

George Washington Adair (1837 - 1909)
Ancestry and Descendants:

The History of
a Mormon Pioneer Family

Compiled by

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July 2005

Acknowledgements

Several years after my grandfather Rufus Adair passed away, I fell heir to many of his old photos. Some we could identify but others we could not. One particular photo of a family, seemed especially interesting. We took this photo to a man we knew who had been born and raised in Hammond. As it turned out, this was the picture of the George Washington Adair family. This picture started our search for more information about him and his descendants.

Our original intention was to gather Adair family information so our children and grandchildren would know about their Adair heritage. For the first Adair reunion held at Hammond, we put together two books of our pictures and records to be raffled to help pay the expenses of the reunion. When many people wanted copies of the book, we decided we would try to get it published for the next reunion.

We would like to thank all who let us copy old family photos or furnished life stories and other records.

A special thank you to Kerry Petersen, a descendant of Jemima Ann Adair, who tirelessly does research on our family lines and willingly shares all information he finds with any one who is interested.

Last but not least a big thank you to our son Grant for all the time it took to get this book ready to be published. He has spent many hours making sure that this book will be a fitting tribute to our pioneer ancestors.

Please overlook any mistakes or omissions in this history. We have tried to make it as accurate as possible. We hope you enjoy the pictures and histories as much as we have.

Carolyn and Don Smith

CONTENTS

List of Figures	vii
List of Tables	xi
Forward	xiii
George Washington Adair Timeline	15
 Section 1 Descendants of George Washington Adair and Ann Catherine Chestnut	
Chestnut Children Story	61
George Washington Adair Jr.	63
<i>Almira Hamblin Adair</i>	71
<i>Guy Adair Obituary</i>	85
<i>Alfred Chestnut Adair</i>	89
<i>Photos of George Washington Adair Jr. Descendants</i>	93
Jemima Ann Adair	97
 Section 2 Descendants of George Washington Adair and Emily Perscinda Tyler	
Emily Perscinda Tyler Adair	107
Emily Jane Adair Grant	111
<i>“And a Pure Heart”</i>	125
Daniel Tyler Adair	133
William Albert Adair	137
John Washington Adair	145
George Newton Adair	155
Joseph Welton Adair	159
Ruth Alice Adair Huntsman	167
Rufus Nathaniel Adair	179
Edna Adair Slade	197
 Section 3 Ancestors and Siblings of George Washington Adair	
Daniel Tyler	209

Ruth Welton Tyler	227
Samuel Jefferson Adair	235
Rebecca Brown	245
George Washington Adair (Samuel's Brother)	247
Samuel Newton Adair	251
Joshua T. Adair	255
Harriett Gennett Adair Clark	261

List of Figures

Figure 1. George Washington Adair and Emily Perscinda Tyler’s headstone	52
Figure 2. George Washington and Emily Perscinda Tyler Adair family.	53
Figure 3. Emily Perscinda Tyler Adair. Second wife of George Washington Adair.	54
Figure 4. George Washington Jr. and Almira Hamblin Adair.	64
Figure 5. George Washington Jr. and Almira Hamblin Adair up in years.	65
Figure 6. Guy Adair (top) with Nobel Rogers and Bill Mangum.	86
Figure 7. Chess, Emily Jonston and Wilford Ashcroft.	90
Figure 8. Betsy Olive (Bessie), Bertha and Emily Adair.	92
Figure 9. Bessie Adair and Edward Schuyler Fuller.	93
Figure 10. Joseph Rulon Ashcroft and Emily Printha Adair.	94
Figure 11. Betsy Olive and brother Clarence Duane Adair.	95
Figure 12. Bertha and Cliff Finch, and Edna and Bud Slade.	95
Figure 13. Clarence Duane and Blanche.	95
Figure 14. Almira (Hamblin) Adair and Annie Eliza (Hamblin) Lee.	95
Figure 15. George Washington Adair Jr. and Almira Hamblin family.	96
Figure 16. Bertha Adair Finch and daughters.	96
Figure 17. Charles Henry Hales and Jemima Adair Family.	99
Figure 18. Time period photo of the Hales Hotel in Junction, Utah.	100
Figure 19. Jemima Ann, Glenn and Jenny.	101
Figure 20. Recent photo of the “Hales Hotel” in Junction, Utah.	101
Figure 21. Emily Jane Adair and husband Edmund Carbine Grant and family.	113
Figure 22. Edmund Carbine Grant.	114
Figure 23. Nell and Emma Grant.	115
Figure 24. Emily Jane (Adair) Grant and her youngest child, Gladys.	117
Figure 25. Emily (Adair) and Edmund Grant in their later years.	119
Figure 26. Gladys Grant.	121
Figure 27. John Condie and wife Nell Grant.	121
Figure 28. Roy and Floyd Grant.	127
Figure 29. Cane Springs, Nevada (Huntsman Ranch).	134
Figure 30. Daniel Tyler Adair.	135
Figure 31. Lon Huntsman, Florence Huntsman Adair and Amelia Huntsman.	135
Figure 32. William Albert Adair.	138
Figure 33. Aunt (Crete) Lucretia Black Adair.	139
Figure 34. John Washington Adair.	146

Figure 35. John Washington Adair.	147
Figure 36. The John Washington and Cynthia Penrod Adair Family.	148
Figure 37. John and Cynthia Penrod Adair in later years.	150
Figure 38. George Newton Adair and Adelia Francesca Sawyer Adair.	156
Figure 39. James Daniel Adair, Son of George and Adda.	157
Figure 40. Joseph Welton Adair.	160
Figure 41. Sarah Adelia Taylor—wife of Joseph Welton Adair.	161
Figure 42. Joseph Welton Jr. and Susan Evaline Smith Adair.	162
Figure 43. Mark Twain Adair.	162
Figure 44. Ruth Alice Adair—youngest child of Joseph Welton Adair.	163
Figure 45. Joseph Welton Jr. Family.	163
Figure 46. Ruth Alice Adair and Lorenzo (Ren) Huntsman.	168
Figure 47. Huntsman Ranch near Overton, Nevada.	170
Figure 48. Fruit trees on the Huntsman Ranch at Kane Springs.	171
Figure 49. Rosetta and Emma Huntsman.	172
Figure 50. Rosetta, Julius and Emma Huntsman.	172
Figure 51. Lorenzo’s boys.	172
Figure 52. Edwin and Florence Huntsman.	172
Figure 53. David Lorenzo Huntsman and Ruth Alice Adair’s marriage certificate.	173
Figure 54. Emma Huntsman.	174
Figure 55. George Huntsman.	174
Figure 56. Shorty and Emma Huntsman Jones.	174
Figure 57. Ren Huntsman, Julius on Ren’s lap, Emma, Rosetta behind fence, Amelia and son.	175
Figure 58. Rufus Nathaniel Adair and Nellie Reid in about 1910.	181
Figure 59. Papa Adair with his team.	184
Figure 60. Papa Adair and Granny (Bonita Sheetz).	185
Figure 61. Papa Adair when he was deputy sheriff.	186
Figure 62. Rufus (Papa) Adair with a horse.	188
Figure 63. Rufus Nathaniel Adair.	188
Figure 64. Lillian and Nellie Reid.	188
Figure 65. Rufus Nathaniel Adair and Nellie Reid family.	189
Figure 66. Clarence W and Helen Seitzinger Adair.	189
Figure 67. Corwyn, Clarence, Don, and Nellie Adair.	189
Figure 68. Rufus Corwyn and Sarah Belle Roberts Adair.	190
Figure 69. Don Carlos Adair.	190

Figure 70. The Hitchcock Family.	190
Figure 71. George William Adair (on left) and Gordon Seitzinger.	190
Figure 72. Goldey LeRoy (Roy) with Granny Hargis.	191
Figure 73. Florence (Toots) Adair and Vitto Dave Nacci.	191
Figure 74. Lillian Ilene Adair and Harry Cameron.	191
Figure 75. Floyd Gilbert and Audry Fay Elliott Adair.	191
Figure 76. Duane Alden and Ina Ruth Adair Perkins family.	192
Figure 77. Papa Adair (Rufus) and his horse.	192
Figure 78. Edna Adair and Florence Finch.	198
Figure 79. Ochsner's Hospital in Durango, Colorado.	199
Figure 80. Fanny Slade and Edna Adair.	200
Figure 81. Roberta, Edwin (Bud), Pansy, Bill and Irene.	201
Figure 82. Portrait of George Ether Slade.	203
Figure 83. Bill Slade (small boy on the right) and unidentified companions.	204
Figure 84. George Slade and family.	204
Figure 85. Bill and Eleanor Foutz Slade.	204
Figure 86. Daniel Tyler as a young man and as an elderly man.	210
Figure 87. Daniel Tyler and Ruth Welton,	211
Figure 88. Parintha Tyler Oakden. First child of Daniel and Ruth Welton Tyler.	213
Figure 89. Daniel Tyler home in Beaver, Utah.	218
Figure 90. Daniel Moroni Tyler and wife Sarah Elzina Pulsipher.	220
Figure 91. The Daniel Moroni Tyler family.	221
Figure 92. John Comins Tyler.	221
Figure 93. Nathaniel Tyler.	221
Figure 94. John Comins Tyler and wife Mariah Louisa Billingsley.	222
Figure 95. Statue of Samuel Jefferson Adair in Washington, Utah.	237
Figure 96. Mary ann Adair, sister of Samuel.	238
Figure 97. Thomas Jefferson Adair, Brother of Samuel.	238
Figure 98. Parmelia Jane and her husband Charles Decatur Searle Sr.	239
Figure 99. Joshua T. Adair and wife Arrilla Eliza Rickman.	256
Figure 100. Joshua T. Adair, probably on the Missouri River.	257

List of Tables

Table 1.	George Washington Adair and Ann Catherine Chestnut Family	55
Table 2.	George Washington Adair and Emily Perscinda Tyler Family	56
Table 3.	George Washington Adair and Almira Hamblin Family	68
Table 4.	Charles Henry and Jemima Ann Adair Hales Family	102
Table 5.	Edmund Carbine Grant and Emily Jane Adair Grant Family.	122
Table 6.	Daniel Tyler Adair and Florence Edna Huntsman Family	136
Table 7.	William Albert Adair and Lucretia Black Family	141
Table 8.	William Albert Adair and Mary Sawyer Family	144
Table 9.	John Washington and Cynthia Jane Penrod Adair Family	151
Table 10.	George Newton Adair and Adelia Francesca Sawyer Family	158
Table 11.	Joseph Welton Adair and Sarah Adelia Taylor Family	164
Table 12.	David Lorenzo Huntsman and Ruth Alice Adair Family	176
Table 13.	Rufus Nathaniel Adair and Nellie Reid Family	193
Table 14.	George Ether Slade and Edna Irene Adair Family	205
Table 15.	Daniel Tyler and Ruth Welton Family	223
Table 16.	Samuel Jefferson Adair and Gemima Catherine Mangum Family	240
Table 17.	Samuel Jefferson Adair and Nancy Fountain White Family	243

FORWARD

For years my dad (Don Smith) tried to get Granddad Adair (Clarence W Adair) to talk about his childhood in Hammond, New Mexico and about his parents and grandparents. Unfortunately Granddad had grown up during the Great Depression and didn't feel much like reminiscing about hard times. Occasionally he would loosen up and talk about trapping coyotes in Kutz Canyon during the winters with his brother Corwyn, or having to shoot straight at sitting cottontail rabbits while hunting because they couldn't afford to waste .22 shells, but much of the information my dad was after just wasn't forthcoming. Granddad did tell him about his family's trip to the St. George Temple in 1926, where he and his brothers and sisters were sealed to their parents. The trip took them about three years. They stayed with Granddad's uncle William Albert Adair's family in Bluff, Utah on the way, crossed the Colorado River at Lee's Ferry (last year the ferry was in operation), and had an extended stay with aunt Emily (Adair) Grant's family in New Harmony, Utah, on their return trip. He also said that during this trip they had gone to see the Mountain Meadow, probably because his granddad, George Washington Adair, had been involved in the incident there. Occasionally Granddad Adair would loosen up and give tidbits of information on people like Uncle John Comins Tyler (Emily Percinda's brother), who had lived in Hammond when Granddad was a boy or about some of his own experiences. Little by little dad picked his moments and gleaned whatever information he could without becoming annoying.

Granddad Adair was no exception, however, my dad used to asked the same kinds of questions to any long-time local resident. This is because local history and genealogy are two of my dad's passions. He would even pick the brains of our classmates when we brought them over to the house, and if they were native to the area, my dad was sure to know something of their family history and could usually surprise them with a story or two about their own gene pool. This is the kind of person my father is. He has diligently collected information over the years—sometimes writing it down, and sometimes just remembering it, and with so much information in his head or on his computer, it seemed

like an appropriate time to do something more substantial, hence, the motivation for this book.

Many of the life stories in this book had been generously shared with my parents years ago, but many of the photos were obtained quite recently. In the process of getting into contact with relatives and asking about photos, etc., many new pictures have been shared, which make this book much more enjoyable. Certainly there is more out there, and my parents will continue their search.

This book does not contain chapters, but is laid out in roughly chronological order. First is the “George Washington Adair Timeline”, which outlines important events in the life of George Washington Adair. Much of this information came from census records, the diaries of contemporary latter day saints, i.e. John D. Lee, and Jacob Hamblin, but most importantly from the journals of Powell Expedition members. George, along with Jacob Hamblin and others, had worked for John Wesley Powell during survey work conducted by the U.S. Geological Survey in southern Utah and northern Arizona. These many excerpts provide important details about his character.

The remaining sections start with George’s eldest son, George Washington Adair Jr., and continue, by birth order, down to the youngest, Edna Adair. Sadly, there is more information on some of the children than others. Perhaps in the future more information will come to light that can be printed in an updated or revised version of this book.

Again, this book is a compilation of information that has come into the possession of my parents over the years, and they are happy to share it now.



GEORGE WASHINGTON ADAIR TIMELINE

by
Don Smith

George Washington Adair was born in Pickens County, Alabama on Tuesday, 27 June 1837, to Samuel Jefferson Adair and Gemima Cathrine (aka Jemima Catherine) Mangum. His father's parents were Thomas Adair and Rebecca Brown and his mother's parents were John Mangum, the American Revolutionary War patriot, and Rebecca Canida. William Jefferson, John Milton, and Rebecca Francis being his older siblings. George had a twin sister named Permelia Jane. After the first five children were born, the family moved to Itawamba County, Mississippi. Samuel and his family remained there for several years farming. Samuel was also listed there in some early county records as a registered clergy performing marriages as a "Minister of the Gospel."

(Samuel Newton Adair Life Story -- Don Smith's words)

1840 Itawamba County, Mississippi (Federal Census, pg. 136a)

1840 Federal Census for the Northern District, Itawamba County, Mississippi lists

Samuel Adair and his family as follows:

Males age 0-5: 2
Males age 5-10: 2
Males age 30-40: 1
Females 0-5: 1
Females 30-40: 1
No slaves.

January 1841 Itawamba County, Mississippi

A state census for Mississippi lists Samuel Adair in Itawamba Co, Mississippi, January 1841, as a head of household with seven unnamed people within the household (MS State Census, 1841, Itawamba Co.).

November 1845 Itawamba County, Mississippi

While living in this area, three more children were born to Samuel and Gemima: Samuel Newton, Joseph Jasper and Rufus Columbus. In November 1845, John Dowdle, a missionary of the Church of Jesus Christ of Latter-day Saints converted the Adair family at Fulton, Itawamba, Mississippi (Early LDS Church Membership Records of Nutrioso Ward, St. Johns Stake, Arizona, Family History Library film no. 2430).

10 January 1846 Mississippi to Nauvoo, Illinois

On 10 January 1846, the Adair family moved to Nauvoo, Illinois – headquarters of the LDS Church. Their stay there didn't last long as they were driven from their homes by enemies of the Church. Their next stop was Mt. Pisgah, Iowa, in the spring of 1846. While living at Mt. Pisgah, George's Mother, Gemima and three brothers, William, Joseph and Ezra died from sickness and hardships that the family were forced to endure. They were in Mt. Pisgah for about a year and a half. In the fall of 1848 they moved from Mt. Pisgah to Council Bluffs, Iowa, where they remained until 1852 (Samuel Newton Adair Life Story and LDS Memorial Monument at Mt. Pisgah Cemetery).

Friday, 28 April 1848 Mt. Pisgah, Iowa

As a result of complications due to childbirth, George's mother, Jemima Cathrine (Mangum) Adair died and was buried at Mt. Pisgah, Union, Iowa, three days after the birth of Ezra 25 April 1848 who died 26 April 1848 (Samuel Newton Adair Life Story).

Probably 1849 Council Bluffs, Iowa

After Samuel had arrived in Council Bluffs, he met a young widowed woman named Nancy White, with three small children. He had recently been left a widower with six motherless children. Due to the circumstances of both families, they decided to be married. They were probably married before May 1848 in Council Bluffs. They remained together long enough to have a child of their own. This baby boy was named Joshua and was born 25 December 1849 in Council Bluffs. They remained together for at least a year, as Joshua was 1 year old when the 1850 Pottawattamie County, Federal Census was enumerated. Then sometime between the summer of 1850 and the spring of 1852, Nancy and Samuel separated with Nancy's three children and the baby Joshua remaining with her. Later, when Samuel's family would cross the plains to Utah, Joshua remained all his life in Iowa and Nebraska (Amy VunCannon, Sioux City, Iowa).

Friday, 13 September 1850 Pottawattamie County, Iowa

1850 federal census lists the newly combined families of Samuel Adair and his wife Nancy White. As with most censuses, the ages aren't exactly correct:

Samuel Adair, 46, laborer, born South Carolina
Nancy Adair, 39, Virginia
John Adair, 18, Alabama
George Adair, 15, Alabama
Samuel Adair, 12, Alabama
Rufus Adair, 7, Mississippi
Mary Adair, 13, Tennessee
Robert Adair, 7, Tennessee
Benjamin, 5, Tennessee
Jemima Adair, 4, Iowa
Joshua Adair, 1, Iowa

(1850 Federal Census for District 21, Pottawattamie Co., Iowa, pg. 78b, entry 217)

About September 1851 Pottawattamie County, Iowa

In the fall of 1851, the State of Iowa conducted a state census. In this census, Samuel and Nancy have separated and their son Joshua is listed twice – both in the household of Samuel Adair and also his mother Nancy Maynard who has retaken the surname of her first husband before Samuel. Again the ages are not exactly correct which is not uncommon for many censuses:

Samuel Adair, 45
John M. Adair, 18
George Adair, 16
Samuel N. Adair, 14
Rufus A. B. Adair, 10
Jemima Adair, 6
Joshua Adair, 1

(Iowa State 1851 Census, Family History Library film 1022203)

1852 Pottawattamie County, Iowa

Another Iowa State Census was taken, with only the head of the household listed, without a lot of detail except for the following household counts: 8, 3, 1, 1.
(Family History Library film)

Wednesday, 2 June 1852, Kaneshville, Pottawattamie Co., Iowa and the Mormon Pioneer Trail

In the early summer of 1852, with a company of LDS saints, the Adair family set out to cross the plains to Salt Lake City. They departed from Kaneshville, Iowa, June 2, 1852 in the Benjamin Gardner Wagon Train. There were 241 men, women, and children, and 45 wagons with the group. Before they left Kaneshville, George's father took an orphan boy, David L. Sechrist (aka Secrist) to raise. As they neared Salt Lake Valley, he took on three more children: (William) Alfred Chestnut and his sisters Sarah and Ann Catherine. Their parents, William Albert and Johanna Chestnut, had been murdered by teamsters during their trip to the California gold fields and only after the pleading of Ann, the oldest sibling at age 8, the children's lives were spared. They were tied to a cow and had been left to wander when Samuel found them. (Later, Ann Catherine and George would marry.)

Samuel, George's brother, notes:

“We left our homes, crossed the trackless plains and were traveling in regions inhabited only by Red Men and wild animals. This was done with the thought that we were going to a land where we could worship God according to the dictates of our conscience.”

They arrived in Salt Lake City on the 24/27 of September 1852. They soon settled in Payson, Utah.

In the summer of 1852 the “Walker War” broke out and a large number of towns had to be evacuated and some towns were destroyed. George's brother, Samuel Newton Adair, was called on to help subdue the Indians.

Samuel Jefferson Adair and his family were called from Payson to settle at Nephi. They remained at Nephi until 1856 then returned to Payson and remained there the rest of the summer.

(Samuel Newton Adair Life Story and “Out of the Unknown,” Deseret News, 22 Jul 1931)

Thursday, 2 March 1854 Manti, Utah

Samuel N. Adair, George's brother, notes in his biography concerning the Indian depredations of the early 1850s in Utah: “In the summer of 1853 with a company of men, we went in the night to Allred to move the saints to Manti. The Indians had driven off their teams, so they couldn't move without help.” George receives by Isaac Morley in Manti City, Utah, the first of three official recorded LDS Patriarchal Blessings he'll receive in his lifetime. This particular blessing, among many things, intimates future missionary

work “to proclaim gospel of salvation.” Later in life, George would be among the Indian missionaries serving in Southern Utah and Northern Arizona with such legends as Jacob Hamblin, the “Buckskin Apostle” (LDS Church Archives, file 14-205, Salt Lake City; also Samuel N. Adair Life Story).

14 Dec 1855, Payson, Utah

George Washington Adair was baptized by T.C.D Howell and confirmed same date by T. Daniels. This probably was not his original LDS baptism since he had already received his Patriarchal Blessing the previous year for which he had to be a member. Most likely this was a rebaptism under the LDS Church’s policy of Reformation in the mid-1850s where members recommitted themselves after being interviewed by their Priesthood authorities (Membership Card Files, Payson Ward, Utah Stake, book 15584, pp. 11-12, line 192, BYU film 415443).

Tuesday, 19 Feb 1856, Payson, Utah

George receives, by John Young in Payson City, Utah, the second of three official recorded LDS Patriarchal Blessings he’ll receive in his lifetime. Among other things, this blessing promised strength for a time “when you are called to go and be far away from the church and saints of God” and “power to escape when enemies attack” in “perilous places.” (LDS Church Archives, file 25-207, Salt Lake City)

1856 Payson City, Utah

Utah Territorial Census records the following individuals:

“Samuel Adair, Roxana Adair, Ann Adair, John M. Adair, George Adair, Jane Adair, Newton Adair, Rufus Adair, Catherine Adair, William Adair, Joseph Adair, Emily Adair, Ezra T. Adair, Joshua Adair, Eliza J. Adair “

(Utah Territorial Cencus, Family History Library film no. 505913, Ms d 2929 fd. 33, Payson City, pg. 8).

It may be noted that some of these individuals had died or been left in Iowa as in the case of Joshua, however, the residents of Utah were seeking statehood and they were doing all they could to raise the population count in this census.

13 April 1857 Washington, Utah

George Adair’s brother, Samuel N. Adair, wrote a letter from Luna, New Mexico, to the editor of the St. George, Utah, newspaper in 1911. In it he states:

“I have a letter in my house written to my father, Samuel Adair, in December [20] 1856 by President Brigham Young calling him (my father) and others to Dixie to raise cotton. We left Payson, in Utah County, in March 1857, and arrived on the Virgin river just below the town of Washington on the 13th day of April, 1857. There were about eight or ten families of us...”

The actual date of departure was 3 March 1857. Other sources state the arrival date was 15 April 1857.

Today there is a monument at the site of “Adair Spring, the Birthplace of Utah’s Dixie” located downtown in modern day Washington on the east side of 2nd East just north of 1st North. Originally 2nd East was named Adair Street and the Adairs’ property was across the street from the spring, which still function today. They camped here a short time and then moved down near the Virgin River on a piece of land later designated as the “Sand Plot,” but on the advice of Amasa Lyman, who was passing through on his way from San Bernardino to Salt Lake City, they moved up to the place where the town now stands. Their first homes were their wagon boxes, willow and mud huts and dugouts dug in the bank east of this monument. The memorial lists the name of George W. Adair among the founding pioneers.

(Washington County News, 31 Aug 1911; the book “Under Dixie Skies”; Wording from the Adair Spring Memorial erected by the Washington City Historical Society, 1996; LDS Church Archives, Call Number CR 1234/1, Reel 26, Box 18, Folder 4, Brigham Young outgoing correspondence, G. S. L. City Dec. 20, 1856, B. Young to Saml. Adair and others; Information from Harold Cahoon, Washington historian and author.)

Spring 1857 Payson, Utah

“In the spring of 1857, Mormon church leaders in Salt Lake City finally acted on the encouraging advice of John D. Lee to send people south to raise semi tropical crops in the open fields beside the Virgin River, next to the mesas covered by volcanic rocks. Two parties departed, one led by Samuel Adair leaving Payson on 3 March and another by Robert Covington from Salt Lake City in early April. Both groups faced their hardest traveling after they left Fort Harmony. The volcanic rock of the Black Ridge was a formidable obstacle followed by sandy stretches that exhausted their draft animals. Even traveling the last three miles challenged them as they rounded Grapevine Pass at the black mesa and could finally see their destination.”

“Their new home was to be called Washington, as determined in advance by Brigham Young and his counselors. Its location was also fixed—the bench land overlooking the Washington fields. The town [p.29] was located near several fine springs, which have favored the community above others in Dixie. The fields likewise provided a lush expanse of farmland. Washington appeared to have advantages over other communities, but this did not prove to be so. Those broad fields were formed by ancient floods; and modern floods would haunt Washington—not the town but its irrigation projects. And the springs created marshes. There insects would spread malaria. So the Washington Saints were spared little; their plight, fighting malaria and rebuilding washed-out

dams, would equal, if not surpass, the tests their neighbors encountered.

“The possibility of raising cotton was a strong incentive for establishing Washington City. Successful attempts at Tonaquint and Santa Clara just a few seasons before held out the feasibility of a major cotton industry; and the warm climate seemed to ensure it. The drive for self-sufficiency was a constant theme of Brigham Young, and cotton would add greatly to such economic independence for the whole of Mormondom. John D. Lee continually extolled cotton raising as a purpose, so many of those called to the Adair expedition were from the southern states, people who had had experience raising cotton.”

(“A History of Washington County,” Utah Centennial County History Series, by Douglas D. Alder and Karl F. Brooks, chapter 2 “Settlements,” pp. 13-51).

Tuesday 3 March 1857 Payson, Utah

Two groups went in the spring of 1857. The first group consisted of ten families, under the leadership of Samuel Adair, left Payson, Utah on the 3rd of March and arrived at the sight of what was subsequently called Washington on the 15th of April (“Under the Dixie Sun,” pp. 234-35).

The heads of families [of both the Adair and the subsequent Covington group as] listed by Bleak include:

“Robert D. Covington; James B. Reagan; Harrison Pearce; William R. Slade; Joseph Smith; John W. Freeman; William H. Crawford; Umpsted Rencher; James D. McCullough; George Hawley; William Hawley; John Hawley; Balus Sprouse; John Couch, Sr.; John Couch, Jr.; Alfred Johnson; Samuel Adair; John Adair; Thomas Adair; Oscar Tyler; George Spencer; J. Holden; James Richey; John Mangum; William Mangum; James B. Wilkins; Joseph Adair; Joseph Hatfield; William Dammeron; Preston Thomas; William Fream; Sims B. Matheny; Stephen Duggins; William Duggins; William J. Young; Enoch Dodge; John Price; and Robert Lloyd.”

Later research by Harold Cahoon of the Washington City Historical Society has added the following names to the original settler list:

“George W. Adair, Newton L. N. (Samuel Newton) Adair, John W. Clark, Thomas W. Smith, James Nichols Mathews, Gabriel R. Coley, and John D. Lee”

(“Annals of the Southern Utah Mission,” by James G. Bleak, pp. 34).

April 1857 Salt Lake City, Utah

At the Semi-Annual General Conference of the church, held in Salt Lake City, Utah, in April 1857, some 28 families and several young unmarried men were called to settle in Southern Utah. They were told by President Brigham Young to go and supply the territory

with cotton. These first Cotton Missionaries were under the leadership of Robert Dockery Covington. Many of these missionaries were “Southern Men” who had been gathered from Texas, Alabama, Mississippi and other parts of the United States. They were accustomed to raising cotton. They arrived on the present sight of the town of Washington on May 6, 1857 (“Under the Dixie Sun,” pg. 65).

Summer 1857

George contracted to carry the United States Mail from Parowan to Washington (“David O. McKay diary, 27 July 1907,” LDS Church Historian’s Office, MS 668, Op. 28-29. Near Manassa. Colorado).

September 1857 Mountain Meadows, Utah

Soon after their arrival in Washington, the Mountain Meadows Massacre took place. George Washington was called by his superiors to go to the Meadows and assist the Church Men who were already there. His part in the massacre is for the most part, unknown. But we do get a little insight into his involvement, from the journal of David O. McKay, dated 27 July 1907, Near Manassa, Colorado.

“A pleasant morning. Made a fourth attempt to send a telegram home. Met George Washington Adair an old pioneer whose grandfather was at Valley Forge, under General Washington.

“He was in Washington County, carrying mail from Parowan to Washington in the year when the Mountain Meadows Massacre took place.”

“He saw the message that was sent by (sic) John D. Lee & Higbee to President Young, He saw the answer from President Young. He said to me “I am a living witness that the Church of Jesus Christ of Latter-day Saints had nothing to do with the massacre. Brigham Young, George A. Smith knew no more about it than you did.” Brother Adair saw the White Flag, saw the company disarmed, and saw the women and children’s throats cut.”

“He said it was horrible. Not John D. Lee but John Higbee gave the order to kill the women and children. John D. Lee was with the wounded when the firing began behind him.”

“Next day after the massacre, brother Adair helped bury the massacred. They were stripped of their clothing and valuables. He picked up a long purse filled with gold, but held it away from him as a thing accursed, because John Higbee had said that if anybody took any property belonging to the company “it would burn them.” As brother Adair was holding this purse, Mr. Higbee walked up, grabbed the purse, and pushed it into his pocket. “From that time,” said brother Adair, “I had no use for him, it was then that he caught me by the hair, pulled my head back, and drawing a big knife across my throat, said, if you ever divulge what you have seen, I will cut your throat from ear to ear.”

("David O. McKay diary, 27 July 1907," LDS Church Historian's Office, MS 668, Op. 28-29. Near Manassa. Colorado)

Fredrick S. Dellenbaugh Letter

Much of the content of the following letter is prompted by the book "Holy Murder, the Story of Porter Rockwell," (New York, 1934) written by Charles Kelly and Hoffman Birney. The author of the letter is Frederick S. Dellenbaugh who was a member to John W. Powell's Second Expedition down the Colorado. He was also an author of several books on the Grand Canyon. This Powell expedition spent much time in Kanab and Southern Utah where they did geographical surveys and map work. They associated with many of the characters of the Mountain Meadows Massacre. George Adair and Jacob Hamblin were well known by this expedition. Adair was an employee of the expedition. Dellenbaugh was one of the last living members of the Expedition and his assessment of George Adair is worthwhile. The letter:

"August 16th, 1934

Dear Mr. Kelly:

The book came through promptly and I must thank you most heartily for the delightful autographic compliment.

I have read here and there, being so deeply interested to get a sort of "bird's eye" view before taking it page by page as I shall now do.

You certainly "lambast" the Mormons "to beat the band" and there is much on your side, but there is also much on the other side. I have

Known the Mormons now for 63 years and many of them have been and are, close friends, so I look at them and their religion more sympathetically than you do. For my part I have never in my travels met a more kindly, helpful people. So there you are, Porter Rockwell notwithstanding.

The murder of Joseph Smith and his brother was a dastardly murder. I think you should have been more condemnatory of that. Of course, like the crucifixion of Jesus Christ, it provided a martyr, without which, no religion can flourish; but from the judicial standpoint it was a mean, cowardly, assassination as bad, or worse, than anything Porter Rockwell did. I have despised the crowd that did it ever since I first read about it.

Much that Brigham Young shouted from his pulpit was mere balderdash, couched in the language of God in that terrible book, the Old Testament, for the Bible was basic with the Mormons and unless one refused to believe it a divinely inspired book, he was immediately lost in any discussion of polygamy, murder or any other diabolical thing that those primitive Jews delighted to set down in their records.

Brigham Young's tirades were infantile compared with those of the Jews Divine leader. God says, Leviticus, XXVI-16- "I also will do this unto you: I will even appoint over you terror, consumption, and the burning plague, that shall consume the eyes, and cause sorrow of heart: and you shall sow your seed in vain, for your enemies shall eat it." "17. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you: and ye shall flee when none pursueth you" "22. I will also send wild beasts among you, which

shall rob you of your children” and so on without limit of the fearful Things, “I am the Lord, your God” (gentle creature) will do to anyone who opposes Him.

This kind of tirade was the same fanatical frenzy that Brigham invoked to keep his people in line, only he directed it more against his opponents. I am not trying to excuse the language of Brigham Young, only trying to show that it was more or less Biblical, and was not always real-only an effort to frighten people one way or the other, just as Jehovah’s was-for of course it was the leaders of the Jews who spoke the words I have quoted not God at all. God is not like that.

So I feel more tolerance for the rantings of the Mormon leader than you do. Besides I doubt if Brigham Young sanctioned Porter Rockwell for I think he was too shrewd to do that. However I will probably know more about the subject than I do now when I have carefully read your interesting and valuable work-very important too in the literature concerning the religion of the Church of Jesus Christ of Latter Day Saints. I have read Linn’s book-long ago. I have a copy and will read it again. But the fact remains that I like the Mormons. I have always found them kindly, friendly and helpful and I do not know a single instance where they were not helpful to Gentiles in distress barring Mt. Meadows of course as in the case of Fremont when he and his men straggled into Parowan used up, cold, hungry and on their last legs. The people of Parowan took them into their houses, fed them and sent them on their way rejoicing-rejoicing that there were in the world such kind and sympathetic people.

Jacob Hamblin told me that if he had been at home the Mountain Meadows Massacre would not have occurred and I believed him, for it was easy to see what a false move it was, leaving out the humanitarian side. Brigham Young would not have entertained such an act for a moment on purely political grounds if on no other.

Probably they were not particularly anxious to apprehend Lee because he had done good work for the Church over many years. Lee was a fanatic and so were Haight and Klingensmith, but Lee was not the worst of the trio-although his fanaticism ran higher on that terrible occasion. The murder of the people of that caravan was a frightful thing, but Haight, Lee & K had the murder of Joseph Smith and his brother as an example. That affair was still fresh in mind.

Many of the people who went out from Cedar on the occasion of the Mt. Meadows had no idea that murder was in the air. George Adair, whom I knew well, a young fellow at the time, said he joined the crowd without knowing what it was all about. Lee and the other two were the real perpetrators and I am sure they had no sanction from those higher up.

Lee protested to me that he really did not injure anyone and tried to prevent the slaughter but of course that was not true. He said he went home and cried like a baby-or that he cried and went home, and the Indians ever after called him Yahgats-cry baby.

There were bad men among the Mormons, of course, but the proportion was smaller than among the Gentiles. There was one named Liston who lived in St. George in 1874-5 who was regarded by all the Mormons as a shifty character. Jacob told me that once, on the old trail down the Virgin when the Church had set up a post for the protection of the emigrants, a young man arrived travelling alone. Jacob came shortly after. Liston said “This man has got to go up”-meaning die. Jacob said, “No-I’ll die first.” Liston did not molest the man.

Well, I have written a lot. Now I’ll read about Porter Rockwell. I have always thought he was a fine liar.

Sincerely yours

Frederick S. Dellenbaugh

P.S.

Off the Rockwell-Mormon subject on to Grand Canyon-beautiful Grand Canyon-dangerous Grand Canyon.

I hear that Frazier & party got through with only the loss of one boat. He is going to write me about it.

I have watched the papers here for news but there has been nothing in detail.

F.S.D.

It seems now that I shall not be able to get to Salt Lake or the West this year-yet the tide may turn yet.

I'd give a lot to see you in your own home-and some of my "Danite" Mormon friends whom I like and admire.

F.S.D."

(Utah Historical Quarterly, vol. 37, Spring 1969, C. Gregory Compton, Editor, "F.S. Dellenbaugh of the Colorado; Some Letters Pertaining to the Powell Voyages and the History of the Colorado River.")

Monday, 2 August 1858 Payson, Utah

One year after moving to Southern Utah, Samuel Jefferson Adair and Samuel Newton Adair returned to Payson on business. While there, George's brother Rufus was accidentally killed by Charles Hall when a pistol he was handling accidentally discharged (Samuel Newton Adair Life Stor).

Monday, 8 November 1858 Washington, Utah

George Washington Adair married Ann Catherine Chestnut on 8 Nov 1858, probably in Washington, Utah (Ancestral File of the LDS Church).

1860 Washington, Utah

Federal census (Federal Census, 1860, Washington, Washington, Utah, pg. 150):

Geo. W. Adair, 23, farmer, real estate: \$200, personal property: \$275, born in Alabama

Ann, 16, Missouri

Sarah Chesnut, 14, Missouri

Saturday, 26 January 1861 Santa Clara, Utah

George Washington Jr., first born son of George and Ann, was born 26 January 1861 in Santa Clara, Washington, Utah (Ancestral File of the LDS Church).

Friday, 27 March 1863 near Washington, Utah

Jemima Ann, second child of George and Ann, was born 27 March 1863 at “The Muddy” south of Washington (Ancestral File; Kerry Petersen)

Friday, 27 March 1863 Washington, Utah

Ann Catherine (Chestnut) Adair, George’s first wife, dies due to complications during childbirth and is buried in Washington in an unmarked grave (Ancestral File).

Friday, 27 March 1863 Washington, Utah

“A family by the name of Carson (Valentine Carson) was living near by, and had just lost their newborn baby. George Adair having lost his wife in child birth, and having no way to care for a new born baby, gave Jemima Ann to the Carson family to raise as their own. The Carson family then moved to Parowan. She always thought they were her parents until she married when she was told her real name.”

(Letter written by Mary Ann Jensen Hales, wife of Rovil Woodruff Hales, a descendant of Jemima and her husband Charles Henry Hales).

Valentine’s father, Samuel Carson, was George’s uncle having married his father’s sister Eliza Jane Adair.

1864 East of St. George Utah

Jacob Hamblin stated:

“The Navajos and other Indians east of the Colorado River have taken advantage of these circumstances to raid upon the settlements, and drive off many hundreds of cattle and valuable horses and mules. In 1864, I visited the Indians east of St. George, accompanied by Brother George Adair. They had gathered between St. George and Harrisburg, for the purpose of carrying out their threat to destroy some of the settlements the first favorable opportunity. I was asked how many men I wanted to go with me on my contemplated visit. I replied only one, and that I did not want any arms, not even a knife, in sight. When we arrived in their camp I asked them to come together and bring their women and children, and all hear what we had to say. They had prepared for hostilities by secreting their women and children as is their custom. By talking with them, a better influence came over them and the spirit of peace triumphed over irritation and a sense of wrong”

(“Jacob Hamblin, the Peacemaker,” by Pearson Corbett, pg. 237).

Thursday, 28 January 1864.

George married Emily Perscinda Tyler on 28 January 1864, who helped raise his motherless son, George Jr., who was three years old at the time of the marriage. Emily's father was Daniel Tyler, Mormon Battalion veteran and author. In 1876, George would receive an LDS Patriarchal Blessing under the hands of his father-in-law Patriarch Daniel Tyler (Ancestral File).

Sunday, 27 November 1864 Washington

George's first child by Emily, Olive Parintha, was born 27 November 1864 and died the next day in Washington and was buried in an unmarked grave site in Washington City Cemetery (Ancestral File).

Thursday, 28 December 1865 Washington

Emily Jane Adair, George and Emily's second child, was born 28 December 1865 in Washington (Ancestral File).

Thursday, 11 January 1866 Pipe Springs, Arizona

"Dr. James M. Whitmore, owner of the Pipe Springs ranch, and his hired man, Robert McIntyre, were reported missing, and the fear was expressed by William B. Maxwell, at his ranch on Short Creek, that they had been killed by the Indians from across the Colorado. Whitmore and McIntyre had gone out looking for their sheep, all of which had been driven off on the night of January 8th."

"...on the very next day 33 men and 3 baggage wagons left St. George for Pipe Springs. At Washington they were joined by a dozen men whose names follow: John W. Freeman, James Richey, George W. Adair, Joseph W. Smith, Riley Allen, Richard Prince, James Mangum, Thomas J. Clark, Charles Searls, David Chidester, James D. Smithson, and Wesley Adair from Harrisburg, then attached as a branch of the Washington Ward, Mosiah Hancock and Joseph McCleve."

"The men left in midwinter and without sufficient preparation. On January 16th, James D. McCullough... and Casper Bryner returned from the company at the Maxwell Ranch on Short Creek with a dispatch which reported very bad weather resulting in two feet of snow, a circumstance with which the men were ill-equipped to cope... as the following communication indicates. "

"We wish you to send us more grain, as our animals need it, and we are determined not to give up the chase, as long as God will give us His support, until we have accomplished the desired object."

“We wish some more flour, and a side of sole leather, and one upper leather, together with a quantity of pegs, awls, shoe thread, bristles, wax, etc. It will require a good team.”

(Signed) Daniel D. McArthur
Col. Commanding

“P.S. ...The people know their men to be short of socks, etc., had better send them what they may require.”

“In a letter written at Pipe Springs on January 21, 1866, Colonel McArthur and his Aid-de-camp John D. L. Pearce detailed the recovery of the bodies of Whitmore and McIntyre and the punishment meted out of the guilty Indians. Two Indians had been captured, while in the act of killing a beef, by a scouting party under Captain James Andrus. They were brought to camp, questioned, and even threatened with hanging unless they revealed the truth about the killings. The threat of death wrung from one of them a statement that he had had a dream that Navahos had been on the scene, and then he gave information of a small band camped about ten miles away. A group of the militia was sent in pursuit, but found the Indians had moved camp about five miles further. They surprised the Indians on January 20th, just as the sun was coming up, killing two and capturing five.”

“In the meantime the Indian who had given the information about the band of Navahos loosened his tongue further and revealed his knowledge of the killing and where the bodies of McIntyre had been left. He guided a small party to the spot where they lay covered with snow. They sent back for a wagon, and while those with the wagon were getting the bodies, the five captive Indians were brought to the place by the eleven men who had gone in pursuit of the killers. The Indians had on their persons certain articles which pointed to their guilt -- some money, a number of fresh sheepskins, certain articles of apparel, and one of them was wearing some of Robert McIntyre’s clothing. The sight of the dead bodies of the murdered men greatly agitated the members of the militia, among which were the brothers of McIntyre, and emotion ruled as the Indians were turned loose and shot down on the ground where their victims lay. The men returned from their punitive expedition on January 30th, unable because of the deep snow to penetrate to the Upper Pareah as they had intended...”

(“The Red Hills of November,” by Andrew Karl Larsen, pp 142-144).

June 1866 Washington

In June of 1866, Apostle Lorenzo Snow, while visiting the home of Samuel Jefferson Adair, asked Samuel’s three married sons if they had taken their wives and children to the Endowment House and had them sealed to them. They told him they had not, because during the winter it would be too hard a trip and if they went in the spring they would lose their crops. Apostle Snow then told them “Let your crops go and come this spring.” So in the spring the three brothers and their families made the long hard trip to Salt Lake and were Endowed and Sealed to their families on 18 June 1867, in the Endowment House (Samuel Newton Adair Life Story).

Monday, 18 June 1867 Salt Lake City, Utah

In the spring, George and two of his brothers and their families made the long hard trip to Salt Lake City and were Endowed and Sealed to their families on 18 June 1867 in the Endowment House. George was sealed to both of his wives at this time (Samuel Newton Adair Life Story; LDS Ordinance Index).

Tuesday, 3 December 1867 Washington

Daniel Tyler Adair, third child of George and Emily, was born 3 Dec 1867. Daniel was named after his grandfather, Daniel Tyler, who had been the Historian for the Mormon Battalion and was a Stake Patriarch in Beaver, Utah (Ancestral File).

Thursday, 3 March 1870 Washington

Samuel "P" Adair, fourth child of George and Emily, was born 3 Mar 1870 in Washington (Ancestral File).

May 1870 Kanab, Utah

"In the spring of 1870 Levi (Stewart) accompanied by Margery and their children, Tommy, Ella and Lucinda, together with their son in law Frank Farnsworth and a few other men, started the journey south... Daughter Lucinda states: "We stayed in Toquerville a few days, then on to Pipe Spring where we stayed three weeks. We arrived in Kanab about May 20. Some people who had left the Muddy had stopped here a year or two before and partly built a fort...Jacob Hamblin, his wife Louisa, (and) Charlie Riggs from Santa Clara came the same day we did and a little later, the Mangums and James Wilkins came..." Lucinda Stewart describes her recollections of the fort that winter: "We had four rooms, two on the west and two on the north. Next to us on the west were first Brother Frost, (then) Brother Rider, Brother Noble, James Wilkins, Jim Mangum, John Mangum and Ammon Tenney. On the north were Frank Farnsworth, Brother Brown, Brother Bunting and the Mc Connells. On the east were Jacob Hamblin, George Adair, Charlie Riggs, and others in tents. There were no houses on the south side, only a rock wall..."

(“Pioneers of Kane County,” DUP booklet, pg. 213, from Norma Entrekin)

1870s Kanab, Utah

A plaque on the site of the old Kanab Fort in Kanab, Utah reads:

"The Early Settlers. During the late 1860's and 1870's numerous settlers contributed to the establishment of Kanab as a permanent community. This monument erected June 14, 2001 is dedicated to those early settlers and their families whose courage and vision made the settlement of Kanab possible." [Listed are 96 names including George Adair, James Mangum, and John W. Mangum.]

(Photo taken by Kerry Petersen, 2005)

Thursday, 7 July 1870 Beaver, Utah

1870 Federal Census, Beaver City, Beaver, Utah, household no. 83

George W. Adair	31	M	W	Farmer
Emily	22	F	W	Keeps House
George W.	9	M	W	
Emily J.	4	F	W	
Daniel T.	2	M	W	
Samuel P.	4 ½ months	M	W	

Saturday, 19 November 1870 Kanab, Utah

John D. Lee visited Kanab and remarks that George Adair “manifested every expression of kindness possible” (“A Mormon Chronicle: the Diaries of John D. Lee,” by Cleland and Brooks, volume 2, pg. 145).

31 January 1871 Washington

Samuel “P” Adair died 31 Jan 1871 probably in Washington and was perhaps buried in unmarked grave in Washington Cemetery (Ancestral File).

September 1871 Ute Crossing

“It was the last day in September [1871], Jacob Hamblin and Chief Tuba and wife left Kanab accompanied by I. C. Haight, George Adair and Joseph Mangum. They were to go by way of the old Ute Crossing to leave some supplies for Major Powell at a point, which had before been designated. The journey was described by Jacob thusly;

“On the east side of the river we crossed some dangerous places, deep canyons and steep rocks. Some of our animals fell and bruised their legs; one was so bad we were compelled to leave it. Another fell from a cliff into the canyon and was killed instantly. We made a line long enough to reach the animal by tying together lariats and ropes. A place was found where a man could descend to the pack, George W. Adair was lowered over the cliff and what could be salvaged was hauled up in parcels. After five days traveling, visiting some of the Navajo ranches, and talking with the people, we arrived at Tuba’s house in the Oriba village.”

After the party feasted a day or two on peaches and green corn and a separate visit at the Navajo Agency where they were able to preach about the Book of Mormon on the Sabbath, they departed for Utah and home. When they “neared the old Ute Crossing, their number had grown considerably. There were eleven friendly Navajos with them. The party had been gone about a month and had completed their mission of exploration and were anxious to return home. On Friday, October 27, they pitched camp in the rocks near the crossing. The following morning the company approached the river, and as they came near the wide silent stream, one of the party happened to see two strangers standing on a high projectory across the river. Immediately an

attempt was made by one of the men to draw their attention by yelling as loud as he could.”

“The men were Major Powell and F. S. Dellenbaugh making observations from the cliff in back of their camp to a height of two thousand feet. They were remarking what a wonderful view it was, similar to one they had from the Echo Peaks, when they heard someone yelling far down below them on the opposite side... This incident was later told by Dellenbaugh as follows:

“ On Saturday, October 28th, in the morning, we were surprised to hear from the opposite or south side of the river an Indian yell, and looking across we perceived what appeared to be three natives with horses, standing on the edge of the canyon wall, here very low. We prepared one of the boats to cross and find out what was wanted, when a fourth figure joined the group, and in good English came the words, “G-O-O-D-M-O-R-N-I-N-G,” long drawn out.

"On landing we were met by a slow moving, very quiet individual, who said he was Jacob Hamblin. His voice was so low, his manner so simple, his clothing so usual, that I could hardly believe that this was Utah's famous Indian fighter and manager. With him were three other white men, Isaac Haight, George Adair, Joe Mangum, and eleven Navajos, all on their way to the Mormon settlements.”

(“Jacob Hamblin, the Peacemaker” by Pearson Corbett, pg. 318-322)

October 1871

George Washington Adair apparently first became associated with the Powell Expedition when he helped Jacob Hamblin take in supplies to the mouth of the Paria River in October 1871.

A memorial plaque on a stone monument in Kanab, near 1st West and Center Street, was erected by the Daughters of the Utah Pioneers in 1955. It was on this spot that the original Geological Survey's meridian and baseline datum for the Rocky Mountain region started. The capstone of the memorial is the original carved marker stone. The memorial reads as follows:

“From 1870 to 1876 Major Wesley Powell and assistant Almon H. Thompson of the U.S. Colorado River explorations, established headquarter at Kanab. On this spot they erected a stone foundation and raised a tent which housed a telescope, by which means the meridian was established. During the winter of 1871 and 1873 the first map of Grand Canyon was made and Major Powell gave the canyon its name. Frederick S. Dellanbough [Dellenbaugh] wrote the name on the first map. The men of Kanab helped in the work and were faithful, agreeable and competent.”

On the other side of the monument is a plaque listing “Pioneer workmen on Powell Survey:

“George Adair, Frank Hamblin, Jacob Hamblin, Lyman Hamblin, the Nebekers, John Stewart, Nathan Adams, Fred Hamblin, Joe Hamblin, Will H. Johnson, Charley Riggs, Brigham Young, John W. Young. Pai Utes who helped: Chuarumpeek, Kwagunt, Judge, Tapeets, Waytoose.”

“The Diaries of John D. Lee,” by Cleland and Brooks, volume 11, pg. 171; also
”History of Kane County,” edited by Adonis Findlay Robinson, 1970, DUP publication,
pg. 54; also photo taken of Memorial by Kerry Petersen)

1871 Fall

“[George] Adair is our Indian interpreter, a late acquisition to the party. He abounds in jest and anecdotes; his yarns about the camp-fire would set up a Dime Novel Company for a twelve-month. Adair accompanied Ham[b]lin in the pursuit of the naughty Navajos last fall. When they arrived at the Moquis Towns, a little dog, belonging to Ham[b]lin, attracted the attention of the juvenile Aztecs. The cur, after being badgered and teased for [a] time, jumped from the top of one of the low houses (on which they were collected in council) right into the midst of the little people, and began barking and biting viciously. The youngsters started off, frantic with fear, and yelling vociferously; while the dog, in hot pursuit, nabbed the flying feet and bare legs with wonderful industry. The Navajos shrieked with laughter at the din, and were delighted to see so small an animal do so much execution. They asked Adair if he had a big dog, as spunky in proportion as the little one; if he had, they wanted him, regardless of cost. These free-booters of the plains are merry fellows, and rank among the most intelligent of all Indian tribes.”

(“Journal of W. C. Powell, April 21, 1871—December 7, 1872,” edited by Charles
Kelly)

Friday, 3 November 1871 Kanab, Utah

Nov. 3, 1871, George W. Adair lived in Kanab, Utah, as he welcomed John D. Lee into his home, very kindly (“A Mormon Chronicle: the Diaries of John D. Lee,” by Cleland and Brooks, volume 2, pg. 173).

Wednesday, 15 November 1871

John D. Lee noted in his diary that in the evening George Adair and John Mangum visited his family in the company of Jno. Kizire Wilson, Bishop Jacob G. Biglar, and Bishop Bryan of Nephi. Said they “were on the scout and that spies were in every settlement.” They indicated that writs had been issued for the men practicing polygamy and the counsel was to “keep out of the way” and to “deed over their property to such of their wives as proved true, in order to prevent those who turned and informed against their husbands from leading the officer to seize his property in his absence or while under arrest...” (“A Mormon Chronicle: the Diaries of John D. Lee,” by Cleland and Brooks, volume 2, pg. 175).

Monday, 4 December 1871 Kanab

“Land Certificate No. 90. Territory of Utah, Kane County. Surveyor’s Office, Toquerville, Dec. 4, 1871. Kanab Cannon Survey of farm land Plot A—I certify that I have surveyed lot 4 in Block 1 to G.W. Adair, containing three acres & 157/160 of an acre – J.T. Willis, Selectman. James C. Snow, County Surveyor. Recorded this twelfth day of January A.D. 1872, Martin Slack, County Recorder “

(Kane County Records, Book B, Probate Court Records, Feb. 23, 1856-Aug. 30, 1856, pg. 105).

1872 Kanab

By 1872 “George Adair made one [of the earliest homes] of logs. The latter was a one-story dwelling with a full width front porch and a fireplace at one end.” By this time George & Emily had five children of their own plus the son of Ann Catherine. The book has a photo of the log home which stood in Kanab on the northeast corner of the block currently occupied by Parry’s Lodge. Parry’s Lodge is in the heart of Kanab’s “Little Hollywood” where over 70 famous western films were made. Over a hundred famous movie stars, including future President Ronald Reagan, have stayed at Parry’s Lodge while filming. The actual lot is now found on the southeast corner of the intersection of 1st East and 1st North (“A History of Kane County,” chapter 5: “The Resettlement of Kane County,” by Martha Sonntag Bradley, pg. 78; also land records of Kane County Recorder’s Office per Kerry Petersen).

1870's

Emily Jane Adair remembered playing with the children of Jacob Hamblin, especially Jacob Jr. For the rest of her life she considered Kanab her home (personal communication with Margie Mecham, Milford, Utah).

Winter 1872-73

During the winter of 1872/73 John Wesley Powell started his Geographical Survey of the Rocky Mountain Region, from Kanab, Utah. While surveying, to quote Major Powell,

“Of course, we had to make scouting trips in all directions and we depended on the men of Kanab for their help in the work. They were excellent workers and always faithful, agreeable and competent. Frank Hamblin and Lyman Hamblin, Nathan Adams Sr., Joe Hamblin, Fred Hamblin, George Adair, the Nebekers all helped scouting through the canyon of the Virgin River.” There is a monument erected in Kanab honoring these men.”

(“History of Kane County,” published by the D.U.P., pg. 51)

1872

In 1871-72 most of the present settlements in southern Utah had been established and connected by rough wagon roads. Horses and camp supplies for the expedition were easily obtained and capable assistants were available. To no small degree the success of the land surveys is due to the skill and knowledge of the Utah men employed as guides and packers—particularly William D. Johnson, George Adair, Jacob Hamblin, Fred Hamblin, George Riley, and Nathan Adams.

7 February 1872 Beaver

William Albert Adair, George and Emily's fifth child, was born 7 Feb 1872 in Beaver, Utah (Ancestral File). George and Emily's home had been established in Kanab in 1870. One may wonder why Emily was in Beaver when William Albert was born—perhaps she wanted to be with family as she prepared to deliver her son or perhaps because her husband was gone frequently with Jacob Hamblin on exploring trips and he was soon to go to work for the United States Geological Survey.

Thursday, 22 February 1872 Kanab

George officially went to work for the Geological Survey on 22 February 1872; he was put on the payroll at \$40.00 per month and was associated with the party from 1872 through 1874 as horse wrangler, packer, and man -of-all-work.

Thursday, 22 February 1872 Kanab

“George Adair commenced work at \$40.00 per month. Found all our stock for the first time for a month. I had had two men looking for them yesterday.”

(“Diary of Almon Harris Thompson,” Utah Historical Quarterly, volume 7, numbers 1, 2 and 3 (January, April and July 1939), pp. 3-138)

Tuesday, 27 February 1872, Kaibab Plateau, Northern Arizona

“Professor Thompson, one of the leaders of the Powell Geological Expedition departed 23 February 1872 from Kanab with his “whole outfit” to map the Kaibab Plateau. Frederick Dellenbaugh later records: “Prof. went up one thousand feet on the mountain and climbed a tree 125 feet high with a determination to see something in spite of the snow. He caught a glimpse of the south wall of the Grand Canyon near Mt. Trumbull, miles to the west. On Tuesday he started George Adair, one of our Mormon assistants, back to Kanab for more rations, and directed Jones and Captain Dodds to get ready to start the next day for the south-east corner of the plateau, while Andy and I were to go to the south-west corner. Wednesday, February 28th, came clear, with the snow lying twelve inches on the level...”

("A Canyon Voyage, the Narrative of the Second Powell Expedition," by Frederick Dellenbaugh, pp. 180-184)

Monday, 8 April 1872 Berry's Spring near Toquerville, Utah

"Saturday morning [30 March 1872] Jones and Fennemore started for Kanab to bring out more rations and meet us either at Fort Pierce or at Berry's Spring near St. George... Descending to the valley [Hurricane Ledge down to the Virgin Valley at Toquerville] we arrived just at dusk at Berry's Spring, where our waggon under the direction of Jones had come with supplies. The spring was an excellent one and the rivulet flowing away from it was bordered with large wild-rose bushes. Though the waggon and supplies were there Jones was not, for we had expected to come in from farther west past Fort Pierce, and he had gone on to that place to tell us where he had decided to camp. Clem had found his gun and come out with them, the others of the party being Fennemore and George Adair. Jones came back the next day and prepared to start with Andy, and Johnson for several days' work in the Pine Valley Mountains, while Jack, Captain Dodds, Fennemore, and I were to return to the Uinkaret region to complete certain work there. Some goods to be distributed to the natives from the Indian Bureau arrived at St. George and Prof. went there with George Adair to have a talk with the Indians to be found, and distribute goods."

("A Canyon Voyage, the Narrative of the Second Powell Expedition," by Frederick Dellenbaugh, pp. 188-191)

Tuesday, 16 April 1872

"Johnson went to Washington [Village]. The rest in camp. A very high wind and a little rain. Quite cold. Mr. and Mrs. Thompson came in near night. Reported that a telegram announced that the U. S. Supreme Court had decided that the trials in the territorial court over which Judge [James B.] McKean presided were illegal, consequently all the Mormon prisoners, from Brigham Young down are released. A jubilee was being held in Washington and Johnson and Adair both remained."

("Journal of Steven Vandiver Jones," Utah Historical Quarterly, volumes 16 – 17)

Wednesday, 17 April 1872

"I started out to look for a telescope lost on my last trip. Found it in Harrisburg. Met Frank and another Indian coming in to talk as they said, but really to eat. We have arranged a meeting with all the Utes at the Fort Pierce Spring in 6 days from now. Intend distributing some goods the Major procured in Salt Lake City, and sent to Toquerville. Johnson returned at noon. Reported a big time last night. Nearly every one drunk. From his appearance judge that he assisted. Adair had a fight and remained to have his trial. Came in near night, looking considerably the worse for rough usage."

("Journal of Steven Vandiver Jones," Utah Historical Quarterly, volumes 16 – 17)

May – September 1872 Southern Utah and Northern Arizona

“The Powell Expedition had left Kanab 25 May 1872 on an exploratory trek northeast of Kanab in a search of the Dirty Devil (Fremont) River, the mouth of which they had passed the previous year while boating down the Colorado River. They had cached one of their boats, the “Cañonita,” with the purpose of finding and following the Dirty Devil to its mouth during the spring of 1872, where they would regain the boat and take it down the Colorado River. They were successful in that endeavor and would eventually arrive and end their voyage on September 7th, 1872, at the mouth of the Kanab River. This particular trek went east from Kanab, then north through Johnson’s Canyon, then northeast past Deer Springs towards and beyond modern Escalante. In the process, they would discover the Escalante River, mistaking it for the Fremont or Dirty Devil River, and also the Henry Mountains. In speaking of the larger purpose of the Powell Expedition, the foreword of Dellenbaugh’s book notes: “The significance of the second Powell expedition went far beyond a mere venture into the unexplored. Not only had the Major and his men traversed the river and the comparatively unknown high plateaus of Utah, discovering in the process the last river (the Escalante) and the last mountain range (the Henry) to be discovered in continental United States, but in almost every way possible they had made their discoveries meaningful.”

(“A Canyon Voyage, the Narrative of the Second Powell Expedition,” by Frederick Dellenbaugh, “Foreword”)

George Adair was a part of this effort.

Monday, 27 May 1872, Johnson’s Canyon, east of Kanab

“Saturday, May 25th, our caravan of riders, pack animals, and a waggon moved slowly toward Eight-Mile Spring, the first stop in the prospect... Prof. [Thompson] directed the caravan to continue to Johnson, farther east and up one of the canyons of the Vermilion Cliffs... we kept on to Johnson, passing the little settlement of two or three houses, and making a camp two miles above, where the canyon bottom was wide and level... On Monday Jack went back to Kanab with the waggon, returning toward night with George Adair. Fennemore had started with them, but he had turned back after something forgotten, and they did not know whether or not he had come on. In the morning George went off to look for him, and met him down at the settlement. He had followed on the day before, but instead of turning up the Johnson road, according to instructions, he had gone ahead on the road towards the Paria settlement. Finally concluding that he was wrong he had tried to correct his mistake by moonlight, but after a while gave it up, tied his mule, unsaddled, to a cedar, and claimed the protection of another for himself. During the night the mule chewed the bridle in two and departed for Kanab, leaving Fennemore, when daylight came, to walk some eight miles under a hot sun without water or breakfast to Johnson.”

(“A Canyon Voyage, the Narrative of the Second Powell Expedition,” by Frederick Dellenbaugh, pp. 196-197)

Thursday, 30 May 1872 Deer Springs, Utah northeast of Kanab

“Packed 12 animals, rode 10 and at 11 A.M. turned our faces toward the Dirty Devil. Dodds took Mormon down to the settlement and got Nephi Johnson to take [care] of him. Left 2 horses beside in Johnson Cañon. As Alfred did not get back left word for him to take his horse and saddle to Kanab and leave with Jacob Hamblin. Traveled in a general northeast course 11 miles up the cañon which grew narrower. The dip of the rocks is north and the red ran under leaving the white to the ground. All the white rock Jurassic, Triassic gone under. Went up about 500 feet, and camped at Clarkston [Skutumpah], near running water, a settlement of 5 or 6 families, in a little valley where the cañon widens and hills quite low. To the north rise the White Cliffs, probably Cretaceous. Beyond them the Pink Cliffs—Tertiary. At the foot of these is Stewart’s mill. Very good pine timber on the Pink Cliffs. Made camp at its widest point. Adair laid claim to the entire valley by sticking up a notice to that effect by the spring. Gave Indian Tom a horse to ride. Crossing a low range of hills we came to another valley 3:30 P.M. Took a walk in the hills back of camp, and Fred sketched the country. Day quite cool. Some rain.”

(“Journal of Steven Vandiver Jones,” Utah Historical Quarterly, volumes 16 – 17)

30 May 1872 Deer Springs, Utah northeast of Kanab

“Pack-trains cannot halt for dinner; we toiled painfully on, making no stay until nightfall. Camped at Deer Springs, in a charming little valley, one mile by three in length and breadth. Adair took a fancy to the spot, on account of its abundance of water, wood, and grass. He accordingly put in a pre-emption claim, by describing the boundaries on a stake fixed in the ground. A range of cliffs shelters the lower end, and the ranch may at some time be valuable. At a small pond near [Adair Lake], we found wild duck. After shooting for a time, the wary birds hid in the rushes along the river. We have named Adair’s Ranch “Swallow Park,” from the myriads of those birds flying over the sunny slopes. [George] Adair is our Indian interpreter, a late acquisition to the party. He abounds in jest and anecdotes; his yarns about the camp-fire would set up a Dime Novel Company for a twelve-month.”

(“Journal of W. C. Powell,” April 21, 1871—December 7, 1872, edited by Charles Kelly)

30 May 1872 Deer Springs, Utah northeast of Kanab

“The next day, after sixteen miles north-easterly up canyons, we entered about three o’clock an exceedingly beautiful little valley, with a fine spring and a small lake or pond at the lower end. George Adair instantly declared that he meant to come back here to live, and after dinner when we reconnoitred the place he staked out his claim. All the next morning, June 1st, our way let over rolling meadows covered with fine grass, but about noon this ended and we entered the broken country of the upper Paria, with gullies and gulches barren and dry the rest of the day, except two, in which we crossed small branches of the Paria.”

(“A Canyon Voyage, the Narrative of the Second Powell Expedition,” by Frederick Dellenbaugh, pg. 197)

Saturday, 8 June 1872, near Escalante, Utah

In continuing northeast from Deer Springs, the Powell expedition eventually made it to “Potato Valley” in which modern day Escalante, Utah is located. They expedition had thought they had discovered the Dirty Devil River; however, it was actually the unknown Escalante River. Frederick Dellenbaugh notes:

“Prof. declared it was impossible to proceed farther in this direction towards our goal. The canyon of the river was narrow, and with the stream swimming high it was out of the question as a path for us now, and even had we been able to go down far enough to get out on the other side, the region intervening between it and the distant mountains was a heterogeneous conglomeration of unknown mesas and canyons that appeared impassable. He concluded the only thing to do was to go north to the summit of the Wasatch cliffs and keep along the high land north-east to an angle where these slopes vanished to the north. From that point we might be able to cross to the Dirty Devil or Unknown Mountains. Once at these mountains we felt certain of finding a way to our former camp-ground at the mouth of the Dirty Devil River. We retraced our path to the foot of Potato Valley, and there Jones, Clem, and George Adair were sent out to Kanab for additional rations, it being plain that we were in for a longer effort than had been contemplated. They were to be here again in twelve days to meet Prof. with his party, on the return from starting down the ‘Cañonita’ with a crew selected from the seven remaining men... The two parties separated on Saturday, June 8th...”

“Sunday was the next day, June 23d, and while the others rested I plotted the trail by which we had crossed to this place so that Prof. could take it out with him, as he decided that Jack, Johnson, Fennemore, and I were to take the boat down, while he, Andy, and Dodds would go back overland to meet Jones and George Adair at the foot of Potato Valley. At five o’clock they left us, going up the same canyon we had come down and which we called Lost Creek Canyon, now Crescent Creek. The next day we recaulked and painted the boat, and I put the name ‘Cañonita’ in red letters on the stern and a red star on each side of the bow...”

(“A Canyon Voyage, the Narrative of the Second Powell Expedition,” by Frederick Dellenbaugh, pp. 199-200, 209)

Late July and Early August 1872 Kanab and Lee’s Ferry

The Cañonita arrived at Lonely Dell (or Lee’s Ferry as known today) at the mouth of the Paria River on Saturday, July 13th where they found the other boats they had cached the previous year. The group was fed and entertained by the John D. Lee family. By August 1st, Fennemore had become so sick that the group “concluded that one of us must go to Kanab to inform Prof. of the state of affairs...” Dellenbaugh was chosen to make the trip across the “not often travelled” Kaibab Plateau. He reports:

“About two o’clock I arrived at Kanab and rode to Jacob’s house where Sister Louisa told me that the Major [Powell], Prof. [Thompson], Mrs. Thompson, Professor De Motte, and George Adair had left that very morning for the south end of the Kaibab on the way to the Paria, and that Jones and Lyman Hamblin the day before had started for the Paria with a waggon load of

supplies drawn by a team of four broncho mules...” Dellenbaugh then returned to the Lonely Dell.”

“July [error: should be August] 9th about dark we arrived at Lonely Dell... Four days later the Major and his party came from the Kaibab and we had venison for supper. The Major said we would go on down the Colorado as soon as possible though the water was still very high...”

“We made our final preparations at this point, and I spent most of Thursday morning helping the Major get his papers in order so that if we did not appear again his affairs could be readily settled. This required considerable writing, which I did, for the Major wrote slowly with his left hand, the only one he had. We dined with Lee, having the first watermelon of the season for dessert. Lee was most cordial and we could not have asked better treatment that he gave us the whole time we were at Lonely Dell. In the afternoon [Friday, August 16th] our land outfit left for Kanab and we said a last good-bye to the men... All being ready the next day, Saturday, August 17th, we pushed out on the mighty Colorado about nine o’clock...”

(“A Canyon Voyage, the Narrative of the Second Powell Expedition,” by Frederick Dellenbaugh, pp. 212-216)

July 1872 Kaibab Plateau

In November 2nd, 1872, Major Powell had planned another journey to the Uinkaret region taking with him three Paiutes “of the Kaibab band—Chuar, another called George, or, as they pronounced it, ‘Judge,’ and Waytoots; the Major desiring to talk to them in our camps to continue his vocabulary and the collection of other linguistic materials which he had been gathering from them and others in a and around Kanab at every opportunity...”

Later, Dellenbaugh reports:

“it was after dark when we arrived at the rocky pool where we had before camped in March, which we learned now from Chuar the natives called the Innupin (or Oonupin) Picavu, or Witch Water-pocket. They said the locality was favourite haunt of witches. These were often troublesome and had to be driven away or they might hurt one.”

Dellenbaugh further notes:

“Oonupits or Innupits is the singular, Innupin the plural. It may be translated witch, elf, or goblin, with evil tendencies. On the other hand they did not fear a spirit. When on the Kaibab in July with Chuar and several other Indians, Prof. while riding along heard a cry something like an Indian halloo. ‘After we got into camp,’ he said in his diary: ‘Chuar asked George Adair what he called that which lived after the body died. George replied, ‘A spirit.’ ‘Well,’ said Chuar, ‘that was what hallooted in the forest to-day. It was the spirit of a dead Indian...’”

(“A Canyon Voyage, the Narrative of the Second Powell Expedition,” by Frederick Dellenbaugh, pp. 252-253)

Saturday, 7 September 1872, Mouth of Kanab River at the Colorado River

Powell's boats made their way down the Colorado River where they were to meet their pack-train September 4th at the mouth of Kanab Canyon. Dellenbaugh reports:

“Running several small and one fairly large rapid, we saw, after twelve miles from the last camp, a seeming crack on the right, and a few seconds later heard a wild yelling. In a little while we landed and lowered to the head of a rapid, and running to the right up the backwater into the mouth of the Kanab Canyon, we found George Adair, Nathan Adams, and Joe Hamblin, our three faithful packers, waiting there for us with the rations. They had grown very anxious, for we were several days overdue, and they feared we had been destroyed, --a fear that was emphasised by one of Andy's discarded shirts washing ashore at their feet. We pulled the boats a short distance up the Kanab on the backwater and made a comfortable camp, 106, on its right bank, where we were soon lost in letters and papers the pack-train had brought down.”

(“A Canyon Voyage, the Narrative of the Second Powell Expedition,” by Frederick Dellenbaugh, pp. 224, 241)

From here the expedition made their way back to Kanab after abandoning their boats.

Mid-October, 1872 Kanab

“On the 9th of October Jack, Andy, and Clem, started with Jacob [Hamblin] on his annual trip to the Mokis by way of Lee's Lonely Dell...”

Later in Kanab

“...a telegram had arrived stating that Najavos again had been raiding and had stolen seventy head of horses from Parowan. They were supposed to be making for El Vado and nobody in the absence of Jacob seemed to know just what to do about it. Prof. had advised them to organise a party and cut off the raiders, but they preferred to consult Jacob before doing anything. Prof. now asked me if I would be willing to ride at once to the Navajo Well where Jacob had expected to camp and notify him of the raid, no one else in town understanding where the well was, few besides ourselves and Jacob ever having travelled that way...”

“I delivered my message to Jacob who immediately started for El Vado with Charley Riggs, intending to add several more men to his band at the Paria settlement which he would pass through; a route he had often before followed for a like purpose... I let Jacob have my rifle and ammunition and returned to Kanab, Jack, Andy, and Clem going on to Lee's to wait. I reached the settlement before noon, when George Adair and Tom Stewart started heavily armed to join Jacob at the earliest moment. A Pai Ute later came in with a report that a fresh party of Navajos on a trading trip had recently come across the Colorado, and from this we concluded that the alarm was false or that the culprits were Utes who went off into the Dirty Devil country...”

“Charley Riggs and George Adair came back from El Vado saying that no raiding Navajos had

been seen so our opinion of the false alarm was confirmed.”

(“A Canyon Voyage, the Narrative of the Second Powell Expedition,” by Frederick Dellenbaugh, pp. 248-250)

Sunday, 6 April 1873 Lee’s Ferry, Arizona

“Lonely Dell, Arizona, Sunday April 6th, 1873. George Adair, William Meeks and a number of other brethren, while camped near Lonely Dell took two sacks of flour over to John D. Lee’s home to sieve it. They also brought potatoes and groceries and exchanged it for meal and other articles.

(“Diaries of J. D. Lee,” Cleland and Brooks, volume 11, pg. 234)

Friday, 18 April and Monday, 21 April 1873 Kanab

“Kanab S. Survey, Co-op Land Certificate No. 1, Territory of Utah, Kane County, Surveyors Office, Tokerville, April 18, 1873. Kanab Agricultural Association for farming and other purposes—I certify that Levi Stewart President of said Association & his Associates viz. Thomas Robertson, James Lewis, James A. Little, John Rider, George W. Adair, James L. Bunting, Elijah Averett, William D. Johnson, Jr., M.F. Farnsworth, Edward Pugh, J.G. Brown, Zadock K. Judd, Walter Winsor, Charles Hilton, F.M. Hamlin, L. Mariger, David Udall, Ensign Riggs, Nathan Adams, John Oakley, C.H. Oliphant, J.T. Eagar, Lyman Hamlin, Taylor Crosby, Charles Riggs, Allen Frost, & their associates, Levi Stewart as President to held the same for & in behalf of said association & to his successor in Office, are the lawful claimants of Blocks 1-2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17 & 18 – 86 lots in said Survey, containing one thousand six hundred Thirty five Acres & 97/100 of an acre. James C. Snow, County surveyor. Recorded This 26th Day of May A.D. 1873. Martin Slack, County Recorder.”

“Land Certificate. Kanab City Plot, Kane County, U.T. This is to certify that George W. Adair is the lawful claimant of Lot 4 in Block 22 containing two hundred and fifty-six rods (256). Jesse W. Fox, Territorial Surveyor. James C. Snow, County Surveyor. Salt Lake City, April 21, 1873. Recorded this 3rd day of June A.D. 1873. Martin Slack, County Recorder.” This piece of land is at southwest corner of modern intersection of 1st East and 1st North in downtown Kanab.

(Kane County Records, Book A, 1865-1875, Land Certificates, pp. 129 and 130)

Tuesday, 24 June 1873 Lee’s Ferry, Arizona

“Lonely Dell, Arizona, Tuesday June 24, 1873, James Glover hired George to haul his wagon from the crossing to Johnson near Kanab.”

(“A Mormon Chronicle: the Diaries of John D. Lee,” by Cleland and Brooks, volume 2, pg. 245)

Saturday, 10 February 1874 Kanab, Utah

John Washington Adair, sixth child of George and Emily, was born 7 Feb 1874 in Kanab (Ancestral File).

Tuesday, 14 July 1874 Kanab

“After the great peace treaty at Fort Defiance made in 1870, the Indians[Navajos from Arizona] carried on a peaceful trade with settlers of Southern Utah until 1874 when four young peaceful Navajos were senselessly murdered at Grass Valley by a man named McCarty who was not a Mormon and turned out later to be an outlaw. The trouble turned serious with the Navajos declaring war on the Mormons unless settlers were turned over to them for torture and a very large ransom was paid. The affair caused much excitement and fear throughout Southern Utah. The Mormon settlement in Arizona at Moancoppy where George’s brother Samuel N. Adair was living was quickly rescued and brought back to Utah. Jacob Hamblin, at peril to his life and with admitted gloomy forebodings went to personally negotiate. He was able to convince the Hastele, the great Navajo chief, with a representative of the U.S. Agency at Fort Defianceto come to Kanab to personally investigate the murders. Hastele was satisfied thereafter that the Mormons had been honest and war was averted. Hastele was hosted in Kanab as per the following account: “The old Navajo chief and his companions were comfortably quartered in a nice camp in a shady lane near Jacob’s home. The people of Kanab said, ‘They are our guests and they shall be treated as such.’ Therefore, nice cuts of cheese, pitchers of milk from Aunt Mary Judd’s home, grapes and wine from Aunt Sally Crosby’s cellar, squash and green corn from George Adair’s garden, were given to them while Melissie Hamblin and her older sister Olive, who was an excellent cook, furnished fluffy biscuits and Johnny cake with butter and honey atop it.” Later upon Hastele’s departure from Kanab, he embraced his hosts and blessed them. “It was an inspiring scene to those present, and they never forgot the act, nor Hastele.”

(“History of Kane County,” 1960, compiled by Elsie Chamberlain Carroll, Kane County
DUP, pp. 53-56)

1874 Kanab

In 1874 George W. Adair helped in the construction of the road between Kanab and St. George. The rate of pay was \$2.00 a day per man or \$3.00 per day for a man and his team (“History of Kane County,” by D.U.P., pg. 100).

Thursday, 24 September 1874

On September 24, 1874, a Federal Grand Jury sitting at Beaver, Utah, presented indictments for murder against, William H. Dame, Isaac C. Haight, John D. Lee, William C. Steward, John M. Higbee, George Adair, Elliot Wilden, Samuel Jewkes, and Phillip Klingensmith for their participation in the Mountain Meadow Massacre. Lee was captured in Panquitch in November and Dame was arrested in December (“History of Iron County,” by Janet Burton Seegmiller).

November 1874 Southern Utah

When the southerner conference [of the LDS Church] was held Nov. 1874, Jacob Hamblin was sustained as President of the Indian Mission east and southwest of the Rio Virgin. Thales Haskell, Andrew Gibbons, John Oakley, William Gibbons, Ira Hatch, George W. Adair and John Adams were sustained as missionaries.

On several occasions Jacob took George Adair with him to calm the Indians who were threatening an uprising (“Jacob Hamblin,” by Pearson Corbett, pg. 433; also “Savage and Saint,” a biography of Andrew Gibbons by Helen Bay Gibbons, pg. 178).

Sunday, 31 October 1875 near Richfield, Utah

“Arrest of Adair. A Mountain Meadows murderer. United States Deputy Marshal Alma Barton, assisted by Frank Fish and Tom Winn, arrested George Adair on the Sevier three days ago and arrived at Beaver with him yesterday. He is now in jail.” Also noted in separate article on the same day in the same newspaper was that the location of capture was near Richfield, Utah.

(Salt Lake Tribune, 3 Nov 1875; also “Diaries of J.D. Lee,” Cleland and Brooks, Volume 11, pg. 3

November 1875 near Marysvale, Utah

George Adair & John R. Young, nephew of President Brigham Young, were sleeping near the bridge near Marysvale when George was arrested by deputy marshals and taken to Beaver and put in irons and treated cruelly for months trying to bribe him to testify falsely against Brigham Young.

(Utah Historical Quarterly, Volume 3, “Reminiscences of John R. Young, pp. 83-86)

Monday, 21 February 1876, Beaver, Utah

George receives, by his father-in-law Daniel Tyler in Beaver, Utah, the third of three official recorded LDS Patriarchal Blessings he’ll receive in his lifetime. Among other things, this blessing seems to buttress George for his upcoming trial by noting that his enemies shall do him no harm and that in due time he will be “liberated from the bonds” of these enemies. He was also blessed that all his trials shall be sanctified for his good and that he will have numerous posterity “who will rise up and call thee blessed” (LDS Church Archives, file 740-245, Salt Lake City).

Thursday, 23 March 1876 Kanab

George Newton Adair, seventh child of George and Emily, was born 23 Mar 1876 in Kanab (Ancestral File).

Thursday, 11 May 1876

George Washington Adair was often mentioned in John D. Lee's writings. In the latter's list of those involved or participating in the Mountain Meadows Massacre, his name appears as George Adair, while Judge Cradlebaugh refers to him as John W. Adair, though indicted much earlier, he was not arrested until much latter. He was then transferred from the Beaver Jail to the Prison in Salt Lake, where he was held for a while. An entry in the Church Chronology under the date of May 11, 1876, reads as follows:

“After a long confinement, William H. Dame, John D. Lee and George W. Adair were admitted bail in the respective sums of \$20,000, \$15,000, and \$10,000.”

(“John D. Lee Diaries,” volume 11, pg. 463, FN 22)

Thursday, 11 May 1876

After being in prison for eighteen months, awaiting trial on a charge of complicity in the Mountain Meadows massacre, Bishop Wm. H. Dame, John D. Lee, and George W. Adair were admitted to bail as noted:

“Admitted to bail - Yesterday Judge Boreman admitted Dame, Lee, and Adair to bail, in the respective sums of \$20,000, \$15,000, and \$10,000.

(Article in the Deseret News, 12 May 1876)

About 1878

Almira Hamblin, wife of George's son George, said her father-in-law, George Washington was a large heavy man weighing about 225 pounds (Almira Hamblin Adair life story).

Monday, 4 March 1878, Kanab

“Monday, March 4th A.D. 1878, 10 o'clock A.M. Court met in the Tithing Office. Members present, Hon. Wm. A. Bringham, Judge—Lemuel H. Redd, James Lewis and Charles N. Smith, Selectmen.”

“The minutes of the last term were read and on motion were accepted—On Motion, the New Election Law was read. On Motion, Ashton Nebeker was appointee Assessor & Collector for the present year. On Motion, that the County Tax for the current year be six mills on the dollar—On Motion, That the Assessor & Collector receive twelve per cent for his services—”

“On Motion, the following District and Precinct Poundkeepers were appointed for the ensuing two years—William S. Berry, District Poundkeeper, Kanarra... George W. Adair, District Poundkeeper, Kanab...”

(Kane County Records, Book A, Probate Court Records, July 16, 1864 to Dec. 3, 1883,
pg. 111)

Monday, 16 September 1878 Kanab

Ruth Alice Adair, George and Emily's eighth child, was born 16 September 1878 in Kanab (Ancestral File).

Monday, 1 September 1879 Kanab

“Two O'clock, P.M. Court met pursuant to adjournment. On Motion of George Spilsburg, the County Clerk be and is authorized to notify Ashton Nebeker Assessor and Collector to appear at December term of Court. The Petition of James A. Lemons was read asking to Northrup annexed to Rockville School District. On Motion of James Lewis was laid over until Dec. Term. The Petition of Orderville Precinct was read asking for an appropriation of Fifty Dollars. On Motion of George Spilsburg was laid over until December term. The report of Geo. W Adair Dis. Pound Keeper for Kanab was read and Six Dollars & Fifty Cent due the from James Lewis. On Motion of James Lewis was excepted. The resignation of George W Adair District Poundkeeper was read. On Motion of James Lewis was excepted.”

(Kane County Records, Book A, Probate Court Records, July 16, 1864 to Dec. 3, 1883,
pg. 128)

November 1879 Kanab, Utah to Concho, Arizona

“At a spring conference held in St. George, Utah, in 1879, George Washington Adair and his family along with his brother Samuel Newton Adair and his family were called to go to Arizona and help colonize. Samuel Newton and his family consisting of himself his wife and six children, the youngest six months and the oldest, a son not quite fifteen, left Washington on 11 November 1879. Some of their old friends went with them a ways to help them get started and to help them get up on top of Hurricane hill. The roads in 1879 being not much more than trails.

“When Samuel reached Kanab they joined up with George Washington Adair, Samuel's brother, and his family. Emily's brother John Comins Tyler was also with the group. Emily and her brother John were children of Daniel Tyler of Mormon Battalion fame.”

“After resting a few days on the Kanab they started on. George had gathered up some cattle that belonged to him and Samuel. The party consisted of the cattle and some horses, four covered wagons, twelve children and five grown ups. They reached the Colorado River, at Lee's Ferry, in late November, 1879. Everyone crossed on the flat boats along with the wagons except Emily, Harriet and her three year old sister Mary.”

“They crossed in a very small boat, rowed by old uncle William Maxwell and his son-in-law, William Black. The livestock were swam across. The next job was to get the wagons and livestock safely up the awful ridge that was called Lee's Backbone. It was a hard job, but was finally completed. As the trip continued the wagons would go on ahead of the stock to find a camping spot with plenty of feed before night fall. Usually they had to camp well off the road,

as the stock of previous travelers had grazed all of the feed near the road.”

“On the 11th day of January, 1880, after two hard months of cold traveling, they reached Concho, Arizona, a small Mexican town in Apache county. The little town was made up mostly by Mexican families, but there were a few white families in the town. Some of the white families there were the Batemans and Wilhelms. The Pulsipher family had bought a home from a Mexican family. It consisted of three rooms built in a row, with dirt floors and roof. As it was midwinter and cold, they were kind to us and moved their family into one end room of the house. Giving the two Adair families the middle and other end rooms. George’s family moved into the other end room and Samuel and his family into the middle room. They lived that way until the next spring. George Washington decided to move on south to Nutrioso, a place where there were some Elk, Deer, and wild Turkeys. He liked to hunt, so that suited him just fine. After George and Emily moved out the Charles Shumway family moved in. Samuel lived in Concho for three years before deciding to join his brother George in Nutrioso. In the spring of 1885 Samuel decided to move 25 miles southeast into the Luna Valley of New Mexico.”

(From a newspaper article written by Harriet Adair Clark of Cannonville, Utah on 12 October 1935 for the Garfield County News)

Spring 1880 Nutrioso, Apache, Arizona

“In 1880 Mr. Flake parceled out land to several other men and their families, who had moved into the area. These men were John Wesley Clark, James Young Lee, Thomas Jefferson Clark, George Washington Adair, Adam Greenwood, John Willard Lee, William W. Pace, John David Lee and George Peck.”

“It was these courageous men who planted crops and raised 1700 bushels of grain that helped keep the Little Colorado settlers from near starvation. While here the Adairs farmed and raised livestock, George always raised a garden. “

(History of St. Johns Arizona Stake, by LeRoy and Mabel Wilhelm, pg. 96)

1880s Nutrioso, Arizona

“George and Em Adair had 6 children. They lived in the field east of Block 17. The house was two-room sawed dove-tailed with logs 6 inches by 10 feet. He sold to Jim Webb all of the field east of the creek when George moved to Utah. George’s father lived with him. Samuel Jefferson Adair was born in 1806 in South Carolina. He died in July 1889 in Nutrioso and was buried at St. Johns. Part of the time Samuel Jefferson lived with his son Nute.”

(“Nutrioso and her Neighbors,” by Nina Kelly and Alice Lee, pp. 251-256, plat map is included in the book.)

Monday, 7 June 1880 Nutrioso, Apache, Arizona

(1880 Federal Census, Nutrioso, Apache, AZ, pg. 18b)

George Adair, farmer, age 43,	born in Alabama.
E. P. Adair, wife,	age 33, b. Iowa, both parents b. New York.
Daniel Adair, son,	age 10, b. Utah.
Wm. A. Adair, son,	age 8, b. Utah.
John W. Adair, son,	age 6, b. Utah.
George N. Adair, son, age 4	b. Utah.
Ruth Adair, dau.,	age 2, b. Utah.

Early 1880's Nutrioso, Apache, Arizona

"Nutrioso As It Was" written by Judge George H. Crosby states:

"And then the people...there was George Adair, the best hunter of all those mountain settlements and incidentally, one who always knew all the community news."

("Hank, Tales from the Life of Charles Henry Sharp — A Real American Folk Hero," by Virginia J. Rogers, Dec. 2000, pg. 131)

Friday, 17 June 1881 Nutrioso, Apache, Arizona

Joseph Welton Adair, ninth child of George and Emily, was born 17 Jun 1881 at Nutrioso, Apache, Arizona (Ancestral File).

Thursday, 16 September 1884 Nutrioso

Rufus Nathaniel Adair, tenth child of George and Emily, was born 16 Sep 1884 at Nutrioso, Apache, Arizona (Ancestral File shows birth date of 16 September whereas funeral program indicates 25 September).

Wednesday, 4 February 1885

On the 4th of February 1885, Emily Jane Adair and Edmund Carbine Grant were married in Nutrioso, Apache, Arizona.

Thursday, 20 January 1887 Nutrioso

Edna Irene Adair, eleventh and last child of George and Emily, was born 20 Jan 1887 at Nutrioso, Apache, Arizona (Ancestral File).

Saturday, 6 July 1889 Nutrioso, Arizona

"Samuel Jefferson Adair, who was born in Laurens County, South Carolina, March 28, 1806, died at the home of his son, George Adair, at Nutrioso, Apache County, Arizona, July 6, 1889. Buried at St Johns, Arizona. Elder John Dowdle at Fulton, Itawamba County, Mississippi,

baptized Samuel a member of the Church of Jesus Christ of Latter Day Saints in 1845. Benjamin Mathews and Daniel Thomas ordained him an Elder. While the family was living in Pottawattamie, Iowa, Samuel buried his mother Rebecca Brown Adair, his wife, Gemima Mangum and three of his children.”

“Patriarch John Young ordained Samuel a High Priest February 29, 1856. Samuel and his family resided in Washington for 20 years. He was the father of 12 children, 5 of whom are living.”

“He wishes his friends to know that he never raised his voice against the authorities of his church; neither did he fail to fill any mission to which he was called. He died as he lived, a faithful member of the Church of Jesus Christ of Latter Day Saints. “

(Newspaper article from the Deseret News written by George Washington Adair, 8 July 1889)

Saturday, 28 July 1889 Alpine, Arizona

“Within less than a month after the funeral for his own father, George W. Adair participated in the memorial service for Jacob Hamblin, another man with whom he had been as close as with his own father. George had been with Jacob on many trips into the Indian country. Jacob had died about three years before; however, everyone in town was too sick to dig a grave and provide a funeral. Two boys were found to do so and they in turn enlisted the help of two men passing through town. About three years later when the original gravesite was in danger of erosion, George Adair made arrangements to have the body reburied at the Alpine cemetery next to William Mangum. He it was, whom they let down over the cliff with a rope to reclaim the provisions that were lost when a pack animal fell off the trail, as told in the book “Jacob Hamblin” by James A. Little. He now proffered to take Jacob’s widow, Priscilla and her children to Alpine for the memorial service. He had just turned his mule team out to graze on the mountain and had to hunt for them for two days on foot before finding them.”

The following is a copy of the original minutes taken from the St. Johns Stake Historical record now reposing in the Church Historian’s office in Salt Lake City:

*“Memorial Service
In honor of Jacob Hamblin held at Alpine
(In Apache County, Arizona) July 28, 1889*

Choir Sang

Prayer by Elder W.E. Platt

Choir Sang

Sacrament was administered under the direction of the Bishop of the Alpine Ward.

President David K. Udall, Bishop A. E. Noble, Elder George W. Adair, and President William H. Gibbons addressed the assembly in the order named; all of whom spoke of the excellent qualities of Elder Hamblin, his labors among the Lamanites, his great faith, and his wisdom and wise counsel as an Indian missionary and urged his family to emulate the virtues of their noble sire.

Choir sang, Come, Come Ye Saints.

Benediction by President William H. Gibbons.

Elder Jacob Hamblin died August 31, 1886 at Pleasanton, Williams Valley, where he was buried. The body was reinterred July 10, 1889 at Alpine, Arizona.”

(Excerpts from The Daughters of the Utah Pioneers’ “An Enduring Legacy,” Memorial Service... In honor of Jacob Hamblin held at Alpine, Apache, Arizona 28 Jul 1889.)

25 October 1889, Nutrioso, Arizona to Utah

The ward records for Nutrioso note that George Adair’s family removed 25 October 1889 to Utah, which would be the fall in the same year as the death of his father. This is further noted in the book “Nutrioso and her Neighbors where it states on page 254:

“George and Em Adair had 6 children. They lived in the field east of Block 17. The house was a 2-room sawed dove-tailed with logs 6 inches by 10 feet. He sold to Jim Webb all of the field east of the creek when George moved to Utah.”

(“Early LDS Church Membership Records of Nutrioso ward, St. Johns Stake, Arizona,” Family History Library film 2430; the book “Nutrioso and her Neighbors” by Nina Kelly and Alice Wilcox Lee)

Wednesday, 26 July 1893 Pahreah (Paria), Kane, Utah

“The town of Pahreah (Paria) was situated on the Paria River near the junction of Cottonwood Creek and is forty-two miles northeast of Kanab and thirty-five miles north of Lee’s Ferry... In 1884 the Ward was disorganized and made a branch of the Kanab Ward with (Thomas W.) Smith as Presiding Elder. In 1890 he was succeeded by John W. Mangum.”

“Floods continually eroded the narrow silt benches that the Saints used for agriculture and as the property was destroyed, families left. Already in its declining years, Pahreah received a post office on July 26, 1893 and Emily P. Adair became the first postmaster. Ten others followed Mrs. Adair, the last being Maude Apperson, appointed August 31, 1912. The post office was discontinued March 1, 1915, as mail was routed to Cannonville.”

(“History of Kane County,” edited by Adonis Findlay Robinson, 1970, DUP publication, chapter “Settlement of Pahreah (Paria),” pg. 489

Monday, 19 March 1894

On the 19th of March 1894 John Washington Adair and Cynthia Penrod were married in Kanab, Kane County, Utah.

Monday 9 July 1894

On the 9th of July 1894 William Albert Adair and Mary Roberta Sawyer were married in St. George, Washington County, Utah.

Tuesday, 18 June 1895

On June 18th 1895 Daniel Tyler Adair and Florence Edna Huntsman were married in St. George, Washington County, Utah.

Saturday, 26 October 1895

On the 26th of October 1895 George Newton Adair and Adelia Francesca Sawyer were married in Beaver, Beaver County, Utah.

Tuesday, 22 June 1897

On the 22nd of June 1897 Ruth Alice Adair and David Lorenzo Huntsman were married in St. George, Washington County, Utah.

1900 Hammond, New Mexico

George Adair moved to the San Juan River valley (northwestern New Mexico) and settled at what became known as Hammond. He arrived here no later than 1900.

After 1900

Sometime after the turn of the century John Comins Tyler, the aged brother of Emily Persinda, came to live with and spend his remaining years in the company of his sister Emily. He, no doubt, helped George and his sons work on the farm and keep water in the Hammond Ditch. He lived with the family in the summer and in the winter he went out into the Gobernador country (Rio Arriba County, NM) where he had built a dugout and spent the winters trapping coyotes. In the spring he would return to the farm and resume his duties there (personal communication with Clarence W. Adair).

Saturday, 23 June 1900 Hammond, New Mexico

We know that George, Emily and four of their children were living in Hammond as early as 23 Jun 1900 as they were enumerated that year as per the 1900 Federal Census. The children listed with him at that time were William Albert, Joseph Welton, Rufus Nathaniel and Edna. George was 63 years old and Emily 53 and his occupation is farming. George Washington Jr. and his wife and children were also in Hammond at that time (1900 Federal Census, New Mexico, San Juan County, 6th Precinct Bloomfield, pg. 210a).

Saturday 26 January 1901

On the 26th of January 1901 William Albert Adair and Lucretia Black were married in Fruitland, San Juan, New Mexico.

January 1901 Hammond, New Mexico

George Adair and his son George Adair, Jr., were part of two-dozen or so LDS families who settled in the area in the late 1890s. Many had come from the White Mountain and Apache County area of Arizona. The area was first settled by nonmembers of the LDS Church and was kind of a rough area at first. The area is on the San Juan River and was attractive because of the irrigation possibilities. The Hammond Ward was organized on 25 Nov 1900. George's son, George Adair, Jr. was named to the bishopric to replace second counselor Joseph W. White when White moved from the area a couple of months or so after the ward was organized. It appears from the ward and branch records that the Adairs were active members ("Hammond History," an unpublished paper by Don Smith)

Saturday, 27 July 1907 Near Manassa, Colorado

According to an entry in David O. McKay's diary, he visited with George Adair on the 27th of July 1907. It is possible that President McKay was interviewing him prior to his ordination as a High Priest.

Monday, 29 July 1907 Hammond

George Washington Adair Sr. was ordained a High Priest by Walter C. Lyman, the Stake President of the San Juan Stake (Form E for Hammond Ward, San Juan Stake, 31 Dec 1907).

Sunday, 1 November 1908

On the 1st of November 1908 Edna Irene Adair and George Ether Slade were married in Durango, La Plata County, Colorado.

Thursday, 9 September 1909 Hammond

As George grew older he sadly witnessed the departure of his children due to the continual problems that the settlers had in maintaining the Hammond Ditch.

On the 9th of September 1909, George, at the age of 72 years, 2 months, and 13 days, passed away in Hammond, San Juan, New Mexico. His body was laid to rest in the Old Hammond Cemetery.

Tuesday, 17 May 1910

On the 17th of May 1910 Rufus Nathaniel Adair and Nellie Reid were married in Aztec, San Juan, New Mexico.



Figure 1. George Washington Adair and Emily Perscinda Tyler's headstone in the old Hammond Cemetary.

Wednesday, 12 April 1911

On the 12th of April 1911 Joseph Welton Adair and Sarah Adelia Taylor were married in Salt Lake City, Salt Lake County, Utah.

Emily, with the help of her children and the company of her brother John, stayed on in Hammond until her death on 11 March 1917. She was laid to rest beside her loving husband George. The names of "Geo. Adair and Emily Tyler" are barely visible and were scratched into the undressed surface of a simple, locally-quarried, tabular sandstone slab. This simple, but enduring pioneer headstone, is a suitable memorial of the life and times of George Washington Adair. Their original land is now part of the LDS Church welfare farm for the Bloomfield, New Mexico, area.



Figure 2. The George Washington Adair and Emily Perciscinda Tyler Adair Family. Back Row: William Albert, Emily Jane, John Washington, George Washington Jr. and George Newton. Middle Row: Daniel Tyler, Emily Perciscinda Tyler, George Washington and Ruth Alice. Front Row: Rufus Nathaniel and Joseph Welton. Picture was taken while the family was living in Nutrioso, Apache County, Arizona. Edna Irene was not yet born.



Figure 3. Emily Perscinda Tyler Adair. Second wife of George Washington Adair.

Table 1. George Washington Adair and Ann Catherine Chestnut Family

Husband George Washington Adair					
Born	27 Jun 1837	Place	Pickens, Alabama	LDS ordinance dates	Temple
Christened		Place		Baptized	Jul 1847
Died	9 Sep 1909	Place	Hammond, San Juan, New Mexico	Endowed	18 Jun 1867
Buried	Sep 1909	Place	Hammond, San Juan, New Mexico	Sealed to parents	20 Mar 1935
Married	8 Nov 1858	Place	probably in Washington, Washington, Utah	Sealed to spouse	18 Jun 1867
Husband's Father	Samuel Jefferson Adair				
Husband's Mother	Gemima Catherine Mangum				

Wife Ann Catherine Chestnut					
Born	11 Apr 1844	Place	, Illinois	LDS ordinance dates	Temple
Christened		Place		Baptized	15 Apr 1855
Died	27 Mar 1863	Place	Washington, Washington, Utah	Endowed	18 Jun 1867
Buried		Place	Washington, Washington, Utah	Sealed to parents	10 Sep 1996
Wife's Father	William Albert Chestnut				
Wife's Mother	Johanna				

Children listed in order of birth

LDS ordinance dates

Temple

1

M George Washington Adair Jr.					
Born	26 Jan 1861	Place	Santa Clara, Washington, Utah	Baptized	1873
Christened		Place		Endowed	22 Jan 1879
Died	12 Jan 1934	Place	Bloomfield, San Juan, New Mexico	Sealed to parents	8 Aug 1957
Buried	13 Jan 1934	Place	Hammond, San Juan, New Mexico		
Spouse	Almira Hamblin				
Married	23 Jan 1879	Place	St. George, Washington, Utah	Sealed to spouse	23 Jan 1879

2

F Jemima Ann Adair					
Born	27 Mar 1863	Place	Washington, Washington, Utah	Baptized	1871
Christened		Place		Endowed	29 Mar 1878
Died	2 Jan 1919	Place	Junction, Piute, Utah	Sealed to parents	29 Mar 1878
Buried	Jan 1919	Place	Junction, Piute, Utah		
Spouse	Charles Henry Hales				
Married	29 Mar 1878	Place	St. George, Washington, Utah	Sealed to spouse	29 Mar 1878

Table 2. George Washington Adair and Emily Percinda Tyler Family

Husband George Washington Adair					
Born	27 Jun 1837	Place	Pickens County, Alabama	LDS ordinance dates	Temple
Christened		Place		Baptized	
Died	9 Sep 1909	Place	Hammond, San Juan, New Mexico	Endowed	EHOUS
Buried	Sep 1909	Place	Hammond, San Juan, New Mexico	Sealed to parents	ARIZO
Married	28 Jan 1864	Place	Salt Lake City, Salt Lake, Utah	Sealed to spouse	EHOUS
Husband's Father	Samuel Jefferson Adair				
Husband's Mother	Gemima Catherine Mangum				

Wife Emily Percinda Tyler					
Born	28 Jan 1847	Place	Council Bluff, P, Iowa	LDS ordinance dates	Temple
Christened		Place		Baptized	
Died	11 Mar 1917	Place	Hammond, San Juan, New Mexico	Endowed	EHOUS
Buried	Mar 1917	Place	Hammond, San Juan, New Mexico	Sealed to parents	
Wife's Father	Daniel Tyler				
Wife's Mother	Ruth Welton				

Children listed in order of birth

LDS ordinance dates

Temple

1	F	Olive Parintha Adair			
	Born	27 Nov 1864	Place	Washington, Washington, Utah	Baptized
	Christened		Place		Child
	Died	28 Nov 1864	Place	Washington, Washington, Utah	Child
	Buried	1864	Place	Washington, Washington, Utah	Sealed to parents
	Spouse				4 Oct 1917
	Married		Place		SLAKE
				Sealed to spouse	

2	F	Emily Jane Adair			
	Born	28 Dec 1865	Place	Washington, Washington, Utah	Baptized
	Christened		Place		2 Jul 1874
	Died	3 Oct 1949	Place	New Harmony, Washington, Utah	Endowed
	Buried	5 Oct 1949	Place	New Harmony, Washington, Utah	3 Mar 1954
	Spouse	Edmund Carbine Grant			Sealed to parents
	Married	4 Feb 1885	Place	Nutrioso, Apache, Arizona	20 Jul 1966
				Sealed to spouse	SGEOR
				3 Mar 1954	SGEOR

3	M	Daniel Tyler Adair			
	Born	3 Dec 1867	Place	Washington, Washington, Utah	Baptized
	Christened		Place		before 1970
	Died	19 Sep 1901	Place	New Harmony, Washington, Utah	Endowed
	Buried	22 Sep 1901	Place	New Harmony, Washington, Utah	18 Jun 1895
	Spouse	Florence Edna Huntsman			Sealed to parents
	Married	18 Jun 1895	Place	St. George, Washington, Utah	BIC
				Sealed to spouse	SGEOR
				18 Jun 1895	SGEOR

Husband	George Washington Adair
Wife	Emily Percinda Tyler

Children listed in order of birth

LDS ordinance dates

Temple

4	M	Samuel "P" Adair			
	Born	3 Mar 1870	Place Beaver, Beaver, Utah	Baptized Child	
	Christened		Place	Endowed Child	
	Died	30 Jan 1871	Place	Sealed to parents BIC	
	Buried		Place		
	Spouse				
	Married		Place	Sealed to spouse	

5	M	William Albert Adair			
	Born	7 Feb 1872	Place Beaver, Beaver, Utah	Baptized 4 Jun 1932	
	Christened		Place	Endowed 13 Mar 1933	SLAKE
	Died	18 Nov 1927	Place Bluff, San Juan, Utah	Sealed to parents BIC	
	Buried	18 Nov 1927	Place Bluff, San Juan, Utah		
	Spouse	Lucretia Black			
	Married	26 Jan 1901	Place Fruitland, San Juan, New Mexico	Sealed to spouse 18 May 1942	SLAKE

6	M	John Washington Adair			
	Born	10 Feb 1874	Place Kanab, Kane, Utah	Baptized 1883	
	Christened		Place	Endowed 12 Mar 1895	SGEOR
	Died	18 Apr 1957	Place Holbrook, Navajo, Arizona	Sealed to parents BIC	
	Buried	20 Apr 1957	Place Pinetop, Navajo, Arizona		
	Spouse	Cynthia Penrod			
	Married	19 Mar 1894	Place Kanab, Kane, Utah	Sealed to spouse 12 Mar 1895	SGEOR

7	M	George Newton Adair			
	Born	23 Mar 1876	Place Kanab, Kane, Utah	Baptized	
	Christened		Place	Endowed 28 May 1908	SGEOR
	Died	23 Nov 1899	Place New Harmony, Washington, Utah	Sealed to parents BIC	
	Buried	24 Nov 1899	Place New Harmony, Washington, Utah		
	Spouse	Adelia Francesca Sawyer			
	Married	26 Oct 1895	Place Beaver, Beaver, Utah	Sealed to spouse 13 Apr 1928	SLAKE

8	F	Ruth Alice Adair			
	Born	16 Sep 1878	Place Kanab, Kane, Utah	Baptized 16 Sep 1886	LIVE
	Christened		Place	Endowed 6 Jun 1923	SGEOR
	Died	25 Nov 1920	Place Overton, Clark, Nevada	Sealed to parents BIC	
	Buried	27 Nov 1920	Place Overton, Clark, Nevada		
	Spouse	David Lorenzo Huntsman			
	Married	22 Jun 1897	Place St. George, Washington, Utah	Sealed to spouse 6 Jun 1923	SGEOR

Husband	George Washington Adair
Wife	Emily Percinda Tyler

Children listed in order of birth LDS ordinance dates Temple

9	M Joseph Welton Adair			
	Born	Place	Baptized	
	17 Jun 1881	Nutrioso, Apache, Arizona	Jun 1889	
	Christened	Place	Endowed	SLAKE
			12 Apr 1911	
	Died	Place	Sealed to parents	
	9 Nov 1926	(near) New Harmony, Washington, Utah	BIC	
Buried	Place			
Nov 1926	New Harmony, Washington, Utah			
Spouse				
Married	Place	Sealed to spouse	SLAKE	
12 Apr 1911	Salt Lake City, Salt Lake, Utah	12 Apr 1911		

10	M Rufus Nathaniel Adair			
	Born	Place	Baptized	
	16 Sep 1884	Nutrioso, Apache, Arizona	16 Sep 1892	
	Christened	Place	Endowed	SGEOR
			1 Oct 1926	
	Died	Place	Sealed to parents	
	27 Apr 1959	Farmington, San Juan, New Mexico	BIC	
Buried	Place			
30 Apr 1959	Bloomfield, San Juan, New Mexico			
Spouse				
Married	Place	Sealed to spouse	SGEOR	
17 May 1910	Aztec, San Juan, New Mexico	1 Oct 1926		

11	F Edna Irene Adair			
	Born	Place	Baptized	
	20 Jan 1887	Nutrioso, Apache, Arizona	20 Jan 1895	
	Christened	Place	Endowed	SLAKE
			4 Oct 1917	
	Died	Place	Sealed to parents	
	10 Apr 1937	Farmington, San Juan, New Mexico	BIC	
Buried	Place			
11 Apr 1937	Kirtland, San Juan, New Mexico			
Spouse				
Married	Place	Sealed to spouse	SLAKE	
1 Nov 1908	Durango, La Plata, Colorado	4 Oct 1917		

CHILDREN AND DECENDANTS OF
GEORGE WASHINGTON ADAIR
AND ANN CATHERINE CHESTNUT

CHESTNUT CHILDREN STORY

Ann Catherine was born about 1844. When she was about 6 years old, traveling west with her parents and sister, Sarah Mary about 5 years old and brother, Alfred age three, their parents were murdered by two men that her father had hired as teamsters to take them west.

The three children were spared but the cruel men tied them to a cow and sent it on its way. At this time they were outside Echo Canyon. The confused cow and the frightened children were left to wander, until they were rescued by Samuel Jefferson Adair, widower of (sic) eight children, also on his way to Zion. Being shocked and amazed when he found them, he released them from the cow, took them in his arms and did his best to comfort the distressed children. He brought them on to the Salt Lake Valley, arriving around September 24, 1852.

When they arrived, the Chestnut children recognized the fine wagon that belonged to their parents. They started to shout, but were quickly silenced when two rough men told Samuel to shut them up or they would be shut up for good. The men were soon gone and the children remained with Samuel as he raised them as his own.

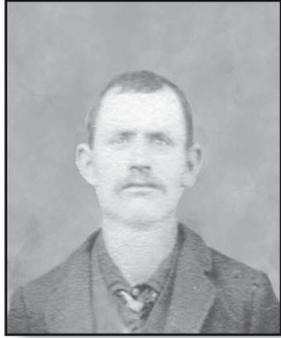
They moved south to Payson and from there they answered the call to go on the Cotton Mission in Utah's Dixie. They camped for a while at Adair Spring and then helped settle the community of Washington.

Sarah Mary went to live with Bishop and Sister Bingham in Riverdale, Utah. She was living there when at age 15 she met and married Jefferson Slade. By the time her first child was born they had separated.

She later married John Moroni Foy in the Endowment House on Dec 13, 1862. The marriage lasted but two years, no children were born to the couple.

In December 1869, Sarah married Stephen Malan, in the Logan Temple. They became the parents of six children. Three years after the birth of their last child, Sarah Mary passed away at the age of forty-one.

Ann Catherine eventually married George Washington Adair the son of Samuel J. Adair. Their first child, a boy, was named after his father, George Washington Adair Jr. Ann Catherine died while giving birth to their second child, Jemima Ann Adair.



GEORGE WASHINGTON ADAIR JR.
by
Don and Carolyn Smith

George Washington Adair Jr. was born on the 26th of January 1861 at Santa Clara, Washington County Utah to George Washington Adair and Ann Catherine Chestnut. Just shortly after George Jr. turned two years old, his mother died from complications during childbirth, leaving a young father to cope with a new baby and a small son. Having no way to take care of Jemima, her father let his cousin, Valentine Carson, take Jemima to raise as he and his wife had just lost a baby of their own.

Just two days after George turned three, his father married Emily Percinda Tyler who raised him as her own. The family lived in Washington for several years and then were in Beaver for a time, then the family lived in Kanab while George Sr. worked for John Wesley Powell who was surveying the western part of the United States.

On the 23rd of January 1879 George married Almira Hamblin in the St. George Temple at St. George, Utah. Almira was the daughter of William Haynes Hamblin and Betsy Jane Leavitt. After their marriage they went with the Adair families to help colonize an area in Arizona. Almira's life history tells of their life together for the first few years.

George and Almira had eleven children. George William, LeRoy, Don Carlos, Bertha, Clarence Duane, Lenora Ann, Guy, Emily Perintha, Betsy Olive(Bessie), Alfred Chestnut and Blanch Grace. George William and Don Carlos died when they were about 6 months old.

Guy was the last child born in Arizona in July of 1892. The family then moved back to Utah. They lived in various places according to the births of their next three children. Sometime before August 1900 both George Sr. and family, and George and Almira and family moved to Hammond, New Mexico. Their last child, Blanch was born there.

On the 25th of November 1900 the first Ward of the Church of Jesus Christ of Latter Day Saints was organized in Hammond. James L. Deaton was called as Bishop with John L Tenney as 1st Counselor and Joseph W. White as 2nd Counselor. Margaret White, wife



Figure 4. George Washington Jr. and Almira Hamblin Adair pictured in the center. The others are unidentified.

of Joseph became very ill and passed away less than 3 weeks after the new ward was organized. After the death of Joseph White's wife he moved away from Hammond thus leaving the Ward without a 2nd Counselor. George Washington Adair Jr. was then called as 2nd Counselor to fill that vacancy.

In a census taken the 22nd of June 1900 in Hammond, Bloomfield District, New Mexico, George was listed as a farmer. Listed were: George 39, Almira 40, Roy 18, Bertha 14, Clarence 12, Lenora 10, Guy 7, Emily 6, Betsy 4 and Alfred 2. Blanch is not listed as she was born in August and the census was taken in June.

On the 15th of April 1910 they were living in Ramah, Mckinley County, New Mexico when the census was taken. George was listed as a farmer. They were enumerated as follows: George W. 48, Almira 49, Clarence 21, Guy 17, Bessie O 14, Alfred C 11, and Blanch G 9. Their son Roy and wife Mattie and children were living next door. Roy's occupation was listed as a farmer, like his father's. George and Almira owned a ranch located about 15 to 20 miles south of Ramah during this time period, so we assume that Roy was either working for his father or owned part of the ranch.



Figure 5. George Washington Jr. and Almira Hamblin Adair up in years.

In the census taken January 17, 1920, we find them living in Mesa, Maricopa County, Arizona. Again George is listed as a farmer. There was George 57, Almira 57, Clarence D 31, Chester 22, Chester's wife Lena 19 and Blanch also 19. In this census we find George and Almira's daughter, Bertha, and her husband John living next door. Also George and Almira's son LeRoy and wife Mattie living there too.

In the 1930 census of Camp Verde, Yavapai, Arizona George and Almira are listed as living with their daughter Bessie and husband, Schuyler Fuller, better know as Paddy.

Sometime after 1930 George and Almira moved back to San Juan County, New Mexico. Very few people were living at Hammond at that time because of the problems with keeping water in the ditch for irrigation. The little settlement of Hammond had finally been abandoned. Some of the families moved away from the area and some moved to the north side of the San Juan river to a small community called Bloomfield. This was where George and Almira came to live. George was called as Presiding Elder of the small Branch of the LDS Church, and held that position until he died on the 12th of January 1934.

The following was an obituary in the Daily Times Newspaper:

George Washington Adair

George Washington Adair was born in Washington, Utah, Jan. 26, 1861. He was the son of

Geo. W. Adair and Ann Catherine Chestnut. His parents were among the early pioneers of Utah. He married Almora(Almira) Hamblin Jan 23, 1879, in St. George, Utah. Eleven children were born of this union. Five of them preceded him in death.

He leaves his aged and faithful wife and six children. They were all present at the funeral with their wives and husbands. They are Roy Adair and Mrs. Emma James of Ramah, N.M., Mrs. Bertha Finch, Guy Adair and Mrs. Bessie Fuller of Bloomfield, N.M., and Chestnut Adair of Pine, Ariz.

Deceased leaves two brothers and two sisters, Mrs. Emily Grant of New Harmony, Utah, John W. Adair of Pinetop, Ariz., Rufus Adair, Bloomfield, and Mrs. George Slade of Kirtland.

He was the grandfather of 38 grandchildren and 29 great grandchildren. His posterity held him in great love and reverence. He was a kind and loving husband, father and brother.

He was Presiding Elder of the L. D. S. church at Bloomfield and greatly loved and respected by the people over whom he presided. Also by the people not of his faith.

The last work he had done was to take his car and one of his counselors and some of the sisters and visit every family in the branch just a week before he died.

He died at his home in Bloomfield, Jan.10, 1934, after a week's illness at the age of almost 73 years. He and his faithful companion had been married almost 55 years.

George Washington Adair Jr. is buried in an unmarked grave in the old Hammond Cemetery, but we believe he is buried next to his son, Clarence Duane who preceded him in death by a little less than one year. Almira died in Mesa, Arizona on the 22nd of November 1940. She is buried in Mesa.

George Washington Adair Jr. Patriarchal Blessing

No 4

New Harmony Washington Co Utah

16th Nov 1889

*A blessing by Daniel Tyler Patriarch upon the head of George Washington Jr, son of
George Washington & Gemima Ann Chestnut Adair born at the mouth of the Santa
Clara River Washington Co Utah 26 Jan 1861*

Bro George Washington by virtue of the holy Patriarchal priesthood I seal upon you a fathers blessing. Thou art of the blood of Ephriam and thou hast been spared to do a good work in the house of the Lord. Thou shalt aid in the redemption of thy fathers house. Thou shalt preach the gospel to nations of whom thou hast not heard and lay the foundation of a great and good work. Others shall watter what thou hast planted. Thy name was writen in the Lambs book of life and a celestial crown was prepared for thee before the corner stone of this earth was laid. At the placing of the corner stone thou didst shout for joy. Thou shalt live untill thou art satisfied with life. Thou shalt have a sufischency of the comforts of this life to make thy family comfortable much of thy time will be spent in redeaming the dead. Thou shalt obtain names by such means as the Lord shall ordain. no enemy of the gospel shall do thee harm. Seek to build up Zion and Zion shall build thee up for the time is near at hand when all of thy time shall be devoted to her interest.

I seal thee up unto eternal life to come forth in the morning of the first resurection and ever be with the Lord I seal this blessing upon thee in the name of Jesus Amen

John C. Tyler scribe

Daniel Tyler

Recorder

Geo W. Adair Jr's blessing

Recorded in Book B

Page 180

Daniel Tyler Patriarch

Daniel Tyler was Emily Percinda Tyler Adair's father. Emily became George Jr's step-mother when George was three years old. John C. Tyler was Emily's brother. The blessing says that George was the son of Gemima Ann Chestnut Adair. This is an error.

George was the son of Ann Catherine Chestnut.

Table 3. George Washington Adair and Almira Hamblin Family

Husband George Washington Adair Jr.					
Born	26 Jan 1861	Place	Santa Clara, Washington, Utah	LDS ordinance dates	Temple
Christened		Place		Baptized	
				1873	
Died	12 Jan 1934	Place	Bloomfield, San Juan, New Mexico	Endowed	SGEOR
Buried	13 Jan 1934	Place	Hammond, San Juan, New Mexico	Sealed to parents	SLAKE
Married	23 Jan 1879	Place	St. George, Washington, Utah	Sealed to spouse	SGEOR
Husband's Father	George Washington, Adair				
Husband's Mother	Ann Catherine Chestnut				

Wife Almira Hamblin					
Born	26 Oct 1860	Place	Gunlock, Washington, Utah	LDS ordinance dates	Temple
Christened		Place		Baptized	
				1869	
Died	22 Nov 1940	Place	Mesa, Maricopa, Arizona	Endowed	SGEOR
Buried	26 Nov 1940	Place	Mesa, Maricopa, Arizona	Sealed to parents	SGEOR
Wife's Father	William Haynes Hamblin				
Wife's Mother	Betsy Jane Leavitt				

Children listed in order of birth

LDS ordinance dates

Temple

1

M George William Adair					
Born	1 Jan 1880	Place	Sunset, Navajo, Arizona	Baptized	
Christened		Place		Child	
				Child	
Died	25 Jul 1880	Place	Bush Valley, Apache, Arizona	Sealed to parents	
Buried		Place		BIC	
Spouse					
Married		Place		Sealed to spouse	

2

M LeRoy Adair					
Born	22 Jan 1882	Place	Alpine, Apache, Arizona	Baptized	
Christened		Place		1 May 1890	
				Endowed	ARIZO
Died	4 Oct 1966	Place	Gallup, McKinley, New Mexico	Sealed to parents	
Buried	6 Oct 1966	Place	Ramah, McKinley, New Mexico	BIC	
Spouse	Martha Ann (Mattie) Black				
Married	3 Apr 1902	Place	Blanco, San Juan, New Mexico	Sealed to spouse	ARIZO
				10 Jan 1940	

3

M Don Carlos Adair					
Born	16 Jul 1884	Place	Nutriosio, Apache, Arizona	Baptized	
Christened		Place		Child	
				Child	
Died	14 Feb 1885	Place	Nutriosio, Apache, Arizona	Sealed to parents	
Buried		Place		BIC	
Spouse	Nutriosio, Apache, Arizona				
Married		Place		Sealed to spouse	

Husband	George Washington Adair Jr.
Wife	Almira Hamblin

Children listed in order of birth

LDS ordinance dates

Temple

4	F	Bertha Adair			
	Born	10 Apr 1887	Place Nutrioso, Apache, Arizona	Baptized Jun 1894	
	Christened		Place	Endowed 12 Feb 1940	ARIZO
	Died	12 Aug 1962	Place Durango, LaPlata, Colorado	Sealed to parents BIC	
	Buried	14 Aug 1962	Place Farmington, San Juan, New Mexico		
	Spouse	John Norman Finch			
	Married	6 Jun 1906	Place Largo, San Juan, New Mexico	Sealed to spouse 13 Feb 1940	ARIZO

5	M	Clarence Duane Adair			
	Born	17 Feb 1888	Place Nutrioso, Apache, Arizona	Baptized 17 Feb 1896	
	Christened		Place	Endowed 16 Aug 1933	SLAKE
	Died	14 Feb 1933	Place Bloomfield, San Juan, New Mexico	Sealed to parents BIC	
	Buried	16 Feb 1933	Place Hammond, San Juan, New Mexico		
	Spouse	Ruth Gardner			
	Married	22 Sep 1922	Place Aztec, San Juan, New Mexico	Sealed to spouse 16 Aug 1933	SLAKE

6	F	Lenora Ann Adair			
	Born	14 Feb 1891	Place Nutrioso, Apache, Arizona	Baptized 1899	
	Christened		Place	Endowed 4 Apr 1909	
	Died	7 Jan 1906	Place	Sealed to parents BIC	
	Buried		Place Kirtland, San Juan, New Mexico		
	Spouse				
	Married		Place	Sealed to spouse	

7	M	Guy Adair			
	Born	3 Jul 1892	Place Nutrioso, Apache, Arizona	Baptized 1900	
	Christened		Place	Endowed 2 May 1978	OGDEN
	Died	8 Apr 1959	Place Mesa, Maricopa, Ariozona	Sealed to parents BIC	
	Buried	9 Apr 1959	Place Nutrioso, Apache, Arizona		
	Spouse	Pearl Blanche (Irene) Fairchild			
	Married	6 Sep 1921	Place Gallup, McKinley, New Mexico	Sealed to spouse 3 May 1978	OGDEN

8	F	Emily Printha Adair			
	Born	1 May 1894	Place Pahreah, Kane, Utah	Baptized 3 Apr 1904	
	Christened		Place	Endowed 7 Apr 1910	SLAKE
	Died	10 Dec 1979	Place Farmington, San Juan, New Mexico	Sealed to parents BIC	
	Buried	13 Dec 1979	Place Ramah, McKinley, New Mexico		
	Spouse	Joseph Rulon Ashcroft			
	Married	23 Mar 1910	Place Salt Lake City, Salt Lake, Utah	Sealed to spouse 7 Apr 1910	SLAKE

Husband	George Washington Adair Jr.
Wife	Almira Hamblin

Children listed in order of birth

LDS ordinance dates

Temple

9

F	Betsy Olive (Bessie) Adair			
Born	2 Jan 1896	Place Overton, Clark, Nevada	Baptized	3 Apr 1904
Christened		Place	Endowed	14 May 1952
Died	10 Sep 1984	Place Aztec, San Juan, New Mexico	Sealed to parents	BIC
Buried		Place Kirtland, San Juan, New Mexico		
Spouse	Schuyler Edward (Paddy) Fuller			
Married	2 Apr 1912	Place Ramah, McKinley, New Mexico	Sealed to spouse	14 May 1952
				ARIZO

10

M	Alfred Chestnut Adair			
Born	1 May 1898	Place Price, Carbon, Utah	Baptized	3 Apr 1908
Christened		Place	Endowed	20 Jun 1941
Died	31 Mar 1983	Place	Sealed to parents	BIC
Buried		Place		
Spouse	Helen Victoria Hille			
Married	9 Apr 1919	Place Phoenix, Maricopa, Arizona	Sealed to spouse	
				ARIZO

11

F	Blanche Grace Adair			
Born	9 Aug 1900	Place Hammond, San Juan, New Mexico	Baptized	3 Apr 1910
Christened		Place	Endowed	17 Aug 1933
Died	27 Nov 1920	Place	Sealed to parents	BIC
Buried		Place		
Spouse				
Married		Place	Sealed to spouse	
				SLAKE

ALMIRA HAMBLIN ADAIR
DAUGHTER OF WILLIAM
AND BETSY JANE LEAVITT HAMBLIN

I was born in the year of 1860. My father owned a farm on the Santa Clara just threemiles above the little settlement of the same name. This place is in Southern Utah.

At the time of my arrival there were two older children. The first, a boy, William Dudley, always called by the family, Billy. Jane just two years younger than Billy, with blue eyes and fair hair.

I was the dark one, having black hair and eyes and was the smallest of the family. I think perhaps this was one reason father petted me so much. He was a very kind, loving father and husband and to me he was very tender always.

Father was a tall, well built man and also very handsome, having brown eyes and very black hair. He was also very much respected and loved by every one who knew him.

At the time of my arrival my mother was 23. She was slender and very graceful. She had soft brown hair and beautiful gray eyes. She was a very wonderful mother and a woman of great courage, as this story will tell.

My father and mother were very happy and congenial together. They made a handsome couple. Father enjoyed so much the evenings at home with his family and today one of my most precious and vivid memories is of him at ease in his big chair, the older children grouped near and myself on his knee, and mother busy about some task or knitting near by. Father had a good voice and loved to sing and it was he who taught me the songs in my childhood.

The year I was four years old we moved to the little settlement of Santa Clara and we all went to school there.

At that time father went to his cattle ranch at mountain meadows. The Ute Indians were very hostile at this time. They would run off all the cattle and horses they could find and the men were constantly riding to keep track of their stock.

During the summer the men moved their families to the ranches so they could make butter and cheese for the winter. The women had to learn to handle fire arms and to be able to shoot straight, as well as the men, to protect themselves from the Indians.

Our ranch house was built with high walls around it to keep any intruders out. I can remember one occasion when Father was leaving very distinctly. He said, "Betsy, don't let an Indian come close to this house today while I am gone. Have your rifle ready and if anyone comes over the hill and doesn't give you a signal shoot and shoot straight. I will wave to you when I come over the hill". Mother watched very carefully all day. Just before sunset a rider appeared over the hill at a full gallop. She held her rifle to her eye and was just about to shoot when the signal was given, it was father.

Often the Indians came to the ranch and seemed very friendly, were pleased when they were treated so well and fed and would go away very quietly. Sometimes when the men happened to be away they came and ordered the women to give them something to eat and were very ugly. At such times mother always had her gun ready and would make them leave. One morning an Indian came who had always seemed very friendly. He seemed in an ugly state and ordered mother to give him food. Mother told him she had none. He told her to give him a gun then and he could kill some meat and he tried to reach for the gun, which was close to mother. She was too quick for him and snatched it up and held it ready to shoot and told him to leave at once. He looked at her and knew she meant it, so he fled.

A few years later when we went to the ranch, three or four other families went with us. They all built their houses within the wall around our house, which made a sort of fort.

The Indians were still very hostile and many times would come upon settlers in out of the way places and kill them. However, there were always some friendly Indians who would warn the people when one of these war parties was on. In this way they were ready for them when they came.

At one time all the men except Uncle Thomas Leavitt, mother's brother, were compelled to leave and while they were away word came that a band of Indians were on the war path and coming to the ranch. The children were all put in one of the houses and two of the women who were timid and unable to shoot stayed with us to keep us quiet. We were all very frightened and none of us make a sound. One woman, Aunt Anne, who was very delicate and timid fainted and was put to bed.

The other three women helped Uncle Tom to get the guns ready. They were always kept loaded. Just then they heard the whoops of the Indians who were coming over the hills. There were about 15 Indians in the party and their yells were terrible. The women stood in front of the door with their guns ready with Uncle Tom outside the stockade his rifle ready. They surrounded him and said, "you brave man you shoot?" He said, "If you shoot at me, I shall." They said, "You are alone, what can you do?" He answered, "I'll kill several and the women will kill more." One brave said, "Huh, squaw no brave, they

no shoot. You squaw, too, you afraid.” Then they leaped from their horses and surrounded him. The chief said again, “You shoot?” Uncle Tom said, “No, not till you shoot.” He knew he must try and avoid firing if possible. At this they went to singing and dancing and shooting arrows into the ground. Uncle Tom stepped back and handed his gun to mother. He picked up a sharp stake and danced and sang with them and threw his stake into the ground. They were astonished at this and said, “We will kill you, you afraid?”

He looked them in the eye and said, “No, I’m not afraid and you will not kill me. We are your friends and will not harm you unless you try to harm us”. The chief said “We hungry, what you do?” Uncle Tom said, “We will give you a fat steer if you will take it and go.” The Indians told him they could kill him and take all the cattle, but Uncle Tom could see they were surprised and also undecided about it, as they had only their bows and arrows and Uncle Tom and the women had their guns. They argued a long time. Uncle Tom told them the men would be there right away and that the settlers from the town would be with them, so they finally took the beef and left.

It seemed to us children that they were there for ages and when they had gone we were all very thankful and felt that the Lord had helped us. If Uncle Tom had not been very cool and brave we would perhaps all have been killed.

When the Indians left the chief said, “You brave man.” The Indians always, above all things, admired bravery.

Father owned some silver mines in Nevada, so we moved to Clover Valley not far from Pioche. He later sold the mines. A little later two companies had a lawsuit over them and father was, of course, the star witness, as he had been the discoverer of them. The morning the trial was to be held mother seemed very anxious and he promised he would not eat anything and she had put up a lunch for him. However, he decided to have a cup of coffee at the hotel and this was all he had. His friends had ordered breakfast. A Chinese waiter served the coffee. Father became ill just after he drank the coffee and told his brother-in-law, who was with him, he was ill and asked him to go outside with him. When he was just outside the door he fell and was carried unconscious back home, after the doctor had been summoned. The doctor said he had been poisoned and there was no hope for him.

The next afternoon he regained consciousness and mother helped him to dress and come into the living room. I ran to him with his slippers and he said, “Betsy, they didn’t get me after all.” But when mother brought him a glass of water, he had fainted again and he was never able to speak again. That evening he seemed to rouse again and I was at the foot of his bed. He motioned to me and I am sure he wanted to write. I wanted to get him paper and pencil, but the doctor would not let me. He told me I must run away and not disturb

father and he saw that I left the room. The third day father passed away. I was nearly eleven years old at this time. That left my sweet young mother with six children.

Father Passed away in August and in December, just a little over four months later there was another little one, a tiny baby girl. We all worshiped her. Her name was Priscilla. The next spring mother had a nervous breakdown and was gravely ill for over two months. One day she said to me, "Little daughter, I will die unless you pray for me." I flew to my angel mother and put my arms about her and prayed to the Lord to spare our mother. She lived to the age of 79.

After father's death Billy was the sole help mother had and he being lame was unable to ride, so sister Jane did all the riding and looking after the cattle. This left me as mother's help in the house.

At this time Billy was barely 17, but we all looked to Billy in everything and willingly did anything he asked of us.

The next year Uncle Jacob Hamblin, father's oldest brother came to visit mother to see how the family was getting along. He found that the settlement was a very tough one and advised her to get what little property she had together and leave. As father's deeds and papers had all been stolen at the time of his Poisoning in Pioche, all mother had left was her stock. So they gathered up the stock and together with our teams and household goods, they could take, they went to Gunlock on the Santa Clara.

We raised a crop there and that fall Uncle Jacob came again and took us to Kanab in Cain County, Utah. We were on the road six days and near the end of the journey when a terrible blizzard came up during the night. Uncle Jacob had gone on ahead of us, but he came to meet us the next morning. He put all of us in his wagon and left two other young men to bring in the stock.

Jane and Billy drove our two wagons and came in later that evening. They had to face the storm and nearly perished before they arrived.

No one could imagine just how wonderful it seemed to us when we came to Uncle Jacob's house out of the cold and storm, Dear Aunt Priscilla had prepared a good hot meal and was anxiously awaiting us. Aunt Priscilla was mother's youngest sister and we had not seen her for several years. Kanab was to be our home for several years. Mother and Billy bought some lots and built a house. Here we went to school. There were about 60 families in Kanab when we first came there and among these young people we grew up and chose our chums.

There was always plenty of amusements for the young folks. Dancing, parties and community singing, sleigh riding and horseback riding. Usually on the 4th of July we all went up to the lakes and camped out for several days. They would take lumber along and

make a platform on which to dance. We had wonderful times and if it happened to rain, it made our pretty white dresses look sick. However, we didn't mind that in the least.

Uncle Jacob was the only father we had and he was always so very kind and always so interested in our welfare. He often came to our home and would sit down beside me and put his arm about me and draw me close to him and he would say, "Don't you know the most precious jewels are done up in small parcels." (This always comforted me as I was so small I often thought maybe I didn't amount to much). Then he would say, "Now see here don't you marry any of these old smoke jacks around here".

Uncle Jacob was the great missionary among the Indians. He it was who did so much to make peace between the white men and red men, with Uncle Jacob among the Indians, as he was a great hunter and very skillful with the firearms.

I loved to dance, but boys didn't interest me at all until I was past sixteen. Then for awhile I wasn't interested in any certain one till young Georgy Washington Adair and I started keeping company. His hair was blonde and he had big blue eyes. He was of medium height and well built, and a very fine boy and in my eyes the finest of all.

We were sweethearts for nearly two years. I didn't keep company with anyone else. When George was not in town my cousin Joseph Hamblin always came and I went with him.

In the years of 1877-1878 the Church called for volunteers to go to settle Arizona. Both the Adair family and my family answered the call. The Adair family was to leave a few months before our family, so we decided we would get married as we didn't want to be separated.

We were married January 23, 1879. Both of us were just eighteen (18) and we were married in the St. George Temple. There were seventeen other couples married that same day, all from Kanab.

We went to stay with his parents for awhile. His parents were very kind and took me to their hearts at once and in return I loved them very dearly and we were all very happy.

We often rode horseback to visit mother for a day or two and we surely enjoyed these little trips very much. We were indeed happy and my sister Jane used to often say, "I believe you and George are the happiest couple I've ever seen." I'm sure there wasn't a happier bride than I.

George, in spite of his youth, was a very steady and dependable young man. He was a very skillful hunter and a wonderful marksman. He had taken care of his father's cattle from the time he was old enough to ride as his father was unable to do much riding, as he was a large, heavy man, weighing about 225 pounds.

The next spring everyone was very busy getting ready for the trip into the wild, unsettled country of Arizona. The women and girls prepared food and clothing to be used on the journey.

I often went to the ranch to help mother in making cheese and butter. We also made lots of jerky and dried peaches, apples and apricots. We knew we would need all we could possibly get ready. George, as well as the other men, was gathering and selling cattle, buying wagons, harness and supplies to be used for the journey. He had thirty five head of his own cattle. They were fine young heifers and cows. It took all of them to buy our wagon and harness.

For the 4th of July, John and Mary Ann Jenny, our chums, and George and I went to Panquitch Lake for fishing and stayed two weeks. We had a fine time there together. George and I had not had our honeymoon just after we were married as it was in the winter. So this was really our honeymoon.

After our return home we spent the remaining time getting things ready to leave.

We started the later part of August on the long trip to Arizona. There were 45 families in our company. Our Captain was Mr. John Mangum, A man of great courage, he had crossed the plains in earlier days.

We were on the road seven days before we reached Lee's Ferry, on the Big Colorado. We were compelled to travel very slowly as we all had our cattle with us. In mother's herd there were about 250 head.

After reaching the river we camped there three weeks. There were so many teams and cattle ahead of us that we were unable to cross the river any sooner. when we were at last ready to cross all the women and children were taken across in the small boat or skiff, while the teams and wagons were driven onto the large flat boat. They took four wagons with one team each at a time, chopping the double trees from the wagons so as not to frighten the horses. Each driver stood at the head of his team holding the bridle of the near horse.

When we reached the other side of the river the landing was very small. The wagons and teams went single file up the dugway which was terribly steep. Everyone except the drivers walked, it was so dangerous, the bluffs were very sheer and steep down to the river. It was the last of September when we crossed the river.

Shortly afterward we began to have rain and snow. The winds were sometimes very high, but we had no deep snow until the last of December.

At the close of each day's travel the wagons were formed into a circle with the campfire in the center, where we cooked our even-meal. After the cattle and horses had been cared for and supper was over we gathered around the campfire. Everyone was jolly and we

usually sang and told stories. We were always up and had breakfast ready by daylight, while the men prepared, fed and harnessed the horses.

After we crossed at Lee's Ferry, Sister Jane, who had married George Mangum, used to come to the wagon and talk to me. We were both expecting a baby at about the same time and she said one day we had better begin on our little baby clothes. We would get in the back of our wagon and cut out the little things and sew.

George was very proud and happy and loved to tease me to see me blush, as I was very bashful. After Jane and I had been sewing and she would go back to her wagon, he would look back and say. "What secret have you girls got that you don't want anyone to know about?" Sister Jane would say, "we'll just break his neck if he goes peeking around here". She thought George the best boy ever.

I made my first little baby dresses from my wedding dress. Everything went along very nicely until the last of December, when one cold snowy day I was very ill. Mother said, "Shall we stop here or go on?" and I answered, "Let's go on, I don't want to die in this terrible place."

I was very ill for three days. But with the help of our Heavenly Father and the dear old doctor woman we were finally made happy with a darling baby boy. He weighed 5 pounds and we named him George William for his father and my father. The baby was born the 1st of January, 1880.

The snow was about two feet deep by this time, but not so very cold. The next morning after the baby's birth we traveled on toward Sunset and arrived there the third day. This was a little Mormon settlement on the Little Colorado. The people who had come the year before had raised crop's so the travelers could get supplies.

This little settlement was just across the Little Colorado from where Winslow is today.

Just two weeks after our baby's birth, sister Jane's baby arrived, a girl.

We stayed in Sunset two weeks and during that time my brother and brother-in-law put up a one roomed log cabin. Mother, brother Billy's family and Jane and her husband stayed there two months.

As Baby and I were all right we went on after two weeks to Concho, where George's father and the rest of his people were.

This was about three days travel from Sunset. We made this trip alone. The next morning after we left Sunset, about 10:00 o'clock, one of our horses took sick and died before George could get the harness off him. George dragged him out of the road and I said, "What are we going to do now, George?" He answered, "we will find something to work". I stood up on the wagon to see if I could see anything. All that I could see in

any direction was prairie covered with dry waving grass. There wasn't a creature in sight, either man or beast.

While George was taking the ropes off the dead horse and coming back to the wagon we heard a noise, and looking down the road just where the road made a turn around a hill there was a long horned steer coming right toward us. He stopped, threw up his head and snorted as if to say, "This is the very place." George said, "There's the other part of my team." I told him, "Why, that thing won't let you catch him to work with this horse". George said, "I'm going to try it, I think it will work". So he took his rope and went to the steer and put it around his neck and led him back to the wagon just as if he had always been used to being worked. George put the harness on him, but had to use his rope to piece out the harness for the steer and hitched him to the wagon. What was the queerest part about it was neither the horse or steer gave any trouble whatever, but went right along. George did not have to even touch the steer all day, with the whip. When night came we tied the steer up and fed him a good feed of grain and some dry grass. About 10:00 the next morning we saw some cowboys. They came to the wagon. George told them what had happened. They took a note to Father Adair asking him to send a boy back with another horse. We kept on traveling along and the next morning the boy came with the horse. When they unharnessed the steer, George gave him a little spat and thanked him for his help. He trotted on down the road.

We reached Concho that evening. There were five Mexican families living there. They had a small field of barley. Father Adair bought this little field of grain to make flour. He also bought a coffee mill from the Mexicans, giving a yearling steer for it. They had used it for grinding their flour and meal.

Father Adair and the Clark boys and George's Uncle Newton had been at Concho about two months when we came. They had put cabins for shelter, planning to stay here until spring.

We ground meal for all the bread for five families. This was the only kind of bread we had. We had to wash the barley to get the smut and dirt out and dry it on clean cloths before it could be ground into meal.

Father Adair was always the first man up in the morning and had his ground before anyone else was up. It wouldn't seem very good now, but it tasted fine then.

The last of March we moved on to Nutrioso. There to make a settlement. Father Adair built the first house ever built by white man in Nutrioso. There were seven families at this time and the men built a fort for protection against the Apache Indians, who were very bad.

The men never dared even go after wood without their rifles across their knees or right beside them. George built a one roomed cabin for ourselves. That summer the baby wasn't very strong. So George moved me to Bush Valley where Mother, Billy and Sister Jane were. So he could leave baby and I with mother and he could get out with the other boys to find work.

While we were there the Apache Kid broke out again with 21 young bucks with him. One day some of the soldiers and Indian scouts from Fort Apache came thru and told us that several Mexican families had been killed just a few miles below Bush Valley, which is now called Alpine.

The soldiers mustered five of our young men into the militia so they could be called out at any time to help fight the Indians. These five were sent on over the mountain to see what the Indians had done. The soldiers went another trail. When the men reached the place, the Indians had just left. There was one man there that had been out hunting and came back while the Apaches were massacring the people. He said he had hidden on the hill and watched them kill all of his family and his father and mother. He had a N--dle gun and a sack of cartridges with him and he hadn't even fired a shot. He was the only one not killed. The men buried the dead and returned home.

During the summer some more of the Apaches broke out again and came to Bush Valley. My Younger brother, Duane, and young Bill Maxwell were grazing a band of horses in the flat just below the fort. There was 100 head in the band. The Indians rode out from the trees and waved their guns at the boys to warn them to leave. So the boys came back to the fort. The Indians rounded up the entire band of horses and started them down the canyon.

The men from the fort had some of their saddle horses in the corral. They saddled and took the Indians trail, but never caught up with them. A few of the band had tried to break and come back but the Indians had killed them.

That summer six of the men got a contract to put in cord wood for Fort Apache. So, Billy, Duane, George Mangum and George all left to put it in. They were gone about three months. During their absence there were just three men left to protect the women and children in the fort. They were Prime Coleman, old Bill Maxwell and Fred Hamblin..

In August we had a siege of sickness. Sister Jane was very low with pneumonia. Both her baby and ours became very ill and passed away in just a few days. They both died the same day.

We sent to Nutrioso for help and Cousin Lyman Hamblin, Father Adair and a few others came out to help. Lyman was Uncle Jacob's oldest son and a fine carpenter. He brought lumber and made a double casket for the two little babies. They were just seven

months old. This was our first real grief and we did not even have the comfort of our dear husbands as it was impossible to get word to them for several weeks. When the boys came home, George and I went to visit the lonely little grave which held all that was left of our little darling. It was very hard to leave him here alone.

We went back to Nutrioso in November and fenced our lot and George built a little two roomed cabin.

Mr. Romney, who had just moved into the country was a fine cabinet maker and George had him make me a complete set of furniture. A bed, dresser, chairs, tables, cupboard, lounge, and even a washer. This was the first furniture ever made in Nutrioso and we were quite proud of it.

By this time there were about 35 families in Nutrioso. They had a sawmill and built a good school house which was also used for church and social gatherings.

We had a very nice winter and plenty of entertainments. George and I went to all of them and I taught the younger ones to dance.

Our nearest neighbors were Heber Jarvis and his wife, Susie, a young couple near our own age. They were our dearest friends and still are today. We had many sleigh rides together. They built other sleighs and we had races.

In May 1881 George got a contract to haul lumber to Tombstone from the near mountains. So we moved to the sawmill there. Cousin Olive and Abe Windsor, her husband, lived close by.

When hauling their lumber the men always unloaded and came out of town to camp to have grass. George had a little brown mule he kept to round up the horses, while Abe did the cooking. After one of their trips into Tombstone they came out as usual to camp. After supper they hobbled the horses as usual. During the night George thought he heard a disturbance among the horses. He got up and went out but could see nothing wrong. The horses were all in plain view, so he went back to bed. The next morning just about daylight he took the mule and went for the horses. When he reached the place they were all gone. He looked for tracks and found they had been un-hobbled and driven off. He trailed them a little way and found seven head coming back. They were covered with sweat and he knew they had been driven hard. He brought them all back into camp. They ate breakfast and took the horses back to Tombstone to the stable and tried to get the officers to go with them and help get the stolen horses back but they refused.

Abe and George took the trail alone. They followed all day and that night. The next morning they rode up on two of the outlaws where they had stopped to rest just this side of the border of Mexico. The horses had been taken on across. The two men were still asleep as the boys rode up. Abe and George had their rifles ready. One of the horses snorted and

the men leaped to their feet looking for their guns. But their six shooters were hanging in the tree above them and their rifles were leaning against a tree just out of their reach. Abe said, "Don't get excited, boys, We just came for our horses." One of them said, "Where do you expect to find them?" George said, "They are just over the hill there. That man who is guarding them is riding my bay wheelers." The man answered, "You fellows go back while your hide is whole, the ones who have the horses are gone into Mexico." The boys knew they could not get them back, so they turned back to Tombstone.

When they came back to the mill they looked kinda sorry. Nevertheless we were thankful that it wasn't worse, for we didn't know if the boys would get back alive or not.

We loaded up and went back to Nutrioso. We were glad to get home to our little cozy house. We had a new big range stove to bring home.

A few weeks later the men left again to freight from Albuquerque to Flagstaff. There was just three tents there then.

We were expecting a baby again that winter, so I went to stay with mother on the ranch as there were no doctors in the country then. Mother lived in Bush Valley.

Our second baby boy was born the 22nd of January 1882. The snow was four feet deep. There had been no mail or any team to the ranch for three weeks.

Ed Noble, the bishop, made a sleigh and went to Nutrioso for the mail. He just got back before the baby was born. This little baby was a fine healthy boy weighing ten pounds. I had a letter from George saying he would be home as soon as possible and was sending provisions on ahead. The baby was two weeks old when George got home. He was very proud. We named him Le Roy, but he was always called Roy. We went home to Nutrioso when the baby was six weeks old. The next summer we made butter and cheese and hauled it to Holbrook to be sold.

The 18th of July, 1884 another little baby boy came to live with us. He weighed 3 3/4 pounds, having black eyes and dark hair like mine. We named him Don Carlos.

George and Cy Mangum had a contract building fence for John Titchen and we were at this ranch when the baby came. The house was a long building about 40 feet by 20 feet and had no partitions. George and I used half this building and Cy and Unice, his wife, used the other half. We brought all our household goods, so we were quite cozy. We each had our curtains around our beds and of course our pretty home made rugs on the floors.

About three months before our baby came, Unice had a baby girl and I took care of her and did all her work. And when our baby came she did the same for me. Mother had been with me, but the night just after baby came she became very sick and had to be taken home, which was about seven miles from the ranch.

Little Roy was very proud of his little new brother and would put him in his little wagon and take him to see his Aunt Annie and her little son Mark, who was just his age and his little chum.

When little Don was toddling around he used to watch and if he could, would slip out the door whenever he saw his daddy going toward the corral. He would follow him just as fast as his little legs could go and holler, "Daddy, hurry, hurry, mama. Daddy, hurry. mama". and would look back over his shoulder to see if I was coming to get him. George would put him up on the old sorrel mare and he would laugh and pat the old mare. He loved his daddy so. He was such a beautiful baby. His hair was curly and a soft dark brown and his eyes were so black and he had long eyelashes.

That winter there was an epidemic of Scarlet Fever in Nutrioso and there were seventeen little children died and among them our darling little boy was taken, too. This was a terrible time for us and little Roy grieved for his little brother and would say, "Mama don't cry, Mama, I will go ask the Lord to let little brother come back for a little while." Sister Annie lost both her little ones within a week and little Roy missed his little playmate and he would go over to his Auntie and say, "Aunt Annie, don't feel bad. I'll help you and do lots of things Mark would do if he was here".

In April of that year of 1886 our first little girl was born. She came the 10th and we named her Bertha. She weighed 8 pounds and had dark hair and big blue eyes. She was very sweet.

We stayed at home in Nutrioso the next two years and George farmed. He raised wheat, barley and oats. It was too cold for corn. We had a good garden, carrots, turnips, potatoes, peas, cabbage and cauliflower, and by carefully putting on hot caps we had a few summer squash. We had plenty of milk and made enough butter and cheese so we could buy our own beef and pork.

On February 17th, 1888 the stork came to our house again leaving another little boy with black hair and eyes, weighing 8 1/2 pounds. We named this little one Clarence Duane.

George went this summer to the Zuni Mountains and hauled lumber to Gallup to be used there as they were building the town there then. He had a good crop and came home in the early fall to take care of it. That winter George stayed there at home with the children and I, and we had a nice winter.

Next summer in the year 1889 we went back up to Gallup and George bought lumber and put up a small cabin at Wingate Station and the children and I were able to be with George. He had a contract hauling lumber to Fort Wingate from the Zuni Mountains.

We had decided to go back to Utah on a visit and see George's sister, Emily Grant, who lived in New Harmony, which is just 10 miles from Cedar City. We started about the 1st

of September and were over three weeks on the road. We went by way of Fort Defiance, Tohatchi and on across the Navajo reservation to the San Juan. We crossed the river right at the place where Bluff City is today. We went on to Grand River and Green River on up as far as Provo Canyon and George worked.

(The Story ends here, Almira never finished her life story)

Almira Hamblin Adair's Patriarchal Blessing

No 5

New Harmony Washington Co. Utah

16th Nov 1889

A blessing by Daniel Tyler Patriarch upon the head of Almira Adair, Daughter of William Hanes & Betsy Levitt Hamblin born at Gunlock Washington Co Utah Oct 6, 1860

Sister Almira Hamblin Daughter of manasah which is thy prevailing blood never the less thou hast much of the blood of ephraim. Thou hast sought after the Lord from thy early childhood and the Lord is blessing thee becaus thou didst seek him early and he will bless thee all the days of thy life. Thou shalt be a wise councilor in Zion. Thou shalt do a good work first among the daughters of ephraim after which in connection with thy companion thou shalt teach the daughters of manasah, who are the Lamanites the duties that belong to the household, even preparing food and clothing and raising them upon a plain of virtue and purity and bring them upon a level with thy self. Thy patience will be sorely tried, but thou shalt eventually rejoice in the fruits of thy labors. Let not thy heart faint for the Lord will fit and prepare thee for this labor & thou wilt rejoice that thou hast been counted worthy to lay the foundation of so great a work. Thou shalt receive all of thy endowments in the house of the Lord and live untill thou art satisfied with life. I seal thee up unto eternal life with power to come forth in the first resurection and rule and reign in the house of Israel forever. I seal this with all thy former blessings in the name of Jesus Amen

John C. Tyler scribe

Daniel Tyler

recorder

Almira Adair's Blessing

Recorded in Book B

Page 181

Daniel Tyler, Patriarch

Obituary of Guy Adair

by

Ida Lee Hamblin

Guy R. Adair, son of George W. ADAIR and Almira HAMBLIN, was born July 3, 1892, at Nutrioso, Apache, Arizona. He had five brothers and five sisters, making a total of eleven children born to this couple. Two brothers and three sisters survive him. He was a member on record of the Church of Jesus Christ of Latter Day Saints. He came from typical pioneer stock, and their names are linked with much of the early day history of Southern Utah and Northern Arizona.

His parents came to Arizona as a young married couple and settled at Nutrioso, Apache County, Arizona where Guy was born, high up in the White Mountains, surrounded by beautiful scenery, and among some of the best neighbors and friends one could ever have. Here wild life was abundant and other conditions, which made for a good wholesome life. His father and grandfather before were experts at hunting and fishing so it was only natural that Guy would follow their example, and he became an expert with his rifle, and never failed to bring home his deer.

His father spent much of his time contracting, mostly in the timber, cutting and hauling logs. His family always went with him, and because of this fact Guy's schooling as far as book learning was concerned was very limited but through experience and reading in his spare time, he became schooled in many things of life. When he was about fifteen years old he had a very bad sick spell. At the time no one seemed to know what it was, but later when more was learned about rheumatic fever, there is no doubt but that was what he had, and perhaps weakened his heart, which caused much of his trouble in later life.

Only for this sick spell, his life was uneventful until he met the girl who was to become his wife, Irene FAIRCHILD. They met in Ramah, McKinley County, New Mexico in 1920 and after a year's courtship were married the 6th of September 1921 in Gallup, New Mexico. At this time Guy had a homestead about fourteen miles south of Ramah, New Mexico. This was their first home and they were extremely happy. While residing here their first child, a boy, was born to them. They named him Raymond. Times were hard and difficult for them, money scarce and crops failed for lack of moisture, so they abandoned the homestead and moved to Bloomfield, New Mexico. From there they moved to Pine, Arizona in 1924 where they rented a small ranch and Guy went to work for the Gila



Figure 6. Guy Adair (top) with Nobel Rogers and Bill Mangum.

County Highway Department maintenance, and also for the Arizona Power Co., as flume repairman. In 1927 their daughter, Virginia, was born. Guy was very happy to have a little daughter added to their family. No father could have been more proud, now he had a loving and devoted wife and a boy and a girl to labor for.

He continued on with his work until 1930, when his parents came to visit them. His father was getting along in years and his health was failing him, so after talking it all over with Guy, they decided the best thing to do would be for Guy to, again pull stakes and return with his parents to the San Juan Basin, as it seemed they would be depending more and more on him for help. True to his inborn nature of sacrificing self for others, he left a good paying job, to go with his folks to establish a home near them where he could assist them in their declining years. In February 1931, a little son was added to their family named Wilbur John. Guy obtained employment with a road construction company at Kirtland driving one of their big trucks. When this job was completed it became necessary for Guy to again seek employment. As we were going into the years of the depression and work In

the San Juan Basin was very scarce, many men had to leave home to seek employment, and Guy was one of them. Early spring of 1931 found him again in Pine, Arizona. He went to work for a private company falling timber. His work was about twelve miles from Pine. He left his family in Fruitland, New Mexico with his parents and hoped to be able to send for them later. But fate ruled it otherwise for one day in April, while felling a tree; he was caught by the tree, crushing his left leg below the knee. This happened about two in the afternoon and someone had to go to Pine for help to get him out of the deep canyon he was in. No car or wagon could get to where he was, so he was brought out on a stretcher by able bodied men. This all took time, so it was late afternoon of the following day that he was taken to Prescott hospital where he lay four or five weeks. In all those long hours following the accident he had nothing to relieve the pain. Had it not been for his strong physical condition, he would not have lived and the doctors marveled that he did.

Being so long without medical care and losing so much blood, he pleaded with the doctors to save his leg, for he well knew that without the use of both legs he could not go on doing the things he so much loved doing, such as dancing, riding, hunting and working in the wide open spaces. But it was his leg or his life, as blood poisoning had set in. So his leg was sacrificed to save his life. During all this trying ordeal, his wife was unable to be with him. She was home caring for the tiny baby and the other children. It was a sad Guy, who after being released from the hospital returned to his family. Three days after his return they buried their infant son. Guy never gave up. He was a good carpenter and cabinet maker. Prior to his accident, he did this work as a hobby, but now he must use this skill to provide for his family.

He built a home in Bloomfield and set up a shop where he could make a business of his trade. Later in Farmington he did the same. In 1939 he returned to Pine. Here another daughter, Marguerette (Peggy), was born. In 1940 his wife began having trouble with her eyes and was under a doctor's care for two years, and nearly lost her vision. They moved to Mesa in the fall of 1941 where she could be near a good doctor. This winter he did odd Jobs of anything he could find to do.

In the spring he left his family in Mesa and went to Ft. Wingate to work in defense work and continued working all during the war, mostly filing saws for the defense plants there and at Grants. In 1943 another son was born to them. They named him Dennis. After the war ended he was working on an Auto Court in Winslow, when he had a bad heart attack and was taken to Gallup, and was in bed for about five months. They decided to come to the Salt River Valley thinking the lower climate would be beneficial to him, and no doubt it did add years to his life.

He was among the first few to build homes on the desert south of the knolls. Guy was never quite well after the heart attack, so it was with much determination and difficulty, that his home was completed. He still did cabinet and carpentry to help with their living expenses and the expense of building. Most of the furniture in their home was made by him, and will be passed down through the ages as a monument of his skill and determination to keep trying under all obstacles. He leaves much of his work as a builder wherever he has lived.

He became very ill in January 1958, and had several bad heart attacks during the years. In December he was taken to the South side District Hospital, where he remained until the 10th of January, when he was taken home. He grew steadily worse, and suffered constantly until he passed away April 8th, 1959. His wife, Irene and son Dennis were with him at his passing. Irene had been with him constantly during all his sickness, as she had stood by him all during their married life, to give comfort and aid.

Guy loved people, and was a friend to those who needed a friend! Very reserved and quiet spoken, he made friends wherever he went, and it can truthfully be said of him that he had no enemies. He loved music and many have enjoyed his music on the violin. He leaves behind to mourn his passing, his wife, Irene, his sons, Dennis of Mesa and Raymond of Phoenix and his daughters, Virginia MEDLOCK of Gallup, New Mexico and Marguerette (Peggy) CHRISTENSEN of Page. Two brothers, Roy of Gallup and Chess of Mesa. Three sisters, Bertha MCDANIEL of Bloomfield, New Mexico, Emma FINCH of Farmington, New Mexico and Bessie SLADE of Kirtland and many other relatives and friends.

By: Ida L. Hamblin, cousin

Life History of Alfred Chestnut Adair

given at his funeral
2 April 1983

Alfred Chestnut Adair was born in Price, Utah the first day of May 1898. He was the 10th child of 11 children of George Washington Adair, Jr. and Almira Hamblin.

He spent most of his childhood in the Farmington, New Mexico area, and his favorite pastime was trapping. As was quite common at that time, Chess, as he was known throughout most of his life, had little formal schooling and did not get past the 4th grade. Ninety percent of his schooling came from actual experience and he became very proficient in many trades.

Chess's family moved rather frequently and lived in various places in Southern Utah, Northern New Mexico and Northern Arizona. When he was about 18 years old they moved to Mesa. Being a patriotic young man he was preparing to enter the military service when World War I came to an end and he was not privileged to serve his country in that way.

His interests turned to other things and one night at a dance in Alma Ward, he met a nice young lady by the name of Helena Victoria Hille. Just before he turned 21, he won her hand and on 9 April 1919 they started a marriage that lasted almost 64 years. They had their good times and they had their hard times, but by being very frugal they were able to take care of their family without going into debt.

Chess was a very hard worker and a very honest man. He believed earning his pay and even doing more than was asked of him. It would have been very easy several times to go on welfare to provide for his family, but he was too proud.

Their first child, Milton, was born in Mesa. The wandering had apparently been born in Chess, so like his parents, he and Lena were on the go. Their second child, Alfred W, was born in Bloomfield, New Mexico.

Chess took every opportunity he could to increase his work knowledge. Every job he took he learned it well and did a good job. You might say he was a "Jack of all trades and master of most". One time he got the job of felling some trees on the University of Arizona Experiment Farm here in Mesa. The trees had to fall in a certain place. He said he could fell them exactly where he wanted. To the surprise of those he did the job for, every tree fell where he intended for it to.

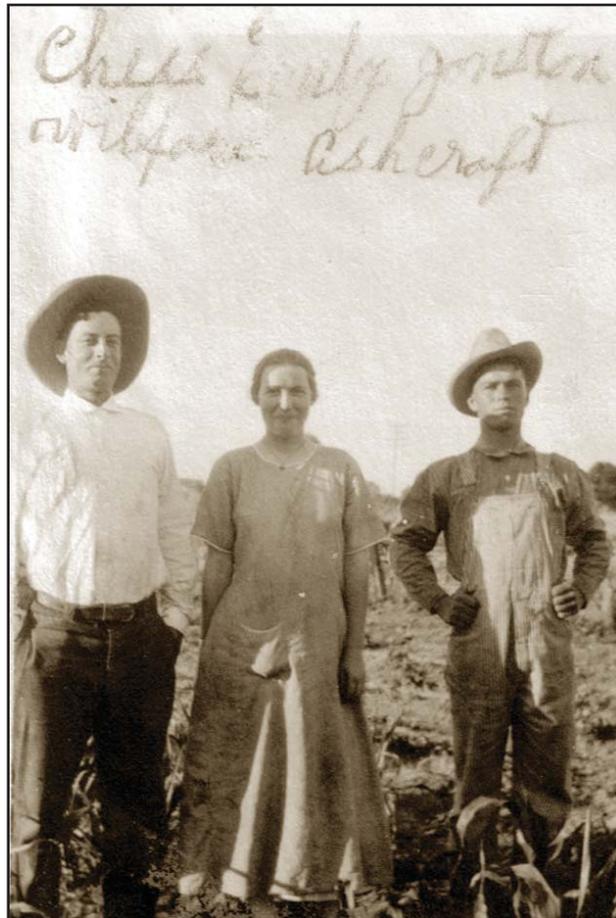


Figure 7. Chess, Emily Jonston and Wilford Ashcroft.

Chess also worked for the mines for a while. One of the fun things he liked to do during his lifetime was prospecting. He never struck it rich but he had fun looking.

Another thing he loved to do was hunt and fish. He wouldn't kill just for the thrill. He believed in killing only for food. The first time he went hunting he was 16 and went with a group to get meat for their families. Chess killed 5 deer so they went home with their wagon loaded.

It seems that each job he took he would become very proficient and many times was urged to take a job as a foreman. Apparently this was not to his liking, so each time he would pack up his family and move.

After various occupations he finally ended up in the building trade. He became very good at it. He built the first units of the Winter Garden Motel and helped on the additional ones. Brown and Brown stands on that property today. There are many homes in Mesa that are his handiwork.

Chess and Lena had 5 boys - Milton, Al, Norman, Charles and Leonard, before they finally got their girl, LaPreal. You can imagine how happy they were and how spoiled she became. She was the apple of her daddy's eye. It was diagnosed that she had rheumatic fever while they lived in Salt Lake City, so again they had to pull up roots and moved to Mesa in 1944. The three oldest boys, Milton, Al and Norman, were in the armed services at the time. Chess built a nice home at 145 East First Ave.

After Al got out of the Navy he and his dad went into the building business together. They built several homes and Al decided to make the Navy his career. That ended their partnership, but Chess kept in it until he retired.

Chess had several brushes with death and the first was when he was four years of age. Some of the grandchildren remember that grandpa was an expert at removing splinters with his pocket knife. It was very scary but he could do it without it hurting. Some would let no one else remove them. LaPreal remembers her daddy playing "The Bear Went Over the Mountain" on his French harmonica for her when she was young. His grandchildren missed out on this area of his talents because false teeth and harmonicas don't work too well together.

About 2 years ago Chess had a stroke that left his left side numb, but he still walked and kept active. Then he gradually started declining in health and finally got pneumonia. When he finally had to be moved to his son Charles's place he would not leave his home until he combed his hair. He finally had to be admitted to the hospital and after a short time there he passed away Thursday afternoon, 31 March 1983. He is survived by his wife, Lena, 4 sons - Milton, Norman, Charles and Leonard - his daughter, LaPreal, one sister, Bessie, 20 grandchildren and 36 Great Grandchildren.



Figure 8. Betsy Olive (Bessie), Bertha and Emily Adair.



Figure 9. Bessie Adair and Edward Schuyler Fuller.



Figure 10. Joseph Rulon Ashcroft and Emily Printha Adair.



Figure 11. Betsy Olive and brother Clarence Duane Adair.

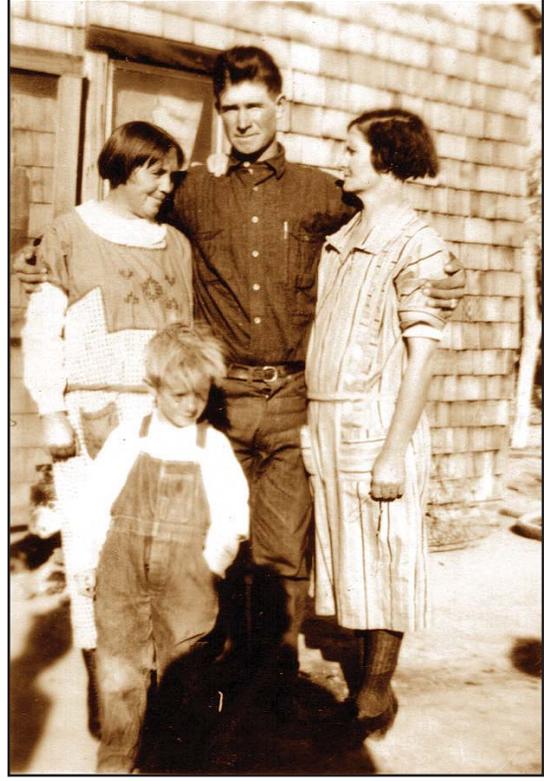


Figure 12. Bertha and Cliff Finch, and Edna and Bud Slade.



Figure 13. Clarence Duane and Blanche Adair.



Figure 14. Almira (Hamblin) Adair and Annie Eliza (Hamblin) Lee.



Figure 15. George Washington Adair Jr. and Almira Hamblin family.



Figure 16. Bertha Adair Finch and daughters.



EVENTS SURROUNDING JEMIMA ANN ADAIR HALES BIRTH

This was given to Sherril Clegg by a volunteer at the Kanab, Utah, City Museum, who is related to Valentine Carson. Kerry Petersen, grandson of Jemima Ann Adair comments on the story.

It is anonymous yet clearly knowledgeable as two related events that were not known to most of us until only recently. It appears to have been written by a grandchild of Eliza Jane Adair (Grandmother Price) who first married Samuel Carson in Alabama then later John Price after Samuel died. Eliza was the daughter of Thomas Adair and Rebecca Brown. She had a son from her first marriage, Valentine, who lost in 1861 his first wife, Mary Ann Adair, who was his first cousin by being a daughter of Thomas Jefferson Adair Jr., a brother to Eliza Jane Adair.

Valentine remarried Hannah Waggle, a step-sister, to his first wife. Valentine and Hannah's first child was stillborn and this tells of the May 1863 birth of their evidently premature baby who died at birth. Valentine had another first cousin, George Washington Adair, who was the son of Samuel Jefferson Adair, brother to both Eliza and Thomas J. Adair, Jr. During childbirth of the second child of George and his first wife Ann Chestnut. Ann died but evidently his Aunt Eliza, the midwife was able to save the baby who was named Jemima Ann. Apparently Eliza was able to arrange for Valentine's family to raise Jemima Ann. It should be noted that even though the essence of the story is correct, the timing is off a bit since George loses his wife late March 1863 whereas Hannah loses her child in mid-May of the same year. Both lived near Washington, Utah. Apparently "Grandmother Price" had a guiding influence in both family's lives.

The Story:

A Joy Realized.

“The scent of simmering greens floated out to Valentine Carson as he completed his evening’s chores after a long hard day’s labor on the new canal. As he neared the house, he was sure that something unusual was astir, as he could see his mother, Grandmother Price, bustling about. In those days of early pioneering in Dixie land, a good faithful soul like Grandmother Price was a godsend to expectant mothers. She was throughout all the Dixie County and as far out as Pioche, Nevada for her helpfulness to those in need of medical assistance. And, so now as Valentine greeted her, his worries began afresh for he knew his child to be should not arrive for a least two more months. ‘Step quietly, my son,’ said his mother as he came into the crudely built house. ‘Hannah must rest as much as possible or she may have to meet the same disappointment as she did a year ago. I do hope she will not lose this baby as you know how she has planned for and yearns for one.’ There scant meal was eaten in silence with a prayer in their humble hearts for the little mother to be. No word was spoken, yet each knew the other’s thoughts. Both knew that the angels of life and death were near. Hannah awakened suddenly calling first for her husband, then for her mother-in-law, Grandmother Price. All night they watched while the brave little women went down into the valley of the shadows, coming back with no reward for her suffering. Death had scored another victory. Disappointed and grief stricken, she lay at times dozing to dream of the little form cuddled in her arms, awakening to find them empty, dozing again to see myriads of baby angels reaching out their tiny arms to greet yearning mothers, awakening to grasp the empty space. Oh! The longing of that mother’s heart, the yearning during her waking hours for that tiny bundle nestling on her breast made hot and painful by its absence. Days dragged by and Grandmother Price received another summons. George Adair, cousin of Valentine Carson, rode over saying that his wife was critically ill and needed the faithful mid-wife. Grandmother Price hurried away to keep watch while another little mother went down into the same valley to find another little child. But alas! This dear mother, while on her journey, battled with death who was the victor. Grandmother Price, though saddened by the death of her nephew’s wife, had a song in her heart as she wrapped a tiny infant for a short journey to a new home. The ride to Washington was not far from the Adair’s place, especially when she thought of the joy Hannah Carson would feel to nurse a hungry little child. The next morning a new strange light shown in Hannah’s eyes as the dear old nurse made her comfortable for a new day. The longing for the joy of motherhood was partially realized at last”

The family of Jemima Ann Adair just assumed she was raised with her father, George Washington Adair, until a copy of Wanda Hales letter was found. As you read the letter it sounds as though Jemima was just given away randomly to a family who lost their baby at birth.

This was not the case as you can tell from the information above. She remained within the family, as Valentine and George were cousins. We can assume that her father was able to stay in contact with her even though she was not aware that George was her father until she was told her true parentage after her marriage.



Figure 17. Charles Henry Hales and Jemima Adair Family. Back Row: Jennie Elmira, Sarah Catherine holding baby daughter, Martha Leverda, Charles Henry 3rd, Orval Woodruff. Center Row: William Heber, his wife Sade and son, Loran, Charles Henry Hales, Jemima Ann, Acel Lenard. Front Row: Erwin Glen.

**Letter From Wanda Hales to Karen Hales Kermen
January 2003**

Information given by Mary Ann Jensen Hales (wife of Orval Woodruff Hales). Told to her by Jemima Ann.

Jemima Ann Adair was born March 27, 1863 at a small town called "The Muddy" just over the Arizona line. Mother was Ann Chestnut Adair. Father was George Washington Adair.

Another family by the name of Carson was at this place at the same time. Jemima Ann's mother died at the time of her birth & the Carson family had just lost their new-born baby. George Adair gave Jemima Ann to the Carson family to raise as their own. The Carson family then moved to Parawan. She always thought they were her parents until she married, when she was told her real name.

She married Charles Henry Hales the 29th of March 1878 just two days past her 15th birthday. They settled in Kanara, where her first boy was born. She was married in polygamy, the third wife. Two more sons were born to her at Kanara. In 1885 they homesteaded a farm at Junction, where she spent the rest of her life. A daughter, May, died in 1895 at age 6 from a typhoid



Figure 18. Time period photo of the Hales Hotel in Junction, Utah.

epidemic. Her husband also contracted typhoid which caused complications & left him a semi-invalid.

They bought a town lot & built a large hotel 1902-1903 with the help of her boys. She had eight children including a set of twins.

Charles Henry Hales was a carpenter by trade. He built a large recreation hall for the community before he built the hotel. He also made all the caskets for the burials at that time.

Charles Henry died in 1908. Jemima Ann worked hard all her life, first on the farm & last running the hotel. She died Jan. 2, 1919.



Figure 19. Jemima Ann, Glenn and Jenny.



Figure 20. Recent photo of the “Hales Hotel” in Junction, Utah courtesy of Kerry Peterson.

Table 4. Charles Henry and Jemima Ann Adair Hales Family

Husband Charles Henry Hales					
Born	17 Sep 1848	Place	Garden Grove, Decater, Iowa	LDS ordinance dates	Temple
Christened		Place		Baptized	
Died	7 Apr 1907	Place	Junction, Piute, Utah	Endowed	1 Dec 1868
Buried	10 Apr 1907	Place	Junction, Piute, Utah	Sealed to parents	BIC
Married	29 Mar 1878	Place	St. George, Washington, Utah	Sealed to spouse	29 Mar 1878
Husband's Father	Charles Henry Hales				SGEOR
Husband's Mother	Julia Ann Lockwood				

Wife Jemima Ann Adair					
Born	27 Mar 1863	Place	Washington, Washington, Utah	LDS ordinance dates	Temple
Christened		Place		Baptized	
Died	2 Jan 1919	Place	Junction, Piute, Utah	Endowed	1871
Buried	Jan 1919	Place	Junction, Piute, Utah	Sealed to parents	29 Mar 1878
Wife's Father	George Washington Adair				SGEOR
Wife's Mother	Ann Catherine Chestnut				SGEOR

Children listed in order of birth

LDS ordinance dates

Temple

1

M George Ammon Hales					
Born	24 Aug 1879	Place	Kanara, Iron, Utah	Baptized	24 Aug 1887
Christened		Place		Endowed	21 Mar 1923
Died	31 Oct 1897	Place	Junction, Piute, Utah	Sealed to parents	BIC
Buried		Place	Junction, Piute, Utah		
Spouse					
Married		Place		Sealed to spouse	

2

M Charles Henry Hales					
Born	30 Mar 1881	Place	Parowan, Iron, Utah	Baptized	22 Sep 1889
Christened		Place		Endowed	24 Aug 1961
Died	17 Jan 1952	Place	Ogden, Weber, Utah	Sealed to parents	BIC
Buried	19 Jan 1952	Place	Ogden, Weber, Utah		
Spouse	Sarah C. Stoker				
Married	24 Mar 1902	Place	Junction, Piute, Utah	Sealed to spouse	24 Aug 1961
					SLAKE

3

M William Heber Hales					
Born	25 Jul 1883	Place	Parowan, Iron, Utah	Baptized	6 Sep 1891
Christened		Place		Endowed	26 Nov 1902
Died	24 Jun 1948	Place	Bell, Los Angeles, California	Sealed to parents	BIC
Buried	29 Jun 1948	Place	Whittier, Los Angeles, California		
Spouse	Sarah Mandana Dalley				
Married	26 Nov 1902	Place	Manti, Sanpete, Utah	Sealed to spouse	26 Nov 1902
					MANTI

CHILDREN AND DESCENDANTS OF
GEORGE WASHINGTON ADAIR
AND EMILY PERSCINDA TYLER

EMILY PERCINDA TYLER
by
Don K. and Carolyn Adair Smith

Emily Percinda Tyler was born on January 28th 1847 in Council Bluffs, Pottawattamie, Iowa. She was the 6th child born to Daniel Tyler and Ruth Welton. Emily had a sister, Perintha Olive, who was born on June the 4th 1839 in Griggsville, Pike, Illinois. There was an eight year span between the two girls. Ruth and Daniel had lost four children shortly after they were born. A child born in Kirtland, Geauge, Ohio in 1837, twins , Mary and Martha born September 1843 at Bear Creek, Hancock, Illinois, and Ruth born October 1845 in Nauvoo. Along with the Saints, Daniel and Ruth were making preparations to go to the Rocky Mountains in the West. They traveled with two families in one wagon. When they reached Mt. Pisgah, the call came from President Brigham Young to recruit 500 men to fight in the war against Mexico. Daniel enlisted as Sergeant in company “C” under the command of Captain James Brown. Ruth bid Daniel and her brother, David Pulsipher goodbye then went on as far as Council Bluffs, Iowa.

In January, Emily was born. Having fulfilled his commitment to the Battalion, Daniel and others made their way back to their families at Council Bluffs. He arrived in Iowa in December 1847. On June 23rd 1848, Daniel, Ruth, Perintha and Emily journeyed to the Great Salt Lake Valley in the Amasa Lyman Company. After four months, the Company arrived in the valley on October 19th 1848. Soon after their arrival, a daughter, Celestia was born on October 25th 1848 in Little Cottonwood, but died shortly after she was born.

Daniel and Ruth settled in Salt Lake and became members of the Tenth Ward. This ward was organized February 22nd 1849, with Daniel being called as one of the Bishop’s counselors. During this time, they had three more children. Daniel Moroni born January 27th 1850, Henry Fritz born September 12th 1851 and died in 1852 and Nathaniel born August 17th, 1853.

In 1853, Daniel was called to go on a mission to Europe. He was President of the German-Swiss Mission. While there he was instrumental in the conversion of Karl G. Maeser who became a great church educator. Ruth and her children were left alone for

a period of two and a half years. Daniel returned home to his family on November 27th, 1856.

The Tylers moved to Draper, Utah where two more children were born. John Comins Tyler born November 30th 1857 and Alice May born May 8th 1859.

In 1861, Daniel and his family were called to go to southern Utah. They endured many trials and hardships in this new land. The family settled in Pine Valley, Washington, Utah where Daniel became Pine Valley's first school teacher. They remained in Pine Valley for three years.

On the 28th of January 1864, Emily married George Washington Adair and became the mother of George Jr. who was 3 years old. Emily and George were the parents of eleven children, nine who reached adulthood. Their children were, Olive, who died shortly after birth, Emily Jane, Daniel Tyler, Samuel, who only lived ten months, William (Will), John, George Newton (Newton), Ruth, Joseph (Joe), Rufus and Edna.

George and Emily moved several times during their marriage. As you look at the birth places of their children you can see that. They lived in Nutrioso Arizona for about nine years, returning to Utah, where Emily became the Postmaster at Pahreah, in Kane county, Utah.

While living at Pahreah Emily wrote and submitted the following obituary in the 1894: Deseret News, 5 Apr 1894:

“Serious and Fatal Accident. Special to the News. Pahreah, March 29, 1894.—A sad and fatal accident occurred here on the 27th of this month to Cyrus Mangum Jr., in the following manner:

Deceased was working on a water ditch with his father and others when a portion of the bank and a large rock fell on and killed him instantly. He left home after noon and was brought home about 5 p.m. a corpse. Deceased was a son of Cyrus Mangum and Unity Alexander Mangum. His age was 14 years, 10 months and 17 days. He was a bright, intelligent boy and a great help and comfort to his parents. He will be sadly missed by his griefstricken parents, sisters, brothers, relatives and schoolmates and by every person in our little settlement. At his burial the children formed in procession, under the guidance of our school teacher, and marched to the cemetery. Deceased has many relatives in Utah and Arizona who will be griefstricken to learn of his sudden death. E.P. Adair.”

Around 1900 George and Emily moved to Hammond, New Mexico where George homesteaded 160 acres. Sometime later Emily's brother, John Commins Tyler came to live with them. In the summer he helped George and his sons farm and in the winter he lived out in the Gobernadore area, trapping coyotes.

After George passed away in 1909, John stayed on in Hammond to continue helping Emily. Emily passed away in 1917 at Hammond, and she and George are buried in the old Hammond Cemetery.

The land where they lived is now owned by the Bloomfield New Mexico Stake and is a church welfare farm and a church park. Our first Adair reunion was held in June 2003 at the Bloomfield Stake Park. A fitting tribute to have their descendants gather to honor their memory on the land that they had once owned.



MEMORIES OF GRANDMA
EMILY JANE ADAIR GRANT

by
Marguerite Neilson

This is in no way intended to be a life story or history, Just a series of thoughts, memories and a few facts pertaining to both of my grandparents, Emily Jane and Edmund Carbine Grant. There will be few concessions made to the time periods or categories. I just intend to express on paper what comes to mind as I reflect back to these two special people.

Emily Jane Adair was born 28 Dec. 1865, in Washington, Washington County, Utah. A daughter of George Washington Adair and Emily Prescinda Tyler Adair. She married Edmund Carbine Grant, 4 Feb. 1885, in Nutrioso, Apache County, Arizona. They had 8 children, 6 of whom lived to adulthood—Eleanor (Nell), Edmund LeRoy (Roy), Emily Adelia (Emma), George Albert (Bert), Pansy—died at about age 2, Floyd, Rosamond—died shortly after birth and Gladys.

Emily considered Kanab, Utah, her hometown. I have no idea when the family moved there, or how long they stayed, but her fondest childhood memories were of living there and she was forever a little homesick for Kanab.

Her father was sent to Kanab by the church to be an assistant to Jacob Hamblin who had the responsibility of acting as Indian Agent in that territory. Apparently the Adairs lived next door to the Hamblins and the children played together. Jacob Jr. was a particular favorite of Emily's and I have inherited a letter from Jacob Jr., written to her in the late 1920's. It concerned a personal matter and has no application here.

I have no idea of when my Grandparents moved to New Harmony, however, my mother, Emma, was born there, 14 Jan. 1889. The house that was lived in at that time was remodeled sometime after mother's birth, but long before my time.

Grandma was quite an emotional person. She felt everything intensely. Moving quickly from pleasure to tears and vice versa, at least that was so in my years of remembrance.

She felt much sorrow and compassion for anyone, or anything, in an unfortunate circumstance—or what she perceived to be unfortunate.

She also had a great sense of humor with a dry wit. When she told a story she wanted it to entertain, or to be dramatic and effective. Her favorite saying was, “there’s no sense in telling a story if you can’t make it good.” Grandpa would get irritated if she exaggerated a point or two to make the whole thing more entertaining. Grandpa was straight down the line with everything he did or said. Every fence post had to be straight—every rock exactly in its place. Grandma could also be straight-laced and sometimes very narrow minded in certain situations.

Speaking of her sense of humor, grandma enjoyed joking (we would call it kidding now a-days), with a perfect straight face and matter of fact manner. Sometimes one could not be entirely certain if she was being humorous or not, (unless you knew her very well).

One of my favorite stories about her happened one time when she went to Salt Lake City with my parents. My sister, Ilene, lived on 33rd south and State street in Salt Lake. One afternoon Grandma sat on Ilene’s front porch for several hours watching the ebb and flow of the city—the never ending stream of traffic. Finally, she arose, walked into the house and remarked, “My hell, Ilene, don’t these folks ever stop and go to the bathroom?” Ilene convulsed with laughter.

Grandma loved the color red. To her anything red was pretty—jewelry—clothing—accessories, trimming on a dress—flowers—the list goes on. A favorite item was a red brooch, (she called it a “breast pin”). Another was a string of red beads. To give her a gift that was red insured a hit.

I remember when Uncle Bert would go away on extended sheep shearing trips he would always bring his mother a big, red satin covered box of chocolates on his return home. She’d put it on the mantelpiece or organ for awhile to be admired. Then in time it would be placed in the trunk that held her treasures. It would remain unopened until the next year when Uncle Bert brought a new box. Then the old one would be opened for consumption. But, by this time the chocolates would be dried up and or wormy.

Grandma loved music and dancing. She would attend every dance she was able and would keep time by patting her feet throughout every song. I can’t recall ever seeing her dance except once and that was a time when a young, brash, stranger thought he would be really clever and ask her to dance. Grandma certainly surprised him (and all the rest of us) by accepting, and surprised him even more by executing a very stately, commendable waltz.

She thought nothing could be more enjoyable for anyone than a dance, and she thought everyone of her grandchildren old enough to attend should not miss out. If she learned



Figure 21. Emily Jane Adair and husband Edmund Carbine Grant and their children Roy, Nell, Emma and Bert.

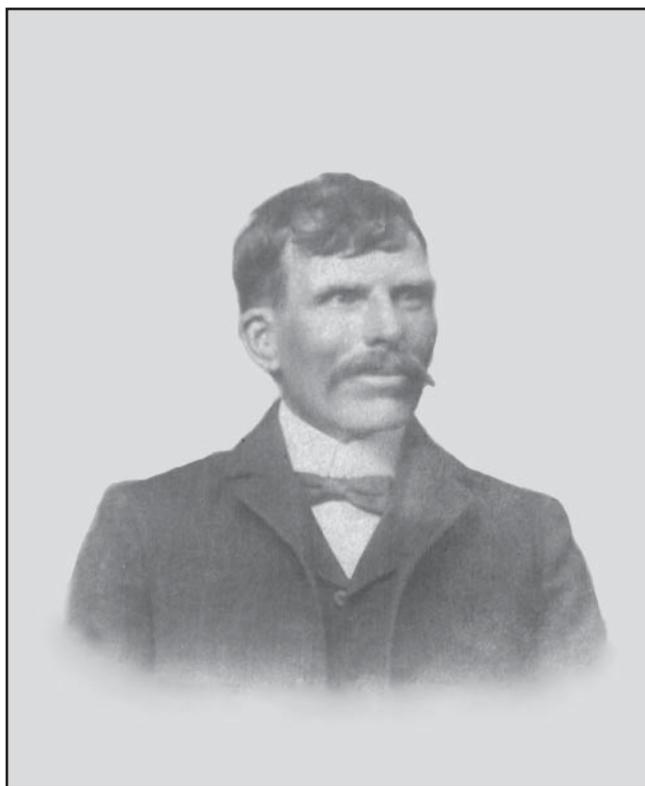


Figure 22. Edmund Carbine Grant.

that one of the grandsons planned not to attend because of lack of funds she dipped into her meager purse and insisted he take the price of the dance ticket. She would not accept refusal. It would hurt her to know he would miss out on the fun if she could do something about it.

Emily and Ed Grant dearly loved Emma's husband, Jim. He loved them as much and was closer to them than his own parents who he didn't see very often at all. Grandma and Grandpa so enjoyed hearing my dad sing and play guitar accompaniment. He knew many songs. In the history I wrote of my mother's life I told the story of how my parents met when Jim came to New Harmony with the Neilson family orchestra to play for a dance.

One of my earliest memories was of seeing Grandma in tears as my sister, Bernice, accompanied herself on the piano and sang "Ramona", a popular song of the day and one of Grandma's favorites. She was proud of Bernice's talent and her beautiful voice.

Grandma was fiercely loyal, caring and generous to family, friends and all whom she loved and respected. However, at times, she could be quite scornful and hold something of a grudge against those she believed had wronged a member of her family, a friend, or anyone at all, as a matter of fact.

Emily, or Aunt Em, as most of the residents of New Harmony call her, took much pleasure in young people, from tot to teenager. They in turn enjoyed her. She got a kick



Figure 23. Nell and Emma Grant.

out of helping to foster the idea that she was something of a character. She loved to talk and joke with youngsters as they passed her front yard on errands, or going to and from school. Sometimes making her remarks and questions nonsensical and ridiculous for their entertainment.

In all my remembrance she was quite a heavy set woman who had some difficulty getting around much. Grandpa would wait on her all he could, doing chores and errands (her grandchildren helped with that, too). Mother would do most of the deep cleaning and send one of her daughters to sweep the floor and dust furniture every once in awhile. By the time I was in my teens we were doing much of the laundry and all of the ironing. I remember what a chore it was to iron her big dresses and “shimmies.” By necessity mother made all of her clothes, and very often her “dressiest” dresses were required to have some sort of red trimming.

The Grandparents opened their big hearts and provided a home for three Grandchildren and a nephew when necessity arose, and to a great extent finished raising them until they were able to be on their own.

When the oldest daughter, Nell, died as a fairly young mother, and left four youngsters. The two eldest, Erma and Grant, then made their home mainly with their mother’s parents. The two youngest stayed with the father.

Erma became almost like a daughter to her grandparents, living with them until she married. She and her husband remained very attached and loving to the old folks, visiting as often as possible through the years.

Grant remained in the house until old enough to go out and work. He worked and stayed at the Grant ranch with Uncle Roy and Aunt Sadie, and also in town doing chores and helping with the cattle and other stock. His life progressed from there. Grandma and Grandpa Grant’s home always had a welcome mat out for him, and Grandma always had a very soft spot in her heart for dear Grant.

Gladys, the youngest daughter, with her son Blaine, lived for several years with her parents after unfortunate marriages. Later she married a good, loving man. This marriage was of short duration as Gladys passed away at the age of 36. Blaine, 15 years of age, soon returned to the home he’d known for most of his life. Having never had a relationship with his biological father this was a natural move. He lived with the grandparents until joining the Navy during World War Two. On returning from active service he married a wonderful girl. They made their home with Grandma and Grandpa for a time then built a home on a corner of the Grant property.

Blaine and wife, Fayone, loved and helped care for his dear Grandparents until their deaths. He had always been as another son.



Figure 24. Emily Jane (Adair) Grant and her youngest child, Gladys.

When Emily's younger sister, Ruth Huntsman, died she left a young son, Julius. The boy became difficult for his father to care for and consequently was sent to New Harmony to live with his Aunt Em and Uncle Ed. I hope my memory is somewhat accurate in saying he was somewhere in the age range of 11-13.

This was a very courageous thing for the three of them to attempt. Julius was a rebellious, bitter, angry, lonely boy. It was hard for him to conform to necessary rules and discipline, and was resentful of these things. Aunt Em and Uncle Ed were too old to handle this kind of burden. Although Julius's basic character was good and the old folks' hearts were touched by him, the challenge was almost too much.

Time passed the situation improved some. Julius found a place in the community—a place with young people of the town and with our extended family. When he was grown up enough he, too, went to work helping Uncle Roy and later taking a few seasonal jobs that opened up around the area. He became acquainted with a sweet second cousin who loved and understood him and they married. In spite of the trials, I don't believe Aunt Em, Uncle Ed or Julius ever regretted those years.

Emily and Ed Grant had many trials and sorrows. They lost four of their five daughters.

I have mentioned the loss of Nell and Gladys, dying as young mothers leaving small children. Also, a daughter, Pansy, at about two years of age and Rosamond who died shortly after birth. And as far as they knew the youngest son, Floyd, no longer lived.

The last time the family had heard from Floyd was not long after the close of World War One. From then until after his parents died in 1949 the family assumed he was dead. I wrote a detailed story many years ago about him, his return home and reunion with the family. As long as my Grandparents lived I remember them grieving for Floyd—their wondering if he might still be alive, their longing to know what happened to him. He returned about a year after his parents passed away. The family all thought many times how tragic it was that he hadn't found his way home sooner. Then we would rationalize that this shock in their advanced age would have been too great.

These loving parents grieved deeply along with their children when sorrow, trials and adversity visited them. The loss of Roy's first wife, Mamie, dying in the early stages of her first pregnancy. The death of Emma's first child, "J" Grant, at the age of ten months, Nell's son De Ray, born with severely crippled legs; Gladys' first child, and only daughter, Nola, dying after a few months of life. Later on, Emma's oldest daughter, Bernice, stricken with a Cerebral Hemorrhage at twenty-seven. All severe blows to this family.

On the other side of life, there was great joy when all the Grandsons serving in the armed forces returned home at the end of World War II.

I mustn't forget to mention Grandma's love for the Indian people. This must have begun in her early childhood in Kanab when life was somewhat intertwined with them.

For many years in the fall months, a few Indian families would pitch their tents on a small hill just east of New Harmony. The main purpose would be for pine nut hunting, but most every day the squaws would go from door to door, with their sacks, begging for food. When they came to the grandparent's door Grandma would invite them in and insist on a little visit, or parley, before she gave them food. The squaws would be skittish and shy at first, but Grandma knew a few words of Indian and they knew a few words of English so there was some communication. Grandma would joke with them and they



Figure 25. Emily Adair and Edmund Carbine Grant in later years.

would laugh and joke back. She loved it! Although we kids would sometimes be afraid, her reassurance and example would overcome our trepidation.

Grandma would go out of her way to strike up a conversation whenever she would see Indians in Cedar City or any other place. She especially loved the papooses strapped to their cradle boards.

I must have inherited these genes because I, too, learned to love that wonderful and interesting race of people at a fairly early age of life.

Severe bouts of anxiety would often overtake Grandma especially when she was ill. She was afraid of death. At these difficult times Grandpa would come for mother's assistance. When Dad was available he would also have a soothing and reassuring influence on her. Sometimes night spells would be the worst occurrence and Grandpa would be urged to go for Emma and Jim.

Strangely, the last summer of Grandma's life when she was so ill, her fear of death seemed to be gone and she never mentioned this old anxiety. Perhaps death was a welcome

thought then. She would, though, often cry and talk about the happy days of her childhood in Kanab—about loved ones in her family she had lost.

By this time of my life I had been working and living away from home for a number of years. During that last summer of the Grandparents lives I was able to leave my job quite frequently to come home and help out. My parents were worn out and not well themselves due to the worry and constant care.

The night Grandma died I was asked to stand watch while my parents went home to try and get a few hours rest. Grandpa's life was fading, also, but his situation wasn't as acute as Grandma's. I sat within a few feet of her bedside. The old mantle clock ticked away the last few minutes and hours of her earthly existence. I counted the seconds between each of her harshly drawn breaths. Every little while I would rush to her bedside thinking that the last breath was the end, but she struggled on. The clock struck the hours and the half-hours, and I was scared every minute. Shortly after the clock struck two my parents came to relieve me. I went home. Frightened as I had been, I was still glad to be able to spend these last few hours with my dear Grandma. She passed away awhile after dawn.

Emily Jane Adair Grant, died peacefully at her home in New Harmony, on October 3, 1949. Edmund Carbine Grant, died peacefully, also, in the Iron County Hospital in Cedar City on October 16, 1949.

Both funerals and burials were held in the New Harmony Chapel and cemetery.

At this writing in May of the year 2000, there are eight surviving grandchildren.

Two of Emma's seven children, Marguerite Neilson Mecham of Milford, Utah and James Dayle Neilson of New Harmony.

Four of Bert's nine children, Sheldon and Dallas Grant and Sharon Grant Prince, of New Harmony. Also Richard Grant of Las Vegas, Nevada.

Two of Gladys's three children, Blaine Whitehead and Bevan Iverson of New Harmony.

I'm sure the other grandchildren would have some different insights; experiences and stories of our unique and interesting Grandparents.

I expressed deep and grateful tribute to my Grandma and Grandpa Grant for the huge and much loved part they had in the first twenty-seven years of my life.

I take full responsibility for all that is written here. If there are any inaccuracies it is perhaps because of some fading of my memories in this my seventy-eighth year.

Marguerite Neilson Mecham

May 28th 2000



Figure 26. Gladys Grant.



Figure 27. John Condie and wife Nell Grant.

Table 5. Edmund Carbine Grant and Emily Jane Adair Grant Family.

Husband Edmund Carbine Grant					
Born	11 Sep 1858	Place	Kaysville, Davis, Utah	LDS ordinance dates	Temple
Christened		Place		Baptized	
				27 Jun 1869	
Died	16 Oct 1949	Place	Cedar City, Iron, Utah	Endowed	SGEOR
				3 Mar 1954	
Buried	18 Oct 1949	Place	New Harmony, Washington, Utah	Sealed to parents	PROVO
Married	4 Feb 1885	Place	Nutrioso, Apache, Arizona	Sealed to spouse	SGEOR
				3 Mar 1954	
Husband's Father	George Roberts Grant				
Husband's Mother	Mary Adelia Carbine				

Wife Emily Jane Adair					
Born	28 Dec 1865	Place	Washington, Washington, Utah	LDS ordinance dates	Temple
Christened		Place		Baptized	
				2 Jul 1874	
Died	3 Oct 1949	Place	New Harmony, Washington, Utah	Endowed	SGEOR
				3 Mar 1954	
Buried	5 Oct 1949	Place	New Harmony, Washington, Utah	Sealed to parents	SGEOR
				20 Jul 1966	
Wife's Father	George Washington Adair				
Wife's Mother	Emily Perscinda Tyler				

Children listed in order of birth

LDS ordinance dates

Temple

1	M	Edmund LeRoy Grant					
	Born	21 Nov 1885	Place	Nutrioso, Apache, Arizona	Baptized	24 Jul 1894	
	Christened		Place		Endowed	8 Oct 1909	SLAKE
	Died	24 May 1962	Place	New Harmony, Washington, Utah	Sealed to parents	3 Mar 1954	SGEOR
	Buried	28 May 1962	Place	New Harmony, Washington, Utah			
	Spouse	Sarah Elizabeth Imlay					

2	F	Eleanor Grant					
	Born	21 Mar 1887	Place	New Harmony, Washington, Utah	Baptized	4 Apr 1895	
	Christened		Place		Endowed	5 Sep 1906	SGEOR
	Died	7 Feb 1917	Place	Cedar City, Iron, Utah	Sealed to parents	3 Mar 1954	SGEOR
	Buried		Place	New Harmony, Washington, Utah			
	Spouse	John Alexander Condie					
	Married	5 Sep 1906	Place	St George, Washington, Utah	Sealed to spouse	5 Sep 1906	SGEOR

3	F	Emily Adelia Grant					
	Born	14 Jan 1889	Place	New Harmony, Washington, Utah	Baptized	1 Aug 1897	
	Christened		Place		Endowed	27 May 1914	
	Died	23 Oct 1889	Place	Milford, Beaver, Utah	Sealed to parents	3 Mar 1954	SGEOR
	Buried	27 Oct 1889	Place	New Harmony, Washington, Utah			
	Spouse	James Deitrick Neilson					
	Married	21 Jun 1909	Place	Parowan, Iron, Utah	Sealed to spouse	27 May 1914	SGEOR

Husband	Edmund Carbine Grant
Wife	Emily Jane Adair

Children listed in order of birth

LDS ordinance dates

Temple

4	M	George Albert Grant			
	Born	17 Feb 1891	Place New Harmony, Washington, Utah	Baptized 3 Sep 1899	
	Christened		Place	Endowed 5 Mar 1980	PROVO
	Died	16 Jan 1965	Place New Harmony, Washington, Utah	Sealed to parents 17 Sep 1994	OGDEN
	Buried	19 Jan 1965	Place New Harmony, Washington, Utah		
	Spouse	Clara Naomi Farr			
	Married	23 Dec 1912	Place Richfield, Sevier, Utah	Sealed to spouse 17 Oct 1997	JRIVE

5	F	Pansey Grant			
	Born	17 Jan 1893	Place New Harmony, Washington, Utah	Baptized Child	
	Christened		Place	Endowed Child	
	Died	9 May 1895	Place New Harmony, Washington, Utah	Sealed to parents 3 Mar 1954	SGEOR
	Buried	May 1895	Place New Harmony, Washington, Utah		
	Spouse				
	Married		Place	Sealed to spouse	

6	M	Floyd Grant			
	Born	15 Dec 1895	Place New Harmony, Washington, Utah	Baptized * 6 May 1951	
	Christened		Place	Endowed 10 May 1952	
	Died	8 Dec 1982	Place St. George, Washington, Utah	Sealed to parents 3 Mar 1954	SGEOR
	Buried	Dec 1982	Place New Harmony, Washington, Utah		
	Spouse	Ina Perkins			
	Married	23 May 1959	Place New Harmony, Washington, Utah	Sealed to spouse 22 May 1969	SGEOR

7	F	Rosamond Grant			
	Born	22 Mar 1898	Place New Harmony, Washington, Utah	Baptized Child	
	Christened		Place	Endowed Child	
	Died	22 Mar 1898	Place New Harmony, Washington, Utah	Sealed to parents 3 Mar 1954	SGEOR
	Buried		Place New Harmony, Washington, Utah		
	Spouse				
	Married		Place	Sealed to spouse	

8	F	Gladys Grant			
	Born	30 Sep 1899	Place New Harmony, Washington, Utah	Baptized 5 Jul 1908	
	Christened		Place	Endowed 9 Dec 1926	
	Died	28 Feb 1936	Place New Harmony, Washington, Utah	Sealed to parents 3 Mar 1954	SGEOR
	Buried		Place New Harmony, Washington, Utah		
	Spouse	Lester Iverson			
	Married	12 Jan 1931	Place	Sealed to spouse	

“And a Pure Heart”

by Margie Mecham

1968

Two large pictures hung on the wall in Grandma’s bedroom. One was the portrait of a sweet-faced woman, the other, a full-length pose of a young sailor, hand on hip, and with a proud lift to his head. As a child these pictures greatly intrigued me, for I had always known that sorrow and mystery hung as an invisible shroud around the unfamiliar faces.

When time and opportunity allowed, (such an occasion being rare as Grandma didn’t like an unattended child dill-dallying in her bedroom), I tiptoed close to better see and study each face. A camera had preserved the features of two people whom I had never known but whose names were as familiar to me as my own. They had been greatly loved by those near and dear to me and so I loved them too. A little pang would strike at my childish heart with the realization that they would never know of my existence—that I was Emma’s and Jim’s girl. Suddenly and unfailingly, goose flesh prickled my arms and I would shiver a little and turn away, wishing I hadn’t stopped to remember what had happened to “Aunt Mame” and “Uncle Floyd”.

The loss of a member from any family circle is grievous and heartbreaking. Was it because Aunt Mame was a bride of less than a year; that she had never known much of happiness until she married my mother’s oldest brother; that she had died in the early stages of her first pregnancy, that made her passing more tragic, harder to reconcile.

She had been a girl of numerous virtues and much character; loved and accepted by her husband’s people as a fine addition to their family. Even Grandma would have been hard put to have found a more worthy wife for her adored first-born.

Mamie and Roy were anxious for a baby. I have never known whether they had a short time of happiness knowing that she was with child before the nausea began, or if the terrible

retching and vomiting was their first indication of her condition. This early symptom of pregnancy is, normally, far more uncomfortable and troublesome, than dangerous. But such was not the case with Mamie. All the medicines and home-remedies of that day did little, or nothing, to ease her suffering. She became weaker and more dehydrated daily and those who labored in the fight to save her life were all too helpless in the face of this uncommon development.

A mantle of grief settled about the young husband and remained with him for the fifty more years that he lived. With voice's that trembled occasionally, eyes welling with tears, my mother and grandmother would tell of those first dark days and weeks of his despair. Endless hours each day found him lying on the floor, head cradled in his arm's, the mother and sister searching in vain for words that would comfort this beloved son and brother. The bright, hand-loomed carpet and musty straw beneath, absorbed each wave of tears and bitterness and saw the death of much that was Roy. With this dying went youth and the ability to really enjoy life; a little compassion and understanding for others went too. As I grew older I sometimes searched his face and manner for signs that would indicate this capacity to love so deeply and grieve so bitterly, but they were lost in the man I knew. When I made mention of this to my parents, they would shake their heads sadly and say: " he changed after Mamie died".

The young man who had stood before the camera and tried so hard to look old enough to be in Uncle Sam's navy, had been a lad when his sister-in-law died. Floyd was a bright boy, curious and eager to learn something new. He was also a dreamer and a planner, with imagination and vision. He was a talker and a natural born salesman. Grandma always said: "No sense in tellin' a story if you can't make it good." And she practiced what she preached. Grandpa wanted no truck with this sort of thing and he grunted louder and louder as her stories got better and better. Floyd inherited his mother's talent for telling a story by both breeding and example and it was not unusual to see some of the local boys doing his chores while he told stories and entertained them. He was saved from being a young confidence man by his honesty, goodness, and love for people.

When the disastrous flu epidemic struck, Floyd was one of the few who seemed to have an immunity. Day after day he went about making rounds; from house to house he went, doing the necessary chores, preparing food, nursing and comforting each stricken



Figure 28. Roy and Floyd Grant.

household, barely permitting himself a few scant hours sleep at night. Such dedication and devotion is rarely found in a teenage boy. Finally he reached the point of complete and utter exhaustion. Fortunately, by then some of the earliest victims were getting on their feet and the weary boy could permit the crushing load to slide from his shoulders.

Floyd longed for the world and its wonders — he longed for the new and different — for excitement. Most of all he longed to find himself and his niche. His mother yearned and cried over him. His father plainly did not understand this boy who was so different and his patience grew thin.

Everyone was singing, “There’s a Long, Long Trail”, “Pack up Your Troubles”, “Over There”, and Floyd left home to join the navy. It was after Armistice was signed that a final communique reached his parents — he was in Belgium and wanted to see a little more of Europe before he came home — he sent his love to all. Then there was nothing more from him, or about him.

It was not until I had a son of my own did I realize, to any degree, the extent and texture of this special kind of pain and suffering; There would be the first faint annoyance at him for not having written, at least another card, before now; The annoyance turning into nagging anxiety; Then mounting fear and frantic hours stretching between one day’s mail delivery to the next. How did they bear it, my grandparents, bear the aching and the longing?.

Looking back I realize that they took this great sorrow with more fortitude and dignity than most people could muster. As a youngster, however, I wondered why grandpa didn’t have much to say to people but muttered a lot to himself and pulled at his hair in annoyance. His frail shoulders took everything that life brought his way, they bent a bit more with the burden but this man would never break. I wondered why grandma cried quite a bit and sometimes spoke of bitterness, saying it in such a way that you could taste the nasty acidness in your mouth. I wonder no more.

After I had grown up, I questioned my father at length about Uncle Floyd. He said he had thought for years that Floyd was dead, otherwise he’d have been in touch. Even if he’d decided not to come home he had loved his parents, his brothers and sisters, and their babies — and it was not in his character to have deliberately hurt them so. It was my Dad’s theory that Uncle Floyd had probably been murdered in some dark alley of a remote European City, robbed of his money and identification and subsequently buried in an unknown grave. My mother, and her parents, would never hear this bit of logic from Dad but I was sure this must be, or pretty nearly so, the right answer. Mother never spoke of her brother’s returning, she was certain he would not, but she could never bring herself to say out loud that she believed him dead.

This time the songs were “Don’t sit under the Apple Tree”, “Praise the Lord and Pass the Ammunition”, “The White Cliffs of Dover”, and the world was at it again. One day a special letter came for Grandma. The postmark and address were strange. Grandma and

Grandpa were something like eight-two and eighty-seven years old. Their health was not the best, of course, and their eyesight failing. Hope, that seemed dead these many years, flickered in the breasts of the poor, old folks. Grandma's heart pounded alarmingly and she trembled and cried. Grandpa controlled himself, as always, and called for a passerby to go after my mother. He could not let himself think that the letter was from Floyd until he had more to go on than what they could make out on the envelope, but they must wait, both knowing they could not be alone when it's contents were revealed, regardless of whether it contained a miracle, or it did not. My parents arrived — the letter opened. A local boy in Europe had thought of his hometown and its people and had written to say "hello" to "Aunt Em" and "Uncle Ed." In my opinion it was then, and only then, that the lost boy was really given up, finally and forever.

The night Grandma died I sat by her bedroom door — she was in a coma and I had been told there was nothing for me to do except take a turn at waiting. In the next room Grandpa was waiting also — waiting for Grandma to go, then he would permit himself to die.

In her eighty-sixth year Grandma had been trying all summer to give up her life. Grandpa had just turned ninety-one and was marking time. He didn't want to do anything inconsiderate, or selfish, like dying first, else it might disturb Grandma and cause everyone more trouble and concern. He would do his dying like he had done everything else, as quietly, unobtrusively, and with as little fuss, as possible. Under heavy sedation he would not require attention that night.

The handiwork I had thought would be a panacea for nervousness, lay in my lap. I had made determined effort to count stitches, but each time I lost track. It was impossible to concentrate with the sound of Grandma's harsh and labored breathing gripping at my heart. The old clock on the mantelpiece ticked a long time between each of those shuddering breaths and little darts of fear dried my throat.

It would be over soon — the years spent running in and out of this house, (less frequently the past while, since I had been away from home so much), but still, each room, most every piece of furniture, or dish, held memories. The oddly matched couple who had lived here had been as much a part of my growing up — taken as much for granted — as the air I had breathed. Their blood was in my veins and I had in me some of their recognizable traits

and characteristics. Mine were not the commonly stereotyped grandparents. They were distinct personalities and I had loved them as much for their faults and failings as for their many good qualities. It occurred to me then that I had loved them even more than I had known.

Quietly and with calm purpose I went to Grandma's bedside to say my good-bye's. Before long my parents would come and send me home and I knew that she would be gone before I returned. Almost automatically, I raised my eyes to the two pictures hanging on the wall by her bed, then I prayed that Uncle Floyd and Aunt Mame would be among those spirits who would soon come to be her escort.

Several days after Grandpa died I was alone in the house that had been my second home. The errand, for which I had come, took me to Grandma's bedroom. Feeling the guilt of childhood I hurried to complete my task. Having finished, I looked around lovingly; the old trunk, (that bore resemblance to a malformed camel at rest), the chiffonier with its worn, black paint; my eyes moved on to the brass bedstead and to the Bare Space On The Wall Where Two Pictures Had Hung!!!!!! Who had removed them? Not my mother, I knew. Funny, I had never noticed before how dingy the walls were, how ugly and bare the room. There was really nothing here for me anymore. Grandma and Grandpa were gone — the pictures too, it didn't seem right, so soon. Without another glance I walked out for the last time, never to return, and I was cold and crying.

In fiction writing the end of a story is placed in its correct position, all wrapped up and tied in a proper package. This is a convenience sometimes denied the writer of life and truth. On occasion, time magically turns the end of one story into the prelude of another. In this case, time being slightly less than one year.

My parents had spent a quiet, Sunday afternoon in early fall. Along toward sunset a car was heard pulling to a stop. Dad's favorite chair is by the front-room window and he glanced out to see who their visitor might be. A rather seedy, middle-aged man, carrying a cheap suitcase, got out of the automobile and it drove away. Dad squinted a little, if he didn't know better he'd think that the person taking so much time to open the gate and walk up the path was Floyd Grant. Well, anyway, it was obviously a relative on Grandma's side of the family, for he had the Adair look.

The knock came quietly, timidly. Mother went to the door and opened it. The man framed in her doorway said, "I was told I have a sister here."

There is no clear explanation available, of what happened to Uncle Floyd in the thirty some years he was away. He tried at first to speak of those years and answer the questions everyone had for him, but the telling and the reliving would disturb him greatly. His sentences were often incoherent and the stories hard to connect together. With agitation came stuttering and we gave up trying for details, for straightening out discrepancies, or for tying up loose ends.

Roughly then, without effort on my part to clarify here, these are the basics. A sick spell, shell shock and amnesia. At some early point he returned to the states. He married and lived in New York City and had two children. While riding her bicycle one day, his teen-age daughter was struck by a car and killed. This tragic loss of the only one who truly loved him brought about a complete mental breakdown. Prior to this he had been miserable and unhappy with his wife and his son had become a stranger to him. They were glad to put him in Bellevue Hospital and be done with him.

For several years he remained hospitalized, working to repair his mind, to overcome the hallucinations and the nervous stuttering. His doctors were among the best in mental health; two or three friends remained true and with their combined knowledge, skill and encouragement, he began to heal.

With the gradual return to health came lucid memories and pictures of home and parents, brothers and sisters, and boyhood chums. How he longed for all of them, but he was afraid to break the long silence. Thru these many years whenever vague recollections, or flashes of memory would strike him, the urge to locate his people was strong but his wife assured him repeatedly that his family would be dead, or scattered, or both, and if they were not it had been too long, they wouldn't want to hear from him now. She had done her dirty work well and now he could not run the risk of finding out that she had been right.

Being despicable in nature, the wife and son refused to sign papers for his release to their custody and he was confined for an extra year while the loyal friends and the Red Cross worked for his unconditional release and legal release. It was then he made a vow that when he left the hospital he would get a job and work at it sixteen hours a day until he had enough money to go home. He was going back to where his life began and regardless of

what he found there, he would cope with it somehow. But oh!!! How he prayed that loved ones would welcome him home.

Nearly eighteen years have passed since that Sunday afternoon in early fall. Uncle Floyd is getting along in years now. He is quieter, happy and content to live out his life close to his family and beloved church. During a recent visit, he told us, my husband and me, about his latest project. He was boyish and eager, as though he were about to go out and see the world — in a sailor's suit.

The boy did not fit into a mold — nor does the man. Time and suffering have made the difference's greater and more apparent. Some call him an "Oddball," perhaps he is, but this I know — there will never be another quite like my (As he called himself), "Prodigal Uncle." Sometimes he brings laughter bubbling to my lips, other times he makes me want to cry for I feel the sorrow deep within him.

Invariably, when I think of Uncle Floyd, the twenty fourth Psalm comes to mind, for he is best described by these words: "He Who Hath Clean Hands and A Pure Heart; Who Hath Not Lifted Up His Soul Into Vanity, Nor Sworn Deceitfully."



DANIEL TYLER ADAIR

On the 3rd of December 1867, Daniel was born in Washington, Washington County, Utah. He was the 3rd child of George Washington Adair and Emily Percinda Tyler. When Daniel was five years old the Adair Family moved from Washington to Kanab, Kane County, Utah. This move was possibly a call from the Church to colonize Kanab. The family lived in Kanab until November of 1879 when George and his brother Samuel Newton Adair and their families moved to Apache County, Arizona Territory, to colonize. They had a long hard journey that took about two months. They spent the winter in Concho Arizona. In the spring they moved on to Nutrioso, Arizona where they lived for the next nine years.

We don't know anything about Daniel's childhood, but since the Nutrioso area was known for its good hunting and fishing, we can assume that he spent a lot of time enjoying the outdoors, when he wasn't helping his folks. Soon after his grandfather Samuel's death, the Adair family moved back to Utah.

From some old Washington County marriage records, we learned that Daniel was living in Duncan's Retreat, Washington County, Utah, and that Florence Edna Huntsman was living in Overton, Clark, County, Nevada. According to this record, Daniel and Florence were married in St. George, Washington County, Utah on the 18th of June 1895. They were sealed in the St. George Temple that same day. Soon after their marriage they moved to Nevada.

Their first child, a daughter, named Tacy Viola Adair was born in St. Thomas, Clark County, Nevada on the 27th of July 1896. The next child, also a daughter, was born on the 13th of January 1898 in Rox, Lincoln County, Nevada. They named her Ruth Ella Adair. Their 3rd and last child, a son, Daniel Leslie Adair, was born on the 28th of December 1899 in Overton, Clark County, Nevada.



Figure 29. Cane Springs, Nevada (Huntsman Ranch). From left to right: David Orrin Huntsman, Emmeline (Jones) Huntsman, Amelia Huntsman, Florence (Huntsman) Adair, Lon Huntsman, Thomas Sweeney, Frank Huntsman. Children in front: Julius Huntsman, Ruth, Tacy and Daniel Leslie.

In the 1900 census Daniel was listed as a farmer in Overton Nevada. On Thursday, the 19th of September 1901, Daniel died in New Harmony, he was 33 years 9 months and 16 days old.

He was buried on the 22nd of September 1901 in the New Harmony Cemetery, at New Harmony, Washington County, Utah, leaving his wife Florence and three small children between the ages of two and five to mourn his passing.

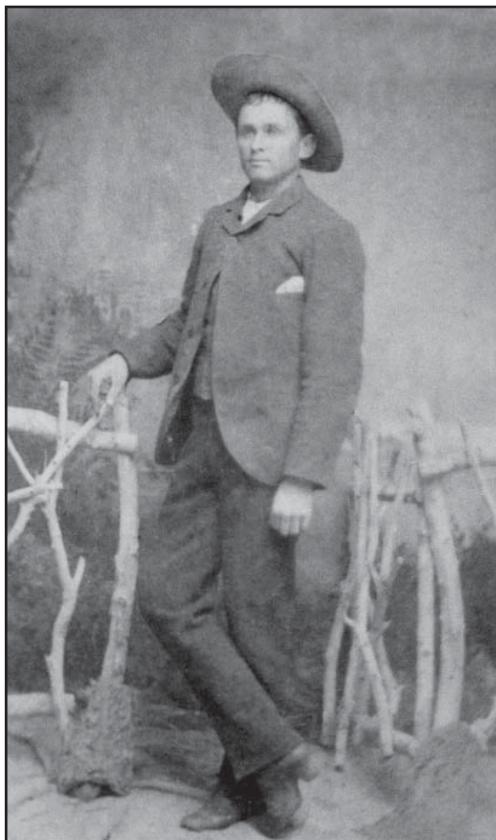


Figure 30. Daniel Tyler Adair.



Figure 31. Lon Huntsman, Florence Huntsman Adair and Amelia Huntsman.

Table 6. Daniel Tyler Adair and Florence Edna Huntsman Family

Husband Daniel Tyler Adair					
Born	3 Dec 1867	Place	Washington, Washington, Utah	LDS ordinance dates	Temple
Christened		Place		Baptized	
Died	19 Sep 1901	Place	New Harmony, Washington, Utah	Endowed	SGEOR
Buried	22 Sep 1901	Place	New Harmony, Washington, Utah	Sealed to parents	
Married	18 Jun 1895	Place	St. George, Washington, Utah	Sealed to spouse	SGEOR
Husband's Father	George Washington Adair				
Husband's Mother	Emily Percinda Tyler				

Wife Florence Edna Huntsman					
Born	29 May 1876	Place	Hebron, Washington, Utah	LDS ordinance dates	Temple
Christened		Place		Baptized	
Died	3 May 1914	Place	Tobar, Elko, Nevada	Endowed	SGEOR
Buried	5 May 1914	Place	Clover Valley, Elko, Nevada	Sealed to parents	LOGAN
Wife's Father	David Orrin Huntsman				
Wife's Mother	Emaline Davis (Vaughn) Jones				

Children listed in order of birth

LDS ordinance dates

Temple

1

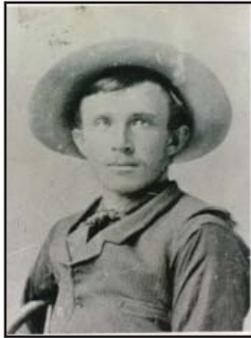
F Tacy Viola Adair					
Born	27 Jul 1896	Place	St. Thomas, Clark, Nevada	Baptized	MTIMP
Christened		Place		Endowed	
Died	Jan 1924	Place	Lakeview, Lake, Nevada	Sealed to parents	MTIMP
Buried	Jan 1924	Place	Lakeview, Lake, Nevada	BIC	
Spouse	William Nicholas Starr				
Married	9 Sep 1914	Place	Elko, Elko, Nevada	Sealed to spouse	cleared

2

F Ruth Ella Adair					
Born	13 Jan 1898	Place	Rox, Lincoln, Nevada	Baptized	
Christened		Place		Endowed	
Died	5 Dec 1986	Place	Auburn, Placer, Nevada	Sealed to parents	
Buried	9 Dec 1986	Place	Auburn, Placer, Nevada	BIC	
Spouse	Harry Kenneth Randles				
Married	18 Apr 1916	Place	Elko, Elko, Nevada	Sealed to spouse	MTIMP

3

M Daniel Leslie Adair					
Born	28 Dec 1899	Place	Overton, Clark, Utah	Baptized	LOGAN
Christened		Place		Endowed	
Died	23 Dec 1991	Place	Modesto, Stanislaus, California	Sealed to parents	OKLAH
Buried	27 Dec 1991	Place	Hughson, Stanislaus, California	BIC	
Spouse	Anna Elizabeth Carmichael				
Married	3 Aug 1927	Place	Kearney, Buffalo, Nebraska	Sealed to spouse	LOGAN



WILLIAM ALBERT ADAIR

William Albert Adair was born on the 7th of February 1872 in Beaver, Beaver County, Utah. He was the 5th child of George Washington Adair and Emily Percinda Tyler. Will was seven years old when his parents started their trek to help colonize in Arizona. The journey was long and the hardships many as they moved on again leaving homes and farms that were starting to produce an adequate living for their family. They stayed in Concho, Arizona for a short time, until George heard about the wonderful hunting and fishing that could be found in Nutrioso. This must have seemed like paradise to a child of Will's age.

Samuel Newton Adair, better known as "Newt," who was Will's uncle, also moved to Nutrioso and lived there for a time, so Will would have had cousins that probably hunted and fished with him. Sometime in 1886 "Newt" and his family moved on to Luna, Catron County, New Mexico and lived there until his death on 16 May 1924. After the death in 1889 of Will's grandfather, Samuel Jefferson Adair, George and Emily moved their family back to Utah. William Albert would have been seventeen years old at that time.

Will met Mary Roberta Sawyer in New Harmony, Utah. Mary was born on the 22nd of October 1873 in New Harmony. She was a niece of Edmund Grant, Emily Jane's husband. William Albert Adair and Mary Roberta Sawyer were married on the 9th of July 1894 in St George, Washington, Utah. They had one child, William Kenneth Adair. Mary and Will were divorced sometime after that.

After the Adairs moved to Hammond, New Mexico, Will met Lucretia Black who had been born in Alpine, Apache, Arizona, on the 19th of April, 1883. Will and Crete were married on the 26th of January, 1901 in Blanco, New Mexico a small settlement just north and east of Hammond. William and Lucretia had ten children. Harvey William, Hazel Gertrude, George Grant, Albert Curtis, Dallas Tyler, Woodrow Farland, Charles Newton, Eva Irene, Richard Maxwell and Thomas Benton.

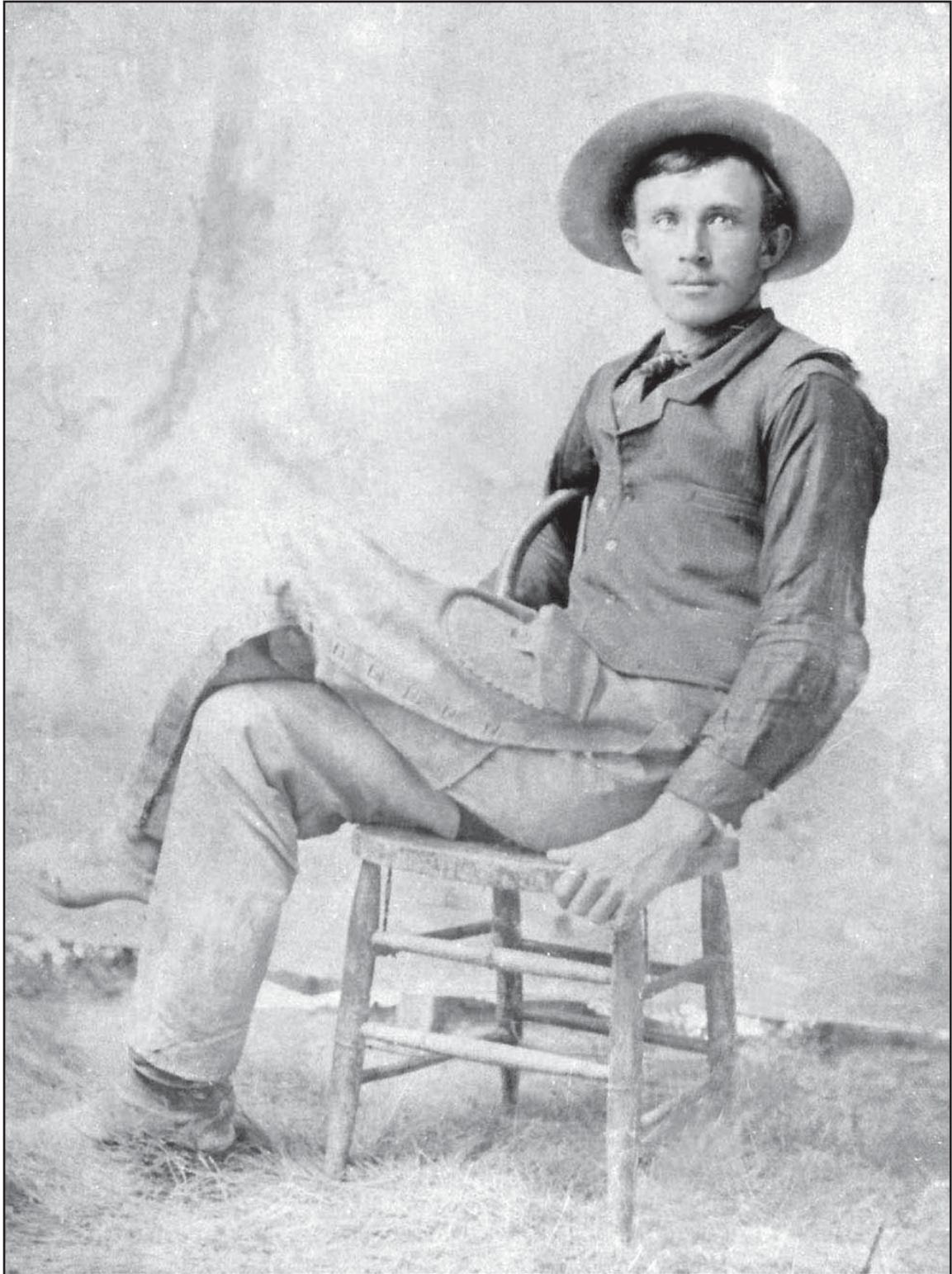


Figure 32. William Albert Adair.



Figure 33. Aunt (Crete) Lucretia Black Adair.

In the 1910 Federal census they were living in Hammond in the Bloomfield District, San Juan county, New Mexico. The children living in the home were: Harvey 7, Hazel 6, George 5, and Curtis 4.

On the 3rd of August 1911, little Hazel died and is buried in the old Hammond Cemetery.

In the 1920 Federal census the Adair family was living in Kirtland, San Juan, New Mexico. The children enumerated with the family were: Harvey 17, George 14, Curtis 11, Dallas 9, Woodrow 7, Charlie 4 and Eva 1.

Some time after 1920 Will and Crete moved to Bluff, San Juan County, Utah, where their next two children, Richard and Thomas were born.

While living in the four corners area, Will trapped and farmed to make a living for his family. Later after moving to Bluff he did the same.

When Will's brother Joe and family left New Mexico, on their way back to Utah, they stopped in Bluff to spend the winter. Joe and Will trapped Coyotes all winter, then in the spring Joe and his family went on to New Harmony.

In 1926 when Will's brother Rufus and family were on their way to be sealed in the St George Temple, they stayed several months in Bluff before going on to the St George area.

A year later on the 18th of November 1927, Will died at Bluff and was buried the same day. Leonard Adair, a grandson said his father, Woodrow, was only 15 when his father, William, died. He said that his father helped to keep the ranch going. He herded sheep and broke horses. His nick name was "Slick". If you asked about Woodrow no one knew who you were talking about.

By 1930, Lucretia had remarried. She married Hyrum Whipple and was living in Kirtland, New Mexico. She died on the 18th of November 1949 and was buried on the 15th of December in Mesa, Maricopa County, Arizona.

Table 7. William Albert Adair and Lucretia Black Family

Husband William Albert Adair				
Born	7 Feb 1872	Place	Beaver, Beaver, Utah	LDS ordinance dates
Christened		Place		Baptized 4 Jun 1932
Died	18 Nov 1927	Place	Bluff, San Juan, Utah	Endowed 13 Mar 1933
Buried	18 Nov 1927	Place	Bluff, San Juan, Utah	Sealed to parents BIC
Married	26 Jan 1901	Place	Fruitland, San Juan, New Mexico	Sealed to spouse 18 May 1942
Husband's Father	George Washington Adair			
Husband's Mother	Emily Percinda Tyler			

Wife Lucretia Black				
Born	19 Aug 1883	Place	Alpine, Apache, Arizona	LDS ordinance dates
Christened		Place		Baptized 19 Aug 1891
Died	15 Dec 1949	Place	Tucson, Pima, Arizona	Endowed 18 May 1942
Buried	Dec 1949	Place	Mesa, Maricopa, Arizona	Sealed to parents BIC
Wife's Father	William Grant Black			
Wife's Mother	Lucretia Jane Maxwell			

Children listed in order of birth

LDS ordinance dates

Temple

1

M Harvey William Adair				
Born	14 Nov 1902	Place	Blanco, San Juan, New Mexico	Baptized 1911
Christened		Place		Endowed 12 Sep 1923
Died	21 Jul 1937	Place	Farmington, San Juan, New Mexico	Sealed to parents 18 May 1942
Buried	24 Jul 1937	Place	Blanding, San Juan, Utah	
Spouse	Gladys Johnson			
Married	12 Sep 1923	Place	Salt Lake City, Salt Lake, Utah	Sealed to spouse 12 Sep 1923

2

F Hazel Gertrude Adair				
Born	1 Apr 1904	Place	Hammond, San Juan, New Mexico	Baptized Child
Christened		Place		Endowed Child
Died	3 Aug 1911	Place	Blanco, San Juan, New Mexico	Sealed to parents 18 May 1942
Buried	Aug 1911	Place	Hammond, San Juan, New Mexico	
Spouse				
Married		Place		Sealed to spouse

3

M George Grant Adair				
Born	20 Jan 1905	Place	Fruitland, San Juan, New Mexico	Baptized 8 May 1913
Christened		Place		Endowed 26 Apr 1933
Died	1 Jun 1920	Place		Sealed to parents 18 May 1942
Buried		Place		
Spouse				
Married		Place		Sealed to spouse

Husband	William Albert Adair
Wife	Lucretia Black

Children listed in order of birth

LDS ordinance dates

Temple

4	M	Albert Curtis Adair			
	Born	17 Sep 1908	Place Hammond, San Juan, New Mexico	Baptized 13 May 1917	
	Christened		Place	Endowed 2 Nov 1964	SLAKE
	Died	17 Aug 1956	Place	Sealed to parents 19 May 1966	SLAKE
	Buried		Place Kirtland, San Juan, New Mexico		
	Spouse				
	Married		Place	Sealed to spouse	

5	M	Dallas Tyler Adair			
	Born	21 Nov 1910	Place Hammond, San Juan, New Mexico	Baptized 6 Jul 1919	
	Christened		Place	Endowed 26 May 1967	MANTI
	Died	27 Oct 1979	Place Apache Junction, Pinal, Arizona	Sealed to parents 26 May 1967	MANTI
	Buried		Place		
	Spouse	Fern Slade			
	Married		Place	Sealed to spouse	

6	M	Woodrow Farland Adair			
	Born	24 Nov 1912	Place Hammond, San Juan, New Mexico	Baptized 5 Jun 1921	
	Christened		Place	Endowed 3 Apr 1964	
	Died	28 Nov 1965	Place Montrose, Montrose, Colorado	Sealed to parents 3 Dec 1965	MANTI
	Buried	1 Dec 1965	Place Montrose, Montrose, Colorado		
	Spouse	Myrtle Lavee John			
	Married	28 Sep 1934	Place Aztec, San Juan, New Mexico	Sealed to spouse	

7	M	Charles Newton Adair			
	Born	1 Feb 1915	Place Kirtland, San Juan, New Mexico	Baptized 1 Jul 1923	
	Christened		Place	Endowed 2 Dec 1961	ARIZO
	Died	9 Oct 1998	Place Mesa, Maricopa, Arizona	Sealed to parents	
	Buried		Place		
	Spouse	Nellie Rose Slade			
	Married	20 Aug 1963	Place	Sealed to spouse	

8	F	Eva Irene Adair			
	Born	1 Jan 1919	Place Kirtland, San Juan, New Mexico	Baptized 1 May 1927	
	Christened		Place	Endowed 19 Dec 1960	SLAKE
	Died	10 Dec 1959	Place	Sealed to parents 19 May 1966	SLAKE
	Buried		Place		
	Spouse	Wesley Weiller (Pete) Chapman			
	Married	30 Jun 1934	Place	Sealed to spouse	

Husband	William Albert Adair
Wife	Lucretia Black

Children listed in order of birth

LDS ordinance dates

Temple

9

M	Richard Maxwell Adair			
	Born	Place	Baptized	
	4 Jul 1921	Bluff, San Juan, New Mexico	7 Jul 1929	
	Christened	Place	Endowed	
			31 Mar 1966	ARIZO
	Died	Place	Sealed to parents	
	25 Mar 1965	Camp Verde, Yavapi, Arizona	31 Mar 1966	ARIZO
	Buried	Place		
	27 Mar 1965	Camp Verde, Yavapi, Arizona		
	Spouse			
	Married	Place	Sealed to spouse	
	14 Oct 1941	St. Johns, Apache, Arizona		

10

M	Thomas Benton Adair			
	Born	Place	Baptized	
	16 Nov 1923			
	Christened	Place	Endowed	
	Died	Place	Sealed to parents	
	Buried	Place		
	Spouse			
	Married	Place	Sealed to spouse	

Table 8. William Albert Adair and Mary Sawyer Family

Husband William Albert Adair					
Born	7 Feb 1872	Place	Beaver, Beaver, Utah	LDS ordinance dates	Temple
Christened		Place		Baptized	
Died	18 Nov 1927	Place	Bluff, San Juan, Utah	Endowed	SLAKE
Buried	18 Nov 1927	Place	Bluff, San Juan, Utah	Sealed to parents	
Married	9 Jul 1894	Place	St. George, Washington, Utah	BIC	
Husband's Father	George Washington Adair				
Husband's Mother	Emily Percinda Tyler				

Wife Mary Roberta (Maynie) Sawyer					
Born	22 Oct 1873	Place	New Harmony, Washington, Utah	LDS ordinance dates	Temple
Christened		Place		Baptized	
Died	27 Sep 1939	Place		Endowed	
Buried		Place		Sealed to parents	
Wife's Father	Joseph W. Sawyer				
Wife's Mother	Eleanor R. Petty				

Children listed in order of birth

LDS ordinance dates

Temple

1 M William Kenneth Adair					
Born		Place		Baptized	
Christened		Place		Endowed	
Died		Place		Sealed to parents	
Buried		Place			
Spouse					
Married		Place		Sealed to spouse	



JOHN WASHINGTON ADAIR
LIFE STORY
by
Delbert Adair

John Washington Adair was born February 10, 1874 in Kanab, Utah Territory, to George Washington Adair and Emily Perscinda Tyler. George was a pioneer who came out west with his family along with the early saints of The Church of Jesus Christ of Latter-Day Saints. John was the sixth of George and Emily's children: Olive Parintha, Emily Jane, Daniel Tyler, Samuel P., William Albert, John Washington, George Newton, Ruth Alice, Joseph Welton, Rufus Nathaniel, and Edna Irene. John also had a half brother and sister, George Washington Jr. and Jamima, through his father's previous marriage to Ann Catherine Chestnut.

In approximately 1895, John was among the early settlers of Pinetop in Arizona Territory. Family members recall that when John rode into Pinetop he had planned to spend the night and leave the next morning. He stayed, however, and met his future wife, Cynthia Jane Penrod. They were married in Kanab, Utah Territory. John was twenty years old and Cynthia only sixteen. They were endowed and sealed in the St. George Temple, on November 8, 1895, one year after their civil marriage. They made the trek on the "Honeymoon Trail" to be sealed in the temple.

John and Cynthia lived in Overton, Nevada for several months before they settled at what is referred to as the "ranch." It was located about four miles southwest of Pinetop on the old road to Lakeside. They lived there until Cynthia got scared to stay by herself while John was working in Whiteriver. John loaded and drove freight, such as food and grain, on wagon teams that carried the supplies from Whiteriver to Fort Apache and Holbrook three times per week. It was hard work because sometimes the wheels would get buried in snow and mud that required John to dig for hours to get them out.

When the children started school, they bought some property closer to town from David Israel Penrod, Cynthia's father. John owned about seventy-five acres of land in Pinetop, which included an area above the cemetery down close to the main road now known as

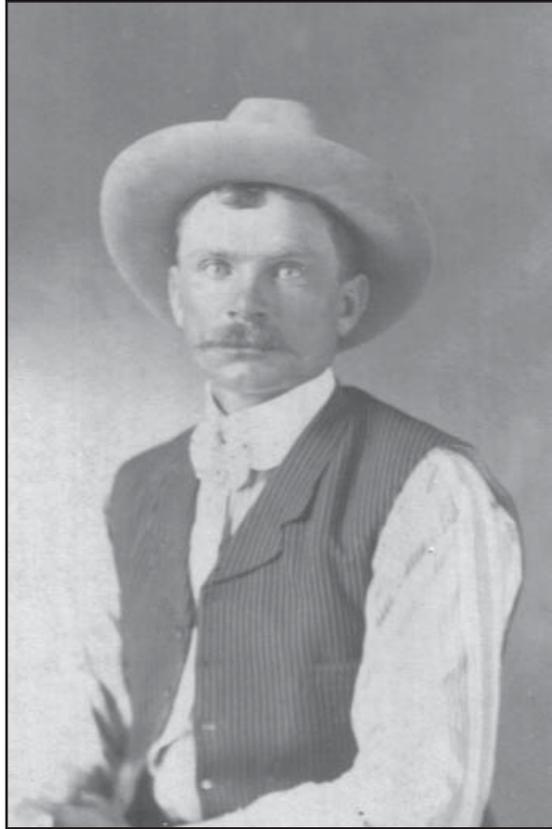


Figure 34. John Washington Adair.

White Mountain Boulevard. The acreage, where the Adair homes were located, included a beautiful meadow, an apple orchard, and a corn field that grew in the upper pasture. John also continued to operate the ninety acre ranch. He owned pigs, chickens, and cattle in his earlier ranching years. The branding symbol used on his cattle was Seven-A-Bar.

John was a generous man. He donated the land for the town's cemetery during the bad flu epidemic. It has been said that after he buried his baby daughter, Thelma Gladys, his friends and neighbors later asked if they could use the same area as a resting place for their loved ones. To date, seventeen members of the Adair family are buried there. They are Thelma Gladys, John Robin Adair, Cynthia Elfreda Adair Stephens, Wilmer Robin Stephens, John Taylor Adair, Millie Louise Adair, Cleo Adair, Glenn Dayton Adair, Dolan Dean Daniel, Lloyd Edwin Adair, Leslie Ronald Adair, Clements David Adair, Cynthia Jane Penrod Adair, Lawrence Edward Adair, Delbert William Adair, John Washington Adair, and James Edward Adair. The graves are located near the center of the cemetery with a brick border and white chain surrounding them. The border was a family project with John's youngest child, Genevieve, participating.

Before John's grandson, Kenneth, married Della Allan, John offered his entire social security check to help her with attorney fees to keep her children. He strongly believed



Figure 35. John Washington Adair.



Figure 36. The John Washington and Cynthia Penrod Adair Family. Back Row - Edwin Lloyd, George Daniel, David Clements and Cynthia Elfreda. Middle Row - Cynthia Jane, Lawrence Edward, John Washington and Delbert William. Front Row - Glen Dayton and Leslie Ronald.

that they should not be taken away from their mother. His generous offer was appreciated, but declined.

John made a lasting impression upon his family. Once, Delbert, son of Leslie Ronald, stopped in Pinetop with his family on the way to a Lilly family reunion. While there, Delbert noticed that the street his grandfather lived on was named Penrod Lane. He was very upset that it was not named after his grandfather because he had owned much of the land in the area. Adair Drive is a small road named after John, but not the road he actually lived on. It is across the street and adjacent to Charley Clark's Steak House. Another road is Adair Springs Lane, which is located off Pinecrest Lane in Pinetop.

John was well known in the Pinetop-Lakeside area. He lived there for over fifty years. Many great things have been said about him. He was respected and looked up to by his family and the community. There was an article written about him in Arizona Days and Ways of the Arizona Republic Newspaper in the 1950's by Roscoe G. Wilson. He was a friend, leader, organizer, Navajo County Deputy, and a rancher. He was also an active member of The Church of Jesus Christ of Latter-Day Saints. John was baptized by Alex Pace and confirmed by Benjamin Noble. He was ordained an Elder by T.J. Jones. On October 28, 1920, he was ordained a Seventy by Melvin J. Ballard, former general authority of the LDS church. John baptized Lloyd Edwin, Leslie Ronald, Glenn Dayton, and Genevieve (Lakeside Ward Membership Records).

There are many fascinating stories about John. For instance, he ran a foot race every year on his birthday against an Indian Chief who had the same birthday. The explorer John Wesley Powell, for whom Lake Powell was named after, spent the night on John's family's property in Utah. In the early days, John rode a horse and buggy from Pinetop to Lakeside to go to church. He kept his horse hitched to a post in front of his house when he wasn't riding into town. The house did not have electricity until around 1937.

John had a team of horses named Prince and Tom. When they were gelded, the procedure caused Tom to almost bleed to death and go blind. Prince took care of Tom and practically acted as a seeing eye dog. When Prince died, Tom would not work with any other horse. Tom was hit by a car on the highway and had to be shot by Dell. They got another work horse named Dick, and they also had a high spirited horse named Brownie.

As a county sheriff, John once tracked outlaws all the way to Colorado. His house at the ranch had portholes that held rifles for protection against the Indians. At the ranch, John held and may still hold the mineral rights for clay used to make pottery. He sold one of the plots in the upper pasture next to the forest line and southwest of the cemetery, which was referred to as Adair pasture, to buy a 1947 Chevrolet pickup.

Where the motel now sits on the corner of Penrod Lane and Fir Lane is where John's barn and corral were located.

John loved to whittle wood while visiting with family members. He liked to dance and went to the local dance hall on Wednesday and Saturday nights. He wore elastic garter bands on his arms to hold his shirt sleeves up.

John loved his grandchildren. Once Ina, daughter of Leslie Ronald, was fishing across the street from John's house. She jerked the pole back and got the fish hook caught inside her mouth. Soon after, John saw her and asked what had happened. He told her to wait so he could get his pliers. Ina did not know if he was serious or joking but did not wait to find out, and went home crying with the pole in her hands and the hook still in her mouth.

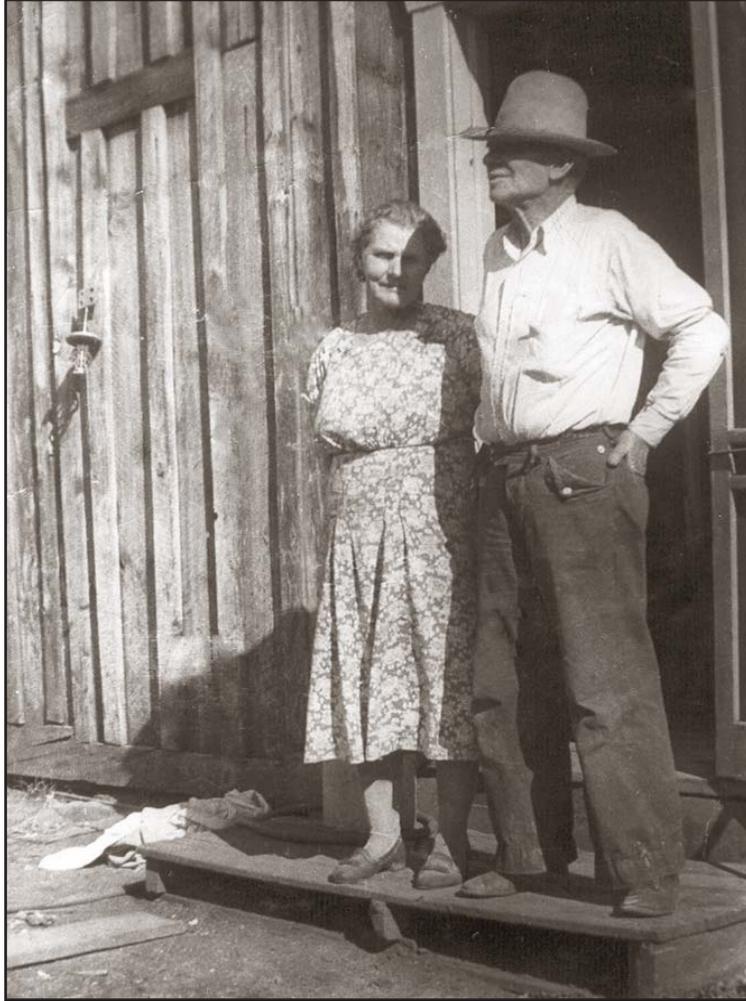


Figure 37. John and Cynthia Penrod Adair in later years.

Doug, son of Leslie, had his ear partially bitten off by a dog. John shot and killed the dog and had it tested for rabies. He owned a 30-30 rifle. It was a birthday gift from his grandsons, Ed and Kenneth. They sold railroad ties to old man Yoder for ten cents a tie to purchase the rifle. Incidentally, old man Yoder may have owned the only gas station in Pinetop at the time. The tanks had a glass top, which made the gasoline visible.

John had to endure many hardships and trials. The most challenging being the deaths of eleven children and his beloved wife, Cynthia. The fifty-year-old home that he built for his family was destroyed by fire in 1955, just two short years before his own death. He lost everything he owned and held dear including a large bible with family records and a pump organ. Today, the Community Presbyterian Church is now located where John's house used to stand. After the fire, he went to live in Holbrook with his daughter, Genevieve, until he passed away on April 18, 1957.

Table 9. John Washington and Cynthia Jane Penrod Adair Family

Husband John Washington Adair					
Born	10 Feb 1874	Place	Kanab, Kane, Utah	LDS ordinance dates	Temple
Christened		Place		Baptized	1884
Died	18 Apr 1957	Place	Holbrook, Navajo, Arizona	Endowed	8 Nov 1895
Buried	20 Apr 1957	Place	Pinetop, Navajo, Arizona	Sealed to parents	BIC
Married	19 Mar 1894	Place	Kanab, Kane, Utah	Sealed to spouse	8 Nov 1895
Husband's Father	George Washington Adair				SGEOR
Husband's Mother	Emily Perseinda Tyler				

Wife Cynthia Jane Penrod					
Born	16 Jun 1878	Place	Wallsburg, Washington, Utah	LDS ordinance dates	Temple
Christened		Place		Baptized	14 Jul 1892
Died	10 Oct 1951	Place	Pinetop, Navajo, Arizona	Endowed	8 Nov 1895
Buried	14 Oct 1951	Place	Pinetop, Navajo, Arizona	Sealed to parents	14 Feb 1970
Wife's Father	David Israel Penrod				SGEOR
Wife's Mother	Cynthia Ann Smith				PROVO

Children listed in order of birth

LDS ordinance dates

Temple

1

F Olive Adair					
Born	21 Jun 1895	Place	Overton, Clark, Nevada	Baptized	Child
Christened		Place		Endowed	Child
Died	24 Jun 1895	Place	Overton, Clark, Nevada	Sealed to parents	BIC
Buried	Jun 1895	Place	Overton, Clark, Nevada		
Spouse					
Married		Place		Sealed to spouse	

2

F Cynthia Elfreda Adair					
Born	9 Dec 1896	Place	Overton, Clark, Nevada	Baptized	7 Jun 1908
Christened		Place		Endowed	6 Sep 1979
Died	30 Apr 1918	Place	Pinetop, Navajo, Arizona	Sealed to parents	BIC
Buried	May 1918	Place	Pinetop, Navajo, Arizona		
Spouse	Wilmer Stephens				
Married	Dec 1917	Place	Arizona	Sealed to spouse	10 Nov 1998
					ARIZO

3

M John Robin Adair					
Born	17 Jul 1898	Place	Pinetop, Navajo, Arizona	Baptized	7 Jun 1908
Christened		Place		Endowed	4 Sep 1979
Died	16 Jun 1916	Place	Pinetop, Navajo, Arizona	Sealed to parents	BIC
Buried	Jun 1916	Place	Pinetop, Navajo, Arizona		
Spouse					
Married		Place		Sealed to spouse	

Husband	John Washington Adair
Wife	Cynthia Jane Penrod

Children listed in order of birth

LDS ordinance dates

Temple

4	M	Clements David Adair			
	Born	8 Dec 1899	Place Pinetop, Navajo, Arizona	Baptized 7 Jun 1908	
	Christened		Place	Endowed 4 Sep 1979	ARIZO
	Died	2 Aug 1951	Place Phoenix, Maricopa, Arizona	Sealed to parents BIC	
	Buried	5 Aug 1951	Place Pinetop, Navajo, Arizona		
	Spouse	Violet Helen Packer			
	Married	5 Apr 1918	Place Lakeside, Navajo, Arizona	Sealed to spouse 5 Jul 1983	ARIZO

5	M	George Daniel Adair			
	Born	15 Sep 1901	Place Pinetop, Navajo, Arizona	Baptized 11 Sep 1910	
	Christened		Place	Endowed 10 Jan 1979	PROVO
	Died	6 Oct 1950	Place San Francisco, San Francisco, CA	Sealed to parents BIC	
	Buried	26 Oct 1950	Place San Bruno, San Mateo, California		
	Spouse	Vona Hazel Stephens			
	Married	Jul 1923	Place . Navajo, Arizona	Sealed to spouse 10 Nov 1998	ARIZO

6	M	Lloyd Edwin Adair			
	Born	9 May 1904	Place Fort Apache, Navajo, Arizona	Baptized 2 Aug 1914	
	Christened		Place	Endowed 10 Jan 1979	PROVO
	Died	12 Jun 1948	Place Pinetop, Navajo, Arizona	Sealed to parents BIC	
	Buried	13 Jun 1948	Place Pinetop, Navajo, Arizona		
	Spouse				
	Married		Place	Sealed to spouse	

7	M	Delbert William Adair			
	Born	18 Oct 1908	Place Pinetop, Navajo, Arizona	Baptized 1 Jun 1918	
	Christened		Place	Endowed 10 Jan 1979	PROVO
	Died	16 Jul 1956	Place Pinetop, Navajo, Arizona	Sealed to parents BIC	
	Buried	20 Jul 1956	Place Pinetop, Navajo, Arizona		
	Spouse	Marceline Sidna Mae Russell			
	Married	31 Mar 1937	Place Gallup, McKinley, New Mexico	Sealed to spouse	

8	F	Thelma Gladys Adair			
	Born	18 Mar 1910	Place Pinetop, Navajo, Arizona	Baptized Child	
	Christened		Place	Endowed Child	
	Died	14 Sep 1910	Place Pinetop, Navajo, Arizona	Sealed to parents BIC	
	Buried	15 Sep 1910	Place Pinetop, Navajo, Arizona		
	Spouse				
	Married		Place	Sealed to spouse	

Husband	John Washington Adair
Wife	Cynthia Jane Penrod

Children listed in order of birth

LDS ordinance dates

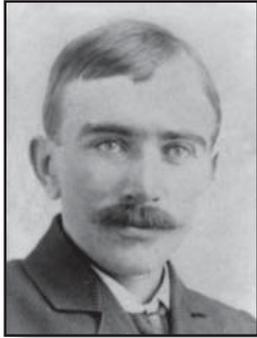
Temple

9	M	Lawrence Edward Adair			
	Born	21 Jan 1912	Place Pinetop, Navajo, Arizona	Baptized 5 Jun 1921	
	Christened		Place	Endowed 10 Jan 1979	PROVO
	Died	9 Jun 1954	Place Showlow, Navajo, Arizona	Sealed to parents BIC	
	Buried	Jun 1954	Place Pinetop, Navajo, Arizona		
	Spouse	Francis Louise Stock			
	Married	19 Apr 1930	Place Showlow, Navajo, Arizona	Sealed to spouse 10 Nov 1998	ARIZO

10	M	Leslie Ronald Adair			
	Born	8 May 1914	Place Pinetop, Navajo, Arizona	Baptized 3 Jun 1922	
	Christened		Place	Endowed 27 Jul 1977	ARIZO
	Died	14 Feb 1951	Place Phoenix, Maricopa, Arizona	Sealed to parents BIC	
	Buried	17 Feb 1951	Place Pinetop, Navajo, Arizona		
	Spouse	Mildred Lilly			
	Married	1 Mar 1934	Place Snowflake, Navajo, Arizona	Sealed to spouse 4 Feb 2000	ARIZO

11	M	Glen Dayton Adair			
	Born	6 May 1916	Place Pinetop, Navajo, Arizona	Baptized 7 Sep 1924	
	Christened		Place	Endowed 4 Sep 1979	ARIZO
	Died	26 Mar 1939	Place Pinetop, Navajo, Arizona	Sealed to parents BIC	
	Buried	Mar 1939	Place Pinetop, Navajo, Arizona		
	Spouse	Mary Jane Sanders			
	Married	30 Sep 1935	Place . . . Arizona	Sealed to spouse 10 Nov 1998	ARIZO

12	F	Genevieve Adair			
	Born	13 May 1918	Place Pinetop, Navajo, Arizona	Baptized 5 Aug 1928	
	Christened		Place	Endowed 9 Oct 1998	ARIZO
	Died	8 Sep 1991	Place Holbrook, Navajo, Arizona	Sealed to parents BIC	
	Buried	11 Sep 1991	Place Holbrook, Navajo, Arizona		
	Spouse	Lloyd David Truscott			
	Married	20 Nov 1937	Place Pinetop, Navajo, Arizona	Sealed to spouse 10 Nov 1998	ARIZO



GEORGE NEWTON ADAIR

George Newton Adair, seventh child of George Washington Adair and Emily Percinda Tyler Adair was born in Kanab, Kane County, Utah Territory on the 23rd of March 1876. George was only three years old when his family moved to the Arizona Territory. His early childhood was spent in Nutrioso, Arizona. He was thirteen years old when his family moved back to Utah. So far no records have been found telling us exactly where in the Utah Territory the Adair family settled. From looking at marriage records several of George's siblings were married in the southern part of the Territory, but no place so far has been pin pointed as there home.

George Newton Adair and Adelia Francesca Sawyer were married on the 26th of October 1895 in Beaver, Beaver County, Utah. We can speculate that possibly they were married in Beaver, because Newton's grandparents, Daniel and Ruth Tyler were getting along in years and could not travel to see him married, or were the Adairs living there at the time. Adelia, better known as Adda, had another connection to the family as she was the niece of Edmund Carbine Grant, Emily Jane's husband and Edmund was George's brother-in-law.

Two children were born to George and Adelia. Their first child, a son, named George Corwyn Adair, was born on the 20th of October 1896 in New Harmony, Utah. Then three years later, another son, James Daniel Adair was born on the 8th of November 1899 also in New Harmony, Utah. George Corwyn was three years old and James Daniel only two weeks old when their father, George Newton died. From an obituary notice in the Deseret News, it says that George died as a result of a growth in the vicinity of his lungs. He had been ill for eight months before passing away. Newton is buried in the New Harmony Cemetery in New Harmony, Utah.

The following is an obituary printed in the Deseret Evening News

1. Deseret Evening News, Mon., Nov. 27, 1899, p. 2: "Died. Adair.-At New Harmony, Washington county, Utah. Nov. 23rd, 1899, of a growth in the vicinity of the lungs, Newton Adair, aged 23

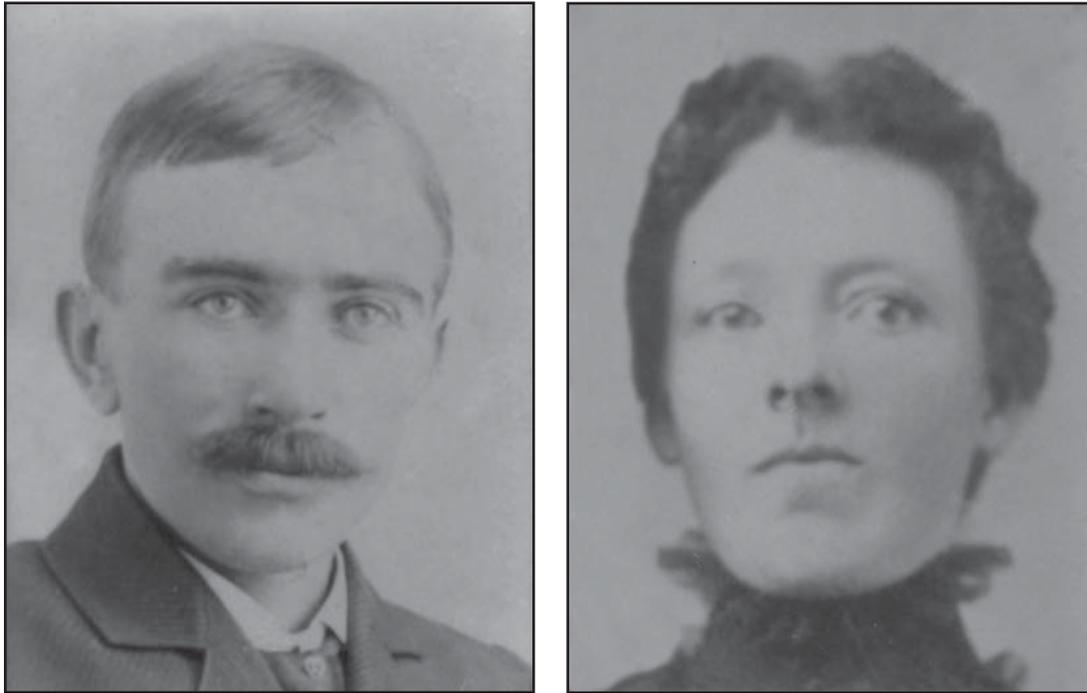


Figure 38. George Newton Adair and Adelia Francesca Sawyer Adair.

years, 7 months and 28 days. He leaves a wife, two children, the youngest being 15 days old, and many friends and relatives to mourn his untimely death. He was ill eight months; and died as he lived in full faith of the Gospel.”

The following are short biographies of Newton and Adda’s sons:

George Corwyn Adair

George Corwyn Adair, born 20 October 1896 in New Harmony, Utah. He registered for the draft on 8 July 1918 in Tonopah, Nye, Nevada. In 1920 he was living in Price, Utah. He was single and working as a delivery man in a grocery store. In 1930 he was the manager of a grocery store in Martinez, Contra Costa, California. His wife’s name was Alicia. Charles Pitts, a half brother to George Corwyn said George was the father of several daughters, but he (Charles) had lost track of them. George was three years old when his father, Newton, died. George Corwyn Adair died 20 May 1973 in Niland, Imperial, California.



Figure 39. James Daniel Adair, Son of George and Adda.

James Daniel Adair

James Daniel Adair, born 8 November 1899 in New Harmony, Utah. He was two weeks old when his father died. On 12 September 1918 he registered for the draft and was living in Tonopah, Nye, Nevada. In 1920 he was living with his mother, Adda, in Myton, Duschene, Utah. He was working as a laborer. In 1930 he was living in Salt Lake City, Utah and was the proprietor of a gas station. His half brother, Charles Pitts, said James didn't marry until later in life and he never had children. James worked at Geneva Steel in Provo, Utah for a number of years. He died 20 August 1969 in Provo and is buried in Orem, Utah.

George Newton's wife, Adelia, passed away on the 27th of May 1953 in Lehi, Utah. She was 77 years, 2 months and 2 days old. She is buried in the New Harmony Cemetery in New Harmony, Utah, next to her loving husband George.

Table 10. George Newton Adair and Adelia Francesca Sawyer Family

Husband George Newton Adair					
Born	23 Mar 1876	Place	Kanab, Kane, Utah	LDS ordinance dates	Temple
Christened		Place		Baptized	about 1884
Died	23 Nov 1899	Place	New Harmony, Washington, Utah	Endowed	28 May 1908
Buried	24 Nov 1899	Place	New Harmony, Washington, Utah	Sealed to parents	BIC
Married	26 Oct 1895	Place	Beaver, Beaver, Utah	Sealed to spouse	13 Apr 1928
Husband's Father	George Washington Adair				
Husband's Mother	Emily Percinda Tyler				

Wife Adelia Francesca Sawyer					
Born	25 Mar 1876	Place	New Harmony, Washington, Utah	LDS ordinance dates	Temple
Christened		Place		Baptized	5 May 1887
Died	27 May 1953	Place	Lehi, Utah, Utah	Endowed	26 Nov 1926
Buried	31 May 1953	Place	New Harmony, Washington, Utah	Sealed to parents	15 Jul 1981
Wife's Father	Joseph W. Sawyer				
Wife's Mother	Eleanor R. Petty				

Children listed in order of birth

LDS ordinance dates

Temple

1	M	George Corwyn Adair					
	Born	20 Oct 1896	Place	New Harmony, Washington, Utah	Baptized	19 Oct 1978	PROVO
	Christened		Place		Endowed	19 Jan 1979	PROVO
	Died	20 May 1973	Place	, , California	Sealed to parents	19 Oct 1991	PORTL
	Buried		Place				
	Spouse	Iva Janet Allred					
	Married	13 Sep 1915	Place	Price, Carbon, Utah	Sealed to spouse	3 Oct 1991	PORTL

2	M	James Daniel Adair					
	Born	8 Nov 1899	Place	New Harmony, Washington, Utah	Baptized	5 Aug 1911	
	Christened		Place		Endowed	19 Jan 1979	PROVO
	Died	20 Aug 1969	Place	Provo, Utah, Utah	Sealed to parents		
	Buried		Place				
	Spouse						
	Married		Place		Sealed to spouse		



JOSEPH WELTON ADAIR
compiled by
Linda Galley and Sherril Clegg,
both granddaughters of Joe

Joseph Welton Adair was born 17 June 1881 in Nutrioso, Apache County, Arizona. His father, George Washington Adair, was called by the LDS church to go to the area to help colonize. Joe and his brother Rufus had a large cattle ranch next to the Navajo reservation in the Four Corners area of New Mexico. Joseph grew up speaking the Indian languages just like his father.

When Joseph was 17 years old, a horse he was breaking fell on him causing one leg to be shorter than the other which made him limp throughout his life. He also suffered all his life with heart trouble. Some relatives thought that a slow leak in his heart was caused when the saddle horn struck him in the chest but a doctor said he probably was born with a defective heart valve.

Joseph met and married Sarah Adelia Taylor in 1909 and they had 5 children. They lived and worked on the family ranch, located in Myers Canyon, about 50 miles south of Bloomfield New Mexico. A very bad winter in 1921 and the depression in 1922 caused them to lose their livestock, and later because of this they were unable to make their payment to the bank. This resulted in Rufus and Joe losing the ranch.

Rufus and Joseph had wagons and horses, so in the summer of 1922, they went to work for an archeological dig at Chaco Canyon called Pueblo Bonito. Rufus and Joseph were able to interpret for the Indian workers who helped the archeologists. Rufus, Joseph, and their family members and ranch hands worked hauling the sand away from the ruin in their wagons and dumping it. The government paid them for their work on the Pueblo Bonito Ruins. The family would stay in the back of the Government Store during the week and return to the ranch on the weekend. Many people were unfriendly to the Indians, but the Adairs considered them good neighbors. They traded with the Indians who trusted them, and sold their jewelry for them at a 10% commission. They traded one sheep for



Figure 40. Joseph Welton Adair.

3 angora goats, which were valuable for their fleece, and ended up with about 600 goats. Remember that this was before nylon was invented making the mohair valuable.

Joseph was in poor health and was told by some Huntsman cousins in Overton, Nevada, that the dryer, warmer climate there would do him good. So when the river was down and school was out in 1924, Joseph and his family began the long, nearly 2 year journey from Hammond, New Mexico, to New Harmony, Utah. Joseph drove one covered wagon and Sarah drove the other and they traveled 10 to 12 miles per day. They also had several horses, two burros, two dogs and 600 head of goats. When they started the trek, Joe was



Figure 41. Sarah Adelia Taylor—wife of Joseph Welton Adair.



Figure 42. Joseph Welton Jr. and Susan Evaline Smith Adair.



Figure 43. Mark Twain Adair.

11 years old, Mark 9, Riley 5, and Ruth almost 3. Carrie, the oldest child remained in New Mexico. Their journey was a story all its own with many stops and hardships.

After a short stay in Loa they continued on to New Harmony where Joe's sister, Emily Jane Grant and Penn Taylor, Sarah's aged father lived. Joe and Sarah and their family camped behind Grandpa Taylor's house by the trees until they were able to find a house they could move into.

Joe Sr., Joe and Mark would herd the goats in the East mountain area now known as Kolob Canyon during the summer and fall and then the herd would be taken to the Arizona strip for the winter where it was warmer. Joseph and his two oldest sons, Joe and Mark, were with the herd most of the time. They used two riding mules named Tom and Betty. The family never made it to Nevada. In the fall of 1926 on their way to winter their herd, Joe was so sick that they returned to St. George, where he died in a hotel on November the 9th 1926. He was taken back to New Harmony for burial.

After Joseph's death the load of caring for the goat herd then fell upon Joe Jr., age 18, and Mark about 15. Sarah and the children moved into the home of Independence Taylor, Sarah's father, so she could care for him in his advancing years. Sarah died on the 23rd of May 1949 in Cedar City, Utah. She is buried in the New Harmony Cemetery near her husband Joe. Joe Jr., Mark and Riley are all buried in the New Harmony Cemetery. Carrie is buried in Rosemead, California, and Ruth is still living in Vernal, Utah.



Figure 44. Ruth Alice Adair—youngest child of Joseph Welton and Sarah Taylor Adair.



Figure 45. Joseph Welton Jr. Family. Back Row: Roland, Lynn, Sherril, Gerry and Donell. Middle Row: Evelyn and Joe Jr. Front Row: Phil.

Table 11. Joseph Welton Adair and Sarah Adelia Taylor Family

Husband Joseph Welton Adair					
Born	17 Jun 1881	Place	Nutriso, Apache, Arizona	LDS ordinance dates	Temple
Christened		Place		Baptized	Jun 1889
Died	9 Nov 1926	Place	(near) New Harmony, Washington, Utah	Endowed	12 Apr 1911
Buried	Nov 1926	Place	New Harmony, Washington, Utah	Sealed to parents	BIC
Married	12 Apr 1911	Place	Salt Lake City, Salt Lake, Utah	Sealed to spouse	12 Apr 1911
Husband's Father	George Washington Adair				
Husband's Mother	Emily Percinda Tyler				

Wife Sarah Adelia Taylor					
Born	6 Nov 1886	Place	New Harmony, Washington, Utah	LDS ordinance dates	Temple
Christened		Place		Baptized	24 Jul 1894
Died	23 May 1949	Place	Cedar City, Iron, Utah	Endowed	12 Apr 1911
Buried	May 1949	Place	New Harmony, Washington, Utah	Sealed to parents	10 Mar 1886
Wife's Father	Independence Taylor				
Wife's Mother	Julia Anner Tayler				

Children listed in order of birth

LDS ordinance dates

Temple

1

F Carrie T. Adair					
Born	26 Jul 1907	Place	New Harmony, Washington, Utah	Baptized	30 Jun 1915
Christened		Place		Endowed	5 Sep 1964
Died	6 Mar 1985	Place		Sealed to parents	
Buried		Place			
Spouse					
Married		Place		Sealed to spouse	

2

M Joseph Welton Adair Jr.					
Born	22 Apr 1913	Place	Cedar Hill, San Juan, New Mexico	Baptized	26 Jun 1912
Christened		Place		Endowed	17 Nov 1933
Died	27 Oct 1980	Place	Salt Lake City, Salt Lake, Utah	Sealed to parents	BIC
Buried	30 Oct 1980	Place	New Harmony, Washington, Utah		
Spouse	Susan Evaline Smith				
Married	17 Nov 1933	Place	St. George, Washington, Utah	Sealed to spouse	17 Nov 1933

3

M Mark Twain Adair					
Born	10 Jun 1915	Place	Aztec, San Juan, New Mexico	Baptized	7 Oct 1923
Christened		Place		Endowed	
Died	4 Sep 2001	Place	Valley Center, San Diego, California	Sealed to parents	BIC
Buried		Place	New Harmony, Washington, Utah		
Spouse	Virginia Stevens				
Married	21 Apr 1935 (div) (2) Gertrud Travor md. 1949	Place		Sealed to spouse	3 Jul 1936

Husband	Joseph Welton Adair
Wife	Sarah Adelia Taylor

Children listed in order of birth

LDS ordinance dates

Temple

4	M	Riley Adair			
	Born	5 Dec 1918	Place Hammond, San Juan, New Mexico	Baptized	3 Jul 1927
	Christened		Place	Endowed	
	Died	19 Nov 1998	Place California	Sealed to parents	BIC
	Buried		Place		
	Spouse				
	Married		Place	Sealed to spouse	

5	F	Ruth Alice Adair			
	Born	17 May 1921	Place Aztec, San Juan, New Mexico	Baptized	
	Christened		Place	Endowed	
	Died		Place	Sealed to parents	BIC
	Buried		Place		
	Spouse	George Smith			
	Married		Place	Sealed to spouse	



RUTH ALICE ADAIR HUNTSMAN

Ruth Alice Adair was born in Kanab, Kane, Utah on 16 September 1878, to George Washington Adair and Emily Percinda Tyler. Her first home was a log cabin built by her father.

At the spring conference held in St. George, the Adairs were called to help colonize in Arizona. They left Kanab in November of 1879. They reached the Colorado River at Lees Ferry. After they got their wagons and livestock across the river, they had the problem of ascending the awful ridge called Lees Backbone. It was a hard job but was finally completed.

As they continued their journey, grazing and water for the livestock became a serious problem.

On the 11th day of January 1880, after two cold months of traveling, they reached Concho, Arizona. They were offered a place to stay with the Pulsipher family, old friends, who shared their three room adobe home with all the Adairs.

In the spring, Ruth's family moved on to Nutrioso. Her father, George, had heard about the great hunting and fishing in that area and decided that was where he wanted to settle.

In 1881, Ruth was three years old when her little brother Joseph Welton was born, then three years later, on her birthday, Rufus Nathaniel came along. Edna Irene completed the family in 1887.

Ruth was 11 years old when her grandfather, Samuel, died. She must have been very sad because her grandfather had lived with her family for a number of years.

On June 22nd 1897 Ruth married David Lorenzo Huntsman at St. George, Utah. Later after moving to Price, Utah, their first child a little girl they named Ruth was born and only lived seven days. Ren and Ruth moved quite often in their first years of married life, Ren working at different jobs to make a living for his family.

Daniel Edwin was born in December 1899 at Ashley, Utah.



Figure 46. Ruth Alice Adair and Lorenzo (Ren) Huntsman.

Sometime around 1900 George and Emily Adair moved to Hammond, New Mexico. At that time George and his sons homesteaded 160 acres, the same area where the Church Farm and Park are located today.

Florence Edna Huntsman was born May 4th 1902 at Blanco New Mexico, just a small community at that time not far from Hammond.

Ren and Ruth were living at Hammond when Hyrum Newton was born on June 26th 1904, he died two days later and is buried in the Hammond cemetery. In August of that same year they were living in a logging camp, known only as Log Camp # 2, near Pagosa Springs, Colorado when little two year old Florence died in her mothers arms. It was thought that the altitude was too high for her heart. Her little grave is known only to the Lord. What heartache there must have been in this family.

In 1906 Lorenzo, George joined the family, then in 1909 David William, in 1912 and 1915 two little girls, Emaline and Rosetta Irene were born. In 1918 Julius Adair Huntsman was born in Farmington, New Mexico to complete the family.

Ren worked for Farmington Lumber & Hardware Company and the family lived in a small wood home near the Narrow Gage Train track.

In 1918 there was a bad strain of flu that was named Spanish Influenza. Edwin, who had been working in Colorado, came home ill and died. He was only 19 years old at the time. He was the first to die from the flu in the valley. His uncle, George Slade, took his body to Kirtland New Mexico in a wagon for burial.

Losing Edwin took so much out of his parents, and Ren's rheumatism had gotten so bad, he was no longer able to stock the shelves at the Hardware store. So they decided that they should move to Nevada where Ren's family lived. They hoped the dry, hot climate at Kane Springs would help Ren's rheumatism. Rosetta, the youngest daughter, said that she could never remember her father ever being able to straighten out his arms.

Before leaving for Nevada, the family traveled south of Farmington where the Adair boys had their cattle ranch. They wintered at the ranch and it was a bitter cold time. Cattle died all over the range, because the snow was so deep Rufus and Joe could not get feed to them. The walls were thick on the little house but the frost still managed to get through.

George and Bill weren't very big but they skinned some of the frozen cattle and Ren took the hides to Crown Point to sell in order to help finance their trip to Kane Springs. When they were leaving, Rufus gave Ruth a canvas water bag to carry water on the trip.

The family stopped in Ramah for the 4th of July, then went on to Pinetop for a short stay where Ruth's brother John and his family lived.

After their stay in Pinetop, they went on to Winslow, Flagstaff and Hackberry. They traveled in two wagons, with a saddle horse tied behind. George and Bill were quite small,



Figure 47. Huntsman Ranch near Overton, Nevada.

but they drove the feed wagon that held feed for the livestock. There was a canvas over the feed in the wagon that slanted forward, so every time it rained the boys got soaked.

Ren, Ruth, Emma, Rosetta and Julius rode in the larger wagon. One of their horses, named Fred, got sick and could no longer pull the wagon, so Ren turned him loose. They had to hitch the saddle horse to the wagon to go on.

When they reached the Colorado River and the ferry, Frank Huntsman, Ren's brother was supposed to be there with another horse. He did not catch up with them until they were on up the canyon. They came onto the St. Thomas road between St. Thomas and Mesquite Nevada and traveled on to Overton where they stayed for awhile with Ren's oldest brother Jim.

After their stay in Overton, they traveled to Kane Springs where Grandma Huntsman lived. Rosetta says in her life story, "Grandma Huntsman's ranch, Kane Springs, was about 27 miles above Overton and clear away from anything else. The home was near a large cliff. There were peach and fig trees, and cottonwoods for shade. Grandma Huntsman lived there 13 years by herself."



Figure 48. Fruit trees on the Huntsman Ranch at Kane Springs.

In the spring of 1920 the Huntsmans moved to Overton. Ruth had been in poor health for some time. The Relief Society Sisters helped take care of Ruth when she was sick. On Thanksgiving morning the 25th of November 1920, Ruth died. She is buried in the Pioneer Cemetery in Overton, Nevada.

Information for Ruth Adair Huntsman's life story taken from her daughter, Rosetta Huntsman Biggs's life story. Also excerpts from Helen Gennet Adair Clark's story on the Adair families move to Arizona.



Figure 49. Rosetta and Emma Huntsman.



Figure 50. Rosetta, Julius and Emma Huntsman.



Figure 51. Lorenzo's boys.



Figure 52. Edwin and Florence Huntsman.

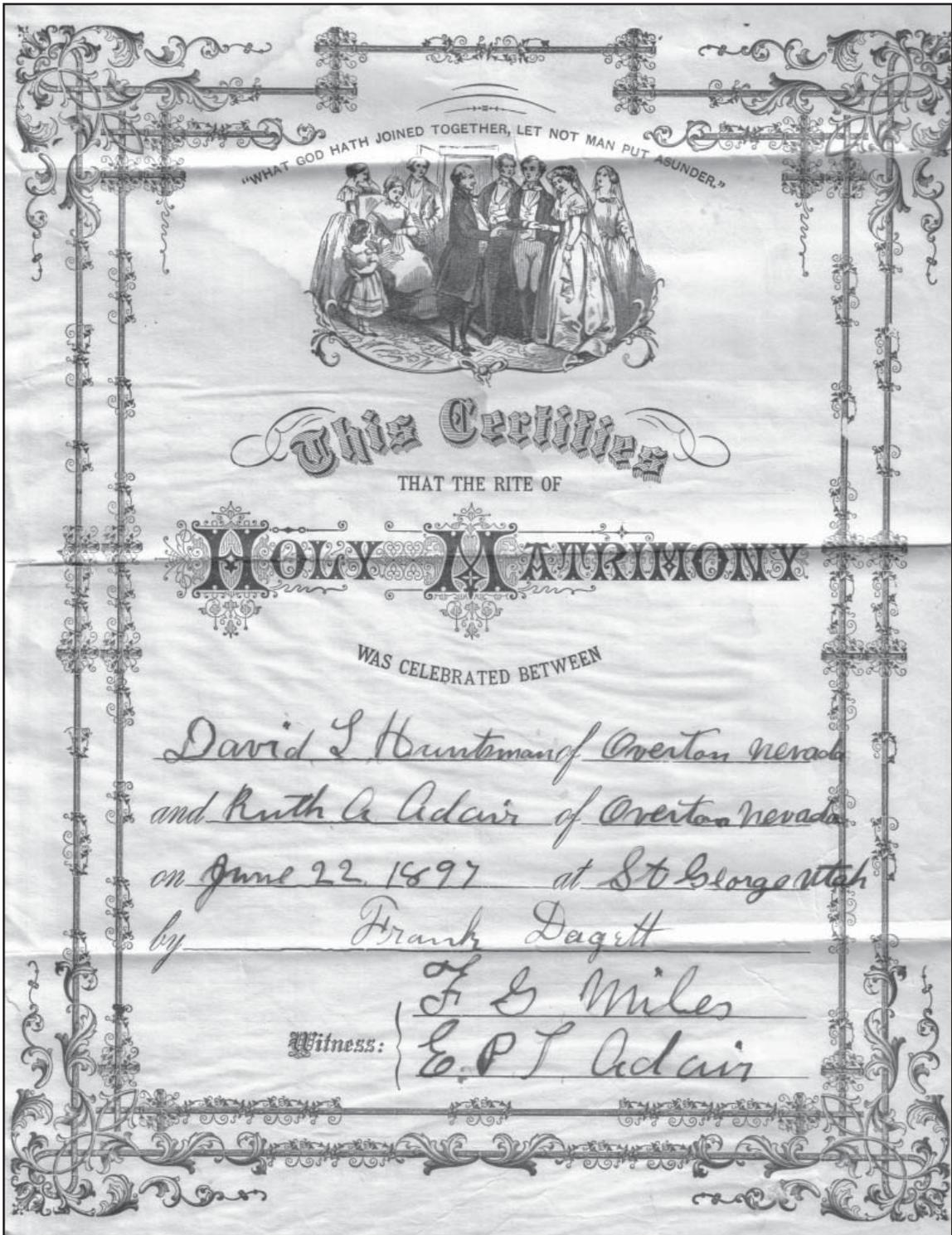


Figure 53. David Lorenzo Huntsman and Ruth Alice Adair's marriage certificate.



Figure 54. Emma Huntsman.



Figure 55. George Huntsman.



Figure 56. Shorty and Emma Huntsman Jones.



Figure 57. Ren Huntsman, Julius on Ren's lap, Emma, Rosetta behind fence, Amelia and son.

Table 12. David Lorenzo Huntsman and Ruth Alice Adair Family

Husband David Lorenzo Huntsman					
Born	1 Feb 1874	Place	Hebron, Washington, Utah	LDS ordinance dates	Temple
Christened		Place		Baptized	
				1 Feb 1882	
Died	22 Apr 1927	Place	Overton, Clark, Nevada	Endowed	
				17 Feb 1940	
Buried	24 Apr 1927	Place	Overton, Clark, Nevada	Sealed to parents	
				BIC	
Married	22 Jun 1897	Place	St. George, Washington, Utah	Sealed to spouse	SGEOR
				6 Jun 1923	
Husband's Father	David Orrin Huntsman				
Husband's Mother	Emmeline Davis Jones				

Wife Ruth Alice Adair					
Born	16 Sep 1878	Place	Kanab, Kane, Utah	LDS ordinance dates	Temple
Christened		Place		Baptized	
				16 Sep 1886	
Died	25 Nov 1920	Place	Overton, Clark, Nevada	Endowed	SGEOR
				6 Jun 1923	
Buried	27 Nov 1920	Place	Overton, Clark, Nevada	Sealed to parents	
				BIC	
Wife's Father	George Washington Adair				
Wife's Mother	Emily Percinda Tyler				

Children listed in order of birth

LDS ordinance dates

Temple

1

F Ruth Huntsman					
Born	1 Dec 1897	Place	Price, Carbon, Utah	Baptized	
Christened		Place		child	
				child	
Died	8 Dec 1897	Place	Price, Carbon, Utah	Sealed to parents	MANTI
				12 May 1943	
Buried		Place	Price, Carbon, Utah		
Spouse					
Married		Place		Sealed to spouse	

2

M Daniel Edwin Huntsman					
Born	30 Dec 1899	Place	Ashley, Uintah, Utah	Baptized	
Christened		Place		9 Apr 1908	
				Endowed	
				27 Feb 1940	ARIZO
Died	19 Oct 1918	Place	Farmington, San Juan, New Mexico	Sealed to parents	ARIZO
				1 Mar 1940	
Buried		Place	Kirtland, San Juan, New Mexico		
Spouse					
Married		Place		Sealed to spouse	

3

F Florence Alice Huntsman					
Born	4 May 1902	Place	Blanco, San Juan, New Mexico	Baptized	
Christened		Place		child	
				child	
Died	26 Aug 1904	Place	Log Camp #2, ..., Colorado	Sealed to parents	ARIZO
				1 Mar 1940	
Buried		Place	..., Colorado		
Spouse					
Married		Place		Sealed to spouse	

Husband	David Lorenzo Huntsman
Wife	Ruth Alice Adair

Children listed in order of birth

LDS ordinance dates

Temple

4	M	Hyrum Newton Huntsman			
	Born	26 Jun 1904	Place Hammond, San Juan, New Mexico	Baptized child	
	Christened		Place	Endowed child	
	Died	28 Jun 1904	Place Hammond, San Juan, New Mexico	Sealed to parents 1 Mar 1940	ARIZO
	Buried		Place Hammond, San Juan, New Mexico		
	Spouse				
	Married		Place	Sealed to spouse	

5	M	Lorenzo George Huntsman			
	Born	22 Apr 1906	Place Farmington, San Juan, New Mexico	Baptized 28 Jun 1915	
	Christened		Place	Endowed 10 Sep 1987	MANTI
	Died	10 Sep 1986	Place Farmington, San Juan, New Mexico	Sealed to parents 10 Sep 1987	MANTI
	Buried		Place Farmington, San Juan, New Mexico		
	Spouse	Bessie Coy			
	Married	13 Apr 1925	Place	Sealed to spouse	

6	M	David William (Bill) Huntsman			
	Born	17 Oct 1909	Place Hammond, San Juan, New Mexico	Baptized 1 Sep 1918	
	Christened		Place	Endowed 15 Sep 1966	SGEOR
	Died	12 Mar 1999	Place Aztec, San Juan, New Mexico	Sealed to parents 16 Sep 1966	SGEOR
	Buried		Place Kirtland, San Juan, New Mexico		
	Spouse	Sara Slade			
	Married	4 Oct 1929	Place Redmesa, La Plata, Colorado	Sealed to spouse 27 May 2000	MTIMP

7	F	Emaline Huntsman			
	Born	29 Jun 1912	Place Farmington, San Juan, New Mexico	Baptized 5 Sep 1920	
	Christened		Place	Endowed 24 Sep 1964	LANGE
	Died	13 Apr 1962	Place Farmington, San Juan, New Mexico	Sealed to parents 30 Nov 1965	ARIZO
	Buried	Apr 1962	Place Farmington, San Juan, New Mexico		
	Spouse	Robert Jones			
	Married	5 Jun 1930	Place	Sealed to spouse	

8	F	Rosetta Irene Huntsman			
	Born	21 Aug 1915	Place Farmington, San Juan, New Mexico	Baptized 2 Sep 1923	
	Christened		Place	Endowed 19 Sep 1935	SLAKE
	Died	26 Dec 1978	Place Mesa, Maricopa, Arizona	Sealed to parents 16 Nov 1963	LANGE
	Buried	29 Dec 1978	Place Kirtland, San Juan, New Mexico		
	Spouse	John Theone Biggs			
	Married	19 Sep 1935	Place Salt Lake City, Salt Lake, Utah	Sealed to spouse 19 Sep 1935	SLAKE

Husband	David Lorenzo Huntsman
Wife	Ruth Alice Adair

Children listed in order of birth

LDS ordinance dates

Temple

9	M	Julius Adair Huntsman			
	Born	11 May 1918	Place Farmington, San Juan, New Mexico	Baptized 6 Jun 1926	
	Christened		Place	Endowed 6 Aug 1999	LVEGA
	Died	18 May 1993	Place Farmington, San Juan, New Mexico	Sealed to parents 14 Aug 1999	LVEGA
	Buried		Place Farmington, San Juan, New Mexico		
	Spouse	Fern Huntsman			
	Married	20 Jun 1938	Place	Sealed to spouse	



LIFE SKETCH OF RUFUS NATHANIEL ADAIR
by his granddaughter
Carolyn Adair Smith

Rufus Nathaniel Adair was born on the 16th of September 1884 in the small community of Nutrioso, Apache, Arizona. He was the 10th child of George Washington Adair and Emily Perscinda Tyler. Not much is known about his early years.

From a copy of a patriarchal blessing given to him by his grandfather, Daniel Tyler, who was the Beaver Stake, Patriarch, we know that he was in Beaver City, Territory of Utah, on the 26th of November 1890. This patriarchal blessing was given when Rufus was 6 years old. Following is a copy of that patriarchal blessing:

Beaver City, Beaver County, Utah Territory. 26th November 1890

A blessing by Daniel Tyler, Patriarch, upon the head of Rufus Nathaniel Adair son of George W. and Emily P. Tyler Adair, born at Nutrioso, Apache County, Arizona, 16 September 1884

Rufus Nathaniel my beloved grandson, I lay my hands upon thy head and by virtue of the Holy Patriarchal Priesthood seal upon thee a Patriarchal Blessing. Thy lineage is of Ephraim. Thou art a legal heir to the Holy Priesthood and all the blessings of the House of Joseph. Thou shalt dream dreams and see heavenly visions. Thy posterity shall be innumerable and they shall bless thy memory to all generations. Be obedient to thy parents and those who preside over thee in the Holy Priesthood and no good thing shall be withheld from thee. Among thy descendants shall be men and women of renown. Patriarchs and Prophets and many strong pillars in Zion. Thy name shall be had in honorable remembrance. Thou shalt aid in building temples and labor in them for the living and the dead. I seal thee up unto eternal life with thrones, principalities and powers and an eternal increase. Be faithful and not one word of this blessing shall fail, for I seal it upon thee with all needed blessings, by the authority given me to bless in the name of Jesus our Great Redeemer, AMEN

John C. Tyler... Scribe

Alice M. T. Tanner... Recorder

Rufus was baptized on the 16th of September 1892 by John Mangum, Rufus's grandmother's brother. From a federal census dated the 23rd of June 1900, we know that George, Emily and family and George Jr., wife Almira Hamblin Adair and family lived at Hammond. Hammond was a small community settled primarily by Mormon families in about 1900. Rufus would have been a young man about 16 years old at that time.

In a story written by his niece, Rosetta Huntsman Biggs, she says that he worked for a time in the mines in Silverton, Colorado. While working there he met George Ether Slade who later married Edna, Rufus's baby sister.

When Rufus lived in Hammond the only recreation at that time was going to dances. He really loved to dance. He could also play the fiddle and would travel on horse back to various places to play music and to dance. I remember dancing with my Papa as a young girl at several benefit dances. He was a really good dancer. I loved to waltz with him.

Another family who lived in Hammond was the Reid family. They also played music for the dances. This was where Rufus met Nellie Reid. She was a small, shy, sweet young girl who loved to dance and sing. I've been told that she and her sister Lillian would sing together for church socials and meetings. Nellie Reid was the daughter of William Thomas Hardy Reid and Mary Eleanor Gale.

On the 17th of May 1910 Nellie and Rufus were married in Aztec, San Juan, New Mexico. Rufus was 26 and Nellie just 16. They made a handsome couple. To this union ten children were born. Clarence W., Rufus Corwyn, Don Carlos, Nellie Percinda, Goldie Leroy, George William, Florence Irene (Toots), Lillian Ilene, Ina Ruth and Floyd Gilbert.

Rufus and Nellie wanted to be sealed in the Saint George Temple in Utah, so they headed out with their family in a team and wagon. George and Edna Slade drove a car and went with them. They traveled to Bluff, Utah, where an older brother of Rufus's, William Albert Adair lived. They stayed in Bluff for some time visiting and earning some money before going on to Saint George. At the time they traveled, the only way to cross the Colorado river was at Lee's Ferry, located south of the present day town of Page, Arizona. They had to board their team and wagon and Edna and George's car on the ferry in order to cross the river. This was in 1926 the last year that the ferry was in operation. This route was called the Honeymoon Trail as so many couples had to travel that route in order to be married in the Temple at Saint George.

On the 1st of October 1926 Rufus and Nellie were sealed and also had their children sealed to them.

Rufus had a sister, Emily Jane Adair Grant who lived in New Harmony, Utah just a few miles north of Saint George. They lived there for a time and were members of the



Figure 58. Rufus Nathaniel Adair and Nellie Reid in about 1910.

New Harmony Ward. Emily Jane was the oldest girl in the family and was 19 years old when Rufus was born. We don't know how long they stayed in New Harmony, but they eventually returned to Bloomfield, New Mexico where they made their home.

Times were hard for the Adair family. Clarence and Corwyn trapped coyotes out in Kutz Canyon and sold the hides to make a little money to buy Christmas presents for the family and to help with some of the financial burdens.

Rufus and his older brother Joe owned a place out in Myers Canyon that was about 40 to 45 miles south of Bloomfield. They ran cattle there and made a living for their families. Clarence, my dad, remembers going out to stay on the ranch with Rufus and riding down to Tsaya Trading Post, owned by Chunky Tanner to buy commodities. He also remembered seeing a white rock sticking out of some sandstone as they used to come out of Ojo Alamo Canyon on their way home. One day while returning to Bloomfield, they saw a group of men chipping at the white rock. Out of curiosity they stopped to see what was going on. As it turned out the men were Paleontologists and the white stone was a large dinosaur bone. The Adair ranch was located near to what is now known as Chaco National Monument, a vast area covered with ancient Indian ruins.

One winter was so cold and the snow so deep the cattle couldn't get to the feed. They couldn't afford to buy feed and freight it all the way down to Myer's canyon to keep their cattle alive, as a result they lost a large part of their herd. In the summer when their payments came due they were broke and unable to borrow money so the bank foreclosed on them and they lost the ranch. After Rufus and Joe lost their place, Joe moved to New Harmony, Utah where he died on the 9th of November 1926 just a few days after Rufus and Nellie were sealed in Saint George.

My uncle Roy said that Papa would always gather the family around the fire at night and would read to them from the Book of Mormon. He could quote the Book of Mormon backward and forward. Papa always loved to share his knowledge of it when ever possible. If anyone came to his door wanting to tell him about their church, he would always let them come in and listen patiently to them. Then he would not let them leave until he had told them about his church and the Book of Mormon. Needless to say, after one visit with Papa, many would not return. He would play his fiddle in the evenings for his family too.

The old Hammond Ditch served the community for drinking water and irrigation for their farms. The Hammond diversion was up near Turley and the ditch crossed Largo Canyon. Every time it rained it would break the ditch, usually at Largo, but at times any of the smaller washes would run and break it too. At other times they even lost the diversion on the San Juan River. Life was hard in Hammond, sometimes the crops would

be stunted because of lack of water and at other times the complete crop was lost. After years of fighting the Largo wash most of the people moved away from Hammond. Rufus and Nellie moved to Bloomfield where they raised a garden and Papa would find a few odd jobs here and there. One of those jobs left him with a long scare on the inside of his right arm. He was trying to break a horse and was riding it down the lane where they lived and the horse threw him into a barbed wire fence.

In August of 1934 my grandmother Nellie died, leaving behind several small children. My Uncle Floyd was only two years old. He stayed at home with his older sister and brothers while the three youngest girls, Toots, Ilene and Ina Ruth went to Pinetop, Arizona to live with Papa's brother John and wife Cynthia Adair. My aunt Ilene said they were in Pinetop for eighteen months.

During this time my Aunt Nellie, who was about 15, tried to take on the responsibilities of running the home. She said that on wash day that her oldest brother, Clarence, would cook breakfast for the family. He also helped her get the water hauled, heated and ready to start the wash. He would then cook supper in the evening after he got home from work. Nellie said she really appreciated him during those months after her mother died.

In March of 1936 Rufus married Bonita Sheetz Seitzinger, my maternal grandmother, and after that the three little girls came home. Papa and Granny moved the family to the old Sheetz homestead and Papa started farming and raising cattle, chickens, and pigs. Granny was always busy and made sure every one else was busy too. She was raised in an old German family where her father thought children were to be busy all the time. Uncle Roy said that each fall they would go out with a team and wagon for two weeks and cut wood and haul it home for the winter.

I have a lot of good memories of Papa. As a little girl, I spent lots of hours sitting in an old rope swing that was in a big cottonwood tree in Papa and Granny's back yard. Haying was one of my favorite times. I used to sit in the swing and watch Papa or Uncle Floyd drive the team and wagon in the field. As they drove the wagon up and down the field, hired hands would pitch fork the hay up onto the flat bed of the wagon. When it was loaded, it was driven in to the barnyard where it was unloaded. I was always fascinated by the way the hay seemed to miraculously roll up the haystack and stop in just the right place. Since then my Uncle Floyd has explained how it was done. A chain was laid across the bed of the wagon, then hay was loaded on top of that chain. When the wagon was full it was driven into the barnyard where the end of the chain was attached to a tractor on the other side of the haystack. The tractor would start to pull, and the hay would start to roll up the stack guided with ropes on each side by two men. When the hay reached the spot



Figure 59. Papa Adair with his team. Lady (larger horse) is on the left and Dick is on the right

on the stack where it needed to go, the men would drop the ropes and the hay would stop rolling and settle where it was supposed to be.

I also liked to watch when they butchered the pigs. That day a big fire was built and a 55 gallon barrel of water was set over the fire and heated until boiling. After the pig was killed it was lowered into the water, then brought back out, then several men with sharp knives would scrape the hair from the entire pig. Mom and Granny would render lard and make cracklings. Then there would be fresh pork to eat. Clarence said that sometimes they would cook the head and make Hog's Head Cheese.

Clarence said that Papa raised turkeys to sell. They would kill and pluck them, then send them to Gallup with the insides intact. Papa and Granny always had a big garden and Granny canned about 1,000 quarts of vegetables and fruit each fall. They also had milk

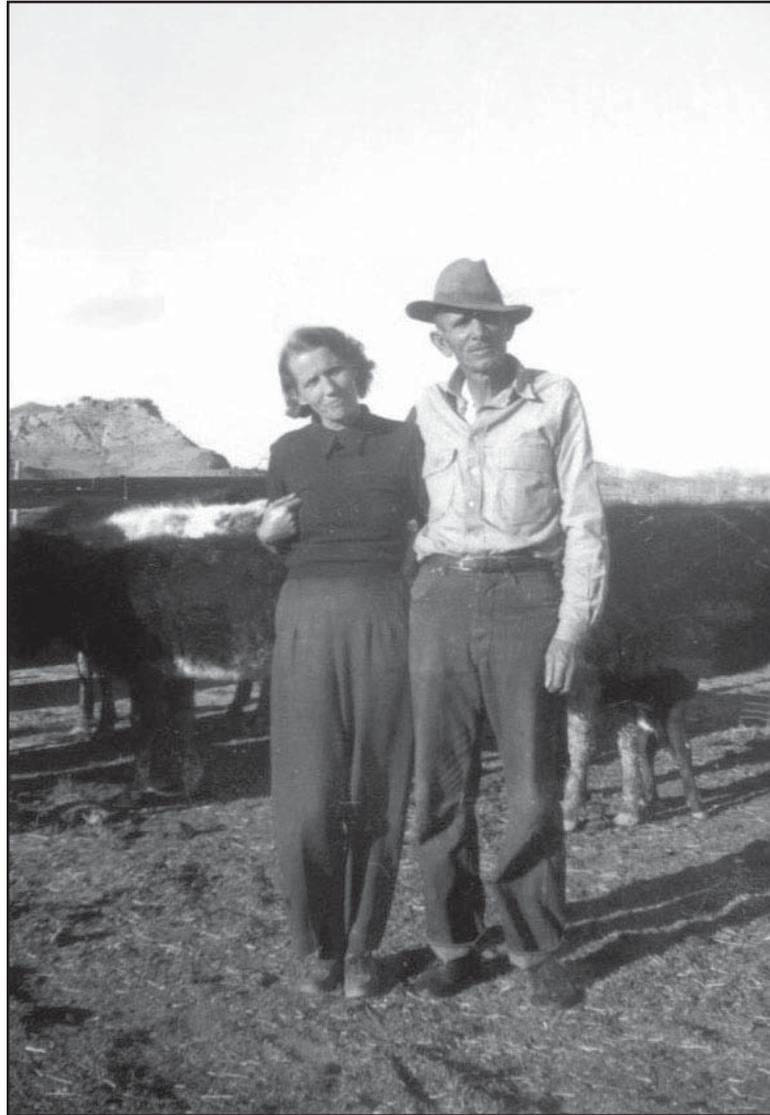


Figure 60. Papa Adair and Granny (Bonita Sheetz).

cows. Each morning and night they had to be milked. Uncle Floyd said they got about 20 gallons of milk each day. They sold the milk to Creamland Dairy. A truck would come to the house every morning to pick up the milk. Later, Creamland Dairy wanted the milk delivered to a truck that would come to the west side of Bloomfield, so Papa took Floyd to Aztec to get a learners permit to drive so he could haul the milk to the truck. Later a milk separator was purchased and they began separating the cream from the milk. Granny made butter and the cream was sold to the dairy. Uncle Floyd said he sure got tired of drinking Blue John. That was what the milk was called after the cream was separated. What the family didn't drink was fed to the hogs and chickens.

Papa raised and sold beans to have a little cash on hand. In the fall after Granny and Papa had all the apples and potatoes they wanted to store and can, they gave away what



Figure 61. Papa Adair when he was deputy sheriff with Julius Murphy on his right.

was left. Uncle Floyd said there were several families of Navajos that would come and camp for about a week down in the field and pick apples and dig potatoes. Papa spoke Navajo fluently. He probably learned to speak Navajo when he lived among them in Myers Canyon. He had many Navajo friends and they liked and trusted him. One such friend was Julius Murphy (figure 61). After Papa died Julius kept track of me. He always teased me and said he was going to marry me off to a rich Navajo boy. I have always liked fry bread and one day at the flea market in Farmington I was standing in line waiting to buy fry bread when someone tapped me on the shoulder. It was Julius. He told me if I had married a Navajo boy like he wanted me to, I wouldn't have to stand in line to buy fry bread. When Julius died his wife told people that our hearts, (Julius and mine) spoke to each other. That meant a lot to me. In reading about Emily Jane's love for the Indian people and also about George Sr's association with them over the years, George must have instilled love and good feelings for them in his children.

One of my favorite memories of Papa was when I would walk down the lane to the bottom pasture with him to bring the cows home in the evening to be milked. He always made me feel like I was really helping him, when I'm sure at times I was a real hindrance. I remember sitting on the fence watching him and Floyd do the milking. Papa raised pigs and they were always a favorite of mine. I would always grow attached to the baby pigs and when it was time to sell the little ones I would cry and say to the people who came to buy them, "You can't buy them pigs, them's my pigs." It always bothered Papa when he had to sell them anyway and disappoint me. Farm life was always a busy one and one

that I loved so well. If anything was going on over at Papa's and Granny's I was always sitting in the old swing watching. Every day brought something to do.

Besides being a farmer, Papa was a deputy sheriff for a time. When he got older he was the janitor at the school. He was a cross-walk guard for many years and he took his job seriously. He loved the little kids and they loved him. When I was 13 years old I helped Papa clean the school rooms every evening after school, for a price of course. I remember after I had worked for him about a year I decided I needed a raise. So he asked me how much I wanted. I said I needed at least a \$5.00 a month raise or I wouldn't work for him. He just smiled and said he would meet my price.

When I was about 12 years old, Papa's brother John who lived in Pinetop, Arizona, came to visit him. Uncle John stayed about a month. I remember he liked to tease Papa about having to use glasses when he read. As Uncle John was several years older than Papa he thought it was great that he didn't have to wear glasses and Papa did. I remember that he always took time to visit with me when I went over to see Papa and Granny. Uncle John was the only sibling of my grandfather's that I ever met and feel really fortunate to have had that opportunity. About a year after Uncle John had come to see Papa we received word that he had passed away. Papa was glad that he was able to spend some time with his brother before he died.

When I was 15 years old, Papa had what he thought was a charley horse in the calf of one of his legs. The doctor told us to rub it out but it didn't help. Later we found out he had a blood clot and rubbing was the worst thing we could have done. When the doctor put him in the hospital his leg was in bad shape so it had to be amputated. He never recovered. I know that this was a blessing because I don't think he would ever have come to terms with the loss of his leg. He died on April 27, 1959 in Farmington New Mexico and is buried in the Bloomfield Cemetery. I loved my Papa, and have many wonderful memories of him. I treasure the times we shared, when I was a little girl.

I apologize for any mistakes or misinformation in this story. These are my memories of a kind, soft-spoken, gentle man.

Carolyn Adair Smith

1 June 2003



Figure 62. Rufus (Papa) Adair with a horse.

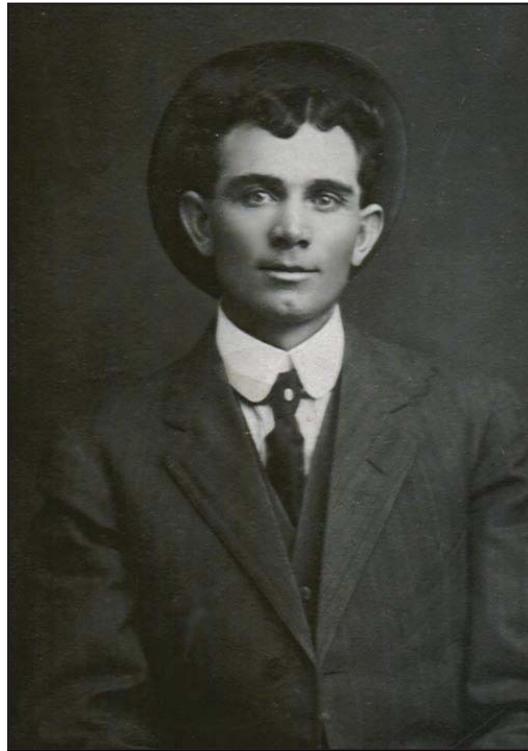


Figure 63. Rufus Nathaniel Adair.



Figure 64. Lillian and Nellie Reid.

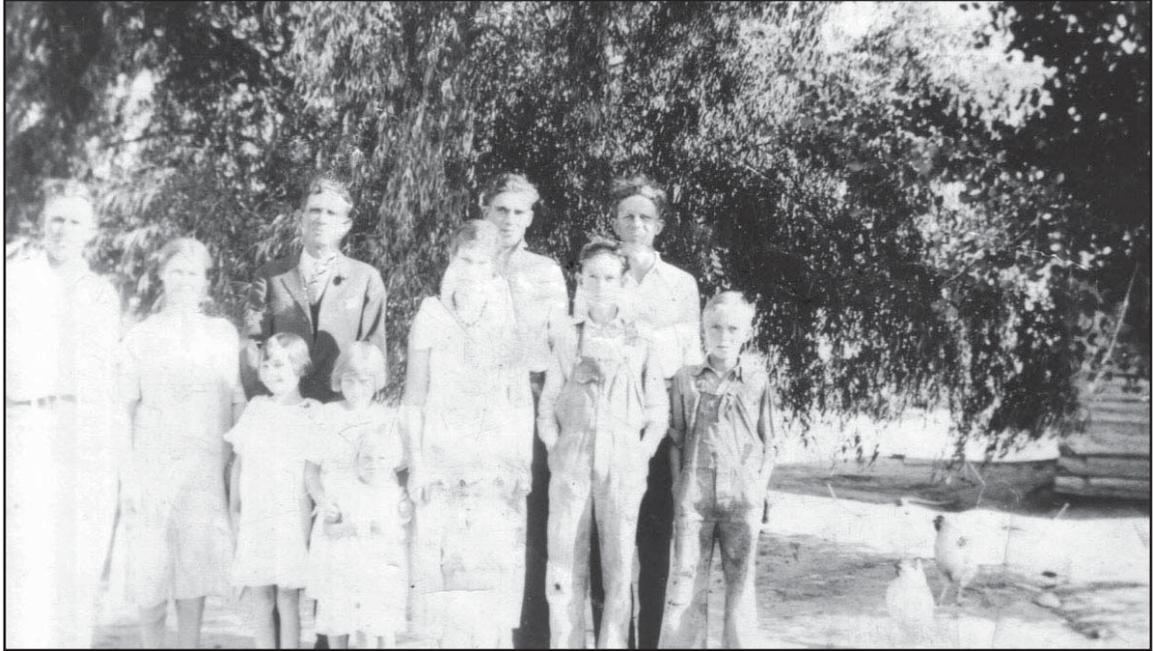


Figure 65. Back Row: Corwyn, Nellie Reid, Rufus, Nellie, Clarence, Roy, Don, George. Front Row: Toots, Ilene, Ina Ruth, and Floyd in the very front.



Figure 66. Clarence W and Helen Seitzinger Adair.



Figure 67. Corwyn, Clarence, Don, and Nellie Adair.



Figure 68. Rufus Corwyn and Sarah Belle Roberts Adair.



Figure 69. Don Carlos Adair.



Figure 70. The Nellie Adair and John Hitchcock family. Children are Norma Hale, Milton and Jerry Hitchcock



Figure 71. George William Adair (on left) and Gordon Seitzinger.



Figure 72. Goldey LeRoy (Roy) with Granny Hargis.



Figure 73. Florence (Toots) Adair and Vitto Dave Nacci.



Figure 74. Lillian Ilene Adair and Harry Cameron.



Figure 75. Floyd Gilbert and Audry Fay Elliott Adair.



Figure 76. Duane Alden and Ina Ruth Adair Perkins family.

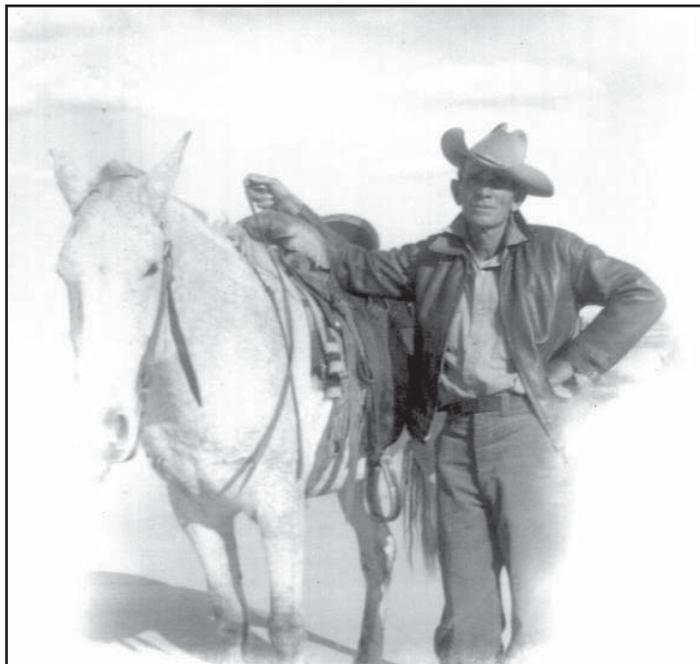


Figure 77. Papa Adair and his horse.

Table 13. Rufus Nathaniel Adair and Nellie Reid Family

Husband Rufus Nathaniel Adair					
Born	16 Sep 1884	Place	Nutriso, Apache, Arizona	LDS ordinance dates	Temple
Christened		Place		Baptized	
Died	27 Apr 1959	Place	Farmington, San Juan, New Mexico	Endowed	16 Sep 1892
Buried	30 Apr 1959	Place	Bloomfield, San Juan, New Mexico	Sealed to parents	1 Oct 1926
Married	17 May 1910	Place	Aztec, San Juan, New Mexico	Sealed to spouse	BIC
Husband's Father	George Washington Adair				1 Oct 1926
Husband's Mother	Emily Percinda Tyler				SGEOR

Wife Nellie Reid					
Born	3 Dec 1893	Place	Wellington, Carbon, Utah	LDS ordinance dates	Temple
Christened		Place		Baptized	
Died	23 Aug 1934	Place	Durango, La Plata, Colorado	Endowed	6 Jul 1903
Buried	Aug 1934	Place	Hammond, San Juan, New Mexico	Sealed to parents	1 Oct 1926
Wife's Father	William Thomas Hardy Reid				16 Jan 1959
Wife's Mother	Mary Elenor Gale				ARIZO

Children listed in order of birth

LDS ordinance dates

Temple

1	M	Clarence W Adair			
Born	21 Apr 1911	Place	Hammond, San Juan, New Mexico	Baptized	
Christened		Place		Endowed	6 Jun 1920
Died	19 Sep 1981	Place	Farmington, San Juan, New Mexico	Sealed to parents	10 Mar 1983
Buried	22 Sep 1981	Place	Bloomfield, San Juan, New Mexico	Sealed to spouse	1 Oct 1926
Spouse	Helen Malen Seitzinger				
Married	2 Jun 1936	Place	Aztec, San Juan, New Mexico	Sealed to spouse	10 Mar 1983
					ARIZO

2	M	Rufus Corwyn Adair			
Born	25 Sep 1913	Place	Rosing, San Juan, New Mexico	Baptized	
Christened		Place		Endowed	2 Oct 1921
Died	9 Feb 1981	Place	Tucson, Pima, Arizona	Sealed to parents	19 Jun 1998
Buried	12 Feb 1981	Place	Clifton, Greenlee, Arizona	Sealed to spouse	1 Oct 1926
Spouse	Sarah Belle Roberts				
Married	16 Nov 1940	Place	Farmington, San Juan, New Mexico	Sealed to spouse	
					PORTL
					SGEOR

3	M	Don Carlos Adair			
Born	5 Jan 1916	Place	Aztec, San Juan, New Mexico	Baptized	
Christened		Place		Endowed	1 Jun 1924
Died	30 Aug 1973	Place	Bloomfield, San Juan, New Mexico	Sealed to parents	15 Feb 1977
Buried	4 Sep 1973	Place	Hammond, San Juan, New Mexico	Sealed to spouse	1 Oct 1926
Spouse	Etta Ruth Mc cleve				
Married	10 Nov 1947 (Div)	Place	Aztec, San Juan, New Mexico	Sealed to spouse	
					IFALL
					SGEOR

Husband	Rufus Nathaniel Adair
Wife	Nellie Reid

Children listed in order of birth

LDS ordinance dates

Temple

4	F	Nellie Persinda Adair			
	Born	6 May 1918	Place Farmington, San Juan, New Mexico	Baptized 9 May 1926	
	Christened		Place	Endowed 13 May 2000	ARIZO
	Died	9 Sep 1998	Place Bloomfield, San Juan, New Mexico	Sealed to parents 1 Oct 1926	SGEOR
	Buried	12 Sep 1998	Place Bloomfield, San Juan, New Mexico		
	Spouse	(1) Melvin D. Hale (2) John Clarence Hitchcock married 30 Jul 1949			
	Married	30 Jan 1940 (Div)	Place San Juan, New Mexico	Sealed to spouse 8 Mar 2002	ARIZO

5	M	Goldey Leroy Adair			
	Born	4 Feb 1921	Place Hammond, San Juan, New Mexico	Baptized 7 Sep 1930	
	Christened		Place	Endowed 15 May 1996	PROVO
	Died	25 Mar 2004	Place Aztec, San Juan, New Mexico	Sealed to parents 1 Oct 1926	SGEOR
	Buried	29 Mar 2004	Place Aztec, San Juan, New Mexico		
	Spouse	Blanche Ellen Hargis			
	Married	15 Jun 1945	Place Aztec, San Juan, New Mexico	Sealed to spouse 15 May 1996	PROVO

6	M	George William Adair			
	Born	22 Mar 1923	Place Hammond, San Juan, New Mexico	Baptized 11 May 1932	
	Christened		Place	Endowed cleared	
	Died	14 Nov 1995	Place Las Cruces, Doña Ana, New Mexico	Sealed to parents 1 Oct 1926	SGEOR
	Buried		Place Ashes scattered in the mountains where he loved to hunt and fish		
	Spouse	Doris Townesend			
	Married	21 Sep 1946	Place Aztec, San Juan, New Mexico	Sealed to spouse cleared	

7	F	Florence Irene Adair			
	Born	30 Jun 1925	Place Hammond, San Juan, New Mexico	Baptized 2 Jul 1933	
	Christened		Place	Endowed	
	Died		Place	Sealed to parents 1 Oct 1926	SGEOR
	Buried		Place		
	Spouse	Vitto Dave Nacci			
	Married	12 Oct 1946	Place Rhode Island	Sealed to spouse	

8	F	Lillian Ilene Adair			
	Born	4 Nov 1927	Place Bloomfield, San Juan, New Mexico	Baptized 15 May 1938	
	Christened		Place	Endowed	
	Died		Place	Sealed to parents BIC	
	Buried		Place		
	Spouse	Harry Cameron			
	Married	22 Jan 1949	Place Bloomfield, San Juan, New Mexico	Sealed to spouse	

Husband	Rufus Nathaniel Adair
Wife	Nellie Reid

Children listed in order of birth

LDS ordinance dates

Temple

9

F	Ina Ruth Adair					
Born	7 Jan 1930	Place	Bloomfield, San Juan, New Mexico	Baptized	15 May 1938	
Christened		Place		Endowed	3 Apr 1976	WASHI
Died	9 Apr 1971	Place	Mesa, Maricopa, Arizona	Sealed to parents	BIC	
Buried		Place	Clay Springs, Navajo, Arizona			
Spouse	Duane Alden Perkins					
Married	25 Mar 1948 (Div)	Place	Eager, Apache, Arizona	Sealed to spouse		

10

M	Floyd Gilbert Adair					
Born	20 Jun 1932	Place	Bloomfield, San Juan, New Mexico	Baptized	5 Jul 1941	
Christened		Place		Endowed	4 May 1996	SLAKE
Died		Place		Sealed to parents	BIC	
Buried		Place				
Spouse	Audry Fay Elliott					
Married	15 May 1959	Place	Aztec, San Juan, New Mexico	Sealed to spouse	4 May 1996	SLAKE



GEORGE ETHER SLADE AND EDNA ADAIR

by Pansy Slade West
and Roberta Slade Davis

George E. Slade was born in Moab, Utah 8 August 1886, son of Jefferson Slade and Johanna Barron. When he was four years old, they moved to Fruitland, New Mexico, and lived there for a short period before moving to Eager, Arizona. It was around 1904 when Jefferson Slade moved part of his family from Arizona to the Kline, Colorado area. They stopped off in Fruitland for a time and then went to what was known as Jackson. They found they were not quite satisfied, so they went on to the Kline Area. George was the youngest son of the family, having a sister younger who married Lester Holgate. There he worked on the ranch his father bought. Later he and his brother and cousins went to Silverton to work in the mines.

About two years earlier, the Adair family came through the valley, looking for a new place to settle. They also stopped in Fruitland, but were not there the same time as the Slades. They went on to a new place being settled by the Mormons, called Hammond, on east and south of the San Juan River. Edna was the baby of this family. Edna's brother, Rufus, went to Silverton to work in the mines, where he met George Slade, who took him home to meet his sister, Fannie. Fannie wanted Rufus to bring his sister, Edna, to meet her brother, George. This proved love at first sight, almost. Edna was eighteen and had always wanted to be married in the Temple. In fact, Edna's Patriarchal Blessing said, "Inasmuch as you will forsake all others, you will have a husband who will take you to the Temple of the Lord." Within a year they were engaged. George went back to Silverton to work in the mines and Edna to Farmington to work in a tomato canning factory that was going there. She and a niece, Bertha Adair, and Florence Finch, lived together and worked in the canning factory. As I remember, they received \$3.00 per week, maybe I'm wrong. Bertha's younger sister, Bessie, who was twelve, came to stay with them. When George would get a chance to visit he would come down by train. Bertha later married Tom Finch, Florence's brother.



Figure 78. Edna Adair and Florence Finch.

Time passed and George and Edna were twenty-one and planning to go to the Temple. Between them they had around \$500.00, but for some reason which was hard to understand, because of the testimonies of these two young people, George took Typhoid and Pneumonia in Silverton. Before he could be gotten to Durango he was almost dead. This was late September or October. He continued to worsen and a drastic operation was performed by a wonderful surgeon, who was in Durango because his wife had TB. They had come from Chicago and this was Doctor Oschner. He removed two and one-half ribs



Figure 79. Ochsner's Hospital in Durango, Colorado.

and half a lung from George. He developed an abscess in this cavity and was in a dying condition. Edna had been sent for and was staying in the hospital.

One night the doctor said he couldn't live through the night and left word for the horse-drawn mortician to call at the hospital in the morning. Edna sent Ross, his brother, to Kline (twenty-six miles) by horseback, for the Bishop and his brother, Will Slade. I think the Bishop was Brother Butler and Will was a Counselor. Edna obtained a marriage license from a judge, and when the Bishop came, was kneeling at his bed to be married. The Bishop promised him he would raise a family. George was in the hospital a long time. Altogether a year and a half because of a second operation.

Their first child died at birth, the second being Pansy Alice, who was born in the old Farmington Hospital, when George was working on the railroad. They had many faith-promoting experiences during this time. George was never too strong, but worked hard as a laborer for the most part of his life.

The family moved a lot for health reasons and trying to find a place to get a start. The next period of time in the lower San Juan Valley was in 1915 when Pansy Alice was about four years old. They moved to Jewitt Valley where George worked for the Ditch Company. During that time he was in the Bishopric and Edna was in the Presidency of the YLMIA.



Figure 80. Fanny Slade and Edna Adair.

The Slades then moved to Bloomfield and Hammond for a period of time, during which Roberta, Edwin, Bill, and Irene were born. In 1926 they were in the Muddy Valley in Southern Nevada, where Edna's sister, Ruth's, family was living. Ruth had died in 1920, leaving a husband and five children. Edna became seriously ill here and was taken to Salt Lake City for medical help.

In 1927 her brother-in-law, Ren Huntsman, died and the three younger children were sent to California to live with some of his relatives.

The next time we see the Slades, we see them in the valley when Pansy is a junior in high school, and they spent that winter in what was known as the Nelson house. The next winter they moved to the Black Diamond coal mine to work for Will Jack. The following spring they moved to Fruitland, where George raised sugar cane and made molasses to sell. Pansy had graduated from high school and started teaching school, first in Hammond in a little one-room school house, and then at La Plata.

The rest of the family moved to Kirtland and rented until the spring of 1933, when they moved into their new brick house, constructed by Al Palmer.

In march 1934 Pansy was married to Francis Patton and moved to Tuba City, Arizona.



Figure 81. Roberta, Edwin (Bud), Pansy, Bill and Irene.

In the spring of 1935 Roberta graduated from Central High School. Rosetta Huntsman, a niece of Edna's who came to live with them in 1931, also graduated.

During these years, both the Slades were very active in church work. Edna was secretary of the Sunday School and also of Primary. George was active in priesthood work.

Late in the year 1935, Howard George, the first grandchild, was born. He was dearly loved by all the family.

In the spring of 1937, Edna died while being prepared for surgery. The same year, Roberta married Frank Davis of Farmington, originally from Ramah and Gallup. Also that year Edwin graduated from Central High School.

George married Bessie (Adair) Fuller and brought into the home the two sons of her first marriage, Walter and Leo Fuller. Edwin went to live with the Pattons, and from there went into the army when World War II had not been going very long.

Irene and Bill remained in Kirtland until they graduated from high school in 1941, then Irene went to live with Frank and Roberta in Gallup, until she married Bill Stock in 1941. Bill Slade eloped with Eleanor Foutz, daughter of Roy and Gertrude Foutz, in June of this same year.

Edwin did not come back to the San Juan to live when he was released from the Air Force. He married and remained in California. He has four sons, his first wife dying of

Leukemia at the birth of their son, Gary, and he had three sons by his wife, Kathryn. They had one daughter, Roberta Irene, who died at birth. His other sons are Harold, Daniel, and Bill. At this time he is living in Ventura, California.

Irene lives in Ogden, Utah, and her husband owns and runs Smalley's Jewelry Store. She has had five children, her oldest daughter being killed by a car, when she ran out into the street when she was four years old. Irene has twin boys, Kerry and Jerry, and a daughter, Rochelle, and a much later son, Jay.

Frank and Roberta lived most of thirty-two years in southern New Mexico in and around Silver City, except for two and one-half years, 1948-1950 they were in business in Kirtland, known as the Kirtland Welding Shop. Then Frank's former employer wanted to take him into the business and it was too good to pass up, so they went back to what was home to the girls. They have two daughters, Margaret Irene, born 29 February 1940, and Alice Louise, born 5 July 1942. Margaret married Bill Phillips of Silver City, August 1959, and they are the parents of one daughter and two sons and live in Albuquerque. Alice married Daniel Thomas of Silver City, July 1961, and their home is in Orem, Utah. They have six children, four girls and two boys.

Frank and Roberta sold their home in Silver City in 1971 and moved to their new home just below Lemon Dam, close to Durango, Colorado.

George and Bessie Slade continued to live in the family home and George died 14 February 1958. Bessie later sold the home and now lives in a mobile home at the Tanner Trailer Park in Kirtland.

The Pattons lived in California for some years, and Francis Patton died in 1952. They had a son, Edward Francis. Pansy married Floyd West and they lived in Livermore, California. Howard, the oldest boy, and his wife, Margie, and two daughters, also live there. Edward and his wife, Jan, live in San Francisco, California. Floyd and Pansy lived in West Virginia for awhile, where he was with the Naval Academy. He is now retired.

Transcribed from "Our Valley" Compiled by Rosetta (Huntsman) Biggs Life Story
written by Pansy (Slade) West & Roberta (Slade) Davis, 1973



Figure 82. Portrait of George Ether Slade.



Figure 83. Bill Slade (small boy on the right) and unidentified companions.



Figure 84. George Slade and family.



Figure 85. Bill and Eleanor Foutz Slade.

Table 14. George Ether Slade and Edna Irene Adair Family

Husband George Ether Slade				
Born	8 Aug 1886	Place	Moab, Grand, Utah	LDS ordinance dates
Christened		Place		Baptized
Died	14 Feb 1958	Place	Farmington, San Juan, New Mexico	Endowed
Buried	Feb 1958	Place	Kirtland, San Juan, New Mexico	Sealed to parents
Married	1 Nov 1908	Place	Durango, La Plata, Colorado	Sealed to spouse
Husband's Father	Jefferson Slade			4 Oct 1917
Husband's Mother	Sarah Joanna Barron			SLAKE

Wife Edna Irene Adair				
Born	20 Jan 1887	Place	ARIZONA	LDS ordinance dates
Christened		Place		Baptized
Died	10 Apr 1937	Place	Farmington, San Juan, NM	Endowed
Buried	11 Apr 1937	Place	Kirtland, San Juan, NM	Sealed to parents
Wife's Father	George Washington Adair			4 Oct 1917
Wife's Mother	Emiso Perscinda Tyler			BIC

Children listed in order of birth

LDS ordinance dates

Temple

1 M George Adair Slade				
Born	22 Apr 1910	Place	Hammond, San Juan, NM	Baptized
Christened		Place		Child
Died	25 Apr 1910	Place	Hammond, San Juan, NM	Endowed
Buried	Apr 1910	Place	Hammond, San Juan, NM	Sealed to parents
Spouse				4 Oct 1917
Married		Place		Sealed to spouse

2 F Pansy Alice Slade				
Born	21 Dec 1911	Place	Farmington, San Juan, NM	Baptized
Christened		Place		Endowed
Died	26 Feb 1993	Place	Livermore, Alameda, California	Sealed to parents
Buried	2 Mar 1993	Place	Gustine, Merced, California	5 Oct 1917
Spouse	Francis Howard Patton			5 Oct 1939
Married	1 Mar 1934	Place	Farmington, San Juan, New Mexico	Sealed to spouse

3 F Roberta Ione Slade				
Born	22 Jul 1916	Place	Farmington, San Juan, NM	Baptized
Christened		Place		Endowed
Died	11 Nov 1991	Place	New Mexico	Sealed to parents
Buried		Place		29 Jun 1995
Spouse	Frank Deloss Davis			5 Oct 1917
Married	3 Sep 1937	Place	Kirtland, San Juan, New Mexico	Sealed to spouse

Husband	George Ether Slade
Wife	Edna Irene Adair

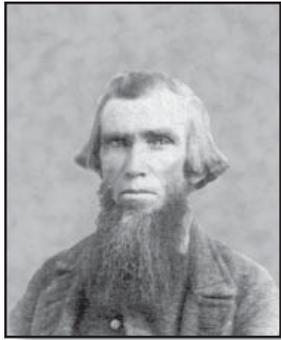
Children listed in order of birth LDS ordinance dates Temple

4	M	Daniel Edwin Slade			
		Born	Place	Baptized	
		22 May 1919	Bloomfield, San Juan, New Mexico	25 May 1927	
		Christened	Place	Endowed	LANGE
		Died	Place	21 Jun 1956	
		19 Apr 1997		Sealed to parents	
Buried	Place	BIC			
Spouse					
Married	Place	Sealed to spouse	LANGE		
		9 May 1954	Los Angeles, LA, California	11 Nov 1999	

5	M	William Osborne Slade			
		Born	Place	Baptized	
		28 Apr 1921	Bloomfield, San Juan, New Mexico	7 Jul 1929	
		Christened	Place	Endowed	
		Died	Place	8 Sep 1941	
		17 Feb 1983	Farmington, San Juan, New Mexico	Sealed to parents	
Buried	Place	BIC			
Spouse					
Married	Place	Sealed to spouse	SLAKE		
		14 Jun 1941	Aztec, San Juan, New Mexico	8 Aug 1941	

6	F	Irene Slade			
		Born	Place	Baptized	
		8 Jun 1923	Hammond, San Juan, New Mexico	7 Jun 1931	
		Christened	Place	Endowed	
		Died	Place	Sealed to parents	
		15 Oct 1991	Ogden, Weber, Utah	BIC	
Buried	Place				
Spouse					
Married	Place	Sealed to spouse			
		1941			

Ancestors and Siblings of
George Washington Adair
and Emily Perscinda Tyler



LIFE SKETCH OF DANIEL TYLER

Daniel Tyler, pioneer, educator, holder of prominent positions both in the church and community was recognized ably versed in church doctrine. Was born 23 Nov 1816, at Semproneous, Cayuga County, New York. He was the son of Andrew and Elizabeth Comins Tyler. Among his ancestors were eminent lawyers, ministers and officers of the Revolutionary War. His Grandfather, Job Tyler, emigrated to America from England, in 1640, shortly after the Pilgrims arrival, and settled at Andover, Massachusetts.

Daniel was a serious religious minded child. When, at the age of four years, he had a serious sickness and was confined to bed in a room with a loft. One night, during this illness, his mother was in an adjoining room resting, as she was weary and worn out from the constant care given her little son. During this period, little Daniel was conscious of a very brilliant light appearing in the door of the loft and a shining hand extending through the light to him. He called to his mother to tell her what he had just witnessed in his marvelous sight. She didn't interpret this vision as Daniel did, she felt it was a warning he was to be taken from this life. She grieved bitterly, but Daniel told her it meant he was to be restored to health again, that he had a special mission to perform. Daniel's interpretation of this vision was fulfilled, as he was soon restored to health and vigor. His long life of usefulness was just proof.

When Daniel was seven years of age, his grandfather and father's families moved to Springfield, Erie County, Pennsylvania. About this time they became interested in reading the scriptures, they were convinced that the spiritual gifts therein mentioned, were not in evidence among the various religious sects of that day. In the year 1829, the grandfather was taken suddenly ill and experienced a remarkable vision. He saw an angel clothed in white robes, who told him he would not recover from his illness, but that his family would live to see a church established on earth which would possess all the spiritual gifts of the

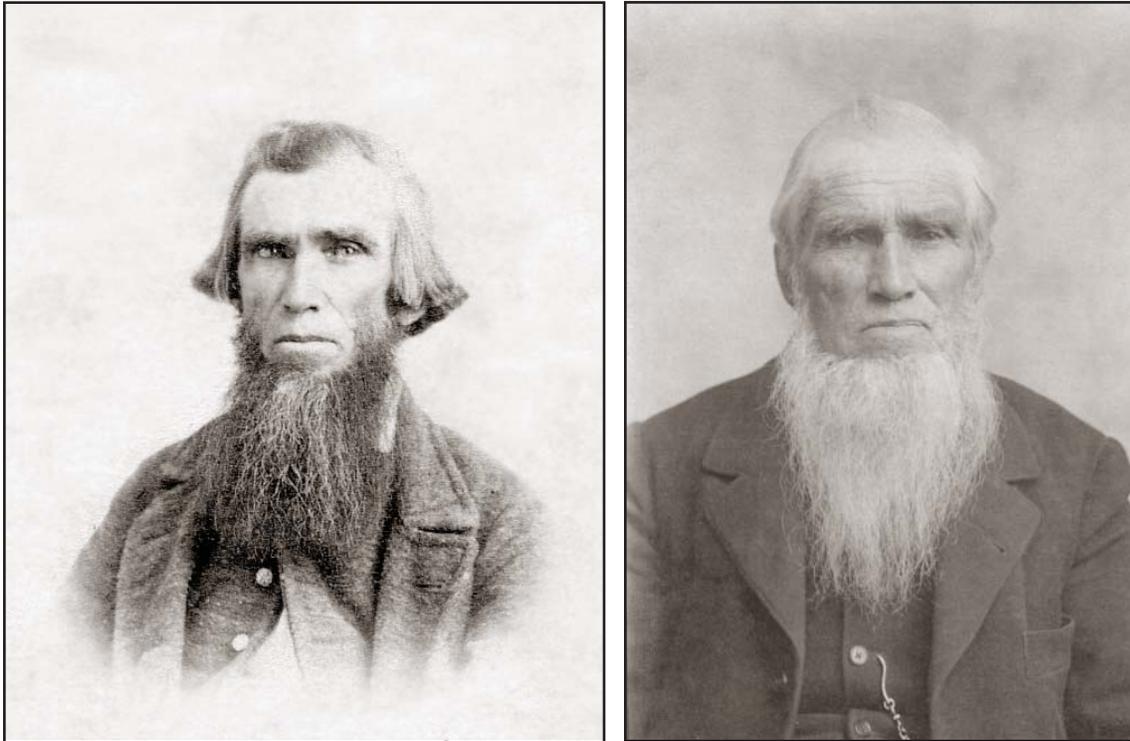


Figure 86. Daniel Tyler as a young man and as an elderly man.

ancient church of Jesus' time. The grandfather died shortly after this manifestation. His son, Andrew, never ceased from reading the scriptures.

About December, 1832, Elder Hyrum Smith, brother of the Prophet, came to their neighborhood preaching the wonderful truths. The Tyler family were converted and some were baptized immediately. Daniel, then some 12 years of age, was not until the following year. He was a very shy lad and wouldn't make his convictions known to his parents. When he was baptized, he was taken to lake Erie where a hole was cut through three feet of solid ice for this ordinance to be performed. The spiritual gifts, prophesy, speaking in tongues, and the interpretation of tongues, were poured out following his baptism. These gifts were manifest many times throughout his life. Previously he was slow of speech and later was blessed with a fluent tongue. He subsequently filled many missions for the church and converted many intelligent and educated people. The Tyler family joined up with the Saints and were with them throughout their drivings, mobbings and sufferings.

In or about 1836, Daniel met a young girl by the name of Ruth Welton who had previously joined the church. On September 2nd they were married and on the same day moved with the Saints, suffering many trials and persecutions.



Figure 87. Daniel Tyler and Ruth Welton,

Daniel wrote several accounts later, of his close association with the Prophet and brother Hyrum; He was a member of the Nauvoo Legion; Attended the School of the Prophets, was a member of Zion's Camp and suffered all mobbings and expulsions with the saints.

Daniel received his Endowments in the Kirtland Temple. In relating, he said, "It would be impossible to describe all the blessings bestowed upon the different quorums of the priesthood at this memorable time some saw angels, some saw the "Horses and chariots of Israel ", some spoke in tongues, others predicted many great calamities that would befall the nations, such as pestilence, wars, famines, tornadoes, etc. All felt they had indeed had a taste of heaven, in fact, there were several weeks in which we were not tempted of the devil, and we wondered if the millennium had commenced. At or near the conclusion of the Endowment, the Prophet addressed us, and among other things he said, "Brethren, for some time Satan will have no power to tempt you, some have thought there will be no more temptation but the opposite will come and unless you draw near to the Lord, you will be overcome and apostatize. A few years later four of the apostles were cut off from the Church for apostasy and the standing of others was very doubtful. Numbers from other Quorums also fell away and were cut off.

Daniel filled a number of missions for the Church in adjoining counties and had settled on a farm 18 miles from Nauvoo. They were not privileged to remain for long, they were expelled. Daniel was on a mission in the southern states at this time, when the Prophet and his brother Hyrum were savagely murdered. Daniel's wife and little daughter, Parintha, remained with the Saints until his return. He was threatened with violent death by wicked and designing people. In October, there was a conference called at Nauvoo and Daniel had just landed on a steamer and hoped his wife and daughter would be coming with the Saints from their home. He set out on foot to meet them. He was in a terrible bloated condition caused by a dose given him by assassins in a glass of buttermilk. He was not recognized by his wife in this condition. This was a joyous greeting as his wife had been informed sometime previous, that her husband had been brutally slain near Natchez. This conference was a memorable occasion. It was then, thousands witnessed the mantle of their Prophet fall upon Brigham Young.

When conference was over they returned to their homes but were soon expelled and fled to Nauvoo for protection. Most of that winter they suffered chills and fever but their hearts were rejoicing to be with the Saints of God and could worship according to the dictates of their conscience. However, before they were permitted to find a permanent haven with the Saints, they were forced to leave, again this time, their destination was to cross the Rocky Mountains or they knew not where.

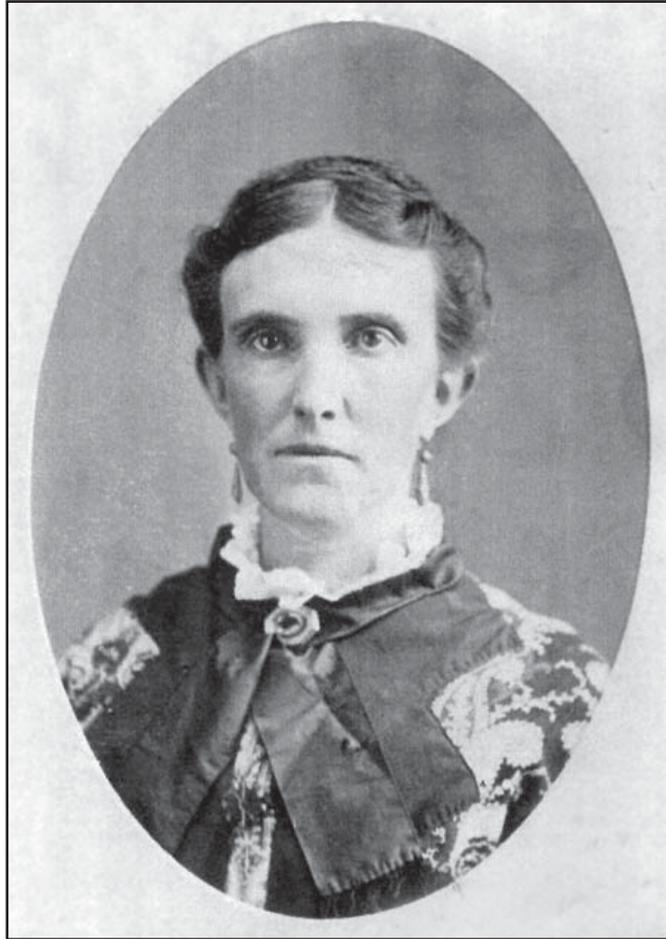


Figure 88. Parintha Tyler Oakden. First child of Daniel and Ruth Welton Tyler.

Making hasty preparations and taking what effects they could, they started on this trek with two families in one wagon. Little did they think that before they would find a resting place, they would be called upon to turn out 500 of their best men to fight for a government that had so inhumanly forced them from their homes and possessions. However the call was made and responded to. Daniel putting his trust in the Lord for the care and protection of his beloved family, was one of the enlisted.

Quoting from Eliza R. Snow's "The Mormon Battalion"

When Mormon trains were journeying through
To winter quarters from Nauvoo
Five hundred men were called to go
To settle claims with Mexico
To fight for that government
From which, as fugitives we went

What were their families to do
Their children, wives and mothers, too
When fathers, husbands and camps moved on.
And on the brave Battalion went-
Ere the Battalion started out
Upon that most important route
Twas predicted by the tongue
Of the Apostle Brigham Young,
“If to your God and country true
You’ll have no fighting there to do.”
Was General Kearney satisfied?
Yes, More-for he with martial pride
Said, “O’er the Alps Napoleon went
But these men crossed a continent.”
And thus with God Almighty’s aid
The conquest and the road were made,
By which a threatening storm was stayed,
And lo; the Saints of God were saved.

Oregon was at that time, in possession of the United States, and President Polk had recommended to congress that stockades and forts be built along the overland route to that distant part, as a protection to the emigrants. To execute this and take possession of California, the President designed to do this with the aid of the Mormons. Representatives were to go to the camps and pick one thousand men to make a dash and take possession of this country. This was the plan President Polk laid before the cabinet, but the design of the President was changed and only 500 men called. Thus an order was issued and met. Over the barren wastes these brave men marched, suffering trials and tribulations, at times without sufficient food to keep them on their feet. They were mustered into service 16 July, 1846, with only a few preparations. President Young encouraged them saying, “We want to conform to the requisition made by the government upon us, and will do nothing else until we have accomplished this thing. If we want the privilege of going where we can to worship God according to the dictates of our conscience, we must raise the battalion.”

“To say the least of it,” states Daniel, “It was a very severe test of our loyalty.” President Brigham Young assured them that their families would be taken care of, they should fare as well as he did. The pay and rations dated from the time of enlistment, 16 July 1846. The men of each company subscribed liberally of their wages to be sent back to their families and to aid in gathering the poor from Nauvoo. As stated above these brave men suffered many trials and privations. Their physical condition was not the best. General St. George Cook had this to say regarding same, “Everything conspired to discourage the extraordinary undertaking of marching this battalion 1100 miles for the most part through

an unknown wilderness, without road or trail, and with a wagon train. It was enlisted too much by families with some too old, some too feeble, and some too young; it was much worn by traveling on foot marching from Nauvoo, Illinois, their clothing was very scant. At first there was no money to pay them or clothing to issue them. By November they had marched past every place where it would be possible to purchase provisions for a considerable length of time, the rations were reduced. The snows of December added to their sufferings. They continued their march day by day traveling thru two to four feet of snow with continued cold piercing winds. Some days making but ten miles. There were a great number of deaths due to disease contracted through exposure and hardship. By May they had advanced and camped on the Arkansas river where they found the game plentiful, such as Blacktail Deer and other mountain game, this added materially to their sorry store of supplies. On and on they marched, encountering herds of wild cattle, having to battle some stampeded herds, about 81 wild bulls in one instance were killed and some of the battalion men were injured. Their course took them thru Tucson, then a garrison commanded by the Mexicans. The commander of the garrison, on learning of their approach ordered not to allow the battalion to pass thru without resistance. The battalion assured them that they were not enemies and would not harm them, they were then allowed to pass through.

Their first view of the Pacific Ocean gave joy and thrills that filled their souls beyond description. They had talked about and sung about the "Great Pacific Sea" long before leaving the Saints, but their joy was not without sorrow wondering, where were their wives and children and parents who had been left in a howling wilderness among savages.

Had their government they were protecting and serving ordered them on again? However they trusted in the Lord and trusted they would yet find them on their return, near valley of the great Salt Lake then within the limits of California, then a Mexican state. Amid it all they went rejoicing on their way. They took quarters in a Catholic Mission 5 miles south of San Diego January 30, 1847. Their march covering about 1400 miles during 104 days under painful circumstances too many to enumerate.

On their arrival, their commander, Lieutenant Colonel, St. George Cook gave the battalion great praise for their courage and endurance. He wrote an order congratulating them and as a conclusion he said, "Thus volunteers, you have exhibited some high and essential qualities as veterans. On the 15th of February they were ordered to the Port of San Diego to garrison the place. On the 19th of February they took up the line of march to Los Angeles and camped at the eastern edge of town. On the 16th of April a petition for discharge was signed by most of the soldiers. However it was not complied with. On the 9th of May, General Kearney arrived at Los Angles from Monterey. He gave high praise

to the battalion. He made a remark to an officer that history might be searched in vain for an infantry march equal to that performed by the battalion, "Bonaparte crossed the Alps but these men have crossed a continent.

On the 18th of June some of the men went into the mountains and returned with a liberty pole. The same day an order from the Captain was read calling for volunteers for re-enlistment for six months. None responded. Fear was expressed by some of the battalion that they would be pressed into service to give the government time to bring other troops. On the 29th a meeting was called, an address delivered by Col. Stephensen. He stated "The Spaniards are whipped but not conquered. Your term of service will soon close. It is of the utmost importance that troops be kept here until others can be transported. I have the right to press you into service for 6 months longer, if it is deemed necessary, but believing as I do that enough if not all will reenlist, I have decided not to press you further. Your patriotism and obedience to your officers have done much toward removing the prejudice of the government and the community at large, and I am satisfied that another years service would place you on a level with other communities." His last remark was the undoing of his request. It was looked upon as an insult. They could challenge the world for patriotism and other virtues and did not care to further sacrifice. At the close of the meeting a call was made and some 15 or so offered to reenlist. The 4th of July was celebrated by raising the liberty pole, the band played The Star Spangled Banner and Hail Columbia. Thirteen guns were fired by their dragoon. Thus ended the celebration. On the 15th of July orders of discharge were given to Lieut. A.J. Smith. On the 17th and 18th some drew their pay. On the 20th some of the battalion re-enlisted for six months to garrison the post of San Diego.

Daniel was one of the ones headed for the Great Salt Lake and the Saints. He took his gun with him, among other things, seed peas which proved very prolific food for the Saints in Salt Lake valley.

Upon the arrival of the battalion in the Salt Lake valley, President Young called them together and blessed them in the name of the Lord for their fidelity to the Kingdom of God. He said it was to the praise of the battalion that they went as honorable men, going for their country and he was satisfied with them. He was glad the battalion had not re-enlisted for another six months. He was sorry he didn't have clothing for them but he would rather them wear skins than to go back to the United States for clothing.

It was the 16th of October, 1847 when Daniel arrived in the Salt Lake valley and as soon as possible went on his way to Winter Quarters to join his wife and family. The next spring they joined with the Amasa Lyman company and arrived in the valley on the 18th of November, 1849 with David Pettigrew, Bishop, Daniel Tyler, 1st Councilor and Sanford

Porter as 2nd Councilor. While living there, Daniel met with an accident that might have taken his life. One morning he went to the canyon for a load of logs. On his return trip home his team of horses ran away, throwing him under the wheels of the load of logs, badly breaking one of his legs. He lay unconscious for sometime and while in this state he looked upon his body presumably dead. He finally made his arduous way home and for some long time was unable to use his limbs. He became very discouraged and at times felt he would rather die than live in this crippled condition. One day Daniel attended a prayer session in one of the homes, there being, at that time no public meeting houses for the Saints. After the meeting was opened a Sister Moore arose and began to talk in tongues, she addressed her remarks to Daniel and he interpreted in English which was “Your legs will be healed and you will go on a mission and preach the Gospel in foreign lands, no harm will come to you and you shall return in safety having great joy in your labors.” She also told him what to do to heal his injured leg and it began to mend immediately. In a few weeks time he dispensed with his crutches and walked with a cane.

At the spring conference held in April 1853 at Salt Lake, Daniel was called by President Young on a mission to Europe. He made preparations for his wife and family and crossed the ocean in the English ship Ashburton. They narrowly missed death in the crossing as they experienced the worst storm the sea captain of the boat termed the worst he had experienced during his thirty years of sailing. After he and some of the Elders on board went to a cabin and rebuked the elements, the storm abated so suddenly that they feared the ship would be broken to pieces. It was damaged but with the assistance of all on board they finally landed in Belfast where they transferred to a steamer and later landed at Liverpool. Daniel was later sent to take charge of the Swiss and German Mission.

He was the means of the conversion of the noble educator, Karl G. Maeser. Daniel was soon after made President of the French and Italian Missions as they were added together to his supervision.

Daniel filled a worthy mission and in 1856 was released to return to his home and family. In 1866 Daniel, with his family were called to the Dixie Mission, giving up his good farm and comforts, they by then had accumulated. They suffered all the hardships of pioneers of a new country. Daniel taught school and was the first teacher of the upper town of Pine Valley, Washington County. He was also sent to the Muddy Mission but due to suffering chills and fever he was released and started north. He went to Beaver City and there made his home. Teaching school in a one room log cabin for a number of years.

In Beaver, Daniel and his family spent the remainder of his days, filling many short missions for his church, holding both civic and church positions to his last useful days. In the year 1873 he was ordained Patriarch by George Albert Smith. Saints throughout

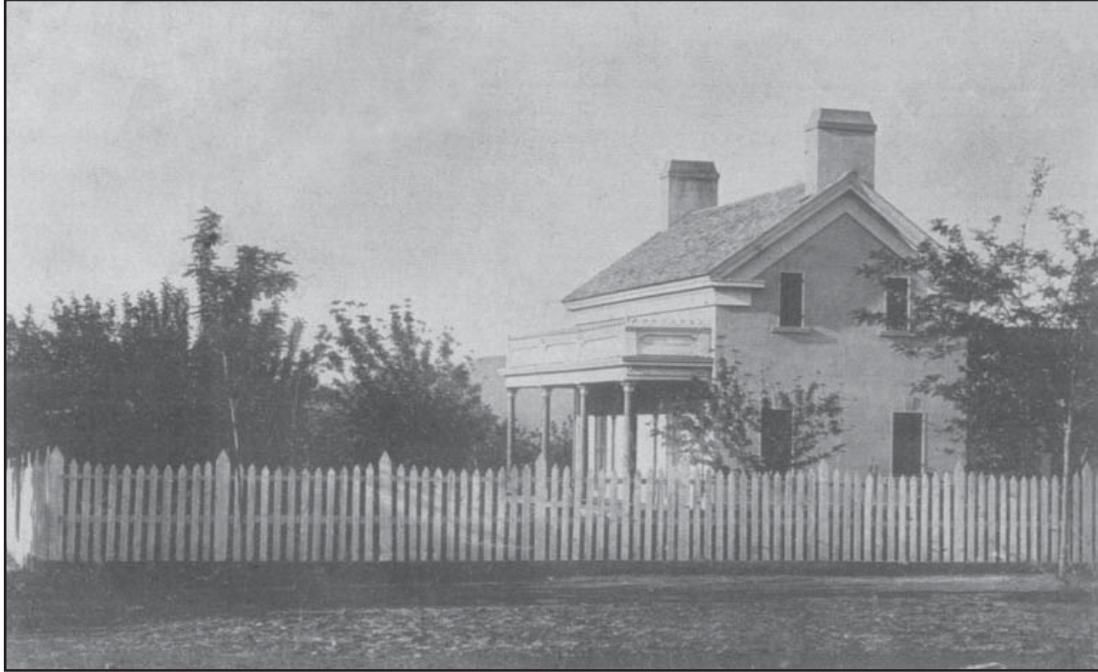


Figure 89. Daniel Tyler home in Beaver, Utah.

the southern boundaries came to Daniel for blessings. He was blessed with miraculous spiritual powers of healing the sick, casting out evil spirits and was recognized as an authority in church doctrine.

In the year 1888 he was visiting the southern part of the state in the interest of the St. George Temple in company with George Q. Cannon and George Reynolds. They stopped at Parowan to conference and was asked to stop at the home of Brother Durham. During their stay Professor Durham related a dream to them wherein he heard a remarkable piece of music and a dream related to the music. Suffice it to say, Daniel had the interpretation of Brother Durham's dream and gave a speech in the original Nephite language.

Daniel lived to a good old age, ever a comfort and inspiration to his children and grandchildren, passing away 7 November 1906, a few days before his 90th birthday and was buried beside his noble wife, who preceded him in death nine years. He was buried beside her in the Mountain View Cemetery.

**A Letter To Emily Perscinda Tyler Adair
from Daniel Tyler**

*This letter was written to Emily Tyler Adair from her father Daniel Tyler. The original
letter was given to Carolyn Adair Smith (a great grand daughter of Emily)
by Margie Neilson Mecham (also a great grand daughter of Emily)*

Beaver, Utah
April 17, 1901

My very Dear Daughter and all. Your very kind and welcome letter of the 12th just received. I congratulate you on your 37 wedding also George and the children. While I have but 3 living children I have 37 grand & great grand children and my Dearly beloved Emily is the mother and grand mother of I think more than one half of them and I love them with love that is Stronger than death. Please tell me just how many in all you have. Well you have added much to my hapiness and the work will still go on worlds with out end and you will always be mine and your mothers daughter and the Tyler & Adair branches will always unite in the bonds of kindred love and we shall always mingle together with out any jealousies as to our kindred rights. My memory is so poor I have forgotten what I wrote about hanging on the willows but I am sure I meant no harm what I meant about your not writing Adda your suggestions but to write them to me was that I thought I could do better with hear (it looks like he crossed out the a to make it her)to take my own time and way than we both could when I undertake anything I have my way of doing it and another sealing with the same might innocently break into my arrangements. That is all she has promise Daniel to go and be sealed with the children when she can and I think she will and I think it better to wait & have it all done at once. When you write write as I presume you do kindly but I would Suggest that for the present say nothing about Newtons Temple work unless she introduces it, then tell her I can explain matters better purhapes than you can as I have had more experience, you need not be afraid of hurting my feelings in writing about portions of my estate your portion is your right and you or your children are entitled to it. Should have it and will soon as Joseph can raise and I want you to write and let me know just how you wish it divided in case you should pass away before it is cancelled. I hope & trust you will live to receive and enjoy it. You wrote in one letter that that Apostle Young said he wanted George ordained a patriarch. I should be much pleased if it was thought best if it was done so he could bless his offspring. The Lord bless you all. Borrow the money & buy medicine to do you until the end of June & I will send it then at my next pension payment. Now be sure and do it.

Much love to all Danl Tyler



Figure 90. Daniel Moroni Tyler and wife Sarah Elzina Pulsipher.



Figure 91. The Daniel Moroni Tyler family.

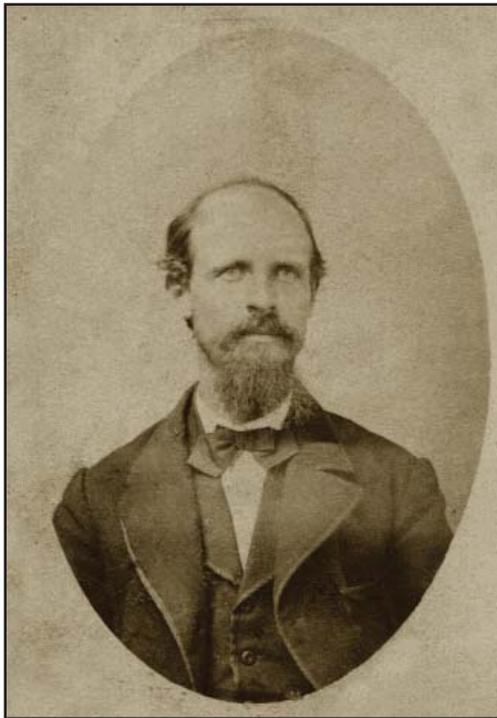


Figure 92. John Comins Tyler.



Figure 93. Nathaniel Tyler.

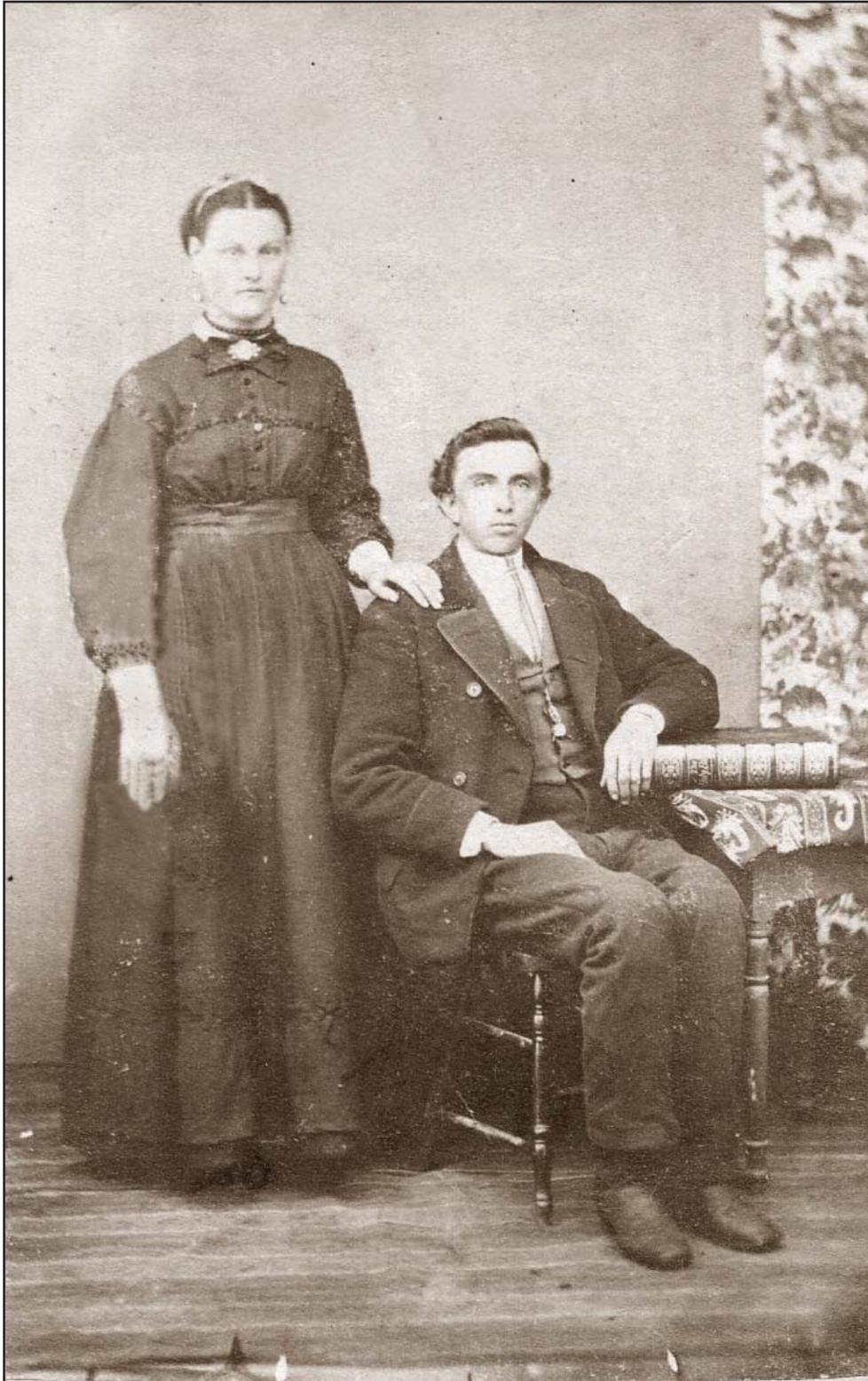


Figure 94. John Comins Tyler and wife Mariah Louisa Billingsley.

Table 15. Daniel Tyler and Ruth Welton Family

Husband Daniel Tyler					
Born	23 Nov 1816	Place	Sempronious, Cayuga, New York	LDS ordinance dates	Temple
Christened		Place		Baptized	16 Jan 1833
Died	7 Nov 1906	Place	Beaver, Beaver, Utah	Endowed	30 Jan 1846
Buried	9 Nov 1906	Place	Beaver, Beaver, Utah	Sealed to parents	25 Jan 1955
Married	11 Sep 1836	Place	Kirtland, Geauga, Ohio	Sealed to spouse	31 Jan 1846
Husband's Father	Andrews Tyler				NAUVO
Husband's Mother	Elizabeth Comins				SLAKE
					NAUVO

Wife Ruth Welton					
Born	25 Feb 1820	Place	Spofford, Onondaga, New York	LDS ordinance dates	Temple
Christened		Place		Baptized	30 Jan 1832
Died	14 Apr 1897	Place	Beaver, Beaver, Utah	Endowed	30 Jan 1846
Buried	16 Apr 1897	Place	Beaver, Beaver, Utah	Sealed to parents	24 Mar 1881
Wife's Father	Asa Welton				NAUVO
Wife's Mother	Clarissa Norton				SGEOR

Children listed in order of birth

LDS ordinance dates

Temple

1

F Parintha Olive Tyler					
Born	4 Jun 1839	Place	Greggsville, Pike, Illinois	Baptized	21 Mar 1848
Christened		Place		Endowed	20 Nov 1855
Died	19 Sep 1882	Place	Beaver, Beaver, Utah	Sealed to parents	1 Apr 1881
Buried	Sep 1882	Place	Beaver, Beaver, Utah		SGEOR
Spouse	Charles Oakden				
Married	19 Dec 1859	Place	Griggsville, Pike, Illinois	Sealed to spouse	10 Oct 1868

2

F Mary Tyler					
Born	Sep 1843	Place	Bear Creek, Hancock, Illinois	Baptized	child
Christened		Place		Endowed	child
Died	Nov 1843	Place	Bear Creek, Hancock, Illinois	Sealed to parents	1 Apr 1881
Buried	Nov 1843	Place	Bear Creek, Hancock, Illinois		
Spouse					
Married		Place		Sealed to spouse	

3

F Martha Tyler					
Born	Sep 1843	Place	Bear Creek, Hancock, Illinois	Baptized	child
Christened		Place		Endowed	child
Died	Oct 1843	Place	Bear Creek, Hancock, Illinois	Sealed to parents	1 Apr 1881
Buried	Oct 1843	Place	Bear Creek, Hancock, Illinois		
Spouse					
Married		Place		Sealed to spouse	

Husband	Daniel Tyler
Wife	Ruth Welton

Children listed in order of birth

LDS ordinance dates

Temple

9	M	Nathaniel Tyler			
	Born	17 Aug 1853	Place Salt Lake City, Salt Lake, Utah	Baptized 23 Mar 1862	
	Christened		Place	Endowed 21 Jun 1877	
	Died	28 Apr 1869	Place Beaver, Beaver, Utah	Sealed to parents BIC	
	Buried		Place Beaver, Beaver, Utah		
	Spouse	Mahalia Thompson (?)			
	Married		Place	Sealed to spouse	

10	M	John Comins Tyler			
	Born	30 Nov 1857	Place Draper, Salt Lake, Utah	Baptized 1866	
	Christened		Place	Endowed 20 Jun 1877	
	Died	24 Mar 1923	Place Hammond, San Juan, New Mexico	Sealed to parents BIC	
	Buried		Place Hammond, San Juan, New Mexico		
	Spouse	Mariah Louisa Billingsley			
	Married	19 Dec 1887	Place	Sealed to spouse	

11	F	Alice May Tyler			
	Born	6 May 1859	Place Draper, Salt Lake, Utah	Baptized 1868	
	Christened		Place	Endowed 16 Aug 1875	EHOUS
	Died	28 Jun 1905	Place Milford, Beaver, Utah	Sealed to parents BIC	
	Buried	1 Jul 1905	Place Beaver, Beaver, Utah		
	Spouse	Joseph William Tanner			
	Married	7 Apr 1878	Place Beaver, Beaver, Utah	Sealed to spouse 5 Jun 1928	SLAKE



Life Sketch of Ruth Welton Tyler

by
Ruth Welton Tyler

Ruth Welton Tyler was born 25 February 1820 at Spafford, Onendaga, New York, a daughter of Clarissa Norton and Asa Welton. Her mother lived to the age of 67, having joined the saints in Utah, but her father died very mysteriously at a very early age. The following is Ruth's own story;

I was sent to school at an early age, was very studious and learned as fast as the system of those days would permit. I became a fine bible student. When I was eight years of age, my mother married Daniel Pulsipher, a nephew of Zera Pulsipher known in early church history, by whom she had two sons and one daughter. When I was nine years old, by my mother's permission, I joined the Methodist church. They permitted their members to be baptized or not and also to choose their own method of baptism. Having read the Bible much, I believed baptism by immersion to be the saving ordinance. The minister tried to persuade me to kneel in the waters edge and have some sprinkled on my head. I told him, if he did not wish to immerse me he need not, but that I would not accept any other mode. Seeing I was not to be turned, and rather than loose one convert, he finally led me down into the water and immersed me.

In January, 1832, an Elder by the name of Jared Carter came into our neighborhood, bringing glad tidings of great joy to all people who would receive. I was attending school. One day I heard the larger scholars making derisions and talking about the imposter who had come to the place. When I arrived home that night, to my astonishment he was there conversing with my mother. I thought "I hope he won't speak to me." I didn't intend to give him a chance, consequently I took a book as if to study and sat down on the other side of the room, partly behind him but listening to him all the time. Presently he turned and commenced talking to me as if he had read my thoughts. He said I need not be afraid of him. He said he was proclaiming glad tidings of great joy to the inhabitants of the earth, which would prove a savior of life to all who received it, and of death unto those who rejected it. He said that an angel who John saw flying through the midst of heaven

having the everlasting gospel and the keys there of to those on earth, had flown and had committed those keys to Joseph Smith, who was so much derided, and many more things did he explain concerning the record that he had translated through the gift and power of God, by this unlearned boy, quoting largely from the Bible. About ten o'clock that evening, when all had retired except mother and myself, I said "mother, I believe every word that the stranger has said. He has proven every assertion he has made, by the Bible, and if you are willing, I would like to be baptized in the morning." She gave her consent. Accordingly, two of my schoolmates and I were baptized by one of the men having authority, receiving a portion of the Holy Spirit promised through the laying on of hands for the reception of the Holy Ghost, which brings forth things new and old. I was then not quite twelve years old. Thus commenced my career in the kingdom of God that was set up in these last days no more to be thrown down. My parents were baptized in a few days. A Branch of about thirty members was organized but half soon fainted and fell by the wayside.

In about two years we left our comfortable homes and moved to Kirtland, Grange Co., Ohio, where the first temple in this last dispensation was being reared, were at the dedication thereof and enjoyed the great blessings and glory that filled the house on that memorable occasion. We listened to the instructions of the great Prophet, Seer and Revelator of these last days and received a Patriarchal blessing under the hands of his father, Joseph Smith Sr. Many gifts and blessings were poured out upon the saints under the guidance of the Prophet and the Patriarch. Many instances of healing transpired, one of which I shall mention.

I took very seriously sick, so much that my life was despaired of. I requested the Elders be called. They anointed me with oil, laid hands upon me and rebuked the disease, and I was made whole from that time on. This I knew was by the power of God.

I was one of a number who fasted and prayed under the dictation of Father Smith, for a man who had been possessed of an evil spirit for sixteen years. He was restored, a synopsis of which was published later in the Juvenile Instructor. Many more instances of healing I could mention.

I became acquainted with Daniel Tyler and on 2 September 1836, we were united in marriage. The following day we started with his father and family for Far West, Missouri, a distance of one thousand miles, nine of us in one wagon. There were no railroads then. This was my first traveling by land, which I did not much fancy, but was willing to endeavor to surmount every obstacle so as to dwell with the people of God. The kind treatment and words of comfort I received from Father Tyler could not be surpassed by anyone, not even my husband, but also he, Father Tyler could not stay and was destined

to not be with us long. The exposure, traveling through storms and sickly places, wading streams, told heavy upon us. He sickened and died on 2 May 1837. We were obliged to winter in Lake County Indiana. We resumed our journey early in the spring and got as far as Bloomfield Illinois, when Father Tyler, my husband and I, were stricken down with the sickness and as before stated, we had to leave our father. Sad to relate, this was not the only one we had to leave by the wayside.

While stopping at Bloomfield, my husbands brother, Comfort, a youth of eighteen years, fell from a horse. Not thinking him in a dangerous condition, as soon as all were sufficiently recovered we resumed our journey as far as Huntsville, Missouri, where after about a week, death ended Comfort's suffering. Our mother bore up with much fortitude under the heavy bereavement, although she was of a weakly nature.

On or about the third of August we arrived at Far West, being nearly a year since we left Kirtland and under expense all the way. Our expense was no small amount, but our mother had money left to buy a farm, which she was afterward compelled to leave to the mobbers of Missouri, which will be shown hereafter.

I rejoiced exceedingly at once more being with the church and feasting upon the words of God that fell from the lips of his servants. I was at that memorable fourth of July spoken of in Sec. 115 of the Doctrine and Covenants. Far West was a beautiful place. Although we had not the luxuries of life I had been accustomed to in childhood, I was happy.

My husband bought 10 acres of land as good as in Missouri. We would soon have a comfortable home but the hand of oppression was not stayed long. It soon became that life and property were not safe, the history of which is recorded and will stand against those specimens of humanity—yes, the Hauns Mill Massacre, the Crooked River Battle. I saw David Patten as he lay in state, having sealed his testimony with his blood. I shall never forget those tranquil features. And now the mob came to destroy us. Thousands against a handful of men and women who dared to obey the behest of heaven through the Prophet Joseph Smith. I saw them draw a line of battle and also our brethren fall in line, heard the command, "Forward March," from the mob and almost simultaneously from our commander. As we, the sisters were gazing upon the scene, a sister by the name of Carrel, picked up a pitchfork and started toward the enemy exclaiming, "The first man to fall, I will take his place." I also started with her, feeling if death we must meet, determined to meet it trying to defend ourselves, and not until we heard the word "Halt" and saw the white flag, did we expect anything but to meet the bloody foe face to face. Yet we were spared this fate, but our prophet and others were dragged into their camp, while their yells of triumph sounded like so many demons from the lower regions and subsequently, they,

the Prophet and others were placed in Liberty Jail and offered human flesh to eat, which was detected by the Prophet of God.

Many indignities were heaped upon us and much suffering also, being to leave our homes in the month of February. Before we reached our destination in Illinois the weather became severe, and we were ill prepared to meet it, this caused much suffering. About the third of March we arrived at Exton, remaining a short time. From there to Gregsville, Pike County and subsequently to Commerce, now Nauvoo, in a poverty-stricken condition, however, without a murmur, thankful we could breath of freedom once more, and acknowledge the hand of the Lord in our deliverance and also that of our beloved Prophet and Patriarch, and the softening of the hearts of the people of Quincy and the State of Illinois, generally in so much that they received us, treating us kindly but not dreaming the horrible tragedy that was so soon to be perpetrated upon our beloved Prophet and Patriarch.

The Saints again began to spread out east, west, north and south, cultivating farms, orchards and gardens, not withstanding the climatic conditions, subject to chills and fever and death in many instances, destitute of the comforts of life in consequence of the cruel usage of the barbarians of Missouri. Yet through the blessings of God and indomitable courage and perseverance, they were greatly blessed, making comfortable homes, also building an Holy Temple to the most high, and on the 17th of March, 1842 the Prophet Joseph organized the first Relief Society in this last dispensation, of which I became a member.

The Prophet said, "This has always existed upon the earth when the Church of Christ was upon the earth." Through the multiplicity of business, he had deferred organizing to this date. Frequently he would instruct us pertaining to the duties and responsibilities resting upon us, to look to the wants of the poor, searching out the objects of charity, and assist by correcting the morals and strengthening the virtues of the female community. On one occasion he asked to become a member. All hearts beat in unison on that occasion. How proud did we raise our hands in request. He called on us to covenant to help him cast out iniquity out of the church, which we did by raising our hands to heaven. I would exhort all those who remain, to remember that covenant as a part of Relief Society work, to save souls. He instructed the President of our Society to call the Society together in an upper room over his store. She did so, but the rest of the instructions she shrank from. While making her opening remarks, which were very harsh, the Prophet being in an adjoining room, walked up to her side and said I was subsequently told he had requested her to teach Celestial Marriage to the Society. This was the last meeting to my knowledge, until reorganized by Prophet Brigham Young, in Salt Lake City in 1855.

Before proceeding forth with this narrative, I wish to bear my humble testimony that I knew Joseph Smith Jr. and he was a prophet of the Living God, inspired by him to bring forth the Book of Mormon, the revelations contained in the Doctrine and Covenants. I also testify that by living pure lives and obeying the voice of God through his servants, the prophets, will take us back into the presence of our Father in Heaven, from whence we came.

My husband, after filling a number of short missions in adjoining counties, concluded to settle on a small farm 18 miles from Nauvoo, three miles from Lima. We were not destined to enjoy it for long, as mobbings and drivings awaited us. While my husband was on a mission in the southern states, that horrible massacre in Carthage Jail, when our Prophet and Patriarch were inhumanly murdered, while under the promised protection of the highest officary of this state. These heart-rending scenes pass vividly before me as I write.

A couple of southern gentlemen came to me saying, "Sister Tyler, the church will have to scatter, we are going south and will take you to Brother Tyler if you will go. My answer was, "No brethren, if we have to leave here there will be a body of the church go somewhere with the records and there I will go and there is where Brother Tyler will come if his life is spared." These brethren went and never returned.

In a short time word came that my husband had been brutally murdered in the city of Natchez, which word was kept from me for several weeks. The anguish that now filled my aching heart is past description.

On one occasion, the women and children of several families were gathered together to spend the night, while the men were standing guard, men having been seen hiding around through the day. We knew not what fate awaited us before the dawn of a new day, yet knowing we were in the hands of the Lord, and after committing ourselves to his care and humbly asking for his protection, we lay down extinguishing the lights so as not to attract attention. Yet some would occasionally give vent to their grief. Although I felt I had a double portion of sorrow smothered in my breast, I partly arose and leaned on my elbow and endeavored to comfort them. The spirit of the lord rested upon me so much that I made many predictions that have been literally fulfilled. The spirit of comfort ran from heart to heart and all quietly reposed until morning.

On hearing that the Elders were all called to Nauvoo, I determined to go up to conference in October, knowing that if my husband were alive, he would be there. When within about a mile of Nauvoo, we discovered someone coming towards us. I said, "That looks like my husband only larger than he." He had just landed from a steamer and thinking that perhaps his wife and little daughter Parintha, would come to conference, he had started out to meet

us. He had had poison administered to him in a glass of buttermilk. It had bloated him very badly. This was a happy meeting, as we had been living between hope and fear for several weeks.

The next day was the event of that memorable meeting when so many thousands of people could testify that the mantle of our martyred Prophet had fallen on Brigham Young, to which we could testify of a surety.

When conference was over, we returned to our homes and there we were permitted to raise two crops, although the second one we were not permitted to harvest. The ire of our enemy was again stirred up in so much that we had to flee to Nauvoo for safety, leaving our crops and our livestock and all our possessions, except what we could snatch in our flight, thus being deprived of our hard earned home and comforts of life. One of the mobbers, by the name of Harness, was seen to shoot and fill two bushel sacks with my fowls and carry them off for his family consumption, While we were suffering most of the winter with chills and fever and for the comforts of life, yet in all this our spirits were buoyant. Having a conscience void of offense toward God and all men, knowing that these things were heaped upon us because we dared to worship God according to the dictates of our own conscience. Knowing that God had again spoken from the heavens in these last days, according to the predictions of both ancient and modern prophets, and for this, we must again take up the line of march and cross the Rocky Mountains.

According to the words of the poet, "We Cheerfully Go". Making what hasty preparations we could with two families in one wagon, we commenced our toilsome journey, not thinking that before we should find a resting place, we would be called upon to turn out five hundred of our best men to fight for the Government that had so inhumanly forced us to flee from our hard earned homes. But thus it was when we arrived at Pisgah, this call was made and responded to.

It was my lot to be one left in an uncultivated country; yet putting my trust in God, I bade my husband and brother, David, goodbye on the 15th of July, knowing these brave boys were as "Rams caught in the thicket to save Isaac." The first payment my husband received, \$42.00 which he needed for himself and comforts, he sent back to me. I went as far as Council Bluffs and made myself as comfortable as I could in that new country, and on the 28th of January, had a sweet little girl born to me. In the spring, I took my two little girls and went into the family of Dr. and Mrs. Lane and lived as one of the family. If there is a remnant of that family living, I fervently ask God to bless them for their kindness to me and mine.

My husband made the march with those noble Mormon Battalion boys and returned to me on the 18th of December, 1847. In 1848, we emigrated to Utah in the Amasa M. Lyman company.

As a postlude to Ruth's own story so far in their courageous treks, we will say they made a comfortable home in Salt Lake City. Brother Tyler was in the Bishopric of the 10th ward. In 1853, he was called on a mission to Europe, and subsequently was the instrument in the conversion of that great teacher, Karl G. Maeser. Again Sister Tyler was called upon to carry on alone but as previously was manifest in her courageous soul, she was valiant to her charge. After Brother Tyler's near three year mission, he returned to his family. They made their home in Draper and was just accumulating a fine farm and comforts of life, the call came to go to the Dixie Mission, where Brother Tyler was called by President Young as a School Teacher. They went, sacrificing their comforts and properties. Brother Tyler was the first school teacher of Pine Valley's upper town.

Later he was called to the Muddy Mission and due to a break in health, caused through chills and fever, he was forced to travel north with his family. He went to Beaver City, Utah, where they made their home their remaining days. Both Daniel Tyler and wife, Ruth Welton, were leaders wherever they went. Sister Tyler was President of the Relief Society, which office she faithfully held for several years. During her presidency, two rock buildings were erected, one a jail, one a grain storehouse with capacity of about eight thousand bushels, the latter building costing about \$16,000. She was then called as President of the Stake Relief Society, which position she held until her death.

Ruth was the mother of 14 children, was ever active in civic affairs as well as religious. She was ever ready and willing to respond to every call, a devoted mother, a faithful wife, a friend to the needy, a comforter of the sick and administered to their wants. Her whole soul was in the work of the church from the time she was baptized until her demise, when she passed on to receive the reward of the righteous.

Beaver City, Beaver County, Utah Territory, Dec. 26, 1873. A blessing by Daniel Tyler, upon the head of Emily Presinda Tyler Adair. Daughter of Daniel Tyler and Ruth W. Tyler born Council Bluffs Iowa January 28, 1847.

Emily Presinda my daughter in the name of the lord Jesus Christ I give unto you a father's blessing, and I pray my Heavenly Father to give unto me a blessing for you such as will comfort you, and which you will receive. Thou art of the seed of Abraham through the loins of Ephraim and Benjamin. Thy name shall always be had in honorable remembrance in thy fathers house. Thy children and thy children's children to the latest generation shall rise up and call thee blessed and rejoice in the day thou wast born, and thou shalt reign over them in thy Father's

Kingdom, world without end, and thy days shall be many upon the Earth, and thy happiness shall increase and thy sorrow flee away. Thy health shall be restored unto thee. Thou shall see Zion triumph over all her foes, and be numbered with her faithful daughters, in the center stake thereof. Thy posterity shall be very numerous and mighty counselors among the redeemed of Israel. I seal thee up to eternal lives and say unto thee, if thou wilt be faithful not one word of this blessing shall fail even so, Amen.

Alice M. Tyler
Recorder

The above blessing was written
and sent to Emily T. Adair at
Kanab, Utah 1873

Mt. Carmel, Kane County, Utah Territory, May 1, 1877. A father's blessing in addition to the recorded blessing of Emily Presinda Tyler Adair born Council Bluffs Iowa 28th January 1847.

Emily Presinda my daughter I lay my hands upon thy head and seal upon thee a patriarchal blessing which is a continuation and establishment of thy former blessing. I seal upon thee all the blessings pertaining to the faithful daughters of Zion. Possess thy soul in patients and thy peace shall be as a river of pure water flowing from an eternal fountain. Thou shalt live to a good old age and do much good in thy day and generation. Thy sins are remitted no more to be remembered against thee. Thy children shall rise up and bless thee in thine old age and thy council shall be sweet unto them both here and hereafter.

The secret desire of thy heart which thou hast so earnestly desired is granted unto thee. Thou shalt have power over disease in thy family and among thy sisters. It hath not entered into thy heart to conceive the blessings that are in store for thee. I seal upon thee the blessings of eternal life which is to know God and Jesus Christ whom he hath sent and to come forth in the morning of the first resurrection and receive the crown which was prepared before the world was. I seal this with all thy former blessings in the name of Jesus Amen

Sarah E. M. Stevens-- Scribe protem
Lorana P. Rogers---Recorder



A Brief History of Samuel Jefferson Adair 1806-1889

Samuel Jefferson Adair was born on March 28th, 1806 in Laurens County, South Carolina. The Adair and Mangum families both moved to Pickens County, Alabama about 1828 or 1829. Samuel Jefferson Adair and Gemima Mangum were married on the 3rd of December 1829 in Pickens County, Alabama. Five children were born to them while living there. William Jefferson, born 27 August 1830, John Milton, born 8 January 1833, Rebecca Francis, born 8 June 1835 and twins, George Washington and Permelia Jane, born 27 June 1837.

Sometime after June 1837 the Adair and Mangum families moved to Fulton, Itawamba County, Mississippi. After moving to Mississippi three more children were born. Samuel Newton on 11 December 1839, Joseph Jasper on 23 January 1842 and Rufus Columbus Burleson on 9 February 1844. It was in Mississippi that they first heard about the Church of Jesus Christ of Latter Day Saints, and were baptized in 1845. Shortly after they joined the Church they moved on to Nauvoo, Illinois to be with the Saints gathered in that area. Because of ill feelings from the people in that area against the Saints, they were forced to leave Nauvoo in the winter of 1846, crossing the frozen Mississippi river with what possessions they could carry. They went on to Des Moines, Polk County, Iowa where Jemima Cathrine was born on 6 April 1846.

While living in Iowa, due to improper food, unhealthy drinking water and unhealthy living conditions many died. Three of Samuels children, William, Rebecca and Joseph, and his wife, Gemima, and his mother, Rebecca Brown Adair were among those who died at Mt. Pisgah, Union, Iowa.

Samuel, being left to care for his family after Gemima's death, married Nancy White who had three children of her own, Mary, Robert and Benjamin. In 1849 they had a son whom they named Joshua Tuemer Adair. According to a history written by a grandson of Joshua's, Nancy didn't want to go west with the Saints so she left Samuel, taking her three children and little Joshua with her.

Because of all the hardships endured in Iowa, the Adair family was not able to leave until several years later. According to Samuel Newton Adair's Life History, they were able to start their journey west in 1852. They traveled to Utah with a large company of Mormons. Before leaving Iowa, Samuel took David L. Sechrist, an orphaned child, to raise. While on the plains he adopted three more children who had lost their parents. They were Alfred, Sarah and Ann Catherine Chestnut.

The Adairs and Mangums, after arriving in Utah, settled in the Payson area. While living there, they were called by Brigham Young to go south to settle the southwest part of the Utah Territory to grow cotton. Being southerners, they had grown cotton or had seen it grown while living in Alabama and Mississippi. Samuel Jefferson Adair became the leader of this group consisting of ten families who had joined the Church in the south. They left the Payson area in March and arrived in "Dixie" on April 15th 1857. The group explored the area and in May 1857 they met the second group of twenty eight Southern families led by Robert Dockery Covington who came to Washington on May 6th 1857. The two groups built dugouts and lived near the spring that is known today as Adair Springs and laid out the town of Washington, naming it after President George Washington. Samuel and his family resided in Washington for twenty years. During this time the area became known as "Dixie" after their southern homeland.

On the 22nd of October 1864 Samuel Jefferson Adair married Anne Catharine Laustdatter in Salt Lake City, Utah. Samuel and Anne lived in Washington, Utah until sometime in 1880, when they moved with his brother Thomas Jefferson Adair to a place called Fool's Hollow in Arizona. They later made their home in St. Johns. In 1884 Anne died and is buried in the St. Johns Cemetery. After her death Samuel moved to Nutrioso, Arizona to be close to his sons George and Newton and their families.

Samuel Jefferson Adair died on July 6th, 1889 in Nutrioso. The following is an obituary sent by his son George to the Deseret News:

Saturday, 6 July 1889 Nutrioso, Arizona

Samuel Jefferson Adair, who was born in Laurens County, South Carolina, March 28, 1806, died at the home of his son, George Adair, at Nutrioso, Apache County, Arizona, July 6, 1889. Buried at St Johns, Arizona. Elder John Dowdle at Fulton, Itawamba County, Mississippi, baptized Samuel a member of the Church of Jesus Christ of Latter Day Saints in 1845. Benjamin Mathews and Daniel Thomas ordained him an Elder. While the family was living in Pottawattamie, Iowa, Samuel buried his mother Rebecca Brown Adair, his wife, Gemima Mangum and three of his children.

Patriarch John Young ordained Samuel a High Priest February 29, 1856. Samuel and his family resided in Washington for 20 years. He was the father of 12 children, 5 of whom are living.

He wishes his friends to know that he never raised his voice against the authorities of his



Figure 95. Statue of Samuel Jefferson Adair at the Dedication in Washington, Utah, May 10th, 2003 - photo courtesy Irene Peterson.

church; neither did he fail to fill any mission to which he was called. He died as he lived, a faithful member of the Church of Jesus Christ of Latter Day Saints.

(Newspaper article from the Deseret News written by George Washington Adair, 8 July 1889)

On May 10th 2003, in Washington, Utah, at Monument Plaza, a 6 ½ foot bronze statue was erected and dedicated to Samuel Jefferson Adair for his contributions in helping to colonize that area of the Utah Territory known as “Dixie.”



Figure 96. Mary ann Adair, sister of Samuel. The man on the left could be Samuel Jefferson and the man on the right could be John Wesley.

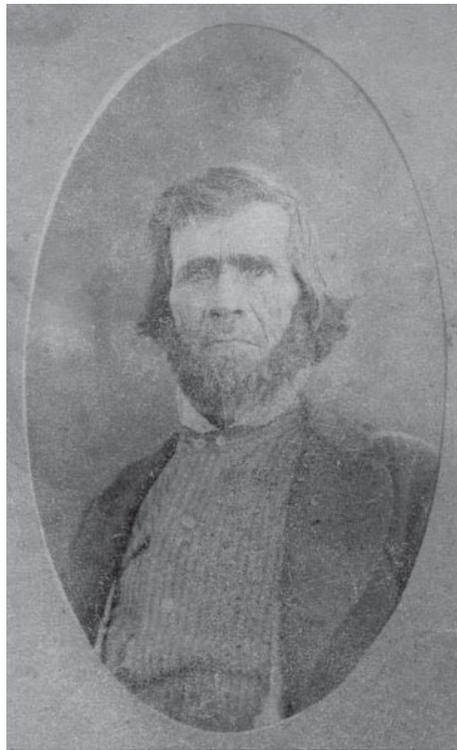


Figure 97. Thomas Jefferson Adair, Brother of Samuel.

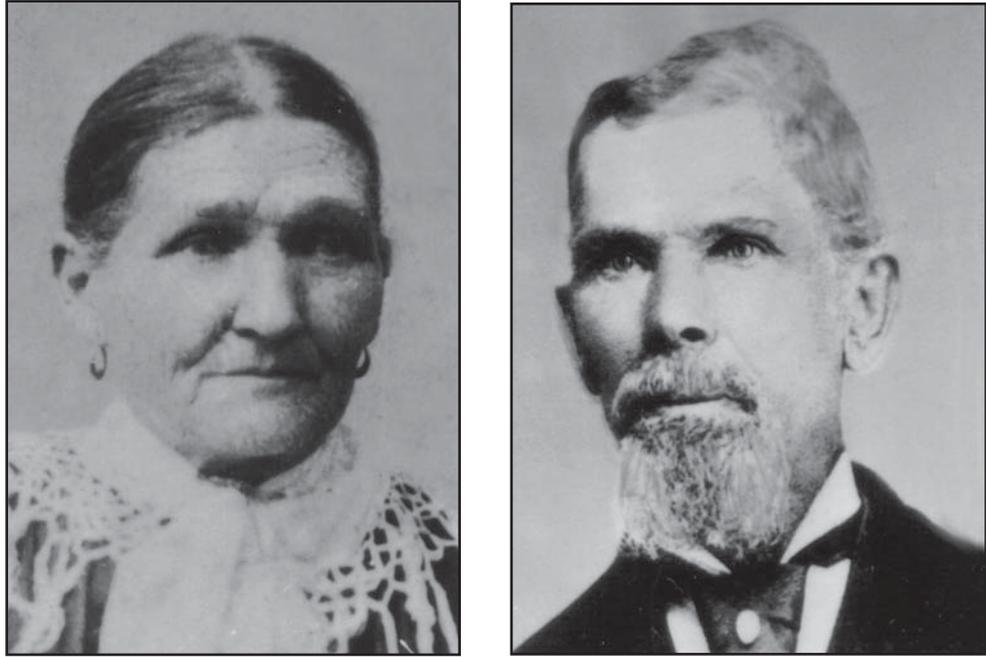


Figure 98. Parmelia Jane and her husband Charles Decatur Searle Sr.

Table 16. Samuel Jefferson Adair and Gemima Catherine Mangum Family

Husband Samuel Jefferson Adair					
Born	28 Mar 1806	Place	Laurens, Laurens, South Carolina	LDS ordinance dates	Temple
Christened		Place		Baptized	27 Nov 1845
Died	6 Jul 1889	Place	Nutriso, Apache, Arizona	Endowed	20 Mar 1854
Buried	8 Jul 1889	Place	Nutriso, Apache, Arizona	Sealed to parents	25 Jun 1912
Married	3 Dec 1829	Place	, Pickens, Alabama	Sealed to spouse	9 May 1853
Husband's Father	Thomas Jefferson Adair				
Husband's Mother	Rebecca Brown				

Wife Gemima Catherine Mangum					
Born	14 Sep 1809	Place	Lebanon, Warren, Ohio	LDS ordinance dates	Temple
Christened		Place		Baptized	23 Nov 1845
Died	28 Apr 1846	Place	Mt. Pisgah, Union, Iowa	Endowed	2 Mar 1877
Buried	28 Apr 1846	Place	Mt. Pisgah, Union, Iowa	Sealed to parents	16 May 1946
Wife's Father	John Mangum				
Wife's Mother	Rebecca Canida				

Children listed in order of birth

LDS ordinance dates

Temple

1	M	William Jefferson Adair					
	Born	27 Aug 1830	Place	, Pickens, Alabama	Baptized	Nov 1845	
	Christened		Place		Endowed	13 Mar 1878	SGEOR
	Died	31 Oct 1846	Place	Mt. Pisgah, Iowa	Sealed to parents	12 Sep 1879	SGEOR
	Buried	Nov 1846	Place	Mt. Pisgah, Iowa			
	Spouse						
	Married		Place		Sealed to spouse		

2	M	John Milton Adair					
	Born	8 Jan 1833	Place	, Pickens, Alabama	Baptized	Nov 1845	
	Christened		Place		Endowed	18 Jun 1867	EHOUS
	Died	Jun 1899	Place	Barkley, Lincoln, Nevada	Sealed to parents	20 Mar 1935	ARIZO
	Buried	Jun 1899	Place	Barkley, Lincoln, Nevada			
	Spouse	Eliza Jane Richey					
	Married	1855	Place	, , Utah	Sealed to spouse	18 Jun 1867	EHOUS

3	F	Rebecca Francis Adair					
	Born	8 Jun 1835	Place	, Pickens, Alabama	Baptized	child	
	Christened		Place		Endowed	child	
	Died	26 May 1836	Place	, Pickens, Alabama	Sealed to parents	28 Jan 1958	ARIZO
	Buried		Place				
	Spouse						
	Married		Place		Sealed to spouse		

Husband	Samuel Jefferson Adair
Wife	Gemima Catherine Mangum

Children listed in order of birth

LDS ordinance dates

Temple

4	M	George Washington Adair					
	Born	27 Jun 1837	Place	, Pickens, Alabama	Baptized	Jul 1847	
	Christened		Place		Endowed	18 Jun 1867	EHOUS
	Died	9 Sep 1909	Place	Hammond, San Juan, New Mexico	Sealed to parents	20 Mar 1935	ARIZO
	Buried	Sep 1909	Place	Hammond, San Juan, New Mexico			
	Spouse	Emily Percinda Tyler					
	Married	28 Jan 1864	Place	Salt Lake City, Salt Lake, Utah	Sealed to spouse	18 Jun 1847	EHOUS

5	F	Parmelia (Pamelia) Jane Adair					
	Born	27 Jun 1837	Place	, Pickens, Alabama	Baptized	9 Jun 1845	
	Christened		Place		Endowed	31 Oct 1868	ARIZO
	Died	16 Dec 1883	Place	Ashley (Dry Fork), Uinta, Utah	Sealed to parents	12 Sep 1879	SGEOR
	Buried		Place				
	Spouse	Charles Searls					
	Married	25 Dec 1855	Place	Payson, Utah, Utah	Sealed to spouse	31 Oct 1868	EHOUS

6	M	Samuel Newton Adair					
	Born	11 Dec 1839	Place	, Itawamba, Mississippi	Baptized	11 Dec 1847	
	Christened		Place		Endowed	18 Jun 1867	EHOUS
	Died	16 May 1924	Place	Luna, Catron, New Mexico	Sealed to parents	20 Mar 1935	ARIZO
	Buried	16 May 1924	Place	Luna, Catron, New Mexico			
	Spouse	Helen Gennett Brown					
	Married	15 Dec 1863	Place	Washington, Washington, Utah	Sealed to spouse	18 Jun 1867	EHOUS

7	M	Joseph Jasper Adair					
	Born	23 Jan 1842	Place	, Itawamba, Mississippi	Baptized	child	
	Christened		Place		Endowed	child	
	Died	8 Sep 1846	Place	Mt. Pisgah, Union, Iowa	Sealed to parents	12 Sep 1879	SGEOR
	Buried		Place				
	Spouse						
	Married		Place		Sealed to spouse		

8	M	Rufus Columbus Adair					
	Born	9 Feb 1844	Place	, Itawamba, Mississippi	Baptized	4 Jul 1852	
	Christened		Place		Endowed	10 Mar 1880	SGEOR
	Died	2 Aug 1858	Place	Payson, Utah, Utah	Sealed to parents	12 Sep 1879	SGEOR
	Buried		Place	Washington, Washington, Utah			
	Spouse						
	Married		Place		Sealed to spouse		

Husband	Samuel Jefferson Adair
Wife	Gemima Catherine Mangum

Children listed in order of birth

LDS ordinance dates

Temple

9

F	Jemima Catherine Adair			
Born	6 Apr 1846	Place Des Moines, Polk, Iowa	Baptized 15 Apr 1854	
Christened		Place	Endowed 20 Jun 1868	EHOUS
Died	15 Apr 1926	Place Murray, Salt Lake, Utah	Sealed to parents 20 Mar 1935	ARIZO
Buried	19 Apr 1926	Place Murray, Salt Lake, Utah		
Spouse	Fredrick Dickson Rugg			
Married	11 Jan 1866	Place Washington, Washington, Utah	Sealed to spouse 20 Jun 1958	ARIZO

10

M	Ezra Taft Adair			
Born	25 Apr 1848	Place Mt. Pisgah, Union, Iowa	Baptized child	
Christened		Place	Endowed child	
Died	26 Apr 1848	Place Mt. Pisgah, Union, Iowa	Sealed to parents 28 Sep 1879	SGEOR
Buried	26 Apr 1848	Place Mt. Pisgah, Union, Iowa		
Spouse				
Married		Place	Sealed to spouse	

Table 17. Samuel Jefferson Adair and Nancy Fountain White Family

Husband Samuel Jefferson Adair					
Born	28 Mar 1806	Place	Laurens, Laurens, South Carolina	LDS ordinance dates	Temple
Christened		Place		Baptized	
				27 Nov 1845	
Died	6 Jul 1889	Place	Nutrioso, Apache, Arizona	Endowed	EHOUS
Buried	8 Jul 1889	Place	Nutrioso, Apache, Arizona	Sealed to parents	SGEOR
Married	after 28 Apr 1848	Place	, , Iowa	Sealed to spouse	
Husband's Father	Thomas Jefferson Adair				
Husband's Mother	Rebecca Brown				

Wife Nancy Fountain White					
Born	about 1811	Place	, , Virginia	LDS ordinance dates	Temple
Christened		Place		Baptized	
Died		Place		Endowed	
Buried		Place		Sealed to parents	
Wife's Father					
Wife's Mother					

Children listed in order of birth

LDS ordinance dates

Temple

1 M Joshua Turmeric Adair					
Born	25 Dec 1849	Place	Council Bluffs, Pottawattamie, Iowa	Baptized	PROVO
Christened		Place		28 Jan 1889	
Died	1 Aug 1938	Place	Decatur, Burt, Nebraska	Endowed	PROVO
Buried	3 Aug 1938	Place	Decatur, Burt, Nebraska	Sealed to parents	
Spouse	Arilla Eliza Rickman				
Married	10 Oct 1869	Place	Preparation Settlement, M. Iowa	Sealed to spouse	SLAKE
				28 Feb 1980	

BIOGRAPHY OF REBECCA BROWN
compiled from the journals of Thomas Jefferson Adair Jr.
and James Richey

Rebecca Brown was born 3 November 1776 in Nashville, Davidson, Tennessee, she was the daughter of Roger & Molly Brown. Her father was born in Ireland & her mother in Tennessee.

When Rebecca was about 19 she married Thomas Jefferson Adair Sr. I believe her family was living in Laurens County, South Carolina at the time. Rebecca had 12 children. Margaret Ann, Samuel Jefferson, Pherreba, Eliza Jane, Sophie, Sarah Ada, Thomas Jefferson, George Washington, Mary Ann, Laney Ann and John Wesley. These children were born between 1795 and 1826.

Rebecca's husband moved the family frequently and they lived in the states of Tennessee, Alabama, South Carolina, and Indiana. Never living more than two years in the same place. This was very hard on Rebecca but she reared all her children to adulthood.

In 1831 she and her husband separated and she was left with several children to rear. Her son Thomas Jefferson Jr. lived with her and helped her as much as he could, but he was only 17, they were living in Pickens County, Alabama at this time. In February of 1835 her son volunteered to help fight the Seminole Indian and was gone for about 3 months.

Rebecca never heard from her husband after their separation but did hear about him occasionally from relatives who lived in Mississippi and Tennessee. In 1856 she received word that he was living in Mississippi and was insane. In 1844, Rebecca and her children joined the Mormon Church as soon as they heard the missionaries. Rebecca and her children soon left for Nauvoo, Illinois but were not allowed to settle there. The mobs forced the Saints out of their homes and they were forced to leave unprepared. Rebecca and Thomas and some of her other children crossed the river and were in the company of Saints who were fed by flocks of Quail which saved many of them from starvation.

Rebecca traveled on to Mt. Pisgah, Iowa with Thomas and his family, not long after arriving, many of the family became ill due to exposure and lack of essential food and shelter. Thomas's wife and two of his children died within a short time. Rebecca's

hardships began to tell on her and she became ill. She died 20 December 1846 and was buried there in the Pisgah Cemetery beside her loved ones.



GEORGE WASHINGTON ADAIR
by
his son, William Wallas Adair,
April 1940

A pioneer of 1847, George Washington Adair was born March 18, 1818 at West Carthage, Lincoln County, Tennessee. His father, Thomas Jefferson Adair, was born 25 October 1771 in North Charleston, Lawrence County, South Carolina. His Mother was Rebecca Brown born 3 November 1776, Nashville, Davidson Co., Tennessee.

George's family moved considerable during his childhood as they lived in Indiana, Tennessee and Alabama during the next seventeen years. During his early life in Alabama he was an overseer on a plantation for some time. This was during the slavery days. During this time he, with other men, would go from place to place to cradle grain. He was a great man with a grain cradle as grandfather was both tall and strong. Several men would go into a grain patch to cut it down, one man would stand several yards ahead, then the rest would follow. Each would cut a swath and so on and thus the grain was cut with other men behind to bind the grain. If a man could catch up and crowd the first man out then he would have to step back. They would all try to see who could crowd the other out. Grandfather took head swath on many occasions, as he was one of the best cradlers. A cradle is a frame attached to a scythe for laying grain evenly as it was cut. All the grain had to be cut that way.

George moved to Nauvoo after the martyrdom of the Prophet Joseph Smith (June 27, 1844) but before the saints left that city. The great body of the saints left Nauvoo in February and April 1846. George was in General McIntosh's company as guard to the city of Nauvoo. General McIntosh was not a member of the church.

He married Miriam Billingsly 6 May 1846, came to Salt Lake in October 1847 and lived in Sugarhouse.

They later moved to Minersville, Utah and then about 1864 he moved to Beaver, Utah. While at Beaver he did a great deal of farming. He had a piece of land on the North Creek and raised beautiful wheat. Then the black crickets came and we fought them for several days with every chick of us big enough to wield a brush had to help. Ditches were dug

and water run into them and the crickets were herded into the ditches, thrashing out with all our strength. Most of the wheat was saved.

George was an excellent wood chopper and rail-splitter, he split rails in the south and did lots of wood chopping of cordwood and saw logs. He cut lots of cordwood for soldiers' camps and mining camps to run the smelters.

Cove Fort was built while they lived in Beaver and George worked on the Fort. He sent his oldest son to work on the St. George Temple. Their move to Orderville, Kane County, Utah started in July 1878, arriving on July 20. The people persuaded them to remain until after the 24 of July celebration instead of going on to Arizona, where they had intended to go, and they stayed on and joined the United Order, turning into the Order all he had, cows, team and wagon, household belongings, etc. Edwin and I drove the cows while moving.

The stock raising industry was where my father was placed in the Order and each of us was placed where we would do the most good. Father was also a good stonemason and could also make shoes.

Orderville is located in what was then called Long Valley, and is four miles south of Glendale and two miles north of Mt. Carmel, Kane County, Utah. Orderville was laid out on February 20, 1875 and building began. They built lumber shanties in the form of a square fort with a large dining hall in the center where every one ate together as one large family. Their religious and social gatherings were also held here.

At first there were one hundred and eighty persons and they were those who were willing and eager to enter this form of life. It was not long before this group increased to five hundred and forty six persons by 1877. The people in the Order fostered all kinds of industry thus making the community self-supporting. They had farms, orchards, dairies, stockyards, sheep herds, blacksmiths, carpenters, shoe shops, bakeries, sawmill, gristmill, molasses mill, bucket factory, tannery, woolen factory and a copper shop. My brother, Jedediah was a blacksmith.

Father and mother and their oldest daughter Emaline, and also Ruhamah went to Salt Lake to the Jubilee in 1897. One day he was with some of the pioneer men and since every thing was free to the pioneers, they wanted to get a drink in a saloon. They each called for what they wanted, some wine, some beer, but when it came to father he ordered a glass of buttermilk. He was the only one that didn't drink on that occasion.

It was a busy time in the order and at one time when father was chopping logs at the saw mill where the crowd was telling how they chopped logs, one big fellow was telling how he and his companion would pitch in and cut the tree down so fast then would sit on the log and rest. This bothered father so he said, "By Gum, I chop a tree down and chop

it up before I sit down to rest.” Father was a great hand to say “By Gum” but that was the worst swear word he ever used, the crowd had a good laugh.

When I was sixteen years of age and father sent me to House Rock (the other side of the forest near Grand Canyon) in charge of a herd of sheep. Father, Isaac Losee and I moved the herd out there. The frost would fall every day until noon while we were crossing the Kaibab Mountain. Old settlers said it was the coldest winter they’d ever known. We stayed through the winter and went home in the spring.

When father was seventy years old and I was twenty-six, we were chopping logs at a sawmill. Father said to me, “Do you want to chop alone, or do you want to chop with me?” I thought if I helped father a little it would not be so hard for him and would not hurt me so I answered, “I think I’ll chop with you, if it is alright.

We went out and started on a big tree, he on one side and I on the other side. It made me puff and blow just to keep up with him, let alone get ahead of him. Before long he said, “Well my chips are in,” and I was not near the center where it was considered “the chips are in.”

Father helped guard against the Indians in the early days in Utah and could have received a pension if a record of his time had been kept and presented, but no record was kept.

Father was an alternate in the High Council in the Kanab Stake and filled many positions in the church. He was a great lover of Brigham Young.

The St. George Temple was dedicated in 1877 and that year father and his brothers went there to do work for their dead and to have their own sealings done. There was much misunderstanding by members regarding this work in the early days of the church and many mistakes were made.

It seemed that they understood that they could not be sealed to their own father because he had not been a member of the church. So while I was on a mission in the St. George Temple in 1912 my sister Emaline sent me the records and I had all of father’s brothers and sisters sealed to their own father and mother.

Father died from the effect of a fall. He was riding on a two-wheel cart and fell backward striking his head. The stroke did not come until one month after the accident. Death came August 28, 1897 just a month after returning from the fiftieth anniversary of the arrival of the saints into the Salt Lake Valley. He was seventy-nine years old.

At father’s funeral, Charles Negus Carroll, one of those who spoke said, “We can say with truth, there lays an honest man.” What greater tribute can be paid any man?



SAMUEL NEWTON LIFE HISTORY

Luna, New Mexico

September 15, 1919

I Samuel Newton Adair, son of Samuel Jefferson Adair and Jamima Mangum was born at Itawamba County, Mississippi, Dec 11, 1839. I was baptized at the age of eight years into the Church of Jesus Christ of Latter Day Saints by Samuel Jefferson Adair at Mount Pisgah, Iowa in the year 1847. My schooling commenced at Council Bluffs. I had very little schooling and at the age of six years, on January 10, 1846 I moved with my parents to Nauvoo, Ill. Here we were driven from our homes on account of our religious belief and came to Mt. Pisgah, Iowa where we resided for one and one half years. Here my mother and three brothers died and on account of their deaths we could not go with the pioneers. In the fall of 1848 we moved from Mt. Pisgah to Council Bluffs where we remained until 1852. Then in the summer with a company of Latter Day Saints we crossed the plains with the 10th company with Gardner as our captain. We encountered many hardships. We left our homes, crossed the trackless plains and were traveling in regions inhabited by only Red Men and wild animals. But with the thought that we were going to a place where we could worship God according to the dictates of our own conscience we pressed forward and reached Payson, Utah that same summer. In the summer of the same year I went home with Levi W. Hancock, one of the Seven Presidents of the Seventies, and remained the rest of the summer. During that summer the Walker War broke out in Utah and a large number of towns were deserted and destroyed, including Payson. During this time I stood guard and answered the roll call all summer.

During the summer of 1853, with a company of men, we went in the night to Allred to move the Saints to Manti. The Indians had driven their teams off so they could not move without help. My father was called from Payson, Utah Co., to move to Nephi, Juab Co., to strengthen that settlement on account of the Indians. He remained there until the year 1856 then was released to move back to Payson, and remained there the rest of the summer. My father was called by President Brigham Young to the southern part of the state to raise cotton. We left our home in Payson in March 1857, and moved to the Rio Virgin

in southern Utah. Afterwards the town was surveyed and named Washington. Here we remained until the first of June and then returned to Payson where my father had lived.

My brother-in-law was called to go back on the plains to stop the U.S. Army who were coming to kill the Mormons. I stayed with my sister until March 1858, then returned to southern Utah again.

In April 1858, I was called with 59 men, 20 wagons, 5 animals to each wagon and three men to each wagon. We went west into Nevada. Each morning when we left camp, we left a note put in a split stick then stuck in the ground with the date and direction we were going. This was done expecting the mormon church to follow immediately. Our captain was William H. Dame of Parowan, Iron Co. We went into Meadow Valley, Nevada and crossed over into Parenigut Valley. At the head of this valley we found Indians so wild we had to run them down with horses to let them know we were their friends. When we caught them they were taken to camp and given something to eat.

While camped at a big spring at the farther end of this valley a man by the name of Daniel Rawson and an older man Lonrodes came to our camp with a letter from President Young advising us to move to a suitable place to put in a crop. We returned to Meadow Valley, now called Panaca. Here we put in our crop, stayed until peace was declared with the government of the United States, then was called home. We gave our crops to the Indians. We reached home June 30, 1858. I was ordained an Elder in the Church of Jesus Christ of Latter Day Saints by John Frieman and Gabriel Cooley. I and my father took a trip to Payson, Utah County and while there my brother Rufus was killed accidentally with a pistol from the hands of Charles Hall. We returned to Washington and remained there until the year 1860. Then I went to California and remained for a short while. In November 1862, I was called to the Moque Village with Jacob Hamblin and others. We remained there one week, left three men; Joe Hial McCould, Thales Haskel and Ira Hatch with Indians. We took three Indians home with us. William Maxwell took them to Salt Lake City and brought them back again, saw them safe across the big Colorado and then went home.

I arrived home from the Moque Village on the 10th day of January 1863. During the remainder of that year I stayed at Washington. I was married to Helen Gennett Brown, December 15, 1863 by Bishop Robert D. Covington in Washington City, Washington County, Utah. I was home missionary in St. George Stake for years. I had an appointment as home missionary in St. George and went and filled it and 43 years after, I found myself in St. George standing in the same pulpit and the same building talking to the people of St. George in June 1867. Apostle Lorenzo Snow came to my father's and asked if I and my two brothers had been to the Endowment House and had our wives sealed to us.

We told him no. He then asked the reason. I told him it was too far to take our families in the winter and if we went in the spring we would lose our crops. Then he said, "Let your crops go and come this spring." We all went, received our endowments and had our wives sealed to us. My wife and I were sealed by Heber C. Kimball. At this time Martin Harris returned to the church and made his confession. I and my wife were present when he made his confession in the tabernacle in Salt Lake City, Utah. We then returned home. We made the 700 mile trip in wagons. I have a card handed me by my Bishop, Robert D. Covington. It admitted me to these meetings, signed by Brigham Young. I attended the meetings for several years. It was called The Schooling of The Prophets. I was Deputy Sheriff in Washington County, Utah for years under David H. Cannon. I was Constable in the precinct of Washington City, Washington County for years. I had permission from the Governor of Utah to act in that position. I was policeman from the time the town was chartered until I left. I had a commission from the mayor of the city to act in that position.

My next mission was to Arizona. I was called at the April Conference in 1879. I sold my home in Washington City and left with my family the 11th day of November 1879, and settled at Concho, Arizona. In 1883 I moved to Nutrioso, Apache, County, Arizona. I remained there until the spring of 1885 and when land came into market there were thirteen of us on 160 acres and the town on part of that. Benjamin Brown was the only man of the thirteen that was able to buy us out. Our Bishop, Benjamin Noble, advised us to sell out to him so he could enter the land and secure it. When my land was gone and part of my children had crossed the line over into New Mexico, I went with them. We arrived at Luna, New Mexico in April 1885 and have remained here ever since. On November 24, 1886, I was ordained a High Priest by Apostles Erastus Snow and Marion Lyman at Luna, New Mexico and set apart as first counselor to Bishop Reynolds and remained as long as he held that position. I was home missionary in St. Johns Stake for years and tried to fill every appointment. I was set apart as Home Missionary by David K. Udall at Eagerville, Arizona. I am still in Luna and have had many trials but they have never weakened my testimony in regards to the Gospel of Jesus Christ. I have lived in Luna for 34 years. I will be 80 years old December 11, 1919.

JOSHUA ADAIR

Amy VunCannon believes the middle name to be Tumeric which is what her side of the family always used; however she offers no documentary proof for it. Jeannie Aldredge uses Tumer. Death certificate says “Teumer.” Judging from the obituary and death certificate cited below, I have used Tumer. Joshua descendent Amy VunCannon, provided the following copy of Joshua’s biography from a grandson of Joshua. “Adair Family History. This family history was written by Marvin C. Adair. The family name of Adair is a patriarchal name, not an occupational name. It originated with the Earl of Adair of Scotland. This is recorded in the books of heraldry. Research by the American Historical Society has proven the family name has been prominent in American history. We have a bicentennial flag from them honoring the family as a Bicentennial Family in 1976. Permission was given the name of Marvin C. Adair to be placed in a book of bicentennial families in the Library of Congress.

Family history as related by Grandfather Joshua T. Adair and Grandmother Arilla Eliza Rickman Adair.

This branch of the Adair family with Samuel Adair as father and his wife who’s maiden name O’Bannion came from the territory of Kentucky. They joined The Church of Jesus Christ of Latter Day Saints somewhere between Kentucky and Kaneville, IA, now known as Council Bluffs. Their family consisted of Newton, George, Benjamin, Lucy, Nancy and Joshua, my grandfather who was born December 25, 1847 in Kaneville. When Joshua was 18 months old, Great Grandfather Samuel and his sons, Newton and George took four wives and followed Brigham Young to Salt Lake City, Utah. Great Grandmother Adair, two boys Benjamin and Joshua and the two girls Lucy and Nancy were forced to hide for safety from the ‘Guardian Angels’ of the Brighamite faction because the girls were old enough to be given in marriage and were desired by the sons of the Brighamites. Great Grandmother obtained a legal separation and later married a man whose surname was Allen and raised that part of the family. While Joshua was still young, he lived with and worked for the magistrate of Kaneville. While there, he read for the law. He was admitted to the bar to practice law at Soldier, IA. As he worked and studied he traveled



Figure 99. Joshua T. Adair and wife Arrilla Eliza Rickman.

in the summer with a man named Kay Woodie and his freight wagon from Kaneville to Preparation Settlement in Western Iowa. There he met Arilla Eliza Rickman. They married in 1869. The Rickman family had joined the original church of Jesus Christ of Latter Day Saints somewhere between New Amsterdam and Kirtland, OH. Arilla's mother, Rebecca, is said to have broken her dishes for the Kirtland Temple building. She and her husband, John Rickman, were acquainted with Joseph Jr. and Emma Smith. They stated that Joseph and Emma were the most handsome couple they had ever seen. Grandmother was a very small girl when they reached Preparation Settlement where she lived and met and married Joshua T. Adair. To this union was born eight sons and five daughters. John William (Marvin's father), Benjamin, Daniel, Anna, Florence and Mary were born in Iowa where Grandfather farmed and practiced law. He traveled from settlement to settlement as the circuit lawyer and judge. In 1883, he traveled with the cavalry as legal representative and on the way back home, he stayed overnight in Decatur, NE. He liked it. A year later, he moved his family there. More children were born. Walter, Samuel, Clyde, Ralph, Thomas, Margaret and Lillie. Grandpa practiced law and did carpentry while living in Decatur. Later he moved to Macy and was magistrate until about 1936. As far as I know, all of the J. T. Adair family were baptized in the Reorganized Church of Jesus Christ of Latter Day Saints. To John Wm. and Isabelle L. James was born one son, Marvin C. Adair.



Figure 100. Joshua T. Adair, probably on the Missouri River.

Great Grandfather Samuel Adair, I was told was head scout of the Mormon train. George was counselor to the Mormon Bishop. Newton was a founder of the Mormon colonies in Arizona. Grandfather went to Utah to visit his brothers and his nephews came and visited in this (Decatur-Macy) area.

Marvin sent me a single typewritten page, front and back with the information on it after I contacted him in the '80's for some info on our family background. Marvin also told me in a phone conversation that our family had come here from Scotland in 1625, not for reasons of escaping religious persecution in Scotland, but to set up their own kingdom. I did some research with the Mormons one evening and we think that the Samuel Adair mentioned in the Who's Who In Mormon History of Utah is our ancestor. It reads like this: 1. Samuel Adair 2. Joshua Tumeric Adair 3. John William Adair 4. Marvin Clyde Adair 5. Betty Lou Adair 6. Amy L. Morris, I would be Samuels GGGgranddaughter"

Jeanette Marie Aldredge explaining her decendency from Joshua.

My lineage as follows:

Jeanette Marie Aldredge, b. 7 Aug 1963 at Council Bluffs, Pottawattamie, Iowa. Janice Arline Price, b. 1 Apr 1943 at Onawa, Monona, Iowa & Jimmy Lee Aldredge, son of Newton William Aldredge and Edna May Reed, b. 1 May 1941 at Gravity, Taylor, Iowa. Arthur Sinclair Price, b. 20 Jun 1918 at Onawa, Monona, Iowa, d. 1 Jul 2002 at Council Bluffs, Pottawattamie, Iowa & Lillian Olena Swenson, b. 18 Dec 1921 at Soldier, Monona, Iowa, d. 14 Mar 2002 at Council Bluffs, Pottawattamie, Iowa. Lillian May Adair, b. 29 Jan 1883, East of Turin, Belvidere Twonship, Monona, Iowa, d. 1 Feb 1952 at Onawa, Monona, Iowa & John Edwin Price, b. 20 Oct 1876, West of Whiting, Maple Landing, Monona, Iowa, d. 28 Jul 1958 at Iowa City, Johnson, Iowa. Joshua Tumer Adair & Eliza Arilla Rickman Samuel Adair & Nancy Fountain White

I started this genealogy project as a school project several years ago & most of the information was originally given to me by my grandfather, Arthur Price. My grandfather will be 84 years old in June of this year [since deceased]. He has given me a few tidbits about visiting Joshua & Eliza Adair when they lived on the banks of the Missouri River. Joshua & Eliza were buried in unmarked graves at the cemetery in Decatur, Burt County, Nebraska, until 1996, when my grandfather had a tombstone placed on their graves.

Joshua & Eliza's children were:

Florence, John William, Daniel, Mary, Margaret A. Martha, Lillian May, Walter Ray or A., Samuel, Ralph A., Anna, Tommy, Bennie and Clyde.

I have a postcard that is addressed to Mrs. J.T. Adair, Route 2, Walthill, Nebraska. It is postmarked Oct. 19, 1920. It's a birthday postcard & says, "To My Dear Old Mother", Lillian Price. Lillian is my great grandmother. So, Joshua & Eliza were apparently living in Walthill, Nebraska in 1920. My records show that Samuel Adair & Nancy Fountain White-Adair had six children: Newton Adair, George Adair, Benjamin Adair, Lucy Adair, Nancy Adair & Joshua Tumer Adair. I have no further information on these children. [Kerry's note: some of these are Samuel and his first wife's Gemima's children.] As I stated previously, most of this information was obtained from my grandfather several years ago (about 1976) so I'm unsure if this list of children is complete, or for that matter, completely accurate. My grandfather's siblings have all preceded him in death." No Mormon affiliation was maintained through our family. As far as I know, my great grandmother, Lillian May Adair, did not have an affiliation neither. Grandpa never mentioned anything about the Mormons. He never spoke much about his grandfather Joshua even in response to my direct inquiries. I think the problem could be that Eliza, Joshua's wife, and Lillian their daughter as well as their other children were listed in the

censuses as “mulatto” which could either be Indian or Negro mixture. There is an LDS affiliation noted on Joshua’s death certificate which is most likely Reorganized LDS.

In checking out history of churches in Decatur, Nebraska:

“The Reorganized Church of Jesus Christ of Latter-day Saints was organized in 1879 in a small log school house southeast of Decatur. A new frame building was erected in 1886 and used until 1903 when the present building was dedicated.” There are no regular LDS early churches listed in the area.

From Susan Easton Black’s book of Members of the Reorganized Church of Jesus Christ of LDS:

Adair, Joshua. Birth: 25 Dec 1848, Council Bluffs, Pottawattamie, Iowa Death: 1 Aug 1938, Nebraska Joshua Adair was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints on 29 October 1876 at Magnolia, Harrison, Iowa, by P. Caldwell. He was expelled on 1 July 1909 and rebaptized on 30 July 1916 in Nebraska by Hubert Case. He was reconfirmed by Hubert Case and J.M. Baker.

(Source: RLDS Deceased Files-FHL film # 1976561)

It reads Nebraska, Walthill RLDS church 1862-1917. I don’t know if this was the first baptism or the last as excommunicated and admitted back in, reason unknown. Joshua was married to Eliza Rickman in Preparation settlement on 10-10-1869, it is now a state park. It is listed in the LDS search site, under the wrong middle initial (L instead of Tumeric).

Twentieth Aug 2002, Jeannie Aldredge wrote: The following info is from the 1982 Monona County History Book under a section regarding Jordan Township: “Finally, in 1873, the primary election took place and the following were elected as Jordan Township’s first officers: George Montague, President; J.T. Adair, Clerk; Samuel Rickman and Thomas Rickman, Directors; and J.M. Ballantyne, Treasurer.” “The first marriage in the township was that of Daniel Butler, sometimes known as Daniel Rickman, and Miss Eunice Allen.” Jeannie’s notes: Joshua was married to Eliza Arilla Rickman and Joshua’s mother, Nancy, was married to Andrew Allen. Andrew Allen’s first wife, believed to be Eunice. Since the info from the book refers to Eunice as a “Miss”, probably not the same person, but could be in error. Another researcher, Barbara Eades, states: Andrew & Eunice may have had a daughter by the name of Eunice. Eunice, Andrew’s wife was quite elderly when she left Iowa with her grown children and headed for Salt Lake City. She rode on the

back of the wagon of her son Luke (boy I hope his name was Luke been a while since I looked at this). She never saw Andrew or the children that stayed in IA again and died in UT. BIRTH: Date from Amy VunCannon and Jeannie Aldredge and is consistent with 1850 and 1880 censuses. Place per RLDS membership record, obituary, and death certificate. Note that there are discrepancies from the various secondary extraneous sources as to Joshua's year of birth even though the various entries are consistent as to day and month. Marvin Adair in his biography cited above listed it as 1847; LDS records list it as 1849 or 1845; baptism records for the RLDS has it listed as 1848. Death Certificate states he was 88 years, 7 months, and 8 days old at time of death on Aug. 1 [may be 2 subject to handwriting], 1938. Obituary also says 1849. DEATH: "State of Nebraska, Department of Health, Division of Vital Statistics, Certificate of Death, No. J7022. Place of Death: Burt Co., Decatur Township, Decatur City. Length of residence in city or town where death occurred: 3 days. Full name: Joshua Teumer Adair. Residence: Macy, Thurston County, Nebraska. Male, white, widowed. Wife: Eliza Arilla Adair. Age: 88 years, 7 months, 8 days. Trade, profession, or particular kind of work done: Carpenter. Industry or business in which work was done: General. Total time (years) spent in the occupation: Unknown. Birthplace: Cainsville (Council Bluffs), Pottawattamie Co., Ia. Name of father: [blank]. Father's birthplace: Unknown. Name of mother: [blank]. Mother's birthplace: Unknown. Informant: Decatur, Nebr. Burial place: Decatur, Nebr.; Date: Aug. 3, 1938. Undertaker: Racily, Walthill, Nebr. Filed Sep. 15, 1938. Date of death: Aug. [1st or 2nd -- hard to read], 1938. I hereby certify that I attended deceased from July 29, 1938 to Aug. [1st or 2nd -- hard to read], 1938. I last saw him alive on July 29, 1938; death is said to have occurred on the date stated above, at 1 a.m. The principle cause of death and related causes of importance in order of onset were as follows: angina heart. He had been having angina spells for several days. Contributing causes of importance not related in principal cause: old age. Was disease or injury in any way relating to occupation of deceased? No. Signed: E.A. Sears, M.D., Decatur, Nebr."

OBITUARY: Copy of actual article provided by Jeannie Aldredge; she states there is no date nor newspaper listed with clipping. Text: "The Obituary of Joshua T. Adair. Joshua Teumer Adair, son of Samuel Adair, was born in Caniville [Kanesville], Pottawattamie County, Ia. (now called Council Bluffs) in 1849. Grew to manhood in Iowa, studied law under a friend Wm. Hubbard, attorney of Onawa Ia. and after a long career of active law practice and as judge, he passed away at the home of Mr. and Mrs. Harold Walters Tuesday, August 2, 1938 in his 88th year. He was united in marriage to Eliza Arilla Rickman in 1868 at Onawa, Iowa who preceded him in death August 9, 1938 at the Walthill hospital,



**Harriett Gennett Adair Clark
Her Story**

Cannonville, Utah, January 24, 1934

Dear Daughter June;

At your request I will try and write a history of my life.

Owen Washington Clark & Harriett Gennett Adair

I was born November 13, 1866 at Washington, Washington County, Utah. My parents were Samuel Newton and Helen Gennett Brown Adair. I lived in Washington until November 11, 1879. During my life up to that time I never remember of going hungry or without bread as so many of our Dixie Pioneers did before that time. At that time all the schooling children got was just what their parents were able to pay for, each parent paying so much per child. I can remember going to school to an old lady named Haywood and also to her son Joseph Neil Haywood, and to William Gott and Joseph Crawford, John A. Pace and Mrs. Anna Thompson.

In the Spring of 1879 my father with others was called at a conference held in St. George, Utah to go help settle the Arizona Country. So on the Eleventh day of November 1879 we left Washington on our way to Arizona. I thought then that we were going so far away that we would never see Utah or our home again. At Kanab my father's brother George W. Adair and his family joined us. In my father's family there was father, mother, my brother Charlie, myself, Abe, Minia, Mary and the baby Anna then six months old. In my uncle's family there was Uncle George, Aunt Emily, their daughter Emily, sons Daniel,

William, John, Newton and baby Ruth and Aunt Emiley's brother John Tyler. They were daughter and son of Daniel Tyler of the Mormon Battalion. Each family had two wagons and each had a few head of cattle besides teams and riding horses.

Mother and I drove the team of mules that pulled our wagon. They were gentle and went all right only when Pete got close enough to smell an Indian then he would want to run away. After we crossed the Colorado River and got over there among the Navajoes we had to keep pretty close watch of Pete for he had a good smeller for Indians and could smell them long before we could see them. When we crossed the river most of the families crossed on the long flat boat with the wagons. My cousin Emily and I crossed in the small boat and my sister Mary as she refused to go with mother and wanted to stay with me. Brother William Maxwell and his son-in-law William Black rowed us across the river. My it looked a long way from bank to bank but we all crossed safely over. On account of driving cattle we did not travel very fast, so we were two months going from Washington to Concho. We landed in Concho on the eleventh of January 1880. Concho was a little town, mostly mexican. One family there was William Pulsifer another Mormon Battalion man and Uncle to Aunt Emily. He had bought a place there with three small rooms, flat dirt roof and facing the north and built like this (rectangle). They let Uncle George live in the East Room, my folks had the middle room and they lived in the west room. Pulsifers had three or four children so there was seven grown people and fifteen or sixteen children, but we managed to get along until spring, then Uncle George decided to move to a place called Nutrioso. The stories he had heard of Elk, Deer and Wild Turkeys interested him.

After they left we moved into the East Room and Charles Shumway, one of the first members of the Mormon Church and his wife and several children moved into the middle room. One of these children was Richard Shumway one time resident of Tropic. Bateman Willhelm family and his mother also were living in Concho. He could talk with the Mexicans and was a help to the people in getting land and getting settlers there. Concho is some 12 miles west of St. Johns, Arizona. We only lived in Concho around three years then decided to go to Nutrioso where Uncle George and family were. Also several other families from Washington.

While we were at Nutrioso my Grandfather Adair moved to St. Johns and I went down there to work for a Mrs. Jaquez, Grandmother Adair's Grand-daughter. While there,

people that owned a co-op store in Nutrioso told father that if he would go and get me they would hire me to clerk in the store. He came after me and I went home and stayed with the store until a while before I was married. I had chills and fever before we left Dixie and remember having several chills on the way out to Arizona.

While living in Concho (later named Erastus) a sister Virginia Killiom Curtis and also Lettie Russel Bryam were hired by the parents to teach a few winter months. Both were good teachers and there I got my last schooling. While living there a sister Wilmerth East and another sister came over from Snowflake, Arizona and organized the first Primary I ever heard of and I was put in as secretary. I well remember the book I kept or copied my minutes in. It was an account book, I think furnished by Brother Sixtus Johnson. It was about four or five inches wide and about twice that in length, not much like the record books used these days. I wonder if that little book or record of the first Primary organization of Concho is still in existence, if so I would dearly love to see it again as it would hold tender memories of fifty and more years ago.

While living in Nutrioso I was married to Owen Washington Clark, son of John Wesley Clark and Evaline Brown Clark, born at Washington, Utah February 9, 1860. In a few days on February 9, 1934 he will be 74 years old. We received a recommend to the St. George Temple from Bishop Benjamin Noble, then Bishop of Nutrioso Ward. We left Nutrioso on the morning of November 4, 1884 for St. George, Utah, went as far as Springerville and stayed all night. The next morning before daylight we were there with Brother John Earl and wife and a young woman that he was taking with them to marry her. A few days later your father's brother John W. Clark and Charlie Dodge joined us. They were traveling in a white top buggy and we others in covered wagons. After a pretty fair trip we reached our old home town of Washington on the 23rd of November. Stopped with your father's old pal Willard Larsen and wife two days and were married in the Temple at St. George on November 26, 1884. The brother Earl and wife and the young woman Anna Jenson went through the same day also a couple from St. Johns Arizona that I knew. They were Jane Davis and John White or John Davis and Jane White, I forget which.

On November 27 we left Washington for Glendale, Utah to visit your father's brother James M. Clark and family. Seems to me we were there ten days or two weeks. It started snowing and we came back to Kanab where John Clark was setting up some business.

While in Kanab it was snowing. We were staying at the home of Taylor Crosby they were friends of John Clark but strangers to me but they treated us very nice and I never have forgot their kindness to me. When we left there and started home we had to go across the Buckskin Mountains and the snow was so deep that the men put both teams on the buggy to break the road over the top. The snow drug the axle. When the buggy was pulled up as far as they wanted it I sat in it alone while they went back after our wagon. It was so still and quite, not a thing moving. I was very glad when I could hear the wagon coming. That evening a team and wagon with some men from Snowflake, Arizona came to our camp. We were glad to see them as that meant the road would be broke through the snow for us next morning and would make traveling easier for our teams. We reached Nutrioso the second of January 1885 after a rather cold trip.

We lived with your grandmother Clark the remainder of the winter as your father was her last child to get married and my folks had a family of eight children. I was their first child to get married. In the spring of 1885 my father got permission to move from Arizona five miles over into New Mexico as H.B. Clark and David Lee your father's brother and brother-in-law lived over there at Luna Valley your father decided to go there too. So on the 6th of April we left Nutrioso for Luna Valley. We were two or three days making the trip on account of loads and wet roads.

While living in Luna our first child a girl Evaline Gennet was born on October 21, 1885. She only lived a few weeks and died on the 28th of November 1885 and is buried in the Luna Valley cemetery. After she died I went one trip with your father to Socorro, New Mexico after freight and supplies. Later I clerked in a little co-op store again it was owned by some of the men living there. Seems H.B. Clark and David Lee were part owners of it. On the 28th of February 1887 our second child was born, Owen Wilford. That summer David Lee's wife having died he and his three children your grandmother Clark and H.B. Clark and family came back to Utah. When they returned the men and Uncle Hyrum had been on the range south of Pahreah and it looked so good to him that he decided to move his cattle back there and your father decided it would be better for him with our small bunch, as the large herds out there were eating up the small bunches and it took such a lot of riding to keep track of a few. So on the 16th of November 1887 your father and I and Wilford and Mr. Jim Thunderberg, two boys George Ross, (father now of Elinor Palmer

and Elva Mangum) and a boy by the name of Emmanuel Love left Luna with our 40 or 60 head of cattle and some of H.B. Clark's for Pahreah, Utah. Then men and boys drove the stock and your father our wagon. They took turns every night sitting up to guard the stock so none of them would be gone in the morning. We reached Pahreah on the 19th of December 1887.

Griffin Cherry who had married Uncle John Mangum's youngest sister, was living there. They had only two rooms and two children and there was no other house we could get to live in. They took us in. We lived with them until the next February then we moved down the creek to what was known as the "Old Rock House". It was even covered with thin sheets or pieces of rock, had been fixed that was so that in the early days the Indians could not shoot burning arrows into the roof. The next spring we bought a place from G.M. Bybee a log house, two rooms and two lots. Here we lived when Lois and Minnie our third and fourth children were born. After a few years when the children were older and my sister Mima Baldwin moved up to Wooden Shoe (located between Cannonville and Georgetown) we decided to move up there near them as Mima and I were the only ones of our families living in Utah. After we moved there our fifth child a son was born on January 30, 1893. He lived only until 10th of March 1893 and is buried in the Georgetown cemetery. We named him John Newton after his two grandfathers.

The next August your father was up on East Fork after a load of fence poles, as he was coming home his wagon turned. He jumped and through the mercy and protection of our Heavenly Father he came through with his life but his right hip was dislocated and he has been a cripple ever since. As there was no Doctor nearer than Beaver and we had very little money and only a lumber wagon to ride in he didn't receive the care he should of had. All of the older men living around here at that time came to see him and said they thought it just a sprain and that it would get all right in time, but it did not. Some years later when he could consult a Doctor they advised him to let it be as it was as to break it over and reset it would be very serious, painfull and expensive.

The winter after he was hurt we lived in the little town of Georgetown west of Wooden Shoe. There Wilford and Lois started to school to Mr. James Burrows. When school was out in the spring we moved back to our farm now owned by Parley Henderson. I had a pretty hard summer as your father was only able to get around on crutches and the three

children too small to do much work or to much help. I think it was the next fall that we decided to move back down to Pahreah as that would be nearer to our cattle and save your father a days ride going and coming from looking after them. So we went back and bought another place at Pahreah and lived there another three or four years. Ethna our sixth child was born here on the 13th of April 1895, two years and about five months later Ismay was born September 5, 1897.

On the 31st of October 1897 we left Pahreah on our way to visit my parents as it had been ten years since I had seen any of them except my sister Mima Baldwin and they had left the farms where we and they had lived and went down to the Muddy, south of St. George. Our trip out to New Mexico was pretty good. We had the five children, the baby only two months of age. I think it took us about two weeks to get out there. We had the two team horses and an extra horse that was tied up at the wagon to ride after the team if it should be very far away in the morning. We has a twenty or thirty gallon barrel fixed on the side of the wagon to haul water in as we had to make several dry camps, One night the old gray horse was tied long enough so he managed to reach the cork in the barrel and he worked at it until he pulled it out. I heard him and called to your father to try to make him wake up as I knew all of our water was running out on the ground. Your father was sleeping under the wagon also Wilford but the wind was blowing and I couldn't make them hear so just had to lay there until the last drop run put. Well, we reached Luna on the 16th of November just ten years to the day from the time we had left there. They were glad to see us, and we to see them. By this time my sister Mima and husband had moved back there. That winter we lived with my folks and with Mima. Father then had a family of three grown girls one grown boy and three smaller children, nine in all in the family. We had our selves and five children making fourteen in all. Mima had four children herself and husband, six and seven of us made thirteen. Too many to be put in two or three rooms long at a time. So on 10th of February 1896 we left Nutrioso for home. We had visited your father's sister Lucinda Lee for a few days after we left Luna. Lucinda had her husband, herself and seven or eight children, again too many in four small rooms. While there I had very bad spell with Quinsy. I was sure glad when I got better and we could start over that long hard road for home.

I think I have never been quite so anxious to go on long visits since then. Home be it ever so humble, is the best place on earth, and my home at that time was pretty humble four log rooms with dirt roof. But however I was satisfied and contented as long as it seemed really necessary for us to live there. But our older children were getting old enough so we knew we ought to move out where they could go to better schools. So your father decided to buy a place in Cannonville and have resided here ever since. Our first child born in Cannonville was a boy Byron born February 15, 1900, died May 1900 and is buried in Georgetown cemetery.

While living at Pahreah the (?) Time I was Relief Society President but its been so long ago that I forget the date. In the early part of January 1900 Sister Deborah Dunning chose me for her first councilor in the Cannonville Relief Society. I acted in that position nearly six years or so then a sister Dunning went every fall to Beaver to put her girls in school she resigned and sister Alvira A. Henderson was set apart as our Relief Society President and she chose me as her first Councilor. Then she decided to go to Beaver with her children to school so they left me in charge of the Relief Society work again. The Beaver Branch of the Brigham Young University was running then at what was formerly a soldier barracks called Fort Cameron.

Apparently Grandmother Clark laid her pen down at this point and never resumed her story for here the narrative ends.