael Dru Hamblin, who priesthood office is Elder in The Church of Jesus Christ of Latter-day Saints. [signed] John C. ?, clerk; Ronald M. Stutz, Bishop.

DOCUMENT 697 Certificate of Blessing, Highland 3rd Ward, Highland Utah Stake.

This certifies that Michael Trevor Hamblin, born November 17, 1987, at Fremont, Alameda, California, son of Michael Dru Hamblin and Patricia Platt, was blessed January 31, 1988, by Gordon Leavitt Platt, who priesthood office is High Priest in The Church of Jesus Christ of Latter-day Saints. [signed] J. Ronald Halliday, clerk; David O. Staples, Bishop.

DOCUMENT 698 Certificate of Blessing, Cedar 7th Ward, Cedar West Stake.

This certifies that Byllie Dru Hamblin, born February 18, 1994, at Cedar City, Iron, Utah, son of Michael Dru Hamblin and Patricia Platt, was blessed March 27, 1994, by Michael Dru Hamblin, who priesthood office is Elder in The Church of Jesus Christ of Latter-day Saints. [signed] Randy J. Ence, clerk; J. Clair Morris, Bishop.

DOCUMENT 699 Certificate of Blessing, Highland 3rd Ward, Highland Utah Stake.

This certifies that Justin Payne Hamblin, born March 13, 1990, at American Fork, Utah, Utah, son of Michael Dru Hamblin and Patricia Platt, was blessed May 6, 1990, by Gordon Leavitt Platt, who priesthood office is High Priest in The Church of Jesus Christ of Latter-day Saints. [signed] J. David ?, clerk; David O. Staples, Bishop.

DOCUMENT 700 Four Generations of Women: Dru Hamblin, on lap of his mother, Mrs. Michael Hamblin; next to her Mrs. Amelia Petersen; back, from left, Mrs. Faye Eustance, Mrs. Bill Payne. Family Gathering Holds Forth, Five Generations in Attendance.

“He’s a heart smasher,” beamed Mrs. Fay Eustace as she pointed with pride to the picture of her two-year-old great-grandson.

Object of attention showered on him by three grandmothers and his mother was young Dru Hamblin, son of Mr. and Mrs. Michael Hamblin, former residents of Murray now making their home in Montana.

Matriarch of the five is Mrs. Amelia Petersen who was born and reared in Murray. She married Christian Holst and they moved to Idaho. Mr. Holst died and several years later she married Alma Petersen. They moved to Ucon, Idaho, where she now resides. Seventy-four years separate her and young Dru.

Second in line is Mrs. Faye Eustance who lives at 330 Martin Lane. Her husband Samuel, died in 1950. They were parents of three children of whom Joye, Mrs. Bill Payne, is grandmother of the young man.

Mrs. Payne, “middle man” of the generations, moved from Murray more than a year ago to make Billings, Montana their home. Born and raised in this area, she graduated from Murray High School.

Mother of the two-year-old, who will be three in April, is Christie, Mrs. Michael Hamblin. She and her husband are graduates of Granite High School.

At a family gathering, held recently at the home of Mrs. Eustance, all agreed that young Dru was well on his way to being a “spoiled” child.

DOCUMENT 701 Certification of Vital Record, Office of Recorder, County of Alameda, Oakland, California. 17325; 1-87-01

Michael Trevor Hamblin, male, single, born November 17, 1987, at 0048 hours, Washington Hospital, 2000 Mowry Avenue, Fremont, Alameda, California, son of Michael Dru Hamblin, age 22, born in Utah; and Patricia Platt, age 21, born in Colorado.

[signed] Michael Dru Hill [his signature looks like Hill, but is Hamblin], father, signed 11/17/87.

DOCUMENT 702 State of Utah, Department of Health, Certificate of Live Birth; received March 2, 1994; local file number 11-50.

Byllie Dru Hamblin, male, born February 18, 1994, 0442 a.m., Valley View Medical Center, Cedar, Iron, Utah; son of Patricia Platt Hamblin, born July 21, 1966, Colorado; residing at 482 West 400 South, Cedar City, Iron, Utah; father: Michael Dru Hamblin, born April 12, 1965, Utah; certified by Ione D. Bonzo, February 19, 1994; Steven L. Fielding, MD, 150 East Altamira, Cedar City, Utah 84720.

DOCUMENT 703 History of John Platt, brother of Benjamin Platt.

John Platt was the son of Thoma Platt and Sarah Standring. He was the oldest of thirteen children, born May 22, 1816 at Old Tame, Saddleshorth, Yorkshire, England. The family was very poor during the early part of his life. There was a drought in England and black bread was their main diet during that time.

John had very little opportunity for an education. He was a hard worker and did manual labor working on canals and in tunnels, with pick and shovel. As he grew to manhood John was a husky 250 pounds.

John's folks found him in love one day when two young ladies passed their home. He pointed out one of them to his mother and said, "She is the girl I am going to marry." He was married to Elizabeth (Betty) Butterworth, July 12, 1839, at Rochdale, Lancashire, England. They went to live in Royton, nearby in Lancashire. John secured a job with the Royton Gas Works, moving his wife to 125 Gas House. He became manager of the gas works, a place where he worked for forty years. They had a nice home, warm all the time in winter, heated by gas.

John wasn't a religious man but he respected others in their beliefs. He was always pleased when the Elders of the Mormon Church would call at their home and always treated them well. His wife and daughters were members and after his daughters (Hannah and Susie) were of age he purchased tickets for them to journey to Utah. A few years later his wife Betty joined them for two years. After John retired from the gas works he and his wife came to Utah and lived in a log house that their daughters prepared for them at 200 North and 200 East in Smithfield, Utah. John passed away March 27, 1895 and was buried in the Smithfield Cemetery.

John's brother, Benjamin Platt, immigrated to Utah with his wife Mary Greaves. They settled first at Fort Harmony, Washington County, then moved to Grafton, and finally settled at Pinto, Washington County. They were the parents of twelve children.

John's only son came to Utah and lived for a number of years in Smithfield. James' wife was not a member of the Mormon Church, was dissatisfied with Utah, so they took their family and settled in the city of Philadelphia, Pennsylvania. They raised their family in Frankford, six sons and five daughters.

DOCUMENT 704 History of Elizabeth (Betty) Butterworth Platt

Elizabeth Butterworth Platt was born December 7, 1817, and christened April 5, 1818, at Thorp near Royton, Lancashire, England. She was the daughter of James Butterworth and Alice Haworth.

In the year 1839 on the 12th of July she married John Platt at Rochdale, Lancashire, England. John brought his new bride, who he called Betty, to a comfortable cottage at the gas works in Royton where he worked. He had charge of the gas plant and they had a comfortable home heated with a gas fireplace in every room.

Betty was a sweet-tempered woman and possessed every qualification of an ideal homemaker and they were very happy. Betty's widowed mother spent a lot of time with them since Betty was the younger of the family.

In due time two little girls, Ann and Hannah, came to gladden their home. In October 1844 an epidemic of smallpox was raging in their locality and the two little girls contracted the dreaded disease. Ann, the elder of the two, passed away and Hannah was very sick for a long time. It was while Betty was stricken with grief for the loss of the one and her anxiety for the other that the third child was born October 13, 1844. The new baby, Susie, was a comfort to the bereaved mother, but she could not fill the place of the departed one and as time passed on the mother still grieved.

At about this time her mother and two sisters had joined The Church of Jesus Christ of Latter-day Saints. Since the public was so against this religion they had said nothing to Betty about it. They were afraid of bringing trouble into her home. While her husband, John Platt, was a good straight-forward man in every way, he had no use for religion. His time was taken up with his work.

Betty kept her troubles to herself and thought her mother and sister were unjust in not confiding in her and not inviting her to accompany them to church. She felt slighted and lonesome so she worried and grieved over the supposed wrong done to her by her mother and sister. This and the loss of her little daughter she felt she could stand no longer and finally decided that death was the answer to her problems.

One Sunday morning John took his daughter Hannah with him to visit his father and mother and as Betty watched them down the street she thought this was her chance. She put her home in order, took her six-month-old baby and went out the back and across a green meadow to a deep brook which wound its way through the meadow and down a hill. There she stopped, for she intended to throw herself and baby into the water.

She sat down on a rock near the bank to consider on what she was about to do. While sitting there, she saw a chain of light coming down from heaven and she heard a voice say, "Repent and be baptized for the remission of your sins." She marveled greatly at this and felt it was a divine command that she should obey. She returned home and thought about it for several days.

She had a dream one night where she saw little Ann with many other little girls and they were all dressed in white and each carried a lighted candle, except little Ann. Ann was asked why her candle had not been lit and she replied, "Because your tears have put mine out Mama."

Betty decided it was wrong to grieve as she had done and one evening she told her husband about it. She asked his permission to join The Church of Jesus Christ of Latter-day Saints. He had great respect for her feelings and felt everyone had the right to choose for themselves. Betty studied the Gospel thoroughly. She prayed fervently for guidance and was baptized October 9, 1845.

James, their first son, was born July 6, 1846. Thomas was born February 7, 1852 and died. Rebecca was born March 2, 1855 and died in 1859. Her great loss she was able to bear as the Gospel had taught her they could be hers in the hereafter. Betty the younger was born February 20, 1858.

Hannah and Susie had joined the Church and the Saints in Utah, married and were having their families and Betty had a desire to join them. So with her daughter, Betty, a sister, Mrs. Whitehead, a nephew, Elliot Butterwork, who was just sixteen years old, a niece, Miss Baron, who later married Thomas Lee and lived in Ogden, they sailed on the ship *S.S. Colorado* in 1869. They arrived in New York on August 10, 1869, traveling by train and arriving at Ogden on August 21, 1869. The train stopped at Riverdale, south of Ogden, and no one was there to meet them. They got a ride to Brigham City and slept in a barn of Bishop Nicolas all night. The next morning Evan Greene, her son-in-law, husband of Susie, met them. They traveled by team to Cache Valley, staying in Wellsville all night and arriving at Smithfield the next day, August 24, 1869. Betty visited with her two daughters Susie and Hannah for two years and nine months. Betty was advised by the missionaries to return to England and to her husband John. She left Smithfield, May 2, 1872. She stayed with a nephew, Samuel Butterworth, at Schuylkill, New York, sailing for England on the *S.S. Batavia*, on June 8, 1872.

Nine years later, on the retirement of her husband John, they made preparations to go to America and join their daughters and families. They sailed on the *S.S. Wyoming*, Saturday, May 21, 1881, arriving at Smithfield, June 10, 1881.

The children had purchased a home for them a block north of her daughter Hannah and were all ready for them to move into their home. John passed away March 27, 1895 and was buried at Smithfield, Cache, Utah, leaving Betty alone. Some of her grandchildren would stay with her sometimes at night. Betty was visiting her daughter, Betty Blake, in

West Jordan, Salt Lake, Utah, when she passed away December 23, 1898. Sisie and Hannah returned with her body on Christmas day, December 25, 1898 and Betty was laid by the side of her husband in the Smithfield Cemetery on the following day.

DOCUMENT 705 History of Hannah Platt Hind

Hannah Platt was born June 10, 1842 in Thorp, Royton, Lancashire, England, to John Platt and Betty Butterworth. In 1844 an epidemic of small pox was raging. Hannah and her sister Ann contracted the dreaded disease and Ann, her older sister, died. Hannah was very ill for some time, but eventually recovered. At the age of eight she attended night school. At fifteen she was a weaver in a factory where she worked for twelve years.

Hannah and her sister Susie were baptized into The Church of Jesus Christ of Latter-day Saints on October 1, 1863. She was twenty-one. Five years later her father purchased tickets for her and her sister Susie to travel to America. They left England on June 19, 1868 on the packet ship *Emerald Isle*, a sailing vessel (the last trip or voyage the ship made). They were to have landed in America in three weeks, but due to trouble with an inexperienced crew the water condenser was broken and after being on the water one week they returned to Ireland.

They couldn't get the condenser fixed so they filled large kegs with water which had whiskey. This was all the water the passengers had to use and it caused sickness. There were 1,576 Saints on board and twenty-seven died and were buried at sea. The company was under the direction of Hans Jensonhals. They were nine weeks on the water. In making port they were held in quarantine for three days. Susie was sick all the way crossing the ocean and Hannah had to care for her. They landed in the New York harbor on August 11th and went ashore on the 14th.

They traveled on the Union Pacific Railroad to Wyoming, Nebraska, a little south of Council Bluffs, arriving August 25, 1868. They made arrangements to travel to Utah in Captain Edward Munford's company; with mule team they traveled through the mountains and into Salt Lake City. They arrived September 14, 1868. Hannah contracted mountain fever and was sick most of the way, so she had to ride, while Susie walked. On arriving, they were met by missionaries who took them home and gave them good care until they gained their strength back. Hannah being adept at cooking soon found her service in great demand. She accepted a position as a cook for the Wells Fargo stage line that was located west of Salt Lake City, on the shore of the Great Salt Lake. It was there in the old rock building (which still stands) that Hannah met George Hind. George was a stable manager for the teams as they would come in from the west and east. They fell in love and were married April 5, 1869 in the Endowment House in Salt Lake City, Daniel H. Wells performing the ceremony.

Having a desire for a farm they moved to Smithfield, Cache, Utah, where Hannah's sister Susie was living. There they lived for four years, and had two children: Thomas, January 2, 1870 and Elizabeth Ann, December 30, 1871.

Hannah used to tell how the roof of the home leaked at the time Elizabeth was born. They had very heavy rains at that time and the roof of the house being made of sod it would soak through and wash away. They put pots and pans all over the floor and on her bed to catch the water and keep her dry. Her mother Betty Platt was at her home visiting from England at that time.

In the spring of 1873 George and Hannah were called to go to Arizona to help settle the Muddy or Mariapo, as it was called. They wintered in Cedar City where George worked. Hannah's uncle and aunt, Benjamin Platt and Mary Greaves, were living about twenty miles west of Cedar at Pinto. Hannah stayed with them and there gave birth to their third child, Hannah, born November 26, 1873. In the spring, just as they were to continue on to Arizona, the company who had gone ahead came back, there being no feed or water for their cattle. They returned to Cache Valley and Smithfield. George purchased a home and homesteaded a section of land at the mouth of Smithfield Canyon. During the summer they lived on the section in order to prove on it, moving back to town in the winter.

Hannah was active in the Relief Society for nineteen years as a visiting teacher. In those days the Relief Society collected items of food or money each month, to give to the poor. Each month she would take a little basket on her arm when she made her visit. She was remembered by the young people and was called to help with the sick, to lay the dead away, and being a devoted wife and mother, was faithful to her family and church. She was a just Saint doing the will of our Heavenly Father at all times, always willing to lend a helping hand at all times. She was the mother of three daughters and four sons. She died eighteen hours after taking a stroke on April 21, 1912, and was buried at Smithfield, Cache, Utah.

[Hannah's patriarchal blessing and George Hind's history follow these life sketches in this document. They may be consulted in the original if desired. Also, their daughter Susie's history is included. In George's history the children are identified: 1) John Thomas (who died in November 1923), 2) James A.; 3) Elizabeth Ann; 4) Hannah; 5) George P. (who died in infancy); 6) Susie; 7) and Joseph (who died in November, 1925). Jim filled a mission in England in 1910 and a short-term mission in the Eastern States in 1927.]

DOCUMENT 706 The Church of Jesus Christ of Latter-day Saints, St. George Temple, 250 East 400 South, St. George, Utah 84770; to St. George 17th Ward, St. George Utah West Stake. December 22, 1997.

Dear Brother Lyman Platt, As we present this certificate of release as a Special Service Ordinance Worker, we extend to you our appreciation for your participation and trust that it has been an enriching experience, bringing with it increased spiritual insight of the temple endowment. May we encourage you to come to the temple often to renew your covenants, enjoy the peace and fulfill the Lord's commandment to accomplish this work for the dead. It is our prayer that our Heavenly Father will continue to bless you in all of

your church activity. [signed] Kenneth R. Metcalf, president; Charles H. Blackburn, 1st counselor; W. Richard Horton, 2nd counselor.

Certificate of Honorable Release: Lyman Platt, having faithfully performed the duties assigned as a Special Service Ordinance Worker, is honorably released with full appreciation for devoted service. [signed as above], December 22, 1997, St. George Temple.

DOCUMENT 707 State of Utah, Department of Health, Birth Certification, State File No. 421-3589; date filed June 16, 1982.

Lyman Dee Platt, male, born June 10, 1982, 1418 hours, American Fork, Utah, Utah, son of Bertha Paula Vega, born in Peru, age 44; and Lyman De Platt, born in Utah, age 39.

DOCUMENT 708 State of Utah, Department of Health, Birth Certification, State File No. 444-4212; date filed August 9, 1984.

Natalia Platt, female, born August 1, 1984, 2150 hours, American Fork, Utah, Utah, daughter of Bertha Paula Vega, born in Peru, age 46; and Lyman De Platt, born in Utah, age 41.

DOCUMENT 709 State of Utah, Department of Health, Birth Certification, State File No. 356-6780; date filed December 9, 1976.

Debbie Platt, female, born November 19, 1976, 1210 hours, Payson, Utah, Utah, daughter of Bertha Paula Vega, born in Peru, age 38; and Lyman De Platt, born in Utah, age 33.

DOCUMENT 710 State of Utah, Department of Health, Birth Certification, State File No. 391-6516; date filed October 29, 1979.

Nicolle Platt, female, born October 16, 1979, 0317 hours, American Fork, Utah, Utah, daughter of Bertha Paula Vega, born in Peru, age 41; and Lyman De Platt, born in Utah, age 36.

DOCUMENT 711 State of Utah, Department of Health, Birth Certification, State File No. 306-4363; date filed January 6, 1971.

Julie Platt, female, born December 25, 1970 1720 hours, Provo, Utah, Utah, daughter of Bertha Paula Vega, born in Peru, age 29 [32]; and Lyman De Platt, born in Utah, age 27.

DOCUMENT 712 State of Utah, Department of Health, Birth Certification, State File No. 337-270; date filed February 10, 1975.

Maria Elena Platt, female, born January 20, 1975, 0604 hours, Provo, Utah, Utah, daughter of Bertha Paula Vega, born in Peru, age 36; and Lyman De Platt, born in Utah, age 31.

DOCUMENT 713 Funeral services for Myron B. (Rusty) Woolsey.

[This was a friend of Lyman and Karen, from Scofield, Carbon, Utah. Lyman sang “How Great Thou Art” at the service. See program for further details.]

DOCUMENT 714 Funeral services in memory of Caroline Lyman Bayles (Aunt Dolly), born May 13, 1890, Scipio, Millard, Utah; died June 21, 1984, Blanding, San Juan, Utah; services: Monday, June 25, 1984, 1:00 p.m., Blanding LDS South Chapel; officiating: Bishop Lloyd H. Bayles.

Family prayer: Francis L. Bayles; prelude and postlude music: Tom Taylor; opening prayer: Hanson Lyman Bayles; musical number: “Crossing the Bar,” by Kay Perkins Lyman, a nephew; life history: Carol B. Hurst; tribute: Hansene D. Bleak; speaker: Platte D. Bayles; musical number: “I am a Child of God,” by the grandchildren and great-grandchildren; tribute: Mildred B. Palmer; speaker: William Riley Hurst; musical number: “Abide with me,” by Hanson E. Bayles, James G. Bayles, Bruce P. Bayles, and Gary D. Bayles; closing remarks: Bishop Lloyd H. Bayles; closing prayer: Wilbur L. Ranney; graveside hymn; grave dedication: George W. Bayles; interment: Blanding City Cemetery.

Pallbearers: William Reed Hurst, Hanson E. Bayles, Winston B. Hurst, Lyman H. Bayles, Homer A. Taylor, Mark D. Bayles, Stephen W. Bayles, Gordon P. Bayles, Reed Eric Bayles; honorary pallbearers: Grant L. Bayles, Bill Bayles, William B. Lucas, George A. Hurst, III, L. Ashton Harris, James G. Bayles, Gary M. Bayles, Jim L. Bleak; David A. Barton, M. Wayne Scott, Bruce P. Bayles, and Gary D. Bayles.

[Picture accompanies program; Aunt Dolly died of cancer, with only a few hours of suffering.]

DOCUMENT 715 Airline tickets.

These tickets were purchased in order to go and pick up John Andrés Platt from the San Gabriel Valley Hospital. Bertha and Lyman Platt left on Western Airlines flight 61, on January 21, 1980, departing Salt Lake City at 9:10 a.m., and returned on Western Airlines flight 64, departing Los Angeles at 6:10 p.m.

DOCUMENT 716 Obituary of Blanche Leavitt Holt

Gunlock, Washington, Utah: Blanche Leavitt Holt, age 93, died Wednesday, February 10, 1993, at the St. George Care Center of natural causes. She was born March 11, 1899 in Gunlock, a daughter of Jeremiah Leavitt IV and Mary Ellen Huntsman.

She married Wilford M. Holt, September 4, 1916, in the St. George LDS Temple. Blanche was an active member of the LDS Church. She served twice as the Gunlock Relief Society president. She was a temple worker, which she enjoyed very much. She was a beautiful quilter and loved to quilt. She was a great gardener and always had a beautiful yard. As a wife of a farmer and rancher she knew the meaning of hard work. She centered her life around her husband, family and church.

Survivors include sons and daughters: Milton W. and his wife "Olive" Holt, Gunlock; James Andrew and wife "Hilma" Holt, St. George; Gerald L. and his wife "Misha" Holt, St. George; Merlyn K. and his wife "Alice" Holt, LaVerkin; Mrs. A.W. "Berniece" McGregor, St. George; nineteen grandchildren, sixty-six great-grandchildren and many great-great-grandchildren. One son: Ken Ralston Holt preceded her in death.

Funeral services will be held Monday, February 15, 1993, at 11:00 a.m. in the Gunlock LDS Ward Chapel. Friends may call Sunday evening from 7:00 to 8:00 p.m. at the Spilsbury-Deseret Rose Memorial Chapel, 58 North 100 East, St. George, and Monday at the Gunlock Ward Chapel one hour prior to services. Interment will be in the Gunlock City Cemetery.

DOCUMENT 717 Funeral services for Mary Ellen Platt Frame, March 4, 1996; born August 24, 1922 to February 29, 1996.

Mary Ellen was born in Enterprise, Washington, Utah. She was the second daughter of Joseph Platt and Clarissa Josephine Leavitt. Most of her childhood was spent in Richfield, Sevier, Utah, where she graduated from high school. Ellen met Zanaan Sundell Frame while visiting her sister Josephine in California. They were married June 21, 1942 in Las Vegas, Clark, Nevada and were later sealed at the Los Angeles Temple.

Playing the organ and the piano was one of the things that Mary Ellen greatly enjoyed. She also loved to cook, crochet, collect dolls, sew and make handicrafts. Together with her husband Zanaan, she served as an ordinance worker in the Los Angeles Temple from 1984 to 1988. She loved to go to the temple, either with her husband or with a bunch of friends. One of the things that she will be fondly remembered for was the many wonderful tea parties she gave for her granddaughter Sariah and her many imaginary friends.

Mary Ellen is survived by her loving husband Zanaan S., three sons, David, Thomas, and Gregory; her sister Josephine, brothers Roland, George and Gordon; and eleven grandchildren. She died of a heart attack at St. Mary's Hospital in Grand Junction, Colorado on February 29, 1996. Interment will be at Rose Hills Memorial Cemetery, Whittier, California, March 7, 1996.

Program: presiding: Bishop James E. Hall; conducting: same; prelude music: Caroline Harrison; invocation: Rex Whetten; string duet: "Goin' Home;" eulogy: Myrtle Roweton;

vocal music: “The Lord is my Shepherd;” remarks: Greg Frame, son; remarks: Cristina Frame, granddaughter; vocal music: “More Holiness Give Me;” tribute: George Platt, brother; remarks: Bishop; closing hymn: “Abide with Me;” benediction: Marion Blackburn. Vocalists: Dorothy Whetten and Teri Wharff, friends; and Grace Frame, daughter-in-law; violinist: J.J. Frame, grandson; cellist: Zannan Frame, grandson; pallbearers: Greg Frame, Zanaan G. Frame, Christina Frame; Aaron Frame and J. J. Frame.

DOCUMENT 718 History of Santos Edelmira Acevedo Lazo.

Bruce Lyman Platt: this is a part of the history of my great-grandmother, written by my mother, Bertha Paula Vega.

As I remember my grandmother Santos Edelmira Acevedo Lazo, she was a very refined and clean person despite her eighty-two years, more or less. She would get up early and make herself impeccably clean, always dressing in a dark dress and white apron.

She enjoyed taking her little bench two or three times a day and sitting at the front door. She delighted in watching the people pass by. She was very nice to everyone and greeted each one courteously no matter who they were. Even the lowly Indians received a “How are you sir,” or “How are you ma’m,” or “How are you child.” Even the strangers that passed by there came to love her a lot.

I liked to sit there with her from time to time. She would tell me about her native Tacna and how big and delicious the watermelons, pomogranats and squash were. They didn’t grow like that in Lima. She told me about the war between Chile and Peru, but never about her personal joys or heartaches. But from my mother – Rufina Lazo – I know that in all she did in life she gave her best effort and her work showed forth her personality.

One of her great talents which she developed as a profession was ironing clothes. The rich people would say, “Edelmira, no one has the hands you do for this work.” In those days the expensive dresses with their many ruffles and laces required special tools for each part of the dresses and shirts. Her iron was the old steel type that was heated by placing hot coals inside. She would never begin her ironing until her hair was up in a bun. And she had a clean dress and apron on. I think she was a real lady and is now a lady in heaven. I love her very much.

DOCUMENT 719 Funeral services for Darwin Kay Platt, born December 5, 1926, St. George, Utah; died December 29, 1995, Grand Junction, Colorado; son of Joseph Platt and Clarissa Josephine Leavitt, both deceased; brothers and sisters: Roland Evelyn Platt, George Alma Platt, Gordon Leavitt Platt, Josephine Burd, Mary Ellen Frame; and deceased: Joseph Eugene Platt and Denzil A. Platt; many nieces and nephews.

Services: Tuesday, January 2, 1996, 11:00 a.m., Neal S. Magleby & Sons Mortuary Chapel, Richfield, Utah; presiding: Bishop Brent Bastian, Richfield 2nd LDS Ward;

officiating George Platt, brother; interment: Richfield City Cemetery; military rites: VFW Sevier Post #5050; luncheon: George and Thora Platt home, 456 N. 200 W., Richfield.

Services: family prayer: Zanaan Frame (brother-in-law); prelude and postlude music: Jolene Sherman (niece); invocation: Gordon L. Platt (brother); musical selection: Jolene Sherman, Hazel James & Janice Helquist (nieces, daughter of Uncle George Platt) "Peace I Leave with You," accompanied by Ardyth Turner; tribute: Mary Ellen Frame (sister), read by Greg Frame (nephew); musical selection: Irene Nielsen, Roberta Bylund, Valerie Platt, Lyman Platt, Gordon Platt, Noel Platt (nieces, nephew, brother, grandniece); speaker: Wilmer Anderton (friend); musical selection: "Going Home," by Kenneth G. Platt (nephew), accompanied by Jolene Sherman; remarks: George Platt (brother); benediction: Lyman D. Platt (nephew); dedication of the grave: Roland Platt (brother); military rites: VFW Sevier Post #5050.

Pallbearers: Greg Frame, Lee Helquist, Leon Johnson, Wilmer Anderton, Craig Coleman, Robert Platt.

DOCUMENT 720 Utah Election Registration Form, Fairview Voting District 2, Gwen Steadman, July 5, 1991.

Lyman D. Platt, P.O. Box 402, Fairview, Sanpete, Utah 84629, born in Utah, June 10, 1943; (801) 560-2156; previous record of voter registration: my name was listed as Lyman D. Platt, I registered to vote at 145 W. 200 N. #36, Salt Lake City, Salt Lake, Utah 84103. [signed] Lyman D. Platt, July 5, 1991.

DOCUMENT 721 United States of America, Department of Defense, Immunization Certificate, DD Form 737, for Lyman D. Platt, AF19833220, U.S.A.F., born June 10, 1943, Caucasian, male.

Smallpox, April 30, 1965; May 14, 1965; September 20, 1966, November 11, 1967.

Cholera, September 20, 1966; November 21, 1966; June 20, 1967.

Yellow Fever, May 14, 1965.

Typhoid, April 30, 1965; June 2, 1965; November 27, 1966.

Tetnus, Diphtheria, April 20, 1965; June 2, 1965; May 25, 1966.

Typhus, May 14, 1965; September 23, 1966; November 1, 1967.

Other Immunizations:

April 30, 1965, oral polio #1; May 25, 1965, Flu; June 3, 1965, oral polio #2, #3; June 28, 1965, Eatons FGC; October 15, 1965, Sabin No. III CWH; September 26, 1966, plague; November 7, 1966, plague; November 1, 1967, plague; October 4, 1968, flu; November 11, 1967, T.B. (negative); September 23, 1966, tine test (negative); April 30, 1965, tine test (negative).

DOCUMENT 722 *The Robison Family News and family Bulletin Board*, Summer 1992, Volume 5, No. 1, Denver, Colorado 80224. [only pertinent parts included]

Front cover: Robison Family Photo: Joseph Henry Robison, born June 17, 1875; William Adelbert Robison, born September 26, 1887; and Bert Leonidus Robison, born July 31, 1878.

The Descendants of James Robison, by “K.” Robison.

James Robison married Margaret Adams in Middletown, Connecticut about 1758. Margaret was born in Middletown in 1738. It is not known where James came from. This union produced five children.

Joseph Robison, the fifth child, was born June 26, 1768 in what is now known as Glen, Montgomery, New York. Joseph married Cornelia Guinal on January 1, 1794. Cornelia was the only child of Lt. James Albert Guinal and Matilda Collier. She was born February 11, 1778, six months after her father was killed at the Battle of Oriskany, while fighting with Colonel Herkimer. The union of Joseph and Cornelia produced twelve children.

William Henry Robison, the fourth child of Joseph and Cornelia was born July 6, 1802 at Glen. At the age of twenty-one he married Elizabeth Squires. They had twelve children. The first seven children were born in Onandaga County, New York. Then two children were born in Michigan where the family had moved about 1835. The next two were born in Nauvoo, Illinois, where they moved about 1840. The last child was born at Winter Quarter, Pottawattamie, Nebraska.

According to church records, William Henry was baptized into the LDS Church before 1840. William and Elizabeth and their family spent six years in Nauvoo. After Joseph and Hyrum Smith were murdered in the Carthage Jail, the Saints were driven out of their city. William had to drag his family across the state of Iowa. The trek was muddy and cold and many of the Saints sickened and died of exposure. William himself succumbed in November, 1846. The family had managed to reach the Mormon encampment known as Winter Quarters. He was forty-four. Elizabeth was left with eight children. She was also pregnant and had her last child in May of 1847 at Winter Quarters.

From Winter Quarters, Jedediah Morgan Grant, captain of 100, brought a group of pioneers to Salt Lake in October of 1847. Rosetta Robison was part of that group. She was the fourth living child of William and Elizabeth. Shortly after Rosetta arrived in the Valley, she and Jedediah Grant were married. Grant was the first mayor of Salt Lake and 2nd counselor in the Church's First Presidency. Rosetta was the second wife of Grant and was marriage in polygamy. It is believed that Grant helped Elizabeth and the rest of her family make the trip to Salt Lake. James Henry and Charles William, Rosetta's younger brothers, went to work for Grant on his farm.

Charles William Robison married Lucy Adaline Hardy in 1865. Brigham Young sent young Charles and his wife to St. Charles, Idaho to help colonize the area. Two children were born in St. Charles.

James Henry Robison, Charles' older brother had moved to Hatton, Utah and was doing very well. When he learned that Charley was having a tough time, he invited him to come down and share his farm in Hatton. Charley and Lucy moved their family. The move was a good one and Charley became a successful farmer. He and Lucy had seven more children. The two brothers farmed and raised cattle together. Charley kept his cellars and granaries well stocked. He made molasses for the people in Hatton. On a return trip from the flour mill in Fillmore with a load of flour and chopped grain, his team ran away with him. He was critically injured and never walked again without crutches. He passed away five years later at the age of sixty-nine.

Joseph Henry Robison, the 4th child of Charles and Lucy was born June 17, 1875 at Hatton, Utah. He was raised to the pastoral life, farming and tending stock. When Joseph reached his early twenties, he told his mother he thought we would go up and visit his older sister, Rosetta. His mother packed him a lunch and he saddled the horse and left. Rosetta was working at a boarding house in Ophir, Utah, some one hundred miles north of Hatton. His mother knew he would not be returning soon. In fact, he did not see his mother for fifteen years, when he returned to Hatton to visit his dying father.

Joseph met Susie Green at the boarding house in Ophir. After a short courtship, they married and settled in Pleasant Grove, Utah, Susie's home town. Joseph and Susie had six children: Blanche LeFern, Joseph Burdell, Clinton Samuel, Clarence Charles (Ted), Cyral James, and Ray Green. Blanche died at age eleven of appendicitis.

Joseph and Susie spent most of their married life living in the Samuel Green ancestral home which Susie inherited on the death of her father. Joseph held many jobs during his life. He ran a stud horse service for Lewis Lund; he worked at the Lehi Sugar Factory for several years. His last job was with the Union Pacific Railroad. He retired in 1940 at the age of sixty-five. He died February 18, 1963 at the age of eighty-eight. He and Susie are buried in Pleasant Grove.

DOCUMENT 723 Memorandum of Agreement with Independent Contractor, November 4, 1993, to Lyman D. Platt, from Gale Research, Inc.

This memorandum is to confirm your retention as a free-lance (independent) contractor to provide manuscript, acceptable for publication, for three chapters on diskette for *Hispanic-American Genealogical Sourcebook*, 1st edition, to Gale Research, Inc. (Gale) on or before May 13, 1993. Your fee will be \$1,000.00 per 10,000 words, not to exceed 112,500 words unless and until the fee is revised by our mutual written agreement. You agree to provide services to Gale at its request on an as-needed basis. [more not included] This agreement was signed by Gale on November 30, 1993 and by me on November 22, 1993.

DOCUMENT 724 Initial visit with my cousin Dian Frame Choi, January 15, 1980, regarding John Andrés Platt, our soon-to-be son.

Dr. James Brown said to make arrangements with hospitals. Tell him the apartment where the mother lives is clean. There are three children at this time: Clarabelle, a girl of six; Peter, a boy of almost five; and Alex, who will be three in April. He looks like Bruce. Mother is neat and clean; speaks some English; is very motherly and tender to the baby.

The biggest reason that the father of the other children doesn't want this child is that he doesn't recognize it as his. He has accepted his daughter Clarabelle, but doesn't even react with Alex nor does he want anything to do with Peter. The mother is not pretty, but she isn't homely either. She appears to be quite intelligent; she spends a lot of time training the children.

She is probably due the 19th of January; she has an appointment in five days; she was in labor seven hours with Alex. Her name is Margarita Bazán Reyes. She was born June 6, 1948 in Mexico. She was in Mexico within the last month a saw a doctor at that time. She has been in the United States since 1967 and returned to Mexico (Valparaíso, Zacatecas) to have her first two children. She has worked as a housekeeper in hospitals. She is concerned about how to support three children and how soon she could get back to work. She has some trouble with Clarabelle resenting her father not being there. Clarabelle receives money from her father and hides the welfare checks from Margarita.

Margarita's initial visit with Dr. Brown was January 15, 1980. There are some problems with the baby's position: placenta previa; heart beat sounds like a boy. She is five feet two inches tall, 189 pounds, blood pressure 114/80. The father Pedro Heredia left for Sacramento this week with an eighteen-year-old girl that had five children.

DOCUMENT 725 *Australian Literary Studies*, Volume 13, Number 1: May, 1987; pages 95-99, article entitled: "Steele Rudd's Real Dad: An Exiled Convict?"

Steele Rudd has recently been designated one of the fifty "greats" who most helped to shape Australia. His selection stories and their varied stage, film, and radio adaptations, revolving around the pioneer farming vicissitudes of "Dad," "Mother," and their large family on Queensland's Darling Downs, "have become a central part of Australia's folklore."⁸⁶ His stories, recently described as "part of the bedrock of our culture," have been used extensively by historians to illustrate the one-sided nature of the struggle between man and nature in Australia.

The fictional character, Dan Rudd, was typical of the nineteenth-century selector – a British immigrant deliberately forsaking the land of his birth for the chance to acquire his own land in the colonies, persisting stubbornly against the odds, and in the process making his own contribution to the shaping of the Australian national character.

Steele Rudd was born Arthur Hoey Davis at Drayton on Queensland's Darlin Downs on November 14, 1868. He was the fifth son and eighth child of Thomas Davis, blacksmith.

⁸⁶Peter Putnis, "Steele Rudd," in *The Greats: The 50 Men and Women Who Most Helped to Shape Australia* (Sydney: Angus and Robertson, 1986), pages 175-179.

According to Rudd's son and biographer, Eric Drayton Davis, Thomas Davis (originally spelled Davies), was born in Aberdare, a mining town in Glamorganshire, Wales on October 15, 1829 and came to Australia like so many other men of his time, to seek his fortune. He was about twenty years old when he arrived at Drayton. Family members later recalled him as: "short, thick-set and physically strong, which accounts for the stories of the feats of strength he performed in his younger days. His hair was dark, and an olive complexion was concealed by a full beard. He had the unmistakable eyes of the Celt."

In addition to serving an apprenticeship as a blacksmith and a farrier, he had acquired "an elementary grounding in engineering together with the rudiments of survey work" in Wales, could "express himself quite fluently with pen and paper," and had a good tenor voice as well as a facility for picking up the local aboriginal dialects."

Thomas Davies married seventeen-year-old Mary Green, an Irish girl in the service of the local school teacher at Drayton on January 19, 1852, one of the witnesses being Peter Flanagan, a local blacksmith. According to E.D. Davis, Thomas was then a member of a government survey party headquartered at Surat in the Balonne [Maranoa] district some 180 kilometers west of Drayton. Thomas took his new wife to this frontier post, still troubled by occasional outbreaks of aboriginal resistance. To supplement his income Thomas became a mail sub-contractor on the Drayton-Surat route and was once seriously injured by an aboriginal spear. After three years in this hardship post, and a total of seven years in the survey party, Davies [Davis] resigned and moved back to Drayton where he set up as a blacksmith about 1855-1856. In December 1870 Davis acquired a 160-acre homestead lease on a selection near Pilton about twenty-four kilometers from Drayton, but before taking it up he decided, in 1872, to try his luck on the newly-opened tin fields at Stanthorpe 140 kilometers south of Drayton. After three years of scraping a meager living, he finally settled "on our section."

In this "authorized version" the circumstances of Thomas Davis' arrival on the Downs are rather vague. Although his obituaries recorded that he had been "a resident of the Downs since 1848," Davis himself, in letters on the early history of the region, published in the local press in his later years, always stated that he came to the district "in the latter half of 1849" as a member of the survey party of J. C. Burnett.⁸⁷ It is in Burnett's records that a clue to Thomas Davis' antecedents might be found.

James Charles Burnett (1815-1854) was the first government surveyor at work on the Darling Downs, being transferred there from Moreton Bay early in 1848. Even before the gold rushes, surveyors on the pastoral frontier had great difficulty in securing and retaining reliable labour – a fact graphically reflected in Burnett's monthly employment records.⁸⁸ Unfortunately, his records for the period from September 1849 to February 1850 (inclusive) have been lost, but from March 1, 1850 a Thomas Davis is recorded in

⁸⁷*Darling Downs Gazette*, January 21, 1904; *Toowoomba Chronicle*, January 21, 1904.

⁸⁸Burnett's records, including general correspondence and monthly progress reports, are in Letters to Surveyor General 1848-1854 at Archives of New South Wales, 2/1516.

his lists. This Thomas Davis, however, was one of Earl Grey's "exiles" – a convicted criminal who, after a period of rehabilitation in a British prison, was promised an immediate ticket-of-leave or conditional pardon on accepting exile in one of the colonies. Although Burnett recorded the name as Davis, the official convict records variously use Davis or Davies.

The convict Thomas Davies was born in Glamorganshire, Wales, in 1828 and convicted at Swansea Assizes on March 3, 1847 for burglary. He was a blacksmith by trade and described at five feet five-and-one-half inches tall, with a ruddy complexion, dark brown hair and brown eyes. He had the initials TD tattooed on the back of his lower right arm, CE on the back of the lower part of his left arm, and a "nearly defaced" TD and CE on the back of his left hand (perhaps signs of an earlier romantic entanglement?). He had also lost the top of the forefinger of his left hand. Sentenced to ten years, he was one of 300 male convicts transported on the *Adelaide* which sailed from Portland Roads on August 17, 1849. There was also a William Davies sentenced to seven years at Swansea on February 26, 1848, but there is no indication that the two were related.⁸⁹ After a generally healthy voyage of 104 days, the *Adelaide* discharged forty convicts at Hobart before proceeding via Port Phillip, to Sydney, where it arrived on December 24, 1849, discharging its remaining convicts between December 30, 1849 and January 10, 1850.

Thomas Davies (spelled Davis on this occasion) was granted a ticket-of-leave for Moreton Bay on December 30, 1849 and was thus one of the first convicts to leave the ship. He was probably one of the twelve *Adelaide* ticket-of-leavers who departed for Brisbane on the *Eagle* on January 4, 1850 or one of four who embarked on the *Tamar* on January 8, 1850 for the same destination. It seems likely that Davies/Davis had been hired by a labour-starved Burnett or by agents acting on his behalf. On December 5, 1849 Burnett had informed his superiors that he had been subpoenaed to appear as a witness in a felony case in the Supreme Court in Sydney on December 28 and would therefore be absent from duties over the next few weeks. Although I can find no evidence in the shipping and court records of Burnett's actual presence in Sydney over the Christmas-New Year period, he was certainly in Brisbane in mid-December and back on the Downs by February 16, 1850. Davies/Davis had probably joined Burnett's party as early as mid-January and no later than mid-February 1850. His monthly wage (plus rations) of twenty-five shillings, probably recognized his "engineering and survey" skills: it was not as high as the fifty shillings paid to an experienced freeman, Robert Coote, who had been with Burnett for some time, but certainly better than the ten shillings paid to some other new members of the party.

At this time Burnett was busily engaged in surveying the townships of Warwick and Drayton and the roads across the Downs through which Davies/Davis probably acquired his knowledge of the early history of the district. He was still in Burnett's employ in June 1850 when his ticket-of-leave was renewed with the annotation "allowed to remain in the service of J. C. Burnett for twelve months, Darling Downs."

⁸⁹Convict Transportation Register HO 11/16 in Public Records Office; Home Office; Criminal Convicts Transported 1849-1850, page 89, Archives of New South Wales, PRO Reel 92.

Although Burnett and the ticket-of-leave butt recorded the name as Davis, the Commissioner of Crown Lands muster book for this time (when there were six *Adelaide* exiles in Burnett's employ) records it as Davies. At the end of 1850 an ailing Burnett was transferred to Brisbane and it is not known what happened to his men. Davies/Davis, however, sooner or later, gained other government employment for in May 1853 his ticket-of-leave is annotated "allowed to remain in Maranoa district in service of C. C. Lands on application of C. C. L." With the gold rushes now in full swing, labour was extremely difficult to get in the dry and hot Maranoa district and Davies/Davis, with his blacksmithing and survey party skills, would have been in demand; moreover, his ticket-of-leave status would have prevented his seeking his fortune on the goldfields or from demanding exorbitantly high wages. On February 23, 1856 Thomas Davies/Davis was granted a conditional pardon (with the spelling Davies) which allowed him freedom of movement throughout the colony rather than being confined to the Moreton Bay parameters of his tickets-of-leave.⁹⁰

Nothing else is known of the life of the exiled convict Thomas Davies/Davis. Although his sentence expired in March 1857, he does not seem to have been issued with a certificate of freedom. Perhaps, like some other convicts, he did not bother to apply for a document that was official proof of his criminal background. On the pastoral frontier it was very easy to conceal such origins in a new-found respectability and anonymity. Perhaps the gradual corruption of Davies to Davis was as much part of this disguise as the result of a lazy hand with the convict taking the name that appeared on his tickets-of-leave rather than his conditional pardon. The throw-away remark by E. D. Davis in noting the change of his grandfather's name from Davies to Davis: "... why? No one seems to know nor to care," might now take on a new significance.

There is sufficient circumstantial evidence to suggest that the convict, Thomas Davies, might have been the father of Steele Rudd, Thomas Davis. There is the Welsh background; there is the engineering, blacksmithing, and surveying experiences; there is the date of arrival on the Downs in 1849-1850 as a member of Burnett's party; and there is the common government employment in the Maranoa in the early to mid-1850s. Moreover, Davies would have gained his conditional pardon at just about the time when Davis quit his job in the Maranoa to set up independently at Drayton. Even the physical description, despite the difference between a "ruddy" and an "olive" complexion, tally in a general way; it is a pity, nevertheless, that we do not have a more detailed description of Davis to match against the tattoos and injuries of Davies. The major reservation is the one year difference in the date of births, although, given the often slapdash nature of the convict records on the small exile group, the discrepancy is minor.

There is, however, one more piece of evidence. In order for a convict still under sentence to marry, special permission had to be obtained from the authorities. Although Thomas Davis and Mary Green were married by the publication of banns rather than by licence, their marriage certificate is annotated "with the consent of Arthur Hodgson (a local

⁹⁰Copies of Conditional Pardons 1855-1870, No. 56/6 (February 23, 1856), Archives of New South Wales, 4/4477 Reel 796.

squatter-magistrate) and his Excellency, the Governor General.”⁹¹ Since there is no suggestion that Mary Green was a convict, the inference is that Davis was. [A newspaper article written by Evan Hodge reviews the material above in close detail, so won't be included here.]

DOCUMENT 726 Death Record, HC006499, Registration District: Neath, 1847, Death in the sub-district of Marwolaeth yn Is-ddosbarth, in Morgan, in the County of Glamorgan, #32.

Thirteenth August 1847, Morgan, David Pergrin, male, age two years, son of William Pergrin, collier; died of smallpox, not certified. [the mark of William Pergrin, present at the death] Bryn (residence); registered August 13, 1847, George Jones, registrar.

DOCUMENT 727 Land Certificate, recorded September 8, 1868, James G. Bleak, county recorder, page 285.

This certifies that Benjamin Platt is the lawful claimant of Lot 1, Block 8, Pinto Canyon; plot containing 11½ acres farming and gras land. St. George, Washington County, Utah Territory, June 25, 1868. I. Ivins, County Surveyor; William Snow, Selectman.

DOCUMENT 728 Preface letter to family records of Louise Vinnie Leavitt's family, November 20, 1998, to Lyman and Karen Platt, 316 W. 500 N., St. George, Utah 84770. Dear Lyman and Karen:

Thank you so much for attending Leighton's memorial. It meant a lot to the family and to me. My plan was to sit down with you and visit, but like Salt Lake, too much was going on and time just slipped by. We are all like strangers since we see each other so seldom – the brothers and sisters are even strangers. Afton lives in Salt Lake, Leona in Ogden, Grant in Moab and Wendell in St. George. Wendell travels from trailer park to trailer park so often, no one really knows where he is most of the time. It was nice you brought your genealogy to share. Janice (Leighton's wife) would like to come back in the spring. This is a shock because Leighton came so many times by himself and how that he is gone she wants to make ties with the family. Leighton was born in the area, grew up in Gunlock and spent his honeymoon there at Aunt Blanche and Uncle Wilford's. I would love to come with her and if I do I will let you know so we can get together. Aunt Blanche would have been 1000 in March 1999 so maybe we can plan a memorial service in Gunlock to honor her and the rest of the family during the time I'm there.

We finally got the reunion money from the state. We want you to have a little of it. There are a couple of headstones that need repair in Gunlock so some will go into that project. Please keep up your great work on our family. Let me know if I can do anything. Look me up if you get to San Diego, Love, Sandy Duncan, 262 – 2nd Ave. Chula Vista, CA.

⁹¹Marriage Register 1850-1856 (January 19, 1852), St. Matthew's Anglican Church, Drayton, Queensland. Unfortunately, the letters from convicts requesting permission to marry have not survived after December 1850, so this final piece of evidence is missing.

Louise Vinnie Leavitt, born October 10, 1880, Gunlock, Washington, Utah; died April 7, 1969, San Andreas, California; married December 23, 1901, St. George, Utah, Arthur Hughes Williams, born March 19, 1879, Murray, Utah; died December 4, 1936, San Francisco, California. Children, grandchildren and great-grandchildren.

Arthur Lee Williams, son of Louise and Arthur, born November 2, 1902, Gunlock; died December 22, 1971, San Francisco, California; married December 15, 1927, Salt Lake City, Florence Margerie Draney (born December 28, 1906, Ogden, Utah; died May 1989, Sun City, Arizona); child: Kent Lee Williams, born November 24, 1930, Salt Lake City; never married.

Ray Virgil Williams, son of Louise and Arthur, born June 16, 1906, Murray, Utah; died December 3, 1980, La Jolla, California; married February 5, 1938, Oakland, California, Norma Thelma Dodge (born August 1, 1914, Mendocino, California); child: Jeanette Louisa Williams, born March 2, 1939; married May 30, 1958, Leonard Pakruda (born August 28, 1938; married Tracy Leigh Straud, January 29, 1982; she was born July 30, 1964); their children Michael Ray Pakruda, born September 20, 1959 and Leonard John Pakruda, born November 11, 1961.

Louise Evelyn Williams, twin daughter of Louise and Arthur, born November 28, 1912, Ophir, Utah; died November 14, 1996, Santa Fe, New Mexico; married July 13, 1934, Redwood City, California, Clio Escar Curry (born June 8, 1906, Linwood, West Virginia; died March 28, 1971, Rosemead, California); children: 1) Kenneth Curry,⁹² born February 2, 1937, San Francisco, California; married August 8, 1962, Rome, Italy, Josiane D'Este (born May 14, 1936, France); their children: Ann-Isabelle Curry Cantarella, born May 20, 1964, Germany and Ariel Curry, born October 21, 1966, San Gabriel, California; 2) Donna Curry,⁹³ born January 26, 1939, Los Angeles, California; married 1965, Santa Monica, California, Gordon Herritt (born February 20, 1918, Avis, Pennsylvania; died January 24, 1998, Santa Fe, New Mexico); no children; 3) Cheryl Louise Curry, born August 15, 1954, Alhambra, California; married Los Angeles, California to Robert L. Sayre, born December 20, 1952; child Brian Lee Sayre, born 1973, San Bernardino, California.

Grant Hughes Williams, twin son of Louise and Arthur, born November 28, 1912, Ophir, Utah; died February 24, 1984, Yuma, Arizona; married November 1, 1937, San Francisco, California, Edna May Ord (born April 26, 1912, Salt Lake City; died February 7, 1988); children: 1) Arthur Grant Williams, born August 25, 1938, San Francisco, California; married (1) February 2, 1961, Pocatello, Idaho, Jeri Deene Toone (born July 25, 1941, Central, Idaho); divorced June 13, 1964; children: Jeffery Arthur Williams, born September 14, 1961, Pocatello, Idaho (who, by wife Fay Crowley, had Brandy Jo

⁹²Document 728 contains additional information about Ken's family (letters) as well as his sister Donna's work at the Abby di San Vincenzo al Volturno, Italy, a Benedictine restoration of a 500-year-old site. As the material is too far removed from our direct goals in this publication, it may be consulted in the document.

⁹³See Footnote 92.

Williams, born June 23, 1980, Pocatello, Idaho; Jeffery married again October 5, 1984, Boise, Idaho, Jean Alexis Waller (born July 21, 1959, Boise, Idaho); Arthur and Jeri also had Tiffany Danielle Williams, born May 16, 1985, Boise, Idaho. Arthur Grant Williams married (2) July 11, 1964, at Castro Valley, California, Elizabeth Ann Whittaker (born January 16, 1942, Berkeley, California); children Gregory Grant Williams, born October 12, 1966, Castro Valley; and Douglas Aaron Williams, born February 6, 1968, Castro Valley.

Grant Hughes Williams and Edna May Ord had a second child Patricia Eileen Williams, born October 30, 1941, San Francisco, California; married September 2, 1966, Alameda, California, to James Joseph Rafferty (born June 12, 1936, Oakland, California); children: Sharon Eileen Rafferty, born July 8, 1961, Oakland, California; and James Joseph Rafferty II, born April 8, 1967, San Leandro, California.

DOCUMENT 729 Seventy's Certificate of Ordination, issued by The First Council of the Seventy.

This certifies that Lyman D. Platt was ordained a Seventy in the Melchizedek Priesthood in The Church of Jesus Christ of Latter-day Saints by Bruce R. McConkie on the 18th day of September 1966. [signed] S. Dilworth Young.

DOCUMENT 730 The Church of Jesus Christ of Latter-day Saints, Certificate of Completion.

This certifies that Lyman D. Platt has successfully completed seven hours of training and development in the area of Beginning Chinese as part of his development program in the Corporation of the President. Personnel Department [signed] William Daniel Hansen, May 29, 1980.

DOCUMENT 731 The Church of Jesus Christ of Latter-day Saints, Certificate of Award.

Presented to Lyman D. Platt, for General Reference Certification, June 1, 1981. [signed] David M. Mayfield, Director, Library Services Division; Raymond S. Wright III, Manager, Patron Services.

DOCUMENT 732 Descent from Sir Edmond Dudley, born about 1425 in Dudley, Worcestershire, England; died after July 6, 1482. He was the son of Sir John de Sutton and Elizabeth Berkeley. He married Matilda Clifford, who was born about 1442 at Conisborough, Yorkshire, England, daughter of Baron Clifford.

Child of Sir Edmond Dudley and Joyce Tiftoft: Sir Edward Dudley, born 1450.

Children of Sir Edmond Dudley and Matilda Clifford: 1) Thomas Dudley, born about 1487 in Yeton, Cheshire, England; died 1530; married Grace Threlkeld; 2) Oliver

Dudley; 3) Robert Dudley; 4) Richard Dudley; 5) George Dudley; 6) Margaret Dudley, married Edward Grey; 7) Jane Dudley, married William Middleton; 8) Dorothy Dudley, married (1) John Musgrave; (2) Richard Wrottesley; 9) Alice Dudley, married John Radcliffe.

Lancelot Threlkeld, born in Yanwath [Yeanwith], Cumberland County, died without male issue, leaving three daughters as co-heirs. Grace inherited the Manor of Yanwath, Cumberland County. This manor was called “Yeanwith Westmorland” in inscription on a monument erected September 6, 1660 to Christopher Dudley in the churchyard of Saint Giles-in-the-Fields, near London. This Christopher Dudley was the last Dudley occupant of Yanwath Manor. Having no issue surviving he sold it in 1654. Yanwath Hall is now one of the show places of the English Lake Country. It is on the southern shore of Ullswater Lake, the dividing line between Cumberland County on the north and Westmoreland on the south.

DOCUMENT 733 A Generation-by-Generation Survey of Names Not Yet Identified in the Ancestry of Lyman De Platt. This document was created in the 1960’s, but has changed very little over the years.

Generation	No. in Generation	No. Identified	No. Not Identified
1	1	1	0
2	2	2	0
3	4	4	0
4	8	8	0
5	16	16	0
6	32	32	0
7	64	58	6
8	128	69	59
9	256	84	172
10	512	123	389
11	1024	199	925
12	2048	159	1889
13	4096	123	3973
14	8192	35	8157
15	16384	21	16363
16	32768	13	32755
Totals	65535	947	64588

DOCUMENT 734 A letter of notice to “My Children” on the Disposition of my Inheritance, by Gordon Leavitt Platt. As this is historical in nature and did not take place for the most part, I will refer to it only. It may be consulted if desired.

DOCUMENT 735 Wedding and Reception Invitation, from 1184 E. 40 N., Orem, Utah 84097.

McKay and Pamela Platt are pleased to announce the marriage of their daughter Caroline Platt to Jeffrey Wendel, son of Glen and Peggy Wendel on Friday, the twelfth of March nineteen hundred and ninety-nine in the Mount Timpanogos L.D.S. Temple. The pleasure of your company is requested at a reception to be held in their honor that same evening from 6:00 to 8:00 Thanksgiving Point, 2095 N. West Frontage Road, Lehi, Utah. Picture accompanies the invitation.

DOCUMENT 736 Spiritual Experience of NaDine Baird-Timothy, January 15, 1988. Entered here in part only; the full experience may be consulted if desired.

Last Monday, January 11, 1988 I was privileged to participate in a great spiritual experience which I will treasure as one of the highlights of my life. I was able to help with the sealing of my 2nd great-grandfather, Perregrine Sessions, to his mother, Patty Bartlett and the Prophet Joseph Smith. I was doing some volunteer work on an index for Lyman Platt when I came across an incomplete entry for Patty Bartlett. I called Lyman and asked him for clarification, with the added comment that she was important to me because she was one of my 3rd great-grandmothers. He gave me the information I needed and then paused. He commented that Sessions were special people and asked me if I knew that she had been sealed to the Prophet Joseph Smith. I had not known that fact and I thought it was very significant. [Following this she obtained a copy of Patty's journals.]

A couple of weeks later my cousin Karen Baird walked into my office. She had come from her home in Seattle with her parents on vacation and stopped to see me at my desk in the Family History Library. I was impressed that I should tell her about the sealing between Patty Bartlett and Joseph Smith. As we talked through the details she asked me, "but what about Patty's sealing to John Parry?"

I replied that she was not sealed to John Parry, but Karen insisted that she was and stated, "It said so in her journal." Then she took my copy of the journal and turned to the entry. The journal entry she showed me was dated and I felt that I should look that date up in the early Church records. I went to Special Collections and looked up the marriage and sealing of Patty Bartlett to John Parry....

They were married December 14, 1851 by Brigham Young in his office for time. It was witnessed by Willard Richards and J. Bullock. I then looked at the Endowment House records for March 26, 1852, the date Karen had showed me in Patty's journal. It stated that Patty Smith, wife of Joseph Smith the Prophet, who had been sealed to him in Nauvoo, March 1842, at Bishop Newel Knight's house by Willard Richards, was sealed to John Parry by Brigham Young for time. This entry was also witnessed by Willard Richards along with Heber C. Kimball and a J. B., who was probably J. Bullock. As I searched further in the Endowment House records I found that Patty's sealing to Joseph Smith was reconfirmed July 9, 1867 while Patty was still alive; performed by D. H. Wells with Joseph F. Smith acting as proxy for the Prophet Joseph Smith.

I then researched the records of the sealings for the children which took place on September 13, 1949 and again July 17, 1956. I discovered that the children had not been sealed to Joseph Smith as was their mother nor were they ever sealed during their lifetimes to any set of parents. Someone had sealed them, along with Patty, by proxy to David Sessions who was their natural father.... [the full details of the subsequent temple experiences may be consulted if desired]

DOCUMENT 737 In Memory of Eliza Maria Partridge by Casse Lyman Monson, a great-granddaughter.

... It is for her dear memory I have written the little song, "Lullaby Tears," In my heart, she was truly an elect lady.

Sleep my babe, the Father's will
 Calls you away from me.
My wee Don Carlos, pale and still,
 Angels will care for thee.

In my lonely heart you came,
 Filling my life with joy,
I whisper still you baby name,
 Don Carlos my tiny boy.

Without you on this journey wild,
 How can the flowers bloom?
Without your smile, my lovely child,
 How can I face the gloom?

O sleep my baby your journey's through,
 I must plod on all alone,
Dreaming my lonely dreams of you,
 In my weary search for home. My love always, Casse

DOCUMENT 738 The American Region Certificate of School Award.

This certificate of distinguished achievement is awarded to (Timothy) Tim Choi of Potrero School in recognition of attainment acquired as winner of The American Legion School Award. In further recognition of the possession of those high qualities of courage, honor, leadership, patriotism, scholarship and service.... By El Monte American Legion Post #261. [signed] Commander Sonny Quinn; Adjutant Bill Riggs; John H. Pearson.

DOCUMENT 739 *Platt Tracks, January 1979, editor Dian Choi*

.... Guess what? The same day I received two letters from the family (Tereasa and Uncle Roland and they are writing, talking and doing about the Reunion! ... Tereasa and DeLaun Humphries are going to be there, expected baby and all. They don't have very far to come but seven months expecting and a new job makes their commitment firm....

Uncle Roland has been doing his homework in more ways than one. Remodeling their fireplace and living room and gathering information for our reunion campsite info. He spoke with the forestry service and made arrangements for Duck Creek Campground at Cedar Mountain. There are forty-five camp spaces in this section and we will need to reserve what we will need. Spaces are \$2.00 per night and there are motels within a short distance that can also be reserved....

News Items: Marlan Platt graduated from BYU on December 20th and moved to Reno, Nevada with his little family. He started a new job on January 2nd and is now the ward clerk. Bob Platt is busy as he was appointed scoutmaster and called as Deacons Quorum Advisor. Jacque and Ralph Riggs and family are more than knee-deep in snow at Brianhead on Cedar Mountain. Gary and Vickie Platt are busy and happy in Salt Lake in their new home.

Tereasa, our newest bride in the family is living in Enterprise, Utah, near Grandpa and Grandma Platt's old winter home and not too far from the Mountain Meadows Ranch. Her bridegroom is working at the bank in Enterprise and they are expecting in August. Tereasa is in the Primary and DeLaun is Sunday School teacher. They have the opportunity to visit with Jolene and Ron often since they do all of their shopping in St. George....

Me (Dian) and he (Timi) are home owners. Well, I never thought I'd never. We have a new address as of March 3, 1979 (third month, third day, third year anniversary of my temple endowment).... We are two blocks from the church and only 2.4 miles from mother. Work is a little farther away but sometimes the farther away the better....

Miles and Sandy Burd have moved to Yakima, Washington with their two boys. We tried to persuade them to move and leave the boys but they wouldn't and we can't stand it....

DOCUMENT 740 Dedication of the monument at 12-Mile Grove by Lyman D. Platt

Before I give the dedicatory prayer this morning, I would like to say a few words as part of the dedicatory process.

We are here today to honor Grandmother Sarah Shannon Leavitt, Weir Leavitt, and his son Jeremiah Leavitt, who died at 12-Mile Grove. Grandmother Sarah was one of the great matriarchs of this dispensation, along with Grandmother Smith, and Grandmother Knight, who gave their lives in bringing their children to Zion. It is a wonderful honor,

worthy of her sacrifice, that we have each been allowed to gather here to dedicate for the first time her resting place by the power of the Holy Melchizedek Priesthood.

It was my privilege to attend the 1st session of the dedication of the Mexico City temple a few years ago. My father, step-mother, wife and I, were seated behind the wives of the General Authorities in the celestial room. As President Hinckley arose to address the assembly, he began by looking around the room, and with prophetic eyes and great emotion said: Do you feel them? They are here! Father Lehi, Nephi, Alma, Helaman his sons Lehi and Nephi, Mormon and Moroni. They are all here! Do you feel them?

I ask you the same question today. Do you feel them?

I wrote the following poem yesterday, in preparation for this occasion:

Sacred places where loved ones rest
The glorious morn awaits them there.
Sacred groves; revered history,
Hallowed now through priesthood prayer.

Sacred hills, undaunted courage,
Death was sweet to young and old.
Precious memories, loved-ones departed,
Now recalled in stones first cold

Then warmed by words of love and spirit
Imbued with life: the resurrection;
Called forth in arms of love so tender,
To live eternal: Oh, sweet perfection!

Please join me as we dedicate this monument.

Father in Heaven, we are gathered here this morning at this sacred grove to dedicate this monument. By the power of the Holy Melchizedek Priesthood which I bear, I so do, that it may stand as a symbol of the faith and courage of grandmother Sarah Shannon Leavitt, her son Weir Leavitt and her grandson Jeremiah Leavitt, who gave their lives in pursuit of the truth, who died while enroute to join the Saints. I dedicate it in remembrance of their lives and those who, with them, left Canada to follow their convictions and testimonies. May our own life be sanctified as we remember this occasion; as we remember their sacrifices as the forerunners of this dispensation and of this family. May we be worthy of their trust as we gather the now extensive posterity into a united, sealed, and exemplary branch of the House of Israel and of the Kingdom of our God. In the name of Jesus Christ, Amen.

DOCUMENT 741 *The Daily Journal*, "Pioneer cemetery stirs interest, by Dennis Sullivan, journal correspondent

WILTON CENTER - Its headstones have long since fallen and its western half is reportedly being used by neighbors as part of their front lawn. But, after more than 150 years of neglect, the tiny pioneer graveyard midway between Manteno and Joliet may be on the road to landmark status and protection. The governor of Utah, Michael Leavitt, is behind the drive. The Will County Forest Preserve District commission's land acquisition committee is scheduled to consider obtaining the half-acre site from Will County if the committee endorses the plan during its meeting Thursday. The issue goes to the full commission, which is scheduled to meet Jan. 10. The Will County board's land acquisition committee also is likely to consider the issue and make a recommendation to the full board.

In a memorandum to the Forest Preserve District commission members, executive director Michael Pasteris said Leavitt has requested that the graveyard be protected. Leavitt reportedly believes the cemetery contains the remains of some of his ancestors.

The autobiography of Sarah Leavitt (1798-1878), includes a recollection of the family's time in Twelve-Mile Grove, as Wilton Center was then called. It also mentions another Leavitt relative who had died and been buried there before they arrived. Illinois State Archives also contain letters to David Leavitt related to the Illinois and Michigan Canal. Will County historian Amy Munro identified the graveyard on Route 52 as Wilton Cemetery in a letter to District planning program supervisor Tim Good. Munro also told Good that if the county board agrees to transfer title to the Forest Preserve District, "the (Will County) land use staff would request that the District immediately pursue local landmark designation for the property to increase its protection." Pasteris said the cemetery was established sometime after the area now known as Wilton Center was settled in the 1830s. James and Julia Ashley conveyed the deed to the cemetery to Will County in late 1854. The county was about 18 years old at the time.

DOCUMENT 742 Platt Family Records Center, 2005 Report, 2191 S. 2200 East, New Harmony, Utah 84757

As of September 12, 2005, the Platt Family Records Center is fully operational. The building is finished, the research room is functional, and the archive is organized. The following items are in place and available for use.

All Platt and collateral ancestors for ten generations, or back to the beginnings of this country, have individual computer files organized and material is being added to these files as it is identified.

Five drawers (about 6,000 cards) containing temple ordinance have been alphabetized and can be consulted.

1092 pages of Platt and allied personal histories have been typed, organized, and prepared for use.

23 New England Reference books

150 Utah and other western U. S. histories

75 Family Histories, some of which contain family lines.

30 Leavitt Family Histories

52 documents (114 pages) have been typed and indexed

20 letters have been typed and indexed

66 notes have been typed and indexed

87 pages of index on individuals are referenced to their original sources.

Hundreds of maps, books, microfilm (and readers), microfiche (and readers), CDs, videos (with viewing capability), and other working files of documents, letters, individual files, containing a total of over 800,000,000 names, are available.

5 internet and computer stations are functional in the work room.

DOCUMENT 743 Cemetery Records, Research Trip, September, 2000;

Bath Cemetery, Bath, Grafton, New Hampshire.

Sarah, wife of Erastus Fisk, died February 25, 1842, age 37 years and 10 months.

Almira, wife of Erastus Fisk, died September 27, 1845, age 28 years.

Lydia H. Bedel, died May 21, 1867, age 51 years 6 months

Mary, wife of Joe Moody Bedel, died, ??? 4, 1867 age ??? [82]

Gen. Moody Bedel, b. May 12, 1764, d. January 13, 1841, age 77 years 8 months

One tombstone has A. B. 1777 with a cross between the A and B.

Another tombstone with a cross between the T. B. 1805.

Daniel Bedel

Alma M. Bedel, daughter of Daniel and Barbara Bedell, d. July 13, 1849, age 1 year 8 month

Elizabeth Bedel

Isaac Bedel, died December 12, 1851, age 36.

Lucy S., wife of ??? Bedel, died 185?, age 40.

Sarah Bedel

Edmund Bedel, died in October 7, 1882, age 69.

Betsey Bedel, died Nov. 26, 1859, age 70.

Gen. John Bedel, 1822-1875, a huge monolith on the back of which is a plaque erected by his surviving comrades of the 3rd New Hampshire volunteers

Center Cemetery, Lyman, Grafton, New Hampshire

Solomon Parker, d. July 9, 1843, in the 90th year of his age.

Susa B. [Bedel] wife of Solomon Parker, died Jan. 29, 1837, in the 75th year of her age.

Leonard Parker, died August 8, 1877, age 75 years 6 months.

Olive, wife of Leonard Parker, d. September 14, 1886, age 74 years.

Merilla, wife of Luther Russell, Jr., died. May 10, 1867, age 23.

Prescott Parker, died March 6, 1874, age 88 years.

Hannah his wife died March 2, 1872, age 84 years 9 months.

Douglas Parker, died Nov. 17, 1883, age 68 years 11 months.

Jemima, wife of Douglas Parker, died October 18, 1856, age 40 years 4 months.

Lewellen C., son of Douglas and Jemima Parker, died March 17, 1866, 27 years, 16 months, 13 days.

Charles W. Parker, died January 29, 1883, age 38

Eleanor B., wife of Charles W. Parker, died January 28, 1877, age 21.

Jane, daughter of Douglas and Jemima Parker, died Nov. 25, 1851, age 7 mo.

Parker Hill Cemetery, Lyman, Grafton, New Hampshire

Parkers lived on Parker Hill. This is the old, original cemetery.

Solomon Parker, died December 10, 1851, age 44.

Isaac Parker, died November 20, 1851, age 88,

Hester, wife of Isaac Parker, died March 1, 1842, age 74.

In Memory of Mr. Solomon Parker, who died March 18, 1798 in the 75th year of his age. He was of the first settlers in this town.

In Memory of Mrs. Hepsibah, wife of Solomon Parker, who died June 10, 1820, in the 93rd year of her age.

This cemetery is also the the resting place of Hepsibah's father, Mr. Douglass, who died in the 100th year of his age. His tombstone was not found.

Orford Cemetery, Orford, Grafton, New Hampshire

Mary B., wife of Isaac Fisk, died March 12, 1878, age 70 years.

Isaac Fisk, died September 26, 1874 [age sunken in the ground]

DOCUMENT 744 Sarah Sturtevant 200th Birthday Celebration Committee Meeting, April 30, 1998, Holiday Inn, St. George; present (x): Dixie Leavitt (x), Temporary Chairman; Richard Abbott (x) Janice Gardner (x), Ron Wayne Whitmer (x), Anita Rae Reber Hulet (x), D'On Snow (x), Ralph Webb, Scott Hershey, Barbara Christian, Eloise Leavitt, Etta L. Cheney, and Lyman D. Platt (x); Prayer by Anita Hulet; Dixie: still searching for descendants of Amelia; Priscilla; Thomas Rowell; Clara Hamblin was a granddaughter of Jacob Hamblin and she married a Melvin Harmon's father. Anita will investigate.

Discussion of Purpose and Goals: Need time for appreciation of the heritage. We want to honor her for her 200th birthday. The dedication of the permanent monument. Question by Richard Abbott: why aren't we honoring Jeremiah II. We will be. Large posterity. Registrations coming in for the June meeting from all over the U.S.

The Jeremiah Leavitt I family has over the years been left unnoticed by the rest of the family. When Mike Leavitt became governor the first contacts were made to bring the eastern family together. On Nov. 1, 1997 we met at the Governor's mansion, with representative of all the families descending from Sarah Shannon.

At that meeting we had fifty-four, along with three from the national organization. The eastern group was impressed with the quality and numbers. Seventy-five of the eastern group are registered so far. January 19th, Dixie met in New Hampshire with the heads of the national group. They are excited. They are not aware of the Church. After that meeting the Western Association of Leavitt Families was created. [Dixie passed out the first newsletter of the group and discussed the organizational chart.]

Discussion of the April 22nd 1998 and March 26nd 1998 letters. A master list is being compiled for the Western Association and being divided into the various families. Copies of forms are being sent out wherever they can. Back to the September 5th committee assignment, etc.:

General Meeting on September 5th: General Meeting 1½ hours at the East Stake Center. Use Snow Canyon High School Parking Lot with buses to shuttle the group down to the unveiling. 1,000 seats being set aside for Tuacahn. Dutch oven dinner and show "Utah;" half the seats are currently blocked out. Show at 20% discount: \$14.00 to \$21.00 for the show. Dutch oven is \$10.00, less for children.

Discussion: D'On Snow suggested that the choir might be too big considering that there may not be too much space available because of the numbers of descendants. Photograph of Eliza Harrover shown to the group from the files of the International Society, Daughters of the Utah Pioneers Pioneer Memorial Museum. Facsimile photography by Nelson B. Wadsworth, Logan, Utah. Richard Abbott, retired CPA, was chosen as the overall chairman of the Sarah Sturtevant reunion. Lyman Platt chosen as the recording secretary. Janice Gardner will check on catered dinner. George Staheli and George Whitehead do Dutch oven. They handle about 700 per evening. Thursdays at 4:00 May 21st, media center, 453 South 600 East (East Elementary) will be the next meeting. Across from Hansen stadium.

June 25th, Thursday will be the second meeting. General Meeting coordination will be handled by D'On Snow. Santa Clara police department and busing and the arrangements for the unveiling will be handled by Ron Whitmer. Nita Rae Hulet will be coordinating with Joan Peterson on the Dutch oven and Tuacahn performance. Twila Hughes Brinkerhoff is the treasurer for the Western Association and can take the monies for this activity. Video taping of the program and the unveiling should be done. F. Arthur Kay, of the Dudley Leavitt family may give the dedicatory prayer. Governor Leavitt will speak at the general meeting. The unveiling should be done by Dixie. Money for the statue should cover the other expenses incurred during the day. \$60,000 is what the statue is going to cost. Ken Earl, Moses Lake, Washington is handling the fund raising. About half has been raised from \$2,500 contributions. These are considered loans and the minor donations should come in and offset and repay these monies. Ron Whitmer suggested that we use the High School at Santa Clara for a number of the activities. Space, activities, etc. Mail out minutes. Get addresses from Dixie. (Done) Mailing of minutes to persons noted above on May, 9, 1998. Lyman D. Platt.

Committee Meeting, June 30, 1998, East Elementary, St. George, 4:00 p.m. Present (x) D'On Snow (x), Ralph Webb, (x), Scott Hirschi, (x) Barbara Christian, (x) Eloise Leavitt, (x) Etta L. Cheney, (x) Richard Abbott, (x) Janece Gardner, (x) Ron Wayne Whitmer, (x) Anita Rae Reber Hulet, (x) Dixie Leavitt, (x) Ann Leavitt, (x) Judy Anderson, and (x) Lyman D. Platt; prayer by Wayne Webb; Initial Conducting: Dixie Leavitt: Reunion in SLC went better than expected; 1,300 pre-registered; met with Eastern Leavitts Thursday evening at Governor's Mansion; 8:00 a.m. Friday, long line, over 2,000 registered; 70 singers in Leavitt choir; Saturday: held General Meeting in the Assembly Hall. Sunday: 250 at the broadcast.

Conducting: Richard took over at this point; passed out agenda; began review of each item. Committee Assignments and Reports: a. Invitations (unassigned): i. Preparation (Dixie Leavitt); ii. Mailing (week from today); iii. Advance registration; b. Facilities - Ron Whitmer. i. Use of Snow Canyon High School: LeAnn Hafen, secretary; 20 tables will likely be needed; Lyman will control the assignment of the display tables; ii. Use of city school buses for shuttles to dedication site: Ron has reserved 3 buses; iii. Police for security and traffic control at dedication site: Ron has made no contact yet; added item iv. Garbage disposal needs to be worked out by Ron. c. Program - D'On Snow and Ann Leavitt: i. Use of East Stake Center confirmed by Dixie; setting up and taking down chairs: service project assigned to Scott Hirschi; ii. General Assembly: (1) Person conducting, not decided; (2) Arrange for videotaping: needed for program and for unveiling; Mike Holt, Geary Page discussed as possibilities; Barbara Christian assigned to make arrangements; (3) Heritage Choir of Southern Utah, not discussed; (4) Speakers: Governor Leavitt, Dixie Leavitt; (5) Reader's Theater, not discussed; (6) Dedicatory Prayer to be given at East Stake Center by F. Arthur Kay or Elder Holland; iii. Registration assigned to Susan Abbott; all-in-one name tag; 9:00 a.m. registration Snow Canyon; no fees, WALF membership forms; distribute Tuacahn tickets; iv. Printed programs for the days' activities and times not discussed. d. Luncheon: Janece Gardner; i. Box lunch chosen over buffet; place: Snow Canyon rather than stake center; iii. set up and clean up not discussed; iv. price: \$5.00 more or less decided. e. Tuacahn: Nita Hulet; 1,000 reserved seats; i. advance show registrations not discussed; ii. ticket sales - at door? not discussed; iii. Dutch oven dinner reservations assigned to Nita; iv. acknowledgement of Leavitt delegation not discussed. f. Unveiling Ceremony: Unassigned; i. arrangement for videotaping: Barbara Christian assigned; ii. Opening prayer, not decided; ii. congregation hymn: Families Can be Together Forever; iv. acknowledgements: sculptor, designer, contributors, event chairs, etc.; v. Ken Earl discussed as possible closing prayer. g. Family displays and slide presentation at Snow Canyon - D'On Snow; i. slide presentation will be discussed next meeting; ii. assignment of rooms for family meetings not discussed; iii. appoint individuals from each family responsible for displays, etc.: list from Dixie to D'On; Lyman to work with D'On; Ralph to work with D'On. h. Publicity: Scott Hirschi; i. Invitations not discussed; ii. Media coverage: (1) Spectrum, Review-Journal, Deseret News, Tribune; (2) Radio; (3) St. George Magazine: article already submitted; (4) other not discussed; iii. Declaration of Sarah Sturtevant Leavitt Day - September 5, 1998: (1) State of Utah; (2) Washington County; (3) City of St. George. 3. Need volunteers for many of the above activities. Prayer: Ann Leavitt. Notes: Lemuel S.

Leavitt Family Reunion will be held at the same time as this event. 200-300 expected to be in attendance. Next meeting: July 30, 1998, 4:00 p.m. East Elementary School.

Table Assignments made in the last month: (1) Willa Derrick for Dudley Leavitt book *On the Ragged Edge*; (2) Bill Leavitt for his book *Leavitt Pioneers*; (3) Dorothy Thurston for book on Mesquite and Bunkerville history, *A Road and a River*; (4) Lyman Platt for book *History of Jeremiah Leavitt II/Sarah Sturtevant; The Leavitts of America; Huntsman Annals; The Platt Family History*; etc.

DOCUMENT 745 Deaths Along the 2002 Leavitt Trail

Sarah Sturtevant says that the Leavitt family left Canada July 20, 1837 in a group consisting of twenty-three souls. That number may have been the adults only and is challenged in the figures given below. Nathaniel Leavitt's first-hand account places the number at "about thirty-five." It is obvious from the context of his writings, that this was the number who joined the Church in Canada and who left Canada. This did not include the children, for he states that he and his brother and sister and two or three cousins were baptized at Twelve-Mile Grove. Those marked with a ® are considered as definitely having died along the route between Hatley and Home. Persons who settled permanently in a place and died there, such as Franklin Chamberlain, are not so marked.

GENERATION 1

1. The eldest generation was represented by Sarah Shannon. She died at Twelve Mile Grove, Will County, Illinois. [1 individual] ® Note: Minutes of the 16th Quorum of Seventies, 1844-1860 [CHO, SLC, Microfilm 87566, page 111 say that Jeremiah Leavitt I took suddenly sick "and died there [Hatley] in the 46th year of his age in full assurance of a glorious reserection [sic] leaving behind him nine children." The family record shows ten children in the family. The number nine is correct if Josiah died in Canada or an error if he died later around Lake Michigan as noted below. As will be shown below there were twenty-two individuals in the 2nd generation, although not all of them left Canada; and about sixty-nine in the 3rd generation, not all of whom left Canada; a total of ninety-one individuals which will be accounted for as to whether or not they died between the exodus from Canada and arriving at their final home in the west.

GENERATION 2

2. Weare Leavitt, born 1786, died 3 March 1839 ® Twelve-Mile Grove. Married first Abigail Cowles (3) and second Phoebe Cowles. (4) [3 individuals]. Generation 3: by 1837 Weare Leavitt had eight children born of two wives; by Abigail Cole (abt 1794-1824) he had Jeremiah Leavitt (about 1816), died 1837 ® Twelve-Mile Grove; Charlotte (1818); by Phoebe Cole he had Charles (abt 1826); George (1828); Abigail (about 1833); Emmaline (1834); Louisa (1835); and Levi (1836). [8 individuals]

5. Nathaniel Leavitt, born 1790, died 1838 @ White Pigeon, Michigan. Married first Deborah Delano (6) and second Betty Bean . (7) [3 individuals]. Generation 3: by 1837 Nathaniel had nine children by two wives. By Deborah Delano: Roxana (1818); Salina (abt 1820); Nathaniel Jr. (1823); Caroline (abt 1825); Flavilla (1826); John (1827); by Betty Bean: Weare (abt 1834); Mary (abt 1836); Priscilla or Rosella (abt 1837). [9 individuals]. Nathaniel Leavitt, Jr. states in his autobiographical sketch that his sister's husband Benjamin Fletcher died [1837] @ at Twelve-Mile Grove. He was probably the husband of Roxana. [1 individual]
8. Josiah Leavitt, born 1792, died 1838 @ Michigan [Anne Leavitt, page 61]. [1 individual]
9. Lydia Leavitt, born 1794, died 4 August 1846 [where?]; married Thomas Rowell. (10) [2 individuals]. Generation 3: by 1837 Lydia and Thomas had eight children: Erastus; Horace; Jefferson; Albert; Lorinda; Julius; Sarah Maria; and Nathan. [8 individuals]
10. Jeremiah Leavitt II, born 30 May 1796, died 24 August 1846 @ Bonaparte, Van Buren, Iowa. Married Sarah Sturtevant. (12) [2 individuals]. Generation 3: By 1837, Jeremiah and Sarah had ten children, with two born after their migration: Mary Ann (1818); Clarissa (1819); Louisa (1820); Jeremiah III (1822); Lydia (1823); Weare (1825); Lemuel (1827); Dudley (1830); Thomas Rowell (1834); Mary Amelia (1832); Betsey (1839); Sarah Priscilla (1841). [12 individuals]. Mary Ann Leavitt, daughter of Jeremiah Leavitt II and Sarah Sturtevant, born in Hatley, died at age 12 days in Hatley. [Not part of the trek deaths, but noted here so as not to overlook her.] Clarissa Leavitt, daughter of Jeremiah Leavitt II and Sarah Sturtevant, born in Hatley, January 1819; Louisa Leavitt, daughter of Jeremiah Leavitt II and Sarah Sturtevant, born in Hatley, January 20, 1820; Jeremiah Leavitt III, son of Jeremiah Leavitt II and Sarah Sturtevant, born in Hatley, February 10, 1822; Lydia Leavitt, daughter of Jeremiah Leavitt II and Sarah Sturtevant, born in Hatley, July 4, 1823; Weare Leavitt, son of Jeremiah Leavitt II and Sarah Sturtevant, born in Hatley, 1825; Lemuel Sturtevant Leavitt, son of Jeremiah Leavitt II and Sarah Sturtevant, born in Hatley, November 3, 1827; Dudley Leavitt, son of Jeremiah Leavitt II and Sarah Sturtevant, born in Hatley, August 31, 1830; Mary Amelia Leavitt, daughter of Jeremiah Leavitt II and Sarah Sturtevant, born in Hatley, February 10, 1832; Thomas Rowell, son of Jeremiah Leavitt II and Sarah Sturtevant, born in Hatley, June 30, 1834; Sarah Leavitt, born 10 August 1797, died 4 September 1873 [where?]; married William Rowell. (14) [2 individuals]. Generation 3: By 1837 Sarah and William had three or four children: William Wallace; Viola; Jane; and possibly Ann. [4 individuals]
13. John Leavitt, born 27 July 1798; died 17 February 1852 @ Michigan; married Lucy Rowell (16), who died at Winter Quarters [Anne Leavitt, page 61]. [2 individuals]. Generation 3: By 1837 John and Lucy had 7 children, with three

born after the exodus from Canada: Josiah (1823); Lucinda (1825); Cinderella (1827); Orilla or Aurelia (1829); Lyman (1831); John Quincy (1833); Sarah (1836); Phebe (1839); Flavilla (about 1841); Thomas Jr. ((1847). [10 individuals].

17. Rebecca Leavitt, born 27 September 1802; died 27 February 1892, in Utah, having left Illinois to join here children; married Franklin Chamberlain (18), who died in Illinois some years after the westward migration of the family. [2 individuals]. Generation 3: by 1837 Rebecca and Frank had five children with four born after the exodus from Canada: Sally Ann (1823), Oliver (1825), Ann (1828), James Adams I (1830-1830), Marietta (1833), and James Adams II (1835); Henry K. (1843) was born at 12 Mile Grove; Flavilla (abt 1845). Thus there were the parents and five children that left Canada, and two born on the trail [9 individuals].
18. Betsey Leavitt, born 23 November 1804; died 1848 @ Council Bluffs; married James Adams [19]. [2 individuals]. Generation 3: By 1837 Betsey and James had three children with one born after the exodus from Canada: Sally (1825); Hannah (1833); John Adams (1836); and Lucy (1839). [4 individuals]
20. Hannah Leavitt, born 26 December 1805; died 5 November 1876, Parowan; married Horace Fish [21], who also died in Utah. [2 individuals]. Generation 3: By 1837 Hannah and Horace had three children, with two born after the exodus from Canada: Julia (1824); Sarah (1828); Betsey Jane (abt 1830); Joseph (1840); and Frank Richard (1848). [5 individuals]

DOCUMENT 746 Personal Record and History of Jesse L. Fish, by Velma Jepson

I lived in Woodruff, Arizona until I was nearly 13 years of age. I attended school six years in an old store which had been converted into a school house. Levi M. Savage was my Bishop most of this time. On the 16th of April 1915 our dam which was constructed for the purpose of getting irrigation water from the Little Colorado River, was taken out due to a flood caused by the St. Johns' reservoir dam breaking.

My father decided to move to Utah and we left with three wagons and seven horses on the 12th of April. 1916. After three weeks journey we arrived in Parowan, Utah May 3, 1916. We (my father, mother, one brother and three sisters) moved to Beaver, Utah that fall where I attended the 6th grade in the old Belnap school house.

In the spring of 1917, we moved to Delta, Utah but did not like it there. On the 26th of March 1917, we left for Enterprise, Utah and arrived there on the 19th of March. I completed the 7th and 8th grades of school in Enterprise and then attended High School (first year) in St. George. It was then called Dixie Normal College. I lived with Dr. Donald A. McGregor who is my cousin until Christmas; then I stayed with George Smith. The next year I did not go to school but went to Delta, Utah and worked in the sugar factory.

During the winter of 1922 and 1923, I attended the 10th grade in Enterprise and as soon as school was out I went to California where I obtained work in San Pedro in the box factory. I worked until October then I returned to Utah and went to school in St. George. I boarded at Thomas P. Cottam's place and it was there that I met Lucile Cottam who later became my wife.

I finished High School and commenced College before we were married and finished 1st year college after we were married. A little less than a year after we were married, I went to Pioche, Nevada and worked in the mines there. Where I worked at first was out of town and I could not have my family there, but I later got employment with Combined Metals in Pioche and moved my family out there.

At first we rented a very small cabin and later built a house. At that time Pioche did not have a Bishop as it was an independent branch. The president of the Branch had about the same duties as a Bishop and I was ask to be first counselor to John H. Kroencke who was president of the Branch.

Being a small branch we lacked officers, so I had many duties to perform. I acted as Sunday school teacher, Ward Chorister, Sunday School Supt. and Ward Teacher. In 1940 we moved to the Anderson Ranch [north of Toquerville] but I continued to work in Pioche until 1953 driving home on week ends. I started dairying March 1, 1953 to 1963 and continued with it until Oct. 1964. I have had the duties of Ward chorister, Sunday School chorister, Sunday School teacher in Toquerville and have been one of the presidents of the 9th quorum of Seventies. I was also ward clerk for about 14 years which position I held until we moved to Los Altos in Jan. 1965.

We had learned to love Toquerville and hated to leave. Besides the duties I had in the ward Lucile was a very busy with church duties, having been teacher in many organizations, and always helped with the music. At the time we left she [my wife] was Stake Relief Society chorister as well as Ward chorister and was missed very much.

We are now getting into the harness again. She is teaching in the Junior Sunday School in the Los Altos Ward and I am a Home Teacher and secretary of the Seventies group.

Received from Jesse L. Fish, 10944 Stonebrook Dr., Los Altos Hills, California, 8/16/65. Note: on the back of this document is Selema H. Leavitt, 2767 South 2nd. East, Salt Lake City, Utah.

DOCUMENT 747 *The Search for our Ralston Ancestors in Pennsylvania Before 1800*, by Mrs. Raymond Ralston (Slippery Rock, Pennsylvania: Closson Press, 1985). Note: I have copied the Table of Contents for this book which may be consulted for further information. I will not include it here.

Page 61, Andrew Ralston of Big Springs, Cumberland County, Pennsylvania.

Among the early pioneers of Cumberland Valley was an Andrew Ralston, who located at the Great Springs as early as 1728. He was a native of County Armagh, Northern Ireland, and came over at the onset of the Scotch-Irish emigration. It is interesting that he came in the same year as did John Ralston of Chester County, Pennsylvania. One wonders how closely they were related.

Shortly after the opening of the land office, Andrew Ralston applied for a warrant, stating that he had occupied the land “ye past eight years.” This application was made to Samuel Blunston, who was empowered to grant licenses to “Sundry Persons to Settle, and take up Land West of the Susquehanna River by virtue of a commission from Thomas Penn, 11th day of January 1723. A copy of these licenses may be found in the Land Record Bureau of the Department of Internal Affairs at Harrisburg, Pennsylvania, designated as Blunston’s Licenses. The one issued to Andrew Ralston reads as follows:

Lancaster Count, ss:

By order of the Proprietary – These are of licence and allow Andrew Ralston to Continue to Improve and Dwell on a Tract of Two Hundred acres of land on the Great Spring, a branch of Conedegwainet, Joyning to the Upper Side of a Tract Granted to Randel Chambers for the use of his son James Chambers; To be hereafter Surveyed to the s’d Ralston on the Common Terms Other Lands in these parts are sold, provided the same has not been already Granted to any other person, and So much can be had without Prejudice to other Tracts before Granted. Given under my hand this third day of January, Ano: Dom: 1736-7. Sa: Blunston

Pensilvania, ss:

Endorsed:

License to 1 Andrew Ralston 1 200 acres.

Later this land was subsequently surveyed to Andrew Ralston. Very little more is known of this early pioneer. We have no knowledge of the name of his wife, date of his marriage or death. According to an article in *Notes and Queries*, by Egle, Volume II, pages 91-92, Andrew Ralston left three daughters and two sons. One of his daughters married a Hayes; another, a Mickey, no data on the third. The eldest son of Andrew Ralston was David Ralston and his family came into possession of the original land near Newville, Pennsylvania. According to an article in a booklet *Big Springs Presbyterian Church*, by Swope, page 46, it says that David Ralston was twice married; first to a Scott; secondly to a McClintock. Both wives died at Big Springs. By his first wife David Ralston had Elizabeth who married Thomas Jacob; Jane who married a McDonald and then a Taylor; Eleanor who married a Miller; by his second wife David Ralston had Agnes who married an Allworth; Margaret who married a Moorehead; Ann who married a Northbank; Mary, single; Sarah, single; and David who married Lacy McAllister.

David Ralston was a Revolutionary War soldier, a ranger on the frontier, and private in the Continental Line, Cumberland County Associates and Militia (Pennsylvania Archives, Third Series, Volume XXIII, page 259; Fifth Series, Volume IV, page 301).

In his later years David Ralston removed to Westmoreland County, Pennsylvania where he died in 1811. He will is recorded in Will Book I, page 259 in the Westmoreland County Courthouse, Greensburg, Pennsylvania. In it he names all the children who he had by both wives – or grandchildren in case of a daughter’s death – except Agnes who married to Mr. Allworth.

Mr. Lewis Walkinshaw, the noted Ralston historian, had in his notes that the second son of the pioneer Andrew Ralston was Andrew Ralston, Jr. This Andrew Ralston was born in 1753, so if he were the son of the pioneer, he must have been born to him when the pioneer Andrew was quite elderly. This Andrew Ralston served in the Revolutionary War in Captain William Peeble’s Company (Pennsylvania Archives, Fifth Series, Volume II, pages 359, 360, 363, 366, 369, 371, 735, 814; Volume IV, pages 121, 592; Volume V, pages 361, 735). During the war Andrew Ralston served as a private and a sergeant. Later he served in the Army during the Whiskey Insurrection, on April 7, 1795, when he attained the rank of major (Pennsylvania Archives, Second Series, Volume IV, page 526). In his later years Andrew Ralston, Jr. also removed to Westmoreland County, Pennsylvania. From that county he applied for a pension as follows:

“Andrew Ralston, of Derry Township, states he enlisted in Captain William Peebles’ Company of Riflemen, belonging to Colonel Miles’ Regiment. In March or April 1776 [he] served term of enlistment which was to January 1, 1778, when he was discharged. The said company then being commanded by Captain Matthew Scott and Regiment by Colonel Walter Stewart; discharge lost; James Gageby testifies concerning above statement.” (Pennsylvania Archives, Fifth Series, Volume IV, page 592).

Andrew Ralston died on August 31, 1819, aged sixty-six years. He is buried in old Congruity Presbyterian Cemetery, seven miles north of Greensburg, Pennsylvania. Evidently Andrew Ralston died without making a will. Letters of Administration were granted in 1819, Volume A, Administrations, page 176, Westmoreland County Courthouse, Greensburg, Pennsylvania. No heirs or biographical data is found in the letters. Anyone interested might try the Pension Records in Washington, D.C.

There was a lengthy obituary in a local Westmoreland County newspaper, which may be seen in the Westmoreland County Historical Society, Greensburg, Pennsylvania. Perhaps it is of sufficient interest to reproduce it – to acquaint other researchers with the type of obituary one finds in early newspapers: “Died – at New Alexandria, on the 31st ultimo, Major Andrew Rawlston, in the 66th year of his age. In the deceased were blended many of the noblest qualities that adorn human nature. He was liberal and just, as well as brave. Few men sustain, through life, a more spotless character – itself could not point out his enemy; all his acquaintances were his friends. At the commencement of the revolution, his then youthful bosom glowed with zeal, for his country’s independence; he obeyed the

first call with promptitude, and entered her service as a private in the Pennsylvania militia: he served during the revolution contest in various military stations, with honor to himself and his country; he was engaged in many of these hard fought fields that procured our emancipation from unjust power. Since the Revolution he has filled numerous civil offices, the duties of which he performed with sterling integrity. The exit of one of these characters, who stepped forward in the commencement of the doubtful and arduous contest for American liberty, occasions some tributary reflections that may certainly be indulged by every person who feels and appreciates the blessings they assisted in procuring. It is a monitor that directs our attention to that perilous tempest, and prompts our gratitude to the aged, sinking soldier, who stood the storms of war with unsubdued fortitude.”

DOCUMENT 748 *Everything is Relative*, by Stella Huntsman Day (Springville, Utah: Art City Publishing Co., 1971). Note: I have copied the Table of Contents for this book which may be consulted for further information. I will not include it here.

Chapter Two, James Huntsman (June 6, 1801 – November 10, 1871); Mary Johnston Huntsman (May 6, 1801 – August 15, 1895), by Stella H. Day. [pictures accompany this history]

How does one write about an ancestor who one has never met? This question has confronted me since I began thinking about his book. Eventually, I began doing research on my ancestors, and as I pieced together the bits of information gleaned from letters, from old records of the Latter-day Saints, from census records, deeds, will, and other records, definite images began taking shape, especially if I had a portrait of the ancestor. Perhaps my impressions will not correspond with yours; however, I shall report my conclusions as I picture them.

James Huntsman, son of James Huntsman and Catherine Weirick, was born June 6, 1801, probably in Northumberland County, Pennsylvania, and moved with his parents to Perry, Richland, Ohio. Here James met and married Mary Johnston, November 19, 1822. From a letter written to Heber G. Gearhart, researcher, Sudbury, Massachusetts, we quote: “James Huntsman, 3rd, born June 6, 1801, married Mary Johnston, born May 6, 1800; the daughter of Samuel and Elizabeth Johnston. There is a family tradition that Samuel Johnston came from New York.”

We do not know just how many brother ans sisters James had; but from a journal kept by Gabriel Huntsman, son of James and Mary, who served two missions for the Mormons, we find references about the relatives Gabriel visited as follows: “Arrived at William Huntsman’s June 14, 1857 (a cousin), stayed four days; visited an aunt and uncle Jacob and Catherine Huntsman Potts. June 18, 1857, stayed with Alfred Huntsman (a cousin).” These two cousins and his Aunt Catherine lived in Iowa. “July 27, 1857, arrived at Dallas, Illinois, at the home of my sister Lovina and her husband Nelson Lofton.” Gabriel stayed at his sister’s home until August 4, then left for Toronto, Canada, where he served

as a missionary until all missionaries were called back to Salt Lake because of Johnston's Army arriving in the valley.

On the way back to Utah, Gabriel again visited his sister Lovina at Dallas, Illinois, from October 7, to November 3, 1857, working at odd jobs on the farms until he could earn enough money to take him part of the way. Gabriel arrived at the home of William Huntsman, his cousin, in Emerson, Iowa, on November 13, 1857. Although he had another cousin, Alfred Huntsman, and an Aunt Catherine in Fairbank, Iowa, Gabriel seemed to prefer to stay with his cousin William in Emerson. From November 13, to January 17, 1858, Gabriel worked in Crescent City, Council Bluffs, and the surrounding area, to earn money to get back to Utah, preaching the gospel whenever he had the opportunity.

Second Mission – On December 2, 1871 Gabriel left Ogden by train for his second mission, but the train became bogged down in the snow and it took eight days to get from Ogden to Emerson, Iowa, where he preached until January 10, 1872. From then to the 13th Gabriel did missionary work in Council Bluffs and the surrounding area. He met a Mr. Garner who belonged to the Mormon Battalion and knew Isaiah Huntsman, Gabriel's brother, who was also a member of the Mormon Battalion. From January 13 to January 19, Gabriel was traveling through Iowa and Illinois and on January 19 arrived in Brimfield, Illinois and saw Israel Huntsman, a second cousin of James. Gabriel visited with the family and had many opportunities to preach the gospel.

Gabriel stayed with Washington Potts, a brother to his Uncle Jacob Potts, and his family, until January 20, when he went to visit his Uncle Jacob Huntsman and family who lived six miles from Brimfield. January 22 Gabriel visited with another uncle, the Jeremiah Huntsman family, who lived three miles from the Jacob Huntsman family near Brimfield, Illinois. On January 25 a son-in-law of Jeremiah Huntsman, named Alfred Grey, died of lung fever and was buried on January 26, 1872.

January 24, 1872, Gabriel preached at the home of his Uncle Jacob, at the invitation of Jacob's son, Porter Huntsman. Gabriel also said "I visited with George Huntsman and family and got a record of their family." At Bellville, Illinois, Gabriel visited with George Weirick, the son of Peter and Deborah Huntsman Weirick, who was a cousin of Gabriel.

From January 31 to the night of February 1, Gabriel was on the train going to Ohio to continue his mission, and arrived at the home of Peter and Deborah Weirick on the night of February 1, 1872. Deborah was the oldest sister of James Huntsman. Gabriel mentions that "Zelby Weirick, his wife and three children live with his father and mother." He also mentions a cousin Deborah who married Elijah Rule. On February 5 Gabriel visited his second cousins James, William and Amarah Huntsman. Gabriel said, "We got in the sleigh and went over to the home of James W. Huntsman and took dinner."

We therefore learn from the journals of Gabriel Huntsman that he only visited two brothers and two sisters of James, these being Jeremiah and Jacob Huntsman, within

three miles of each other near Brimfield, Illinois; Catherine Potts who married Jacob Potts and lived in Fairbank, Iowa, and another sister, Deborah, who married Peter Weirick and lived near Darlington, Ohio. There were relatives scattered between Ohio, Illinois, and Iowa, and Gabriel also mention his Uncle Jesse's place where he visited his old home in Ohio.

LaReah Huntsman Toronto, a great-granddaughter of Isaiah Huntsman, son of James, sends me the following information: "James and Mary lived in Richland County most of the time that they lived in Ohio; however, they did live in Lake County for a short time while James worked on the Kirtland Temple and contributed to its building, according to the records in the Church Historian's Office. He was in Nauvoo and his name is picked up as the head of the house in the 1840 census. His mother, Catherine Weirick was also in Nauvoo, as she had her own endowments performed in 1846.

James Huntsman married only once; but according to the journal of Ira Ames, James would have taken more wives, except Mary would not give her consent. Sarah Johnston, a sister of Mary's lived with them, and when the wife of Ira Ames died, Ira asked Sarah to be his wife. When Sarah told James Huntsman that she was going to marry Ira Ames, "James flew to pieces like glass," which sounds as if James would like to have had Sarah himself. Christian Anderson, whose daughter Ester married Will Huntsman, a grandson of James, tells this story, "Brigham Young approached James during one of his visits to Fillmore and suggested that since James was a member in good standing and financially able to afford another family, that he take another wife. James was out in the yard chopping wood at the time, but he told Brigham that he was willing, if he could get the consent of Mary. Brigham went into the house to talk to Mary, who was drinking a cup of coffee. When Brigham told Mary about the second wife, she threw the cup of coffee in his face. Brigham walked back to where James was chopping wood and said, "James, you have all the wife you can handle."

While in Nauvoo, James took his six-year-old son, Peter, to the building of the Nauvoo Temple and when Peter became afraid of the oxen, Joseph Smith took Peter in his arms and let him touch the oxen and explained to him that the oxen were not real. James is recorded as being closely associated with both Joseph Smith and Brigham Young; he is listed to be a man of great means and generous when called upon."

James and Mary had the following children: Lovinah, who married Nelson Lofton, and was born April 1, 1823; Catherine, born September 27, 1824; Isaiah, born September 14, 1826 (he was baptized July 10, 1850 by Jacob Bigler); Isaac, born August 19, 1828 and died of cholera at Pottawattamie County, Iowa, July 15, 1850; Gabriel, born October 5, 1830; William, born July 28, 1832; Jacob, born July 5, 1834; Jesse, born September 19, 1836; Peter, born February 18, 1839; Sarah, born June 5, 1841; and Keziah, born September 21, 1843.

They lived on a big farm near the town of Perry, Richland, Ohio, but sold the farm when the Saints decided to move west. The James Huntsman family moved slowly west with

the Saints, building homes and planting crops wherever the Saints lived until they were driven out. While they were living in Ohio, James was called on a mission to Tennessee, and left Mary with a large family to support while he served his mission. Since there were many Huntsmans in Ohio at that time, Mary probably had the help of James' brothers and sisters to assist her in taking care of the family while James was away.

According to Peter Huntsman, a son of James and Mary, James had the following brothers and sisters: John, Jeremiah, Peter, Jacob, William, and Samuel (which would make seven boys in the family counting James); Peter could not remember the names of the two girls; however, Gabriel visited both of them on his missions, and we know they were Deborah, the oldest member of the family, who married Peter Weirick and lived near Darlington, Ohio; and Catherine, who married Jacob Potts and lived in Fairbank, Buchanan, Iowa. Gabriel records many incidents of his visits with these two aunts and their good husbands, of whom he was genuinely fond. He mentions that his Aunt Caty went with him to visit his Uncle Jeremiah, who was very sick. "Uncle Jerry" as Gabriel called Jeremiah, related a vision to them which he had had, and Gabriel concluded, "Uncle Jerry looks bad, very bad. He reminds me of father." James (Gabriel's father) had died in May, 1871, and Gabriel left for his second mission in December of 1871. Gabriel also said, "Aunt Caty gave me a pair of socks."

We will turn to Gabriel's journal and let him tell us his impressions of his Uncle Peter Weirick and his Aunt Deborah: "Friday, February 2, 1872: safe at Uncle Peter and Aunt Deborah Weirick's in Richland County, Ohio. I am now at my father's oldest sister's home. She is a hale old lady of seventy-eight years. Also Peter Weirick is a healthy but common-sized man, who looks about fifty years old; however, he was born July 25, 1794 and looks as though he might live fifty years longer. Aunt Debby does her own housework; they are a clever and very nice family. One of the girls heard that I had come so she came over to visit with me and stayed all night. This is the cousin I tried to find in Mansfield: she is a very nice woman. The folks are very kind to me. Uncle Peter's address is Darlington Post Office, Richland County, Ohio. My cousin Zelby lives here with his father. He has a wife and three children. My cousin Deborah who is here to visit with me married a man by the name of Elijah Rule. They live in Mansfield, Ohio."

"Sunday, February 4, 1872. Uncle Peter proposes to go with me to father's old place. His son (Zelby) hitched the horse to the sleigh and we soon arrived at the place of my birth. I found a clever family living on the old home, by the name of Edward Streby, and the man that lived on Uncle Jesse's place is named James Strome. The folks treated me very kindly and the woman of the house said that we must stop and take dinner with them. She got a variety of things which she said were raised on the place, and she wished we would take them all so I could tell my mother about them. I visited the old milk house, and the meadow, and it all looked very natural to me, although it has been thirty-three years since I left here. The Streby's said they paid \$3,650 for the old home."

From this item we learn that Gabriel was only eight years old when the family left Perry, Richland, Ohio, which means that Peter, Sarah and Keziah were not born at the old home.

Peter tells us he was born in Jackson County, Missouri. Gabriel also mentions his Uncle Jesse's place which identifies one more of the brothers of James. This journal entry also probably explains why Peter could not remember the names of the sisters of James, since he was born while the family was traveling west with the Mormons and Peter probably never did see either of his aunts, since we find from Gabriel's journal that he hadn't seen them since he was eight years old.

Peter also tells us that John, oldest brother of James, was stabbed by an Indian on the Mississippi Rover in 1846 (John was probably traveling with the Mormons). Peter continues, "Uncle Peter, the one that I was named after, died in Iowa, and Samuel also died in Iowa. William moved with the Mormons from Illinois to Iowa, and then to Salt Lake City and later settled in Cache Valley where he died."

From the *Messenger and Advocate*, Volume 3, page 415, we learn "At a conference held in Perry Church, Richland County, Ohio, September 4, 1836, it was voted that James Huntsman, a Priest in the Perry Church, then off on a mission in the Southern States, be ordained an Elder." From the journal of Joseph Smith: "October 7, 1842: This day the teachers for the school of the prophets met and organized in Nauvoo, Illinois, with Elisha Averett, President, James Huntsman, first counselor, James Hendricks, second counselor."

Friday, July 17, 1846, Pleasant morning, Camp Israel, Council Bluffs, *Journal History of the Church*. "President Young selected the brethren to act as bishops: James Huntsman..." (then followed many other names).

When the Saints were driven from Missouri, among the claims listed for property loss recorded were: James Huntsman \$1250.00; Jacob Huntsman \$725.00; John Huntsman \$200.00; James W. Huntsman \$100.00; Lydia Huntsman \$140.00; Peter Huntsman \$700.00 (November 29, 1839). James, Jacob, John and Peter Huntsman were brothers.

Petition for a post office at Pottawattamie, Iowa, January 20, 1848; signed by inhabitants of the township: "James Huntsman, Chandler Holbrook, Orson Holbrook, Joseph Holbrook, Jacob Huntsman, Noah Bartholomew, Lewis Bartholomew, Willis Bartholomew, Levi H. McCullough..." And many other names which I did not copy; however, these men all came to Fillmore, Utah.

March 17, 1846: "James Huntsman of the Nauvoo Legion in Camp."

July 11, 1846: "Some men were out harvesting wheat, when a mob surrounded them. They were then taken and whipped severely and sent back to Nauvoo with oaths, and told to stay there. Among these men was James Huntsman."

Gabriel Huntsman tells of three of his family who were at Haun's Mill during the massacre. Gabriel was then just sixteen years old, very agile and fleet of foot. The three hid under some logs and thus escaped being murdered. One boy ten years old had hidden in the blacksmith shop, and the mob dragged him out and blew off the top of his head

saying, "It is no worse to kill a Mormon than it is to kill an Indian. It is no worse to kill an Indian than it is to kill a wild animal. He would have grown up to be a Mormon and it is better to kill him now." Thus the mob justified the killing of nineteen people murdered at the settlement of Haun's Mill, where about thirty families of Mormons were living.

The James Huntsman family crossed the plains with the Mormons in 1851 and lived in Salt Lake for one year, before being sent to Fillmore by Brigham Young in October 1852. They lived in the old fort built as a protection against the Indians, then later James built a brick house at what is now 150 West Center Street (the home has been remodeled, and is owned by Edith Callister at the present time, January, 1971).

James and his sons farmed in addition to raising cattle to earn a living. The September 1854 school report shows James Huntsman and Isaiah Huntsman as heads of families sending children to school. From the journal of Volney King we learn, "In the spring of 1855 it was decided to enlarge the farms by making a canal to sink of Chalk Creek. T. R. King, J. A. Ray, William Felshaw were the committee to locate the canal. Allen Russel and Hyrum Bennett plowed the first furrow, aided by Albert Shales and others. They did it by chaining a right handed plow to a left handed plow, and three the dirt both ways. The plow was the invention of Isaiah Huntsman, and J. H. Dame, who owned the plows." Fillmore, Utah, Spring 1855.

In addition to the brothers and sisters of James mentioned in the journals of Gabriel Huntsman, we have an account of John Huntsman, hunting deer with his brother-in-law, Peter Weirick. Peter was the husband of Deborah Huntsman, oldest sister of James Huntsman. The following article was written by Mary E. Simons, a granddaughter of Peter and Deborah Huntsman Weirick (Morrow County, Ohio, History, pages 826-827).

"Peter Weirick, oldest son of John and Elizabeth Weirick, was born in Washington County, Pennsylvania, July 25, 1794. His parents were of German descent and reared to manhood and womanhood nine children. His father was a farmer and millwright, and left his native state when Peter was a small child, settling in Belmont County, Ohio. Here he learned to read and write and cipher, which is all that was taught in the schools of his time. He never attended school after he was twelve years old. When Peter was 12 years old his father again sold his property and moved to Guernsey County, Ohio, where they lived for about six years. Being of a roving nature, never satisfied, the father again sold out and moved to Richland County, Ohio, settling on the stream known as Mohican. Here he entered land, and as he had not been able to obtain the money from the sale of his land in Guernsey County, they were compelled to live very poorly, indeed for some time their clothing, warp and woof [weft], was manufactured by their own hands.

"By the time Peter had reached his eighteenth year he had never worn ought but homespun. This was in 1812 and the unbroken forest contained every variety of wild game, and Peter developed a passion for hunting, which seemed to be innate and has characterized him from that day to this.

“He, being the oldest son, ranged the forest that the family might have meat, while his father labored in the mill and in various ways labored to keep the wolf from the door. In the years following 1812, the Indians gave the settlers much trouble and they built forts under the command of Samuel Watson, erected a block house on the site of Bellville which consisted then of just a few dwellings. In this place of refuge they spent most of the summer, but late in the fall they returned to their homes.

[This page {15} contains the photographs of James Huntsman, Peter Huntsman (son of James, brother of Gabriel Huntsman, husband of Jesse Powell) and Seth Huntsman, grandson of James and Mary Johnston Huntsman, who lived at Hollister, California.]

“Just after his 22nd birthday, Peter married Miss Deborrah Huntsman, August 5, 1816. Deborrah was the daughter of James and Catherine Weirick Huntsman (sister of James Huntsman, who married Mary Johnston Huntsman). The marriage ceremony was performed by Squire Amarrah Watson. Deborrah’s parents were from Pennsylvania and settled in Richland County, Ohio. Soon after their marriage, Peter Weiric entered land near Bellville; it was then a wilderness, full of deer and wild game, which Peter delighted in hunting. Here the family resided for seventeen years, and at that time thirteen children were born, nine sons and four daughters as follows:

“James, born April 3, 1817; John, born March 29, 1818; Jacob, born July 31, 1819; Peter, born October 11, 1820; Mary Ann, born December 3, 1821; George, born January 24, 1823; William, born September 20, 1824; Catherine A., born September 16, 1826; Daniel, born February 8, 1828; Jesse, born August 10, 1829; Washington, born May 13, 1831; Elizabeth, born 1833; Deborah, born September 5, 1834.

“Peter sold this land for \$1000.00 and purchased his present home, near Darlington, Richland County, Ohio, 94 acres of land for \$800.00. At the new home three more sons were born: Jeremiah, born July 16, 1840; Harrison, born November 25, 1838; Zelby, born December 17, 1840, making 16 children in all, of which eleven are living and in prosperous conditions, all having families except one son and one daughter.

“The parents were members of the Disciples of Christ Church for many years, but drifted away and at present the father’s sympathies are with the Universalist Church; he has been a Republican since the organization of the party, and formerly wore the name of Whig.

“He was the finest marksman in his day and was ever ready to join a hunting party and spend days and even weeks in the forest. He spent the autumn months for eighteen years in hunting, and killed during his lifetime over 600 deer.

“On one occasion, Peter was out hunting with his brother-in-law, John Huntsman, on the “Craven Farm,” when for some reason they became separated. Soon after this, Peter saw a large buck on which he fired, wounding it severely. He approached the animal, intending to knife it, but found he had forgotten his knife. The deer was very angry and powerful, and Peter could only defend himself by striking the deer on the head with

heavy blows with the muzzle of his gun, until blood flowed freely from the animal's nose. The animal's fury increased until closing they both fell on the snow-covered earth; then stained with the blood of man and beast. Strength and courage were fast giving way, when with might effort, Peter caught the animal's neck and threw him on his side; but unfortunately with the deer's legs toward Peter, giving the deer the decided advantage which he was not slow in using. In this position he kicked and lashed Peter from head to foot. To use his own words 'I was bruised from the crown of my head to the soles of my feet.' Realizing that the struggle would be brief with such odds against him, Peter, with almost super human effort, threw the deer on its other side and his legs away from Peter, and seizing his neck with one limb across his body he thought to destroy the sight of the deer with his flint, which he usually carried in his shot pouch; but alas no flint was there. He next searched for a pen or piece of spice wood, to accomplish the work, but the splinter was of no use to him. Despair was about to seize him when he heard the report of his comrad's rifle, and his call brought John to the rescue. They dispatched their plucky antagonist by cutting his throat.

"Peter Weirick is now 86 years old (1880), feeble and tottering on the verge of the silent grave, where he must soon follow his faithful companion to rest. She bore burdens which few mothers have suffered and endured. A strong determined and powerful constitution sustained her through it all." (Taken from the Morrow County History, published 1880, by O. S. Basken & Co. Historical Publishers, 186 Dearborn Street, Chicago, Illinois)

Another article taken from the History of Richland County, Ohio, compiled by A. A. Graham, 1880, is as follows:

"Jonathan Huntsman, born Northumberland County, Pennsylvania, March 8, 1792; came to Richland County, Perry Township, in 1816. He wife was Nancy Wherry, who he married March 14, 1816. She was born November 30, 1794, and died February 19, 1859. Jonathan died January 30, 1866. Children: 1) William, born January 25, 1817, Lutheran Church Elder, Twp. Trustee and treasurer, married June 15, 1840, Catherine, daughter of Marin Betchel, born July 14, 1819; their children: Theodore, born February 1, 1843; Nancy Jane, born July 14, 1844; Clancy, born December 6, 1848; Mary E., born March 11, 1848; Lydia A., born May 17, 1851; Minerva C., born March 9, 1855; and Catherine, born February 12, 1858; 2) Israel, born August 24, 1819; married Elizabeth Wilhelm; moved to Mansfield, Ohio; 3) Josiah, born April 6, 1821; 4) James W., born May 5, 1824; married June 6, 1859, Catherine Baker who was born March 28, 1832; their children: Warren A., born April 5, 1860; Lyndon H., born February 2, 1868; Charles A., born October 3, 1874; 5) John H., born April 1, 1826; died really young; 6) Noah, born March 28, 1828; married Rachel Rule, Polk County, Missouri; died in 1879; 7) Amariah C., born June 26, 1830; married September 29, 1857, Mary, daughter of George Culp, who came from Maryland to Troy Township; Mary was born September 9, 1833; their children: Cassius, born October 13, 1869; Wellington, born February 22, 1864; Mary Culp Huntsman died January 11, 1879 and Amariah married Maggie Isenberg, November 2, 1879; 8) Mary Jane, born December 24, 1833; died January 23, 1862; 9) Sarah Ann, born December 30, 1837; died January 25, 1860.

“Jonathan Huntsman was one of eleven children, and helped to organize Richland County, Ohio in 1817 and was elected its first clerk and afterwards held the offices of trustee and treasurer. He taught school at Hannawalts Mills among the first in the old Perry Township.

“William Huntsman owns 300 acres of well improved land, the fruits of his labor. He is breeding a fine herd of shorthorn cattle from a full blooded animal. He is also raising a fine flock of sheep.

“Perry Township, Morrow County, Ohio, is a fractional township. At the time of its formation, it was Richland County, and with Perry Township of that county formed a full township. But at the organization of Morrow County in 1848, the line passed through Perry north and south, dividing it equally between the old and the new counties.

“From the account written by Mary E. Simmons, granddaughter of Deborah Huntsman Weirick, we get further proof of John Huntsman, oldest brother of James Huntsman.

“Mary Johnston had but one sister, Sarah, who lived with James and Mary until she married Ira Ames.” End of Chapter Two.

Chapter Three is about Isaiah Huntsman, and is written by LaReah H. Toronto, great-granddaughter. I will not include it here but it may be consulted. Photographs of Isaiah Huntsman, Rebecca Carter Ames and Emma Melissa King are included.

Chapter Six is about Gabriel Huntsman, October 5, 1830 to August 5, 1907, written by Stella Huntsman Day, a granddaughter. It is the main chapter in the book and contains many photographs and a lot of history of the family.

Chapter Seven is about Gabriel Riley Huntsman (1856-1936) written by Stella Huntsman Day, a daughter. It is also of great value, with photographs and good history, for that branch of the family.

DOCUMENT 749 Farewell Testimonial in honor of Elder Jay Lyman Bishop, prior to his departure for the East German Mission, to be held at the Belvedere Ward Chapel, 607 Downington Avenue, Sunday, October 18, 1953, 6:30 p.m. Photograph is part of document. Patriarch Albert R. Lyman spoke, among other participants.

DOCUMENT 750 The Book of Don Carlos Lyman Platt, Certificate of Blessing, Rivergrove 2nd Ward, Utah West Stake, January 7, 1973.

This certifies that Don Carlos Lyman Platt, son of Lyman De Platt and Bertha Paula Vega, born November 12, 1972, Provo, Utah, Utah, was blessed January 7, 1973 by Lyman De Platt an Elder in The Church of Jesus Christ of Latter-day Saints. [signed] J. Arno Christensen, clerk; C. Gene Taulk, Bishop.

DOCUMENT 751 A father's blessing and naming pronounced upon the head of Don Carlos Lyman Platt, Sunday, January 7, 1973, at the Rivergrove II Ward chapel, Provo; assisted by the bishopric, Dennis Augustus, brother Houtz, and my father.

Father in Heaven; as holders of the Holy Melchizedek Priesthood, we take this child in our arms to give him a name and a father's blessing. The name we have chosen is Don Carlos Lyman Platt, by which he shall be known throughout his mortal estate. As the Father of his spirit, I ask thee to bless me that I might give him a father's blessing. Bless him that in his youth he might learn the principles of eternal life; that as he grows into manhood he might be an example to his brothers and sisters, and to those of the House of Ephraim and Manassah and to the Gentiles.

I bless him that he might have the Spirit of Elijah; that as he grows he might receive a personal witness of the divinity of the work in which we are involved, that he might spend his days in Thy service.

As he prepares himself to go through the temple, bless him that he might have spirituality and the humility that Thou wouldst have of him for the things which Thou hast called him to do.

I bless him that he might have health sufficient to meet the needs of his callings in this life, that he might be able in mind and spirit to comprehend the spiritual values of life, and as he chooses his mate and chooses his career, he might do so following Thy counsel and the teachings of his earthly parents. These things we say, Father, in the name of Thy son Jesus Christ, Amen.

Other things have come to my mind in the last few weeks that I would have said, but felt that they were too personal. I bless him that he will be capable of perfecting his life to meet the Savior while in the flesh and assist in the building of the New Jerusalem to which our Lord will come when His people are prepared. I bless him that he might take over the work that his father has started amongst the Lamanite people in genealogy and that he will work with me in perfecting our own genealogy, carrying on when I am unable to do so. I bless him that he may be able to carry our research into the realm of the spirit, conversing with our deceased ancestors, obtaining their genealogy in this manner, once we have done all that is possible in perfecting our records by mortal means.

DOCUMENT 752 Don Carlos Lyman Platt, by Lyman De Platt

As the years go by after the death of someone you love very much, there are sometimes feelings and traditions that develop which make the memories of that dear one more than they really should be. In the case of Don Carlos, however, this has not been so. We have records writing during his lifetime which portray him as he was, and the events surrounding his death as they really happened.

His passing opened up both the pre-existence and the hereafter to our understanding. We have continued to feel his influence in our lives as he and we work out our joint mission. Although our hearts still ache because he is not with us, we rejoice in the knowledge we have been given. Some may take lightly this story, and because it is so sacred to us, because of them we have hesitated to write it. However, many others will rejoice and be brought to feel what we have felt. To them we write.

Although we were still young when D.C. was born, and had not yet learned too much about the deeper spiritual aspects of life, still there was that premonition that he was different, and there was more. The name we gave him, in memory of three other special people who died in their infancy or youth, was indicative of our feelings.

Then, too, there were impressions received at the time I was giving him his father's blessing, which I could not speak. But I went home and wrote them down. Please see his blessing above.

Well, the memories are few and the time very short between his birth and his death twenty-three months later. There is really very little to be said. He taught each of us that knew him well, what it is to have charity. He would never argue or fight for a toy even if he had it first, but would give it up as being of no worth if he had to offend to keep it. When his father would unduly reprimand his brothers or sisters, or when one of them would hurt another, he was always quick to intercede with a spirited "stop it" or "don't." If one of his brothers or sisters had been hurt he was right there to show his heart-felt sympathy and concern. All of these things have shown us a noble spirit rich in the virtues of kindness, forgiveness, charity and patience. He needed no perfection in these qualities but came with them. His grandmother many times called him the little peacemaker, and his mother nicknamed him Mr. Sunshine.

D.C. was a healthy, happy child. If he awakened before we did he would wait quietly in his bed for us to get around to him. His gentleness where other's feelings were concerned sometimes caused him to pass by unnoticed as he suffered through the discomforts of childhood. There were times when his mother would ask: "Isn't he too good for us to keep?" But except for this wonderment, nothing seemed to substantiate our earlier fears which passed away and life went on in a normal style.

Then one day he got sick. We tried as we had with all of our children to cure him with home remedies, but he got worse. We took him to the doctor for tests. Two days later it was discovered that he had cancer of the liver. This was probably given to him genetically by my exposure to Agent Orange in Viet Nam, which I had no idea of until years later. We were struck to the very fibers of our beings. The doctors at the University of Utah Medical Center gave him little hope of recovering, but they wanted to try. Through these first two days his mother had been with him almost constantly. He had begun to accept the stresses and pains in a very much improved attitude typical of his valiant and noble soul. What were we to do? Should we allow the doctors to try their drug therapies? There was still hope that the specialists at the Primary Children's Medical

Center would tell us an operation might be possible. On the way home that night from work, the Lord revealed his will to me as to what the future held in store for Don Carlos. Based on that knowledge our decision was to bring him home and suffer it out with him.

The following day we were told that the cancer had already taken over his liver and had spread to his lungs. There was no real hope of curing it. And so we checked our little child out of the hospital and brought him home. That evening was one of the last times that he was his normal, cheery self. Under the influence of tylinol he enjoyed a few normal hours with the family. We were encouraged with his sweet smiles and playful ways. He even walked a little and seemed so happy to be home again.

But from that day on he continued to get worse. He became quiet and reserved, did not feel like eating much and had no desire to be played with, but seemed to appreciate everything we did to make him comfortable. His mother spent a lot of time with him, loving him for a lifetime. During a few days when he felt somewhat better she took him for strolls in a baby buggy. I spent long hours with him at night talking to him of what he was going to go through and what would be expected of him in the Spirit World. I felt as though I was talking to a grown man and it was obvious to me that his spirit was very much in charge of things.

His suffering increased. Family and friends were very kind, but nothing could be done to postpone that eventual day. It was during that time, as I reflected on his life and wondering if we had done all we should, that the Spirit whispered to me to get a patriarchal blessing for him. After obtaining the proper approvals the patriarch came to our home and gave him a very choice blessing. This was a third witness to us of the future mission of our son. Earlier, one of the General Authorities had called me into his office and related to me the very same revelation which I had received. We were thoroughly convinced by now that D. C. had a special mission to serve.

We had agreed together before he was born that he would be with us only a short time. His mother and grandmother had accepted the gospel in Peru and their whole ancestry had to be sought out and taught the truth. D. C. had been chosen, among others, to begin that work. And so, our little peacemaker was called on a long-term mission. Years have passed since his call. Some may think it nice to have a missionary in the field that doesn't need a monthly check, but the price we have paid is doing all we do as a family without him. Times does not erase the place he holds in our feelings. We know he is in good hands though, and he has returned from time to time, but the heartache is still there.

Many of his mother's ancestors have received the sacred temple ordinances and we rejoice at knowing that he is having success in his labors among them. These are noble people, men and women who like the early settlers of this great nation, forged the way and built a place where their children could live in peace. Slowly and surely they are being taught the gospel of Jesus Christ, organized into family groups and receiving the blessings of eternity.

Through all of this experience the Spirit of the Lord has been with the family and his purposes have been fulfilled. Grandpa Lyman came from the Spirit World and took Don Carlos on Grandpa's own birthday. Mother is there; Father is there; he has cousins and uncles and aunts that surround him and love him dearly. He is being taken care of better than we could have done so, given the future trials that we were to experience and through which we had to pass in order to fulfill all righteousness.

Finally, included in this document package is an article taken from the April 1977 *Ensign*, entitled "The Salvation of Little Children," by Elder Bruce Redd McConkie of the Council of Twelve Apostles. It is very choice in adding to our knowledge of our son's great mission. Also there are two quotes from the *Teachings of the Prophet Joseph Smith*, page 197, regarding the Prophet's sermon on life and death; the Resurrection and the Salvation of Children.

DOCUMENT 753 *BYU Studies*, "The Rise and Decline of Mormon San Bernardino," by Edward Leo Lyman [This essay is a revised version of an essay that originally appeared in *Southern California Quarterly* 65 (Winter 1983): 321-339. The reference to his twenty-one page article is noted for those wishing to do additional research into this area of family history. It may be referenced as needed, but will not be reprinted here.

DOCUMENT 754 John Brown, Jr. and James Boyd, *History of San Bernardino and Riverside Counties* (Chicago: The Lewis Publishing Co., 1922). Reference only with copies of pages 92-93 article on "The Stage Coach and the Mule Freighter."

DOCUMENT 755 *A Century of Mormonism*, pages 64-67 "Activities in California," which includes information on Amasa Mason Lyman, Richard R. Lyman, Charles C. Rich, Minerva Rich Woolley, etc.

DOCUMENT 756 Juanita Brooks, *On the Ragged Edge: The Life and Times of Dudley Leavitt* (Salt Lake City: Utah State Historical Society, 1973) pages 92-95. These pages have been copied for future reference is dealing with Amasa Mason Lyman's journals. His journal for 1860 doesn't start until April so these pages need to be inserted in that collection.

DOCUMENT 757 L. A. Ingersoll, *Ingersoll's Century Annals of San Bernardino County, 1769 to 1904* (Los Angeles: L. A. Ingersoll, 1904). Chapter III deals with the Mormon period, the history of Mormonism, the Mormon Battalion, the San Bernardino Colony, Organization of the Colony, a diagram of Fort San Bernardino, erected in 1851, a history of the fort and settlement, the creation of San Bernardino County, the first election, the town of San Bernardino, trouble between the Mormons and the Gentiles, and the recall to Utah.

DOCUMENT 758 Loretta L. Hefner, *From Apostle to Apostate: The Personal Struggle of Amasa Mason Lyman*, found in *Dialogue: A Journal of Mormon Thought*, page 90-104 [date not given]. For reference in writing the history of Amasa Mason Lyman.

DOCUMENT 759 Home Evening, October 14, 1984, comments about each of the children by Bertha Paula Vega Platt.

1) Juan: he was so cute, but I was sad because I couldn't keep him; 2) Patty: excited to have a baby we could both enjoy; I wanted a boy; as soon as Patty was born she was so little. We lived in a small house and so I played with her like a doll; 3) Bruce: wanted a boy; lived in Mississippi; big; fat; no hair; white; spoiled him; feed him a lot; at two months the milk changed because I was pregnant; 4) David: Grandma came to the hospital and waited because she was so excited to have twins; the baby came feet first; how am I going to nurse these two; proud to have twins; the only one to be born feet first; David looked like Julio (my father); born on Sunday; took the picture to the Spanish Branch; 5) Daniel: twenty-one minutes later Danny came; Danny looked like his dad; 6) Julie: born on Christmas; wanted a girl to be Patty's companion; Patty prayed to have a little sister; pretty little round face; Patty was so happy; 7) Don Carlos: wanted a little boy; Mr. Sunshine; "This baby is going to be my genealogist; his name is going to be Don Carlos [Lyman's comments]; white; curly blond hair; very special smile every morning; grandpa holding Patty when Don Carlos died; 8) pregnant with Antonio; abortion by operation – tubular pregnancy; paregoric; three months later I was pregnant; 9) María Elena; wanted to have my baby so badley because I felt so empty at having lost Don Carlos; knew she was a girl; pretty; white; beautiful; came to take away our sorrow; living in Spring Lake but born in Provo; got appendicitis and had to leave María Elena home; cried and screamed while nursing; bleeding breast; nursed until six months; 10) Debbie: living in Alpine; born in Payson; knew she was going to be a boy: Manuel; [Lyman: I like Deborah; mother liked Debbie; talked to Bertha on the delivery table]; dimple; a lot of black hair; little Indian; our doctor didn't charge us and sent us the insurance money for a Christmas present; 11) Nicolle: the last baby; pretty round face; big eyes; chubby: eight pounds two ounces; Grandpa Platt didn't think we would have another; we wanted a boy but she was very special; 12) John Andrés: born in California; a lot of black hair; drank nine ounces with his first feeding, plus the breast; 13) Lyman Dee: too old to have a baby; for sure this is the last; only one to have disposable diapers; the most healthy baby the doctor had every delivered; eight pounds 2½ ounces; so white; perfect; [prayed to be born on my birthday]; hiper from day one; 14) Natalia: an angel awoke Bertha and a voice told her she was going to be pregnant; never had a baby so fast or easily.

DOCUMENT 760 The Old Man's Treasure, by Edward Lyman Platt. This is a fifteen-age story told with great finesse and suspense. I am not including in the typed documentation because it doesn't fit the parameters, but is referenced for those interested in reading it.

DOCUMENT 761 Veterans Administration File Number Identification 24457401 for Lyman De Platt, used for application of benefits.

DOCUMENT 762 Brigham Young University, Provo, Utah, upon recommendation of the University Faculty and by authority of the Board of Trustees has conferred upon Lyman De Platt the degree of Bachelor of Arts with all the rights, privileges and honors thereunto appertaining; dated August 16, 1974 and of the University the 99th. [signed] Spencer W. Kimball, president of the board of trustees; Dallin H. Oaks, president of the university.

DOCUMENT 763 Alpine School District Student Grade Report for Patty Platt, May 28, 1980, #324299; eighth grade, American Fork Junior High; G.P.A. 4th Quarter: 2.64; year-to-date: 2.81.

Astronomy 8, teacher Moon; citizenship S; days absent 3; semester 2 C+, C; credit .50; total days absent 6; Spanish 8, teacher Brown, L.; citizenship O; semester 1 A-, A; credit .50; total days absent 4; PE 9; teacher Bachus; citizenship S; days absent 3; semester 1 C+, A; semester 2 A, B+; credit 1.00; total days absent 8; U.S. History, teacher Feland; citizenship S; days absent 4; semester 1 C, C-; semester 2 C+, D; credit 1.00; total days absent 10; Math 8, teacher Scholes; citizenship S; days absent 3; semester 1 C+, A; semester 2 A, B+; credit 1.00; total days absent 10; Cadet Band, teacher Cameron; citizenship O; absent 3; semester 1 B-, B; semester 2 B, B; credit 1.00; total days absent 11; Homemaking, teacher Wynder; citizenship S; days absent 3; semester 1 B-, C+; semester 2 D+, B+; credit 1.00; total days absent 9; English 8, teacher Johnson; citizenship S; days absent 4; semester 1 C, C; semester 2 A-, B+; credit 1.00; total days absent 11.

DOCUMENT 764 Utah State Prison Unpaid Staff: Lyman Platt, Religious; date issued March 30, 1994; height 6'2"; weight 200; eyes Brown; sex Male; expiration 4/96; #C1502; [signed] Lynne Waller.

DOCUMENT 765 Obituary Allie Lyman Platt, Provo, Utah. Allie Lyman Platt, 59, beloved and devoted wife of Gordon Leavitt Platt, was born October 7, 1922 in Salt Lake City, Utah to Edward Partridge Lyman and Irene Perkins. She spent her early life in Blanding, San Juan, Utah. After high school Allie attended business college in Salt Lake City. There she met Gordon. They were married in the Salt Lake LDS Temple on August 18, 1942. The family has lived in many places in Utah as well as in California and Idaho, but Provo has been their home since 1964. Since then, except for a few years, Allie has been employed at BYU with the Purchasing Department and has enjoyed her association with many friends there. Active all her life in the LDS Church she served in numerous capacities. She enjoyed the youth and was loved by them. Allie loved all people. Her daily journals reflect the intimate association she carried on with hundreds of individuals. Their lives mattered to her. Her constant desire was to be of service to others. Her life was in perfect order at her death. She will be deeply missed.

Survivors include: her husband of Provo; six sons and two daughters: Lyman De Platt, Highland, Utah; Joseph Lyman Platt, Farmington, Utah; Edward Lyman Platt, Pleasant Grove, Utah; Gene Lyman Platt, Newburg, Oregon; Mrs. Kent (Roberta) Bylund,

Springville, Utah; McKay Lyman Platt, New Orleans, Louisiana; Gordon Lyman Platt, Brazil Pôrto Alegre Mission; Irene Platt, Provo, Utah; twenty-six grandchildren; two brothers and one sister: Kay Perkins Lyman and Edward Robison Lyman, both of Blanding, Utah; Mrs. Arthur R. (Rene) Morin, Shelley, Idaho. Her father's sister, Caroline Lyman Bayles, age ninety-one, survives her and will be at the funeral. Her mother's sister, Minerva Perkins Rowe, age 80, will also be present. Another aunt, Sarah Elizabeth Perkins Barton, age 96, will be unable to attend due to poor health.

Funeral services will be held on Saturday at 11:00 a.m. in the Edgemont 2nd LDS Ward chapel, 555 East 3230 North, in Provo. Friends may call at the Walker Mortuary in Provo, 85 East 300 South, Friday evening from 7-9 and Saturday at the ward chapel one hour prior to the services; interment will be in the Provo City Cemetery.

DOCUMENT 766 The Church of Jesus Christ of Latter-day Saints, Single Day Permit, LDS Parking Plaza; red reserved parking; good for August 4, 1992; name: L. DePlatt; destination: Elder L. Alden Porter, officer: 560; plaza; time: 9:00 a.m. [This proves the time and place when Elder Porter restored my blessings and reversed the inappropriate excommunication.

DOCUMENT 767 *The Salt Lake Tribune*, Sunday, October 13, 1974, page C21, Obituary.

Don Carlos Lyman Platt, 23-month-old-son of Lyman De Platt and Bertha Paula Vega, died October 11, 1974, at home of cancer; born November 12, 1972, Provo; parents are members of the LDS Church; survivors: parents; brothers and sisters Bruce, David, Daniel, Patricia, Julie, all Provo; grandparents, Mr. and Mrs. Gordon L. Plat, Provo; Mrs. Rufina Lazo, Provo; funeral Tuesday, 2:00 p.m., Rivergrove 2nd LDS Ward chapel, Provo, where friends can call before services; burial, Provo City Cemetery.

DOCUMENT 768 This is to certify that Lyman De Platt has completed all requirements leading to accreditation by The Genealogical Department of The Church of Jesus Christ of Latter-day Saints and is hereby granted the title of Accredited Genealogist specializing in Mexican research. Expiration date: February, 1983 [signed] George D. Durrant, Chairman.

DOCUMENT 769 Bishop's General Store House note. This is a \$.05 note used to purchase produce and merchandise in the period of October 1, 1898. It was considered script, not legal tender.

DOCUMENT 770 Farewell Testimonial in honor of Elder Roland Gary Platt, son of Roland Evelyn Platt and Dorothy Excell, prior to his departure for the Northern California Mission, to be held in the Henderson Ward Chapel, Ocean Street, Henderson, Nevada, Sunday February 11, 1962, 4:00 p.m. Includes picture. Program: Bishop John Marlan Walker, conducting; organ prelude and postlude; hymn; invocation: J. Robert Platt; sacrament hymn and service; address: President Raymond C. Rhees; vocal

selection: "I'll Go Where You Want Me To Go," by Jacqueline Platt; remarks: parents of the missionary; address: Bruce Little; vocal solo: "I May Not Pass This Way Again," by Verlene Sullivan; address: Bishop; response: missionary; closing solo: "May The Lord Bless You and Keep You," by Ramona Church; benediction: Lynn Beatty.

DOCUMENT 771 Congratulations, it's a Girl; born to Mr. and Mrs. Platt; Christmas, 1970, 5:20 p.m.; weight 7 pounds, 7 ounces; length 19 inches; attending physician: Wallace. [our daughter Julie]

DOCUMENT 772 Cougars go undefeated, 1984. The American Fork Cougar basketball team, coached by Owen Dean, remained undefeated to become Northern League champions and co-champions of Region Tournament Play held at Pleasant Grove. The Bantam Basketball program in American Fork has eighteen teams in two leagues. The Cougars were the only undefeated team from American Fork entering regional play. At region they defeated the Pleasant Grove Spirits, Nephi No. 1, Springville No. 1, and the American Fork Celtics to win the championship.

Coach Dean commented that this was his 25th year of coaching Bantam Basketball (sponsored by the Utah National Guard). He has coached five of his own sons through the program. Mike Dean, the youngest boy, set a single game scoring record of forty-two points in Northern League competition in 83/84. The highlight of the 83-84 season was beating the All-Star team from Springville in the Region Tournament. Owen says he had super "kids" at every position, coupled with depth, height, speed and a lot of good shooters.

Team members are: Mike Dean; Todd Taylor; Matt Evans; Bobby Anderson; Preston Durrant; Danny Platt; Todd Merrill; Jonathon Miller; Jerry Lefthand; Chad Swenson; Shawn Healey; Kelly Sobotka and Jack Tittensor.

The Cougar team thanks the League Director Bob Warnick, Tournament officials under Bob Krommenhoek, and the many dedicated coaches who make American Fork's program the best in the state. Photograph accompanies article.

DOCUMENT 773 Brochure on Hotel Victoria in Chihuahua City, Mexico, where Bertha and I stayed on one of our trips.

DOCUMENT 774 *Houston Chronicle*, Wednesday, September 13, 1989, page 10. Hispanic Genealogy Conferees Meeting at Houston Marriott.

The 10th Annual State Conference on Hispanic Genealogy and History will be Friday to Sunday, October 6 to 8, at the Houston Marriott, by the Galleria. The Hispanic Genealogical Society of Houston will be hosting the conference. Registration begins at 4:00 p.m. Friday at the Hotel Marriott. Persons interesting in attending the conference are encouraged to register before the date of the conference. Registration information may be obtained by writing Conference Registration, Hispanic Genealogical Society, 2932 Barksdale, Houston, Texas 77093.

Guest speakers will include Dr. Israel Cavazos Garza of Monterrey, Nuevo León, Mexico; Lyman De Platt, of the Instituto Genealógico e Histórico Latinoamericano; Dr. Jerry Don Thompson, Laredo Jr. College; Dr. Jesús F. de la Teja, Texas General Land Office; Dr. Manuel Urbina, College of the Mainland; Michael E. Zilligen, the Catholic Archives

Cavazos is considered to be the leading historian of Northern and Northeastern Mexico. He has written many books on Mexican history and the early families of the State of Nuevo León. His work in cataloging 16th to 18th century documents of Nuevo León has been a rich source of genealogical information for descendants of early South Texas families. He has spoken previously at state conventions. His lecture on the old cities of Northeastern Mexico will be in Spanish.

Platt is a leading authority on Latin-American genealogical research, primarily Mexican and Mexican-American genealogy. He has written on the record sources in each of the major countries of the Spanish-speaking world. The president of the Instituto Genealógico e Histórico Latinoamericano, Platt worked for a number of years in the Genealogical Department of the Church of Jesus Christ of Latter-day Saints Library. Platt is editor of the Hispanic American Genealogical Association newsletter and also the chairman of the Professional Review Board for the Association of Professional Genealogists....

The annual conference is hosted each year by one of several societies in various Texas cities operating independently and dedicated to Hispanic genealogy and history. The Hispanic Genealogical Society of Houston has been organized since 1981 and actively works to augment present genealogical resources for Hispanics residing in the Houston metropolitan area.

DOCUMENT 775 1996 Pleasant Grove Vikings; the Senior Class of Pleasant Grove High School announces the commencement exercises, Thursday, May the 23rd at five p.m., Marriott Center, Brigham Young University, Provo, Utah. Heather Platt; Benjamin Gordon Platt.

DOCUMENT 776 Verna Platt Davis was born January 26, 1917, one of twins, to John W. and Mina Berry Platt in Kanarrville, Utah. She attended school in Kanarrville and Cedar City graduating from high school and LDS seminary in 1935. Verna has been active in civic and religious activities all of her life. Verna married Leonard Davis, September 26, 1947. She has two children [both adopted] and three grandchildren. An open house to celebrate Verna's 80th birthday is scheduled for January 26, 1997 at the Kanarrville Ward Relief Society Room. Your company will be gift enough for Verna. She request no gifts please. Picture accompanies article.

DOCUMENT 777 It's a Girl; Nicolle Platt; mother Paula; birth date: 10-16-1979, 3:15 a.m.; eight pounds one ounce, twenty inches; head 36 cm., chest 35 cm.; obstetrician Dr. Martin; attending pediatrician MMJ.

DOCUMENT 778 Passport issued to Lyman De Platt, born June 10, 1943, Utah, U.S.A., height 6'2", hair brown, eyes brown; issued June 24, 1970; expiration date: June 23, 1975 [signed] Lyman D. Platt; picture accompanies passport; Visas stamps: 1) Leaving Aeropuerto Internacional de las Americas, Miami, June 9, 1971; entry Peru, August 28, 1972; leaving September 1, 1972; entry Tucumán, Argentina, July 21, 1970; entry Chile, July 29, 1970; entry Colombia June 22, 1970; leaving Colombia, July 25, 1970; leaving Colombia, October 14, 1971; entry Peru, July 26, 1970; leaving Peru, July 29, 1970; leaving Chile, August 1, 1970; entry Argentina, August 1, 1970; leaving Venezuela, August 1, 1970; entry Uruguay, August 1, 1970; entry Brazil, August 7, 1970; leaving Brazil, August 12, 1970; entry Nicaragua, February 24, 1971; leaving Nicaragua, February 25, 1971; entry Uruguay, May 12, 1971; entry Argentina, May 14, 1971; leaving Argentina, May 19, 1971; entry Chile, May 19, 1971; leaving Chile, May 25, 1971; entry Bolivia, May 24, 1971; leaving Bolivia, May 26, 1971; Ciudad Juárez, Chihuahua, Mexico, November 12, 1970; entry Aeropuerto Internacional de las Americas, Miami, July 6, 1971; entry La Paz, Bolivia, May 25, 1971; entry Arica, Chile, May 26, 1971; leaving Chile at Chacalluta, May 27, 1971; entry Tacna, Peru, May 27, 1971; entry Chacalluta, Chile, September 1, 1972; leaving Peru, June 8, 1971; entry Chile at Santiago, February 1, 1972; Cali, Colombia, October 12, 1971; leaving Chile, February 17, 1972; entry Maiquetia, Venezuela, October 14, 1971; leaving Maiquetia, Venezuela, October 21, 1971; entry Peru, February 15, 1974; leaving Chile at Chacalluta, September 5, 197?; entry Peru, September 5, 1972; leaving Peru, September 25, 1972; leaving Peru, February 17, 1974; entry Chile, February 17, 1974; leaving Chile, February 18, 1974; entry Argentina, February 18, 1974; leaving Argentina, February 28, 1974. Note: these visa stamps are in the order they appear in the passport.

DOCUMENT 779 Spelling test evaluation of María Elena Platt

Test 1	20	20	100
Test 2	20	20	100
Challenge 2	10	12	83
Test 3	20	20	100
Challenge 3	10	12	83
Test 4	19	20	95
Challenge 4	12	12	100
Test 5	20	20	100
Challenge 5	12	12	100
Test 6	20	20	100
Challenge 6	20	20	100
Test 7	19	20	95
Test 8	20	20	100
Challenge 8	10	12	83
Test 9	20	20	100
Challenge 9	8	12	67
Test 10	19	20	95

Challenge 10	12	12	100
Test 11	19	20	95
Challenge 11	6	12	50
Test 12	19	20	95
Challenge 12	10	12	83
Test 13	19	20	95
Challenge 13	10	10	83
Average:			90
Grade	A-		

Spelling test evaluation of María Elena Platt

Test 14	19	20	95
Challenge 14	12	12	100
Test 15	19	20	95
Challenge 15	12	12	100
Test 16	17	20	85
Challenge 16	12	12	100
Test 17	17	20	85
Challenge 17	12	12	100
Test 18	17	20	85
Challenge 18	12	12	100
Average:			95
Grade	A		

Math Tests of María Elena Platt

Test 1	13	25	52
Test 2	20	20	100
Test 3	5	8	63
Test 4	18	18	100
Test 5	20	22	91
Test 6	18	18	100
Test 7	15	15	100
Test 8	11	12	92
Test 9	2	11	18
Test 10	16	16	100
Average:			82
Grade	B+		

Language Test of María Elena Platt

Test 1	29	30	97
Test 2	5	15	33
Test 3	24	26	92

Test 4	8	12	67
Test 5	46	52	88
Test 6	17	28	61
Test 7	22	25	88
Test 8	0	9	0
Exam Ch. 2	90	128	70
Test 9	19	22	96
Test 10	33	35	94
Test 11	39	44	89
Test 12	25	25	100
Exam Ch. 3	50	57	88
Test 13	19	22	86
Average:			76
Grade C+			

Reading Skills of María Elena Platt

Long-short vowels	20	20	100
Contractions	13	16	91
Homophone review	9	12	75
Synonyms	12	12	100
Antonyms	16	16	100
Alphabetizing	10	10	100
Alphabetizing	6	6	100
Alphabetizing	-1	10	-10
Sounds of R	14	15	93
Oral presentation	40	50	80
Alphabetizing	-1	24	-4
Pronunciation	-1	16	-6
Consonant sounds	32	35	91
Map skills	15	15	100
Prefix quiz	10	10	100
Suffixes	36	40	90
Test prefixes	29	30	97
Synonym match	10	10	10
Context clues	9	10	82
Average:			93
Grade A-			

Reading Comprehension of María Elena Platt

Wolves	6	7	86
Turtles	10	10	100
Space	6	7	86
Hobbies	8	10	80

Names	7	7	100
Lady the Dog	10	10	100
Ducky Duddles	10	10	100
Squeaky	7	7	100
Musk Oxen	-1	10	-10
Sled Dog	5	7	71
Outer Space	8	10	80
Ameobas	5	7	71
Road Rally	10	10	100
Walking Fish	5	7	71
Elephants	7	7	100
Laundry	6	7	86
Geese	5	7	71
Bacon and Eggs	10	10	100
Average:			88
Grade B+			

DOCUMENT 780 A. R. Morrill, *Manavu Ward History, 1970 to 1977*, pages 13-16.

Bishop Gordon Leavitt Platt was the next bishop following Bishop Tyler. He was ordained and set apart July 19, 1972 by Elder David B. Haight with the assistance of his son, Lyman De Platt. Brother Platt concluded his term as the bishop July 22, 1973 when he moved into his new home on Canyon Road.

The ward truly appreciated the warmth and hearty handshake of Bishop Platt and regretted his moving into a new ward. When asked if there were any special projects or ward programs he would like to have included in the history of Manavu Ward, he gave the following answer:

During my tenure in office we were soliciting for funds from members of the ward for the son-to-be-built Provo Stake Center. During the few months that I, as bishop, asked for the financial support from the ward for Manavu's share of the assessment, I found no difficulty or problems in collecting our share as the hearts of the people just seemed to open to the challenge. They had had experience in giving for the Provo Temple which had just been completed. Individual instances of the widow's mite-type contributions, if revealed, would only embarrass those who gave so completely, but some of those dear sisters and brethren have endeared themselves to me forever for their generous natures.

As was the case with many of the other bishops, Brother Platt was anxious to improve the ward facilities wherever possible, that the ward's educational and instructional programs might be improved. One of the ward facilities that needed improvement was the small library. In telling about this project he explained:

We removed the west wall of the then present library and expanded the space to include nearly a 100% larger area. We had cabinets, pigeon holes for filing, chart storage boxes

and various other storage facilities built to provide ready access and ease of handling of materials.

As indicated previously, Bishop Platt showed concern for the people of the ward, but especially for the ill and needy. He made special effort to visit the homebound and ill of the ward. He said, "We had upward of a dozen individuals who were in need of almost daily consideration." As Christmas time approached, he made an effort to visit the home of every member of the ward.

Bishop Platt and his counselors were earnest in providing activities for the young people of the ward. On Wednesday, September 6, 1972, they had a scout camp outing at Maple Dell Scout Camp in Payson Canyon, and on May 12, the bishopric took the Aaronic Priesthood to dinner at El Azteca.

Asked if he could identify major concerns that confronted him as bishop, he answered: "My greatest concern was that I wanted to get full participation and activity from the Aaronic Priesthood boys and girls of like age. Although our percentage was high, we didn't achieve the mark we hoped to reach."

Some interesting incidents during Bishop Platt's tenure were the following: Dale Swenson left for his mission to Japan on January 25, 1973. An older brother, Harold, filled a mission to Brazil between August 1971 and September 1973 when he returned. Brother Paul Nibley returned from his mission and reported to the ward July 16, 1972. The ward population during Brother Platt's tenure as bishop was approximately 375 persons. He says that, while there was a marked turnover of membership, still the population was quite constant "due in large measure to all rentable houses and apartments in the ward being rented" to capacity.

Bishop Platt's administration may be somewhat unique in that he had no change in counselors during his administration. Brother David Wright and Brother Dean Davis were his counselors.

The dreadful Viet Nam War officially came to conclusion with the January 28, 1973 "cease fire."

"Our ward conference for the year 1972 was held on September 17th, and the report from the bishop was of a ward spiritually sound and financially solvent."

In conclusion, Brother Platt states that he was concerned about his job being carried out successfully. This shows the fine caliber of man that he was and is. He explains:

I had concern for the details that are so important in filling the office of bishop properly. I spent many hours trying hard to eliminate error and chances for bad judgment. My very great concern was that I might have a listening ear, an understanding heart, and that I might make proper value judgments where problems came to me for my consideration.

Finally he said, "I wanted to let the older people of the ward know of my love and concern for them. My counselors were of tremendous assistance in this area."

It was during his tenure that a ward paper was recommended, called the *Manaviews*. It was first produced by Brother Rick Williams and his wife. Later, Brother Paul Nibley and his wife carried on its production.

DOCUMENT 781 School records of Daniel Lyman Platt

New Testament Seminary Report Card, school year 1984-1985; term 1: four tardies; personal conduct: S; academic work: B+; term 2: five absences; personal conduct: N [needs improvement]; academic work: A.

American Fork Junior High: 9th Grade: 8-28-84 thru 11-02-84; first quarter: pre algebra A-; science 9: C-; Geography 9: B-; Sm Eng Rep: A-; English 9: C-; PE 9: B-; one absence; four tardies; satisfactory citizenship except for English (needs improvement); second quarter to 1-18-85; C, D, B, B+, D+, B+ for same courses; citizenship outstanding, unsatisfactory and four satisfactorious; maximum seven absences in one class.

10th Grade: 8/26/85 thru 3/21/86; G.P.A. 2.357; cumulative: 2.391; citizenship satisfactory throughout the year; maximum five absences in any one class.

Subject	Term 1	Term 2	Term 3
Education/Career	C	C-	
PE	A	B+	
World History	D-	B+	
English 10	D-	B+	B-
Spanish II	C	C-	C
Algebra I	B+	B+	B
Biology	C	C	C
Welding I			A-
Health			C-
Teen & Law			D+

DOCUMENT 782 School Records of David Lyman Platt

10th Grade: 8/28/84 thru 1/18/85; G.P.A. 2.329; cumulative 2.168; citizenship satisfactory throughout the year; maximum absences three in any one class.

Subject	Term 1	Term 2
English	B+	B
Small Engine	B-	B-
Physiology	F	D+
World History	C+	C

Health	D	D+
Algebra I	B-	C+
Spanish II	B+	B+
Drivers Ed	C	

11th Grade, 8/26/85 thru 3/21/86; G.P.A. 2.500; cumulative: 2.320; citizenship: satisfactory throughout; maximum absences any one class: 3

Subject	Term 1	Term 2	Term 3
Dist Ed	C	D-	D-
PE	A	B	
Geometry	B-	B-	B-
U.S. History	B	C+	C
English II	C-	C	B
Spanish 3	A-	B-	A
Sociology	C+	B-	
PE			A
Computer Science I			C-

DOCUMENT 783 School records of Patricia Platt

10th Grade, 5/28/82 #324299; G.P.A. 4th quarter: 1.68; cumulative: 2.53; citizenship: satisfactory except for an outstanding in English II; three absences of six, four tardies maximum.

Subject	Term 1	Term 2	Term 3	Term 4
Algebra I	C	C	D	D
Health	C-	C		
Beginning Drama	B	A	B-	F
Beginning Forensics I	A	B	A-	B-
Speaking			A	B-
English II	C+	B-	A	C

12th Grade, 1/20/84 #324299; G.P.A. 2nd quarter: 1.25; cumulative: 1.58; citizenship: three needs improvement; seven satisfactory; sixteen days absent in two classes.

Subject	Term 1	Term 2
Dist Ed Marketing	C+	F
Economics	B	C-
Earth Science	D	C-
Word Processing	F	
Market Coop	F	F
4 Fold History	C	D
PE	C+	I
Advanced Drama	C-	B-

DOCUMENT 784 Utah School Immunization Record for Julie Platt, 8th grade:

Measles: 8/23/84

Rubella: 3/23/84

Mumps: 3/23/84 [signed] Joyce R. Hilton, 8/23/84

DOCUMENT 785 Newspaper Article, *The Spectrum*, Saturday, August 3, 1996, page A7, Announcing that the Family Reunion of Joseph Platt and Clarissa Josephine Leavitt was held on Friday at Pinto.

DOCUMENT 786 Certificate of Appreciation to Dr. Lyman D. Platt presented at the 3rd Conferencia Hispana de Historia Familiar, 14 October 2000, Provo, Utah: Por su gran dedicación a la Comunidad Hispana de Utah, sabemos que no hubieramos podido obtener el gran éxito que fue esta Conferencia sin su ayuda y apoyo, muchas gracias.

DOCUMENT 787 How My Brother Was Healed by Allie Lyman; Also titled: "Evidence of Things Not Seen," prepared by Allie Lyman as an assignment in the tenth grade seminary class, Spring of 1938.

When my oldest brother, DeAlton, was four years old, he got appendicitis. This was in 1917, and they didn't know as much about it then as they do now. At first he just complained of having a stomach ache, and my parents did not know what was the matter and did not do very much about it.

On the fourth of July he became quite sick, but they still did not know what was the matter, nor how serious it was, and he worried along with it till the 19th of the month before they took him to the hospital in Cortez, Colorado. By this time he was very sick, yet Dr. Johnson was not sure what was the matter, so they took him on to Durango. Here Dr. Oshner took an x-ray and found his appendix ruptured, from which puss had spread through his body. Dr. Oshner said DeAlton had only one chance in a thousand. He said they would of course do what they could for him, but he would probably die anyway.

The doctor made two incisions in DeAlton's sides, and the appendix was so badly decayed that it came out on the doctor's fingers. Daddy heard the head nurse say to the night nurse, "Do what you can for those people in Room 36. That little boy in there will die tonight."

Daddy and some more Elders administered to DeAlton, and Daddy also prayed that he would get well. At about four or five o'clock a calm and peaceful feeling came to Daddy, and though he didn't know how it was going to turn out, he felt that whichever way it did go, it would be all right.

This was Sunday night, and DeAlton got so much gas he could hardly breathe. He was unconscious and delirious part of the time. He became very thirsty, but they didn't dare give him water, and he got to thinking there wasn't any water. It was sprinkling outside, and he asked Daddy to catch some of the rain for he was so thirsty.

Then a while after this he began to rest a little easier. The doctor put some drains in the incisions and drained quarts of puss out of his body.

DeAlton kept getting better, but he had been so sick and was so much run down, that it took him quite a while to recover. In three weeks from the time he went to the hospital, the doctor released him.

The doctor could hardly see how anyone who had been so sick could recover at all, but here, surely, is "evidence of things not seen."

DOCUMENT 788 Obituary, and Funeral Card, with photograph of Hyrum Ralston Huntsman, 21 February 1926 at Ferron, Emery, Utah. Funeral Card of Mrs. Nancy G. Hunt, December 17, 1896.

DOCUMENT 789 Fertschrift in honor of Gorldon L. Platt on his eighteth birthday. A collection of family songs that were sung as the family grew and which were all sung at the reunion held July 24, 2000 at the Mountain Meadows.

DOCUMENT 790 Funeral Program of Emma Reeve Olsen, daughter of John Reeve and Mary Lyman Reeve, born March 18, 1916, Hinckley, Utah; died September 13, 1999, Salt Lake City, Utah.