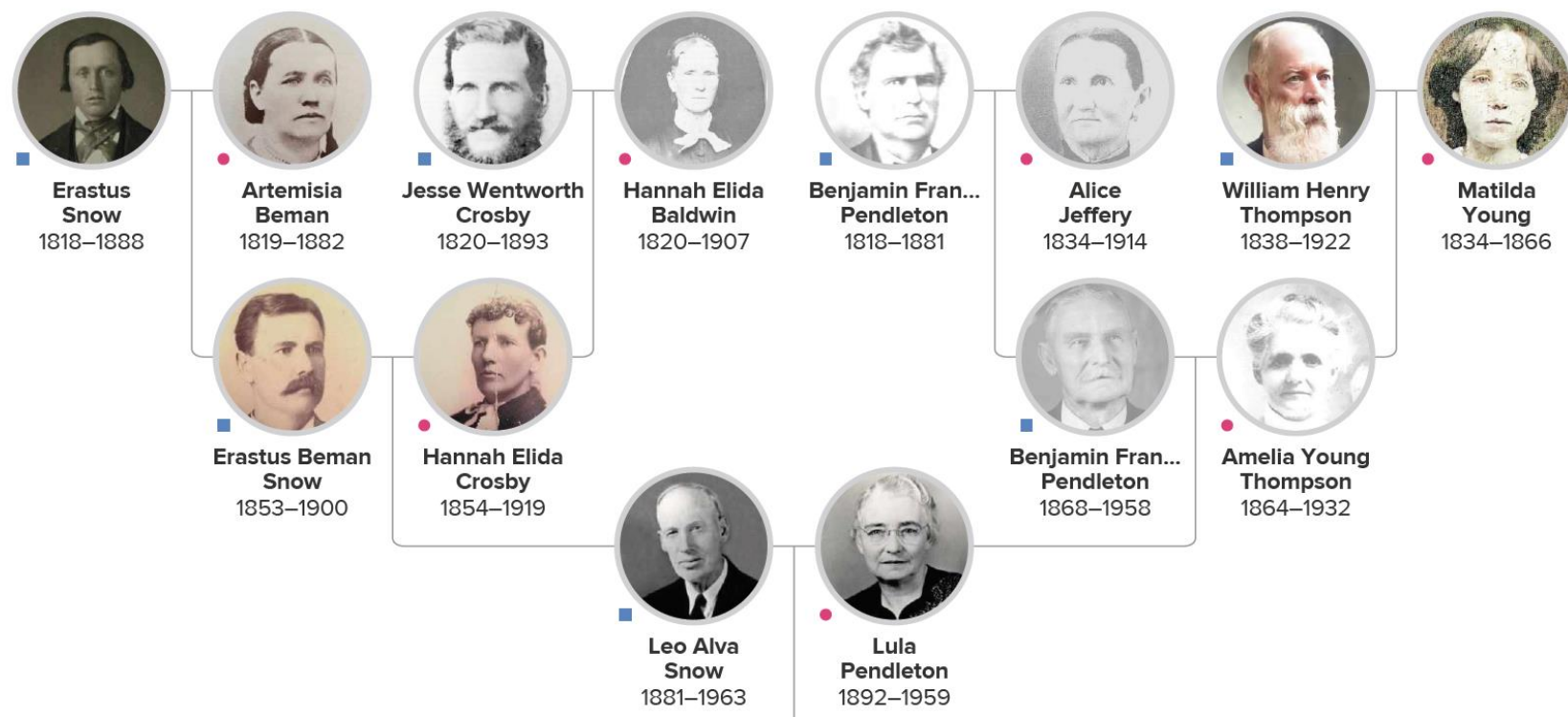


Snow and Pendleton Family Ancestry

Snow Family Ancestry	-	-	-	-	-	3
Erastus Fairbanks Snow & Artemesia Beman				-	-	5
Jesse Wentworth Crosby & Hannah Elida Baldwin				-	-	9
Erastus Beman Snow & Elida Crosby			-	-	-	11
Benjamin Franklin Pendleton, Sr. & Alice Jeffery				-	-	13
William Henry Thompson & Matilda Young				-	-	17
Benjamin Franklin Pendleton, Jr. & Amelia Young Thompson						19



Leo Alva Snow and Lula Pendleton Portrait Pedigree

Snow Family Ancestry

“It helps to go back a few generations to understand where we came from, who we are, and why we are ‘that way’.”¹

Snow family ancestry can be traced back to the Middle Ages in Great Britain. One of the earliest was Henry Snow of Buckinghamshire in the year 1273, and William Snow of Oxfordshire about the same time. Skipping a few centuries, the Snow from which we trace our heritage is Richard Snow, born in England in 1607, who sailed from Gravesend to America in 1635 aboard the *Expedition*. On that voyage he met Avis Barrett, they were married, and they settled and raised their family in Woburn, Massachusetts.

Of their five sons, four lived to adulthood. Our Snow line descends through their first son, John, born about 1640, down four generations to Levi Snow, born Nov. 1, 1787 in Chesterfield, New Hampshire. Of the eleven children born to Levi and Lucina Streeter Snow, four (William, Zerubbabel, Willard, and Erastus) would join the fledgling Church of Jesus Christ of Latter-day Saints, serving faithfully throughout their lives.

The fourth son of Richard and Avis Snow was Samuel, born May 28, 1647, who became the progenitor, through five generations, of Lorenzo Snow and his sister Eliza R. Snow, contemporaries of Erastus Snow and his brothers. Erastus and Lorenzo were called to the Council of the Twelve Apostles on the same day, February 12, 1849. Lorenzo became the fifth President of the Church in 1898. Eliza R. Snow, a renowned poet, authored many of the Church hymns and was the second President of the Relief Society.²



Footnotes

1. Leo Beman Snow Autobiography, p. 1
2. *Snow, History of Levi and Lucina Streeter Snow Family*, by Bess Snow, and *William Snow, First Bishop of Pine Valley*, by Wanda Snow Peterson

R - I - C - H - A - R - D S - N - O - W

It is believed he sailed Nov. 20, 1635, from Gravesend, England, in the ship "Expedition," bound for Barbados, and was born in 1607.

Married Anne or Annis, lived and died at Woburn, Mass. May 5, 1677. He had 5 sons:

JOHN	JAMES	DANIEL	SAMUEL	ZACHARIAH
Born about 1640	Born about 1642	Born Feb. 4, 1645	Born May 28, 1647	Born Mar 29, 1649
Died Nov. 25, 1706	Died after 1704	Died Jul. 18, 1646	Died Nov. 28, 1717	Died Apr. 14, 1711
Of Woburn, Mass.	Of Woburn, Mass.	Of Woburn Mass.	Of Woburn, Mass.	Of Woburn, Mass.
Married Mary Green	Had a son James	A Child		Had no children

Z E R U B B A B E L

b. May 14, 1672

d. Nov. 20, 1733

Resided at Woburn

JOHN

b. Mar. 30, 1706, in Woburn

d. May 12, 1777

Built first sawmill in

Chesterfield, N. H.

Z E R U B B A B E L

b. Aug. 12, 1741

Rutland, Mass.

d. Apr. 12, 1795

JAMES

b. Jan. 28, 1770

Chesterfield, N.H.

d. Sep. 2, 1850

LEVI

b. Nov. 1, 1787

Chesterfield, N.H.

Lived in Far West & Quincy

SNOW Family Coat of Arms



Snow

Per cruce ad coronam
For the cross and the crown
Cr--Loyalty to the Church and
the Nation

Prepared by LeRoi C. Snow
President

RICHARD SNOW FAMILY
Organization

47 E. So. Temple St.
Salt Lake City, Utah

We solicit correspondence
with relatives everywhere
PLEASE SEND US YOUR NAME,
ADDRESS and RELATIONSHIP.

SAMUEL (Lieut.)

b. Feb. 8, 1670

d. Jan. 12, 1748

Prominent in Ashford, Conn.

SAMUEL

b. Aug. 24, 1692

at Woburn, Mass.

d. Dec. 24, 1756

OLIVER

b. Aug. 28, 1721

d. Mar. 18, 1796

at Ashford, Conn.

OLIVER

b. Mar. 25, 1749

d. Aug. 5, 1841

Removed to Ohio, 1806

OLIVER

b. Sep. 18, 1775

d. Oct. 17, 1845

at Walnut Grove, Ill.
Lived at Mantua, Ohio

GARDNER

b. Feb. 15, 1793

Chesterfield, N.H.

d. Nov. 17, 1889

Manti, Utah

WILLIAM

b. Dec. 14, 1806

Vermont

d. May 19, 1879

Pine Valley, Ut.

ZERUBBABEL

Mar. 29, 1809

Vermont

Sep. 27, 1888

S.L.C., Ut.

WILLARD

Nov. 6, 1811

Vermont

Aug. 21, 1853

At Sea

ERASTUS

b. Nov. 9, 1818

Vermont

May 28, 1888

S.L. City

ELIZABETH

b. Jan. 1, 1804

Becket, Mass.

d. Dec. 5, 1887

S. L. City

LORENZO

b. Apr. 3, 1814

Mantua, Ohio

d. Oct. 10, 1901

S. L. City



These all were born within 25 years of one another, 1793 to 1818, and died within 22 years of one another, 1879 to 1901, at 70 to 96 years of age (excepting Willard, who died at sea). They lived far apart, in Vermont, Massachusetts, Ohio and New Hampshire when they received the Gospel. They came to Kirtland, Nauvoo and then to Utah. They all, excepting Eliza, have a large posterity, scattered throughout the United States, many being prominent in business, politics and religious work.

Descendants of Richard Snow

Erastus Fairbanks Snow & Artemesia Beman

Erastus Fairbanks Snow^{1,2} was born November 9, 1818 in the area of St. Johnsbury, Vermont, to Levi Mason and Lucina Streeter Snow. The family was devoutly Christian and students of the Bible. Lucina allied with the Wesleyan Methodists, but Levi was not associated with any organized religion.

When Erastus was a young teen, his two older brothers, William and Zerubbabal [aka “Zera”], went to work in Charleston, Vermont, near the Canadian border. While there they witnessed a blessing and healing of Olive Farr, a relative, by Mormon missionaries, Orson Pratt and Lyman E. Johnson. William and Zera then listened intently to the message of the missionaries and were soon baptized. Returning home, the brothers eagerly shared what they had witnessed and their acceptance of the true Gospel.

Soon the missionaries, Pratt and Johnson, were in the Snow home bearing testimony of the restored gospel of Jesus Christ, led by the Prophet Joseph Smith. Erastus felt the witness of the Holy Spirit and readily accepted their message as it corresponded with what he had learned about the foundations of the Christian church through his Bible study. Father Levi insisted Erastus wait at least six months before he would allow him to be baptized.

In the ensuing six months Erastus voraciously read the Bible and *The Book of Mormon*, another testament of Christ, and memorized key passages in each. Finally the day arrived. On February 3, 1833, the family traveled to Lake Derby near the Canadian border where they broke a hole in the ice and William baptized his brother Erastus a member of the Church. This was a life-changing event for Erastus who continued to read and study the Gospel. In a year he received the Aaronic Priesthood, and at seventeen he was ordained a priest by his brother, William. On November 22, 1834, he set out on his first mission with his Uncle James Snow, and began a life of Church service.

After missionary work in New York and New Hampshire, Erastus determined to join the gathering of the Saints in Kirtland, Ohio. He was welcomed into the home of Joseph Smith where he worked for his room and board. He attended the School of the Elders where he studied Hebrew, Latin, and grammar. Later that year he set out alone on a missionary journey through Ohio and Pennsylvania “with a small valise containing a few Church works and a pair of socks, with five cents in my pocket being all my worldly wealth.” After several more missions, and now nearly twenty years old, he joined with his family and other Saints in Far West, Missouri, and began teaching school.

Artemesia Beman³ was born on March 3, 1819, to Alva Beman and Sarah Burtt in Livonia, New York, the youngest of eight children. Artemesia’s family had been friends to the Smiths in nearby Palmyra, and converted to the Church in the early 1830s. The Beman family joined in the gathering of the Saints in Kirtland, Ohio, and her father, who had been in the First Quorum of Elders, died there. Her mother then moved the family to Far West, Missouri, where Artemesia met Erastus Snow, and they were married December 13, 1838. They left Far West during the mass winter exodus and sought refuge in Quincy, Illinois, then later settled in Nauvoo, Illinois.

Erastus had already been on several missions for the Church before they married, but soon they were called together to preach the Gospel in Pennsylvania and the New England states. During that three year mission they had two children. Upon return to Nauvoo they learned that Artemesia’s older sister, Louisa, had become the first plural wife of Joseph Smith. Erastus and Artemesia accepted the principle of polygamy and she gave consent for Erastus to marry her best friend, Minerva White, April 12, 1844.

While preaching near his boyhood home area of St. Johnsbury, Vermont, late in June, 1844, he was overcome with a foreboding gloom and soon learned of the martyrdom of Joseph Smith. Erastus returned quickly to Nauvoo, assisted in completion of the temple, and joined others as they made preparations for the exodus of 1846.

Through the death, disease, and hardships of the next year, Erastus remained stalwart. In the early spring of 1847 he was asked by Brigham Young to leave his family in Winter Quarters and join the advance company to the Salt Lake Valley. On July 21, 1847, Erastus and Orson Pratt, the missionary who had introduced him to the Gospel, were the first to enter the Salt Lake Valley, three days ahead of the rest of the company. Following exploration of the area, Erastus returned to Winter Quarters for a brief visit with his family. After serving a mission in the Southern and Eastern states he returned to Winter Quarters and in June, 1848, packed up his growing family, and began the trek to Salt Lake. Before the completion of the railroad he made seven horseback and wagon trips across the plains.

Upon arrival in Salt Lake he set about building a home for his growing family. He was ordained an Apostle in February, 1849, and in October conference was called to open the Scandinavian Mission. Along with Elders Peter Hansen and John Forsgren, Erastus began his labors in Copenhagen in mid 1850, sought to learn the Danish language, and, with Elder Hansen's assistance, completed the first foreign translation of the *Book of Mormon*. During his three year mission, hundreds of Danes accepted the Gospel and many journeyed to America to join the gathering of the Saints in the West.

Shortly after his return to home and family, Erastus was called to promote the establishment of Utah's Iron Mission in Iron County. Following that, he was assigned to preside over the Perpetual Emigration Fund in St. Louis, Missouri, assisting thousands of struggling immigrants on their journey to Zion over the next several years.

In the October General Conference of 1861, President Brigham Young called 309 families under the direction of Apostle Erastus Snow to leave the Salt Lake Valley, go south to the Virgin River Basin and there establish a community to be called St. George. Many of these faithful Saints had been with Brigham Young on the Westward trek of 1847 after leaving Nauvoo the year before. Now they were being asked to leave their comfortable homes, farms, and businesses and travel over 300 miles south to tame this hot, barren desert land.

It was a severe trial of their faith and obedience. The outbreak of the Civil War had restricted supplies of cotton and Brigham Young was convinced that the "Cotton Mission" of Utah's "Dixie" could produce it in quantity and bolster the self-sufficiency of the Mormon territory. Refusing entreaties from Samuel Brannon and others to come and participate in the California gold rush, Brother Brigham also sensed the importance of securing every source of water in the Great Basin against an expected flood of immigrants once the railroad was completed. Water, not gold, was the most precious resource in this arid land.

On December 1, 1861, the main party arrived in the southwest Utah valley flanked by dark volcanic ridges and bordered on the north by red sandstone cliffs. They made their encampment near the current site of Dixie State University. Culinary water was brought down from the east springs of the Red Hill and plans were made to irrigate the "fields" area from the Virgin River. On Christmas Day it began to rain and continued intermittently for the next forty days. Living in tents and wagon boxes, the Saints and their meager belongings got soaked. Crops planted with great expectation withered in the summer heat. The Virgin River repeatedly defied attempts to be tamed as dams were washed away during springtime floods.

Erastus Snow faced immense challenges in this assignment to colonize a harsh desert environment. Several of those who were called to the Cotton Mission simply deserted, returning to the comforts of Salt Lake, or venturing on to California, or seeking a fortune in the silver mines of Pioche, Nevada. Those who stayed battled drought as they struggled to tame the capricious Virgin River. Diminished crop yields led to hunger and poverty. Relative malnutrition was compounded by malaria, and there were challenges with the Indians, inadequate roads, and lack of tools. Disease and death were constant companions. Plans to raise cotton eventually failed, particularly at the conclusion of the Civil War and eventual resumption of cotton production in the southern states.

When Brigham Young visited the struggling community in September 1862, he immediately

recognized the problems and the peril to his plans to develop and hold this part of the territory. He asked the faithful to begin building a meetinghouse large enough to seat 2,000 people. For a community of 1,200-1,500 souls this would be a monumental task. All the tithing resources from Cedar City south were put at their disposal and the work commenced June 1, 1863, infusing a new spirit of hope. The St. George Tabernacle stands today as a monument to their faith, craftsmanship, and hard work.

Over the ensuing years the breadth of the mission expanded to include colonization in adjacent states and into Mexico. Upon meeting with Brother William Flake in Arizona, the area was named Snowflake. He traveled to what is now Mesa, and other settlements as he continued proselyting. This constant travel in the harsh environment took its toll on his health.

President Young spent winters in St. George and in April 1871, with work on the Salt Lake Temple stymied, he decided that a temple should be built here. The Tabernacle project was nearing completion, thus skilled labor was available. The men needed another work project and were paid in tithing script, which helped the local struggling economy. Those who had administered the ordinances in the Nauvoo Temple were aging and needed a place where this could be done and others trained. The relative isolation of St. George would keep it out of view of the federal government and the national press. With considerable effort and sacrifice, the beautiful white St. George Temple, first in the West, was completed and dedicated in April, 1877, just six months before the death of Brigham Young.

The Edmunds Law of 1882 created dilemmas for those Saints engaged in plural marriage. For many years this meant “hiding out” in places like St. George and the far reaches of the territory. Meanwhile Artemesia, the courageous and faithful wife of Erastus’s youth, passed away in St. George, December 21, 1882. Sister wives Minerva, Elizabeth, and Julia would carry on the fine traditions and values she and Erastus had instilled.

In 1886, Erastus was tasked with securing land in Mexico where polygamous Saints could live and avoid penalties. Several of the “Mormon Colonies” that were founded through these efforts persist and thrive today including Colonia Juarez and Colonia Dublan. Erastus was called back to Salt Lake at the death of President John Taylor on July 25, 1887, remaining there for several months, then home to a joyous reunion in his beloved home of St. George.

As his health worsened, Erastus went back to Salt Lake for treatment, intending to return to Mexico in mid-May. He passed away May 27, 1888, having been an Apostle on the outposts of the Mormon missionary activity for almost forty years. He was considered by John W. Taylor as, “second only to Brigham Young as a western colonizer.” Tributes poured in, extolling his faithfulness, love of family, patience, dedication, and wise management of the many details inherent in his calling.

Footnotes

1. *Erastus Snow*, by Andrew Karl Larson
2. *Erastus Snow, Faithful Apostle of the Outposts*, Lecture given July 31, 2002 in the St. George Tabernacle by Rula Jean Snow Williams
3. Biography of Artemesia Beman Snow, by Anna Snow Clements, presented at Erastus Snow Family Reunion April 4, 1958; found on Family Search.



Erastus Snow's "Big House" in St. George



Cotton field

Jesse Wentworth Crosby & Hannah Elida Baldwin

Jesse Wentworth Crosby¹ was born November 25, 1820, in Yarmouth, Nova Scotia, Canada, the sixth and youngest child of Joshua Crosby and Hannah Corning Cann. In his journal he related, “the summer of 1838, I was now in my 18th year when two elders of the Church of Jesus Christ of Latter-day Saints came into my father's neighborhood. I went to hear them preach . . . I straightway obeyed the message, and realized its power. . . I determined to go west to join the body of the Church then located in western Missouri.” His mother, Hannah, along with Jesse and his sibs, departed during the week of April 14-20, 1839. His father refused to travel west, and stayed in Yarmouth.

“The doctrine of the ‘gathering’ was strongly grounded in my mind, and I set to work with my might to prepare for the journey. . . at length arrived at Kirtland, Ohio, the first place of gathering for the Saints, now nearly deserted.” . . eventually to Nauvoo and commenced building ‘the city beautiful’. Within a month of their arrival, Jesse's mother died, succumbing to the unhealthy environment of Nauvoo at the time. Jesse was baptized, served missions in the eastern states and into Canada, eventually returning to Nauvoo to assist in completing the temple before abandoning it in the Exodus.

Hannah Elida Baldwin² was born March 4, 1820, in St. George, New Brunswick, Canada, to George and Elizabeth Hansen. Her father died when she was a child, and her mother remarried. Hannah drifted then to Lowell, Massachusetts, where she was employed at a cotton mill. She first met Elder Jesse Wentworth Crosby in October, 1844, as he was returning through Boston on the way to Nauvoo from missionary labors in Nova Scotia. Sick and exhausted, he decided to stay during the winter in Lowell, and was subsequently called to be the Lowell Branch President on December 1, 1844.

After many weeks of recuperation, Elder Crosby was counseled to return to Nauvoo by Apostle Parley P. Pratt, and Hannah Baldwin chose to leave with him in March, 1845, arriving the next month. Brigham Young married Jesse and Hannah in Nauvoo on May 23, 1845.

Jesse W. Crosby, Hannah, and infant George Henry Crosby left Nauvoo on June 5, 1847 in the second company of that year, arriving in the Salt Lake Valley on September 25, 1847. His name can still be found inscribed on Independence Rock along the Mormon Trail just east of Devil's Gate and Martin's Cove, Wyoming.

After building a home in Salt Lake, Jesse Crosby developed the art of molasses making which became the principle source of his living in the Salt Lake Valley. In 1850 he was called on a three year mission to England with eight other men. Upon return to Salt Lake he resumed his work with molasses and had several mills in the area.

When President Brigham Young called Saints to Dixie to raise cotton, the Crosby's were among the 309 families. In St. George he re-established his molasses business and was able to provide the sweets for others while they in turn traded him flour and other food stuffs. He later became involved in shoe-making and collaborated with Lorenzo Clark in building a leather tannery at a spring north of Diagonal Street.³

Because of his experience on Lake Erie and on fishing boats during his youth in Nova Scotia, Jesse Crosby was navigator of an expedition to investigate the possibility of boat traffic on the Colorado River. The intent was to find a water route to the California coast for transport of goods to and from the southwest Utah territory, avoiding the arduous route across the desert. The report of the expedition was unfavorable because of the silt and sandbars in the river, and the project was abandoned.³

Having experienced boarding houses in Lowell, Massachusetts, Hannah turned her home in St. George into a boarding house in 1871 for visitors and construction workers building the St. George Temple. Using her skills learned in the cotton mills of Lowell, she also spun silk and made a new temple dress from her own silk, a product of the local fledging silkworm industry. The many mulberry

trees in St. George, the leaves of which were fed to the silkworms, are remnants of that failed enterprise.³

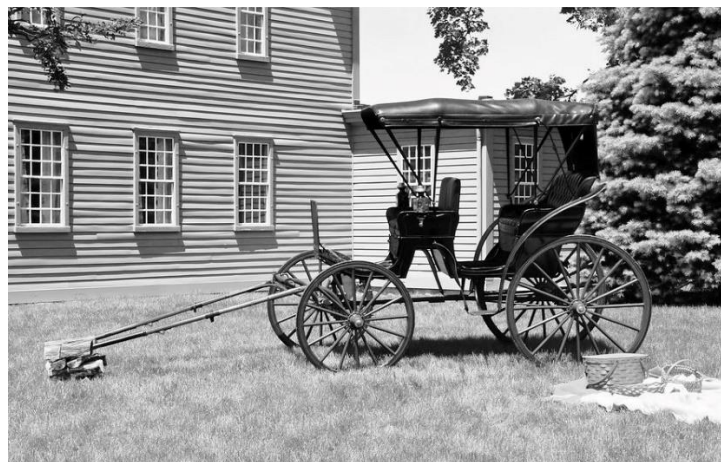
When the St. George Temple was nearing completion in January 1877, Hannah and Jesse Crosby were called to be temple workers, assisting other people to pass through the temple ordinances first for themselves and afterwards for dead ancestors. Jesse performed this duty for five years, and Hannah "continued in her calling the remainder of her life".

Hannah Baldwin Crosby also became actively involved in the LDS Relief Society in her later years. The St. George Relief Society was organized in 1886, and 42 years after serving as a committee member in the Lowell Benevolent Sewing Society, Hannah Crosby was called as a counselor to Anna Ivins, the very first President of the St. George Fourth Ward Relief Society. Hannah served in this calling for many years and later served as President.

To me as a child Grandmother was beautiful. Truly she was a dignified, beautiful woman of a kindly spirit, good to we children and always greeted with a smile. It was one of the highlights of my life to get to go to Grandmother's house. Never did I see her when she was not busy, mostly knitting and sewing. The Bible was the main study book. I am convinced that it was the example of resourcefulness and thrift and good management they learned from both parents that made it possible for your father and his brothers to be good providers. They knew how to plan and make the most of their little store of this world's goods such that they always had something to eat when others nearly starved and it was then that they shared their food to help others along.⁴

Footnotes

1. Autobiography (1820-1869) Typescript, HBLL *The History and Journal of Jesse W. Crosby*; The life and travels of Jesse W. Crosby and biographical notes by his progeny including Lawrence C. Snow
2. Memories of Hannah Elida Baldwin, Family Search
3. *I Was Called to Dixie*, by Andrew Karl Larson
4. My story of Grandmother, Hannah Elida Baldwin Crosby, by Leo A. Snow. From Family Search



Horse drawn buggy of the 1870s

Erastus Beman Snow & Elida Crosby

Among those St. George Saints was a young man named Erastus Beman Snow¹, son of Apostle Erastus Snow and the Apostle's first wife, Artemesia Beman. Born May 10, 1853, Erastus Beman was eight years old when the family moved from Salt Lake to Dixie and as he grew he stayed busy with all the chores of rural life along with learning carpentry work on the Tabernacle and Temple under the hand of Miles Romney. He later collaborated with Horatio Pickett's carpentry firm to start a furniture and undertaking business which included casket making. This enterprise became E. B. Snow Furniture located diagonally across from the Tabernacle. Washington County Treasurer and President of the Washington County Fair Association were part of his civic duties. Erastus Beman also accompanied and drove his father in a horse drawn buggy on frequent trips in the Cotton Mission territory.

Hannah Elida Crosby¹, was born December 30, 1854, in Salt Lake City to Jesse Wentworth Crosby and Hannah Baldwin. She married Erastus Beman Snow on October 5, 1874. Their first child, Artemesia, was born in November 1875, and a second child, Erastus Beman Jr. was born in November 1877. One month later, on December 25, 1877, he received a mission call to the Zuni Indians of Arizona, and to the people of New Mexico and Mexico. Erastus Beman served several missions for the Church intermittently between 1878 and 1880, including England and Scotland, returning to St. George to resume his carpentry trade and tend his farmland in the Washington Fields. His third child, Leo Alva Snow, was born September 5, 1881.

In 1878 Erastus B. accompanied Anthony W. Ivins on an exploratory mission to the Indians in Arizona and into Old Mexico. They were to scout land in the Mexican state of Chihuahua with a view to eventually making a Mormon settlement there. Passage of the Edmunds Tucker Act of 1882 outlawed polygamy and forced many of the Saints into hiding.

Apostle Erastus Snow, after considerable negotiations with Mexican authorities, concluded the purchase of land on January 30, 1886, for what would become Colonia Juarez, Chihuahua, and provide a haven for polygamous Saints. Snow Street, the main street in the town, is named in honor of Erastus Snow. Colonia Juarez was the first of several townships established by the Saints which became known as the Mormon Colonies, several of which continue to flourish.

Erastus Beman and his second wife, Ann, (married February 25, 1885) made the long, arduous journey from St. George to Colonia Juarez, arriving May 15, 1887. They found his father in ill health but still actively involved in colonization of the area, anticipating needs, and utilizing his considerable skills to ensure the success of the settlements they established. The death of President John Taylor in July 1887, prompted the Apostle to journey to Salt Lake for reorganization of the First Presidency. He would never return to Colonia Juarez, and passed away in Salt Lake May 27, 1888. Erastus Beman remained in Mexico on additional Church missions, along with Henry Eyring, until October 1888, when they were released, and Erastus B. returned to his home in St. George.

Erastus Beman continued his ecclesiastical work as well as managing E.B. Snow Furniture and other business ventures. He could have moved away as most of his brothers did and seek greater wealth and comforts, but he felt that he and his father were called to Dixie and he preferred to remain there and live out his life in service, fulfilling the Lord's will to this people. He died September 25, 1900, at forty-seven years of age, from diabetic complications.

Footnotes

1. *Erastus Beman Snow*, by A.K. Larson; History of Erastus B. Snow by Lyle S. Jensen and added to or supplemented by Leo A. Snow (son) from Fam Search
2. *Erastus Snow, Life of a Missionary and Pioneer for the Early Mormon Church*, by A.K. Larson



Blacksmith shop interior in the 1870s



Cotton Mill, Washington, Utah

Benjamin Franklin Pendleton, Sr. & Alice Jeffery

Benjamin Franklin Pendleton, Sr.¹ was born November 18, 1818, in Stuber County, New York. He heard the gospel in that local district, joined the Church in April 1842, and moved to Nauvoo, Illinois, in 1843, with his wife Lavina, and infant daughter Celestia Ann.

Ben set up a blacksmith shop and built a home for his family. After the martyrdom of Joseph and Hyrum Smith, mob threats and violence became worse. Ben worked long hours getting wagons and tools ready for Saints preparing to leave the city. Before the Nauvoo temple was even dedicated he and Lavina were among the first to receive their endowments. Many of the Saints crossed the frozen Mississippi river in February of 1846. Ben stayed behind, working night and day in his blacksmith shop until others had crossed, then joined them, making their way across Iowa to Winter Quarters, Nebraska.

In April, 1847, when Brigham Young and the first company of pioneers left on the trek to the West, Benjamin was asked by Brigham Young to remain at Winter Quarters to help those that would follow. He freely gave his service repairing and fitting up more wagons for the Saints who were preparing to cross the plains that year, and was kept very busy during the winter of 1847-1848.

Ben departed with his family in the spring of 1848 in the second Company of Brigham Young. Their son Joshua was born May 24, 1848, as the journey was about to get underway. During the trek Benjamin was closely associated with Brigham Young, even to the extent that the President spoke of Ben as his right hand man. After arriving in Salt Lake City, Benjamin set up a homestead and blacksmith shop on 6th South between 4th and 5th East.

It was impossible to import the different tools that were needed for the settlers so Ben would make them - nails, bolts, horseshoes, plows, harrows, wagon parts and tools of all kinds. He manufactured many things that helped build up the community. He made a molasses mill to produce molasses during the early 1850's. He also made a grist mill for making flour and a saw mill. He was an expert in repairing guns, and many Indians as well as settlers came to him for these services. The Pendleton Blacksmith Shop was very near the place where the emigrants landed when they arrived from their native lands and many foreigners found their way to his place looking for work. Many were given employment and a place to stay for a while.

He had just gotten settled when he was called to establish the Blackfoot Mission in the Salmon River area in Idaho, teach the Indians and start the first Idaho settlement. Before Ben returned from this mission to the Indians in Idaho there was a tragic accident at home. Andrew his little 6 year old boy drowned in the Jordon River in Salt Lake City. Andrew had gotten into some quick sand and his brother Ben, age 12 made an unsuccessful attempt to rescue him. Tragically young Ben died from this incident 4 days later. With a heavy heart, Ben Pendleton, Sr. was released from his mission. He returned to Salt Lake and resumed his blacksmith business. His wife Lavina was distraught.

Alice Jeffery,^{3,5} was born January 15, 1834, to William Jeffery and Mary Crock in Waterford, Hertfordshire, England. There she joined the church, and in 1860, with the help of the Immigration Fund, crossed the ocean in a small sailing vessel. Her sister Jane and brother Thomas and his family accompanied her on the six week voyage. She and her siblings set out from St. Louis in July, 1861, to make the nine week trek by covered wagon, enduring the dust, heat, rain, and wind across the plains to Salt Lake. Alice was soon hired as a servant in the Pendleton home to assist Lavina, now struggling with infirmities of age. Lavina walked with crutches, presumably from a hip fracture that never received proper attention. She had also borne eleven children, raising seven to adulthood.

Brigham Young summoned Ben Pendleton to his office and urged him to take a second wife who could go with him to assist in the opening of the southern Utah Cotton Mission as the blacksmith. Ben had no desire for a second wife but both he and Lavina had covenanted to always heed the Prophet

and strive to build up the kingdom. Lavina suggested that Ben take Alice Jeffrey as second wife and they were married October 26, 1861, in the Endowment House by David H. Wells.

Soon, Ben and Alice were on their way to St. George, thirty days and 300 miles south from Salt Lake. Life in Dixie was hard. While still living in temporary encampments, major rains began and continued for a month, causing major flooding that wiped out the village of Santa Clara, Utah, west of St. George. Benjamin was elected as one of two Aldermen with power to make laws for the government of the city and judicial power to enforce the laws. He was on the water committee tasked with designing methods for controlling the Virgin River for irrigation of fertile agricultural land. When the city was surveyed he received two lots on the corner of 1st North and 1st West. There he built a blacksmith shop and a two room adobe house where he and Alice raised 7 children.

Alice endured many hardships, aiding her husband in his horticultural work, his blacksmith business, his community enterprises, and his ecclesiastical duties as a seventy. She loved her husband and she loved the faithful Saints of the Dixie Cotton Mission especially Orson Pratt and his family next door and Brigham Young's wife Lucy B and her daughters Susie and Mable across the street.

Ben traveled to Salt Lake as often as he could and took dried fruit and vegetables, smoked ham and bacon, etc. The trip took two weeks if the wagon didn't break down. Ben prepared and maintained a lovely garden, orchard and vineyard. He had good success at raising peaches, melons, grapes, berries, and currants. The fruit peddlers often could load a wagon full of fruits from his garden to haul to market. He was generous, sharing much with his neighbors and friends.

It was in the spring of 1863 when their first child came, and lived only a short while. Alice was heart-broken after all her hopes of becoming a mother. When she lost a second pregnancy, Alice seemed empty and despair filled her heart. Ben took Alice in his arms, and, seeing her devastation he was more intensely aware of the unrelenting desire Alice had to raise a family. Their third child came on Alice's 31st birthday, January 15, 1865. Little Violet was a strong feisty little girl that lived to give them much joy. Five more babies came into their home over the next 10 years.

Ben assisted in organizing a Gardner's Club and then a hall in which to house it. The club did much to promote fruit growing in the Dixie. Through the efforts of this club many beautiful shade trees were planted along the streets, adding beauty to the city and cooling the hot summer days. By cooperation with the United States Department of Agriculture, many new species of plants, trees and vines were obtained, which proved of great worth to the people of the area. The first cotton gin and cotton mill used by the settlers in 1863 in the little town of Washington was built by Ben Pendleton.⁴

Alice was a wonderful wife, mother, homemaker, and a fine seamstress. She also did a tremendous amount of canning from their productive garden, orchard and vineyard. Alice would often do the canning in used fruit cans brought to them by fruit vendors. She would prepare the cans and then take them to the shop where Benjamin would solder them. Not only did she can produce for her own family, but also for Ben to take to Lavina and his family in Salt Lake City each autumn. Lavina came to St. George at least twice a year with her two youngest daughters.

Ben was fond of hunting and fishing. On the evening of November 11, 1881, he went to hunt in the foothills by Middleton. When nightfall came and Ben did not return home Alice was quite worried, and asked Sherriff Gus Hardy to go look for him. Hardy left the next morning with an Indian who was a good scout. They followed Ben's tracks through the graveyard and discovered him nearby. He had laid down probably to rest and had passed away. In the longest funeral procession on record the community came to pay tribute to Brigham's Right Hand Man, Builder of the Kingdom Benjamin Franklin Pendleton.

Alice lost her husband at age 47, her youngest child was five, the oldest 15. She lived over 40 years after her husband died, and raised a wonderful, righteous, and cultured family. Alice was ever faithful in the Gospel of Jesus Christ, worked in the temple in her later years, and passed away July 21, 1914.

Footnotes

1. Benjamin-Builder of the Kingdom (Brigham's Right Hand Man) Benjamin Franklin Pendleton
<http://utahpioneers.blogspot.com>
2. Extracted from autobiography of Ben Franklin Pendleton, Jr. re. his Father, Ben Frank Pendleton, Sr. , in *Family Search*
3. Clara M. Pinkston Letter to Mr. Coates 1961 DUP Museum.]
4. *I Was Called to Dixie* by Andrew Karl Larson
5. Alice Jeffery Pendleton Life Story contributed by Esther Swain in Family Search



St. George, Utah c. 1880
Courthouse in foreground, Temple in mid-background



William H. Thompson as *Rob Roy* in a St. George Theater production



William H. Thompson (white beard) with coronet in the Dixie Brass Band

William Henry Thompson & Matilda Young

William Henry Thompson^{1,2} was born May 1, 1838, in Birmingham, Warwick, England, to Joseph Lewis and Penelope Thompson. In 1845 the family moved to London where William's father pursued his trade as a silversmith with Gorham Silver Company. William's parents and sister, Susannah, joined the Church of Jesus Christ of Latter-day Saints in February, 1851 and attended the White Chapel Branch in London. Membership in the Church caused Joseph's dismissal from his workplace, and he became an itinerant tradesman, accompanied by young William.

At age six, William started to school, but he lasted only six weeks when he quit to take a factory job turning a rope wheel for twelve hours a day at twelve and half cents a week. His education came largely from reading books at night.

In 1853, Joseph Thompson emigrated to Providence, Rhode Island, with four other silversmiths to expand the England-based Gorham Silver Company into the United States. The following year William and several other members of the family joined their father in Providence, and William began learning the silversmith trade at Gorham.

William was unsettled about religion. He often argued about it with his father. On one particular disagreement they asked for some help from Orson Pratt, a family friend, who gave the following advice, "When we haven't the scriptural evidence, leave it alone and when the proper time comes for the mysteries to be learned they will be revealed." William then studied the scriptures under this condition and was soon converted to the gospel and vowed to do anything for the gospel's sake. He joined the Church on December 2, 1859, and was then called on a mission through Orson Pratt to locate scattered members of the Church in New England.

Matilda Young^{3,4,5} was born May 30, 1835, in Dublin, Ireland, to Henry and Amelia Tannot Young. She was well educated and came from a prosperous family. Circumstances of their immigration to America are obscure, but it is thought that William Henry and Matilda became acquainted through one of Matilda's brothers who worked at Gorham Silver Company. They were married in May 1859. When William Henry joined the Church, he did so without telling Matilda. When she learned of it she was reportedly quite upset, but in time was inspired to also become a member of the Church. Her parents subsequently rejected her. William and Matilda left Rhode Island in June, 1861, with the Ira Eldridge wagon train, arriving in Salt Lake that September.

William volunteered and was taken immediately as a teamster for Orson Pratt from Salt Lake City to "Dixie" to pay for his board. They arrived in Toquerville, Utah, December 3, 1861. It was here that Pratt decided to go up the Virgin River rather than down, so they travelled to Rockville, Utah, crossed the river and camped at Grafton. They stayed there through the storms and floods of the winter of '61 and '62. It was here that their second daughter, Matilda Irene, was born December 27, 1861. There was a terrible storm and flood at the time of her birth and it was necessary to move mother and child to higher ground from the wagon box where she was born.

On March 1, 1862, they moved to St. George, Utah. Their first home there was in the southwest section of the city, in the vicinity of the old second ward school house. It was a dugout with willow roof covered with earth.

One day while they were away, their place caught fire and everything was burned. All they had left where the clothes they were wearing. They then moved to a lot at 2nd North and 1st West. Here they dug into the hill and made a room, covering it with willows and earth. Amelia Young Thompson was born there April 18, 1864. They then moved to Washington where their first son, William Henry Jr., was born February 2, 1866. Matilda contracted malaria and passed away February 23, 1866, leaving William Henry Sr. with three young children. The two girls, Matilda and Amelia, were sent to

Pine Valley with a Mrs. Turner, and later retrieved when William Henry Sr. remarried. His infant son died in September for lack of a nursing mother despite Henry's attempts to enlist a surrogate.

William Henry often walked from Washington to St. George on business. While working at the home of Thomas Cottam he saw Emma Cottam for the first time. She was about 5 feet 3 inches tall, dark brown hair, brown eyes, and slim build. William was 6 feet tall. They were married November 20, 1868, in the Endowment house, Salt Lake City, Utah, and made their home in St. George. William's two daughters were brought home from Pine Valley. William and Emma secured a building lot and constructed an adobe house just across the street from her father's home in St. George.

William Henry helped build the St. George Tabernacle and the Temple, all of which was donation work. He put in the door frames and entries to the front and south galleries of the Tabernacle, did the carpentry work on the tower, installed the clock and set it going. This was a great benefit to the entire town so that watering turns and other activities could be uniformly regulated.

William Henry was full of fun and loved to play pranks, especially at Halloween, but could also be "gruff as a goose" if the occasion required. He played the coronet, organized the "Dixie Brass Band" and led it for years. He loved to act in and direct amateur plays, with "Rob Roy" as one most memorable. As chorister for his ward his children enjoyed singing with the choir when they came to their home to practice.

His skill at dealing with the Indians was legendary, frequently scaring them away with his marksmanship while avoiding the taking of life. He served as body guard for Wilford Woodruff during trips to St. George. He was interested in astronomy and planted his crops according to the position of the moon.

While helping to build the St. George temple he told some his fellow workers that he would have to quit and go earn a living because his family was starving. When Apostle Erastus Snow heard this he called William Henry to him and promised him that if he would stay with the work until he was released that the Lord would provide a way for him to keep his family fed and bless him. William decided to stay and do what he could. He built and operated the furnace in the St. George Temple. His income became larger each month and he was able to provide for his family through obeying the Lord's servant and staying with his work.

At the completion of the Temple he became the engineer and worked there until May 1914, when he was released because of failing eyesight. He was paid a pension by the church, for the remainder of his life. He also had the opportunity of serving as assistant to the Temple President, David H. Cannon for some time.

He loved his family and tried to teach them the truths of the Gospel, strongly encouraging faithful attendance at Church meetings. It was sometimes hard for growing children to see the wisdom of this, but as they have become fathers and mothers in their own right, they can look back and thank their father for setting the right example. He tried to be a wise and sound counselor when his children came seeking advice. He died April 3, 1922.

Footnotes

1. William Henry Thompson, compiled from histories written by Mattie Pendleton, Agnes Pickett, Thelma Boulter Thompson, and the histories of Matilda Thompson, in Family Search
2. Autobiography of William Henry Thompson in Family Search
3. Life summary of Matilda Young Thompson, submitted by Agnes Pendleton, April 10, 1961, in Family Search
4. Matilda Young Thompson biography, by Nellie Snow Millett and Alora Millett Howard, in Family Search
5. A Short History of Matilda Young, by Mattie Pendleton, in Family Search

Benjamin Franklin Pendleton, Jr. & Amelia Young Thompson

Benjamin Franklin Pendleton Jr.^{1,2} (aka Frank) was born September 30, 1868. When he was 13 years old, his father, Benjamin Franklin, Sr., died at the age of 64. It took Frank about two years to adjust himself to the work he had to do to help his mother in supporting the family. He labored 10 to 11 hours daily in the hay fields for \$1.00 a day – the price of a ton of hay to feed the cows.

Young Frank was a good worker and anxious to do his best. Some of the farmers took advantage of him and worked him awfully hard for a young growing boy. He would go to Pine Valley and work for grain to make flour, and for potatoes. He hauled the wood they used for fuel in the home. He did janitor work at the public schools to pay the tuition for himself and younger brothers and sisters. When he was in his early twenties he went to work on the "LaVerkin Tunnel" receiving \$1.25 per day. Once a month he would go home, pay the little bills his mother would have and sometimes there was enough left for a show ticket, a dance, or a treat at a party.

It was at one of the parties, which were held in the old social hall that the following incident happened: The boys decided to treat the girls to some ice cream, which was quite a treat at that time, for the price of \$.25 a dish. Frank [I] only had \$.50 left after paying for his dance ticket. After the first serving had been eaten, the boys asked the girls if they would have another helping, most of them said "yes". My money was gone, but I had to be courteous, I asked Amelia if she would have another helping, she looked into my face with her brown eyes snapping and answered "no thanks." She must have read my thoughts, for I was wondering what I would have done had she said "yes".¹

Amelia Young Thompson² was born April 18, 1864, in St. George, Utah, the third child of William Henry and Matilda Young Thompson. Before Amelia turned two, her mother passed away, and she was cared for by a friend, Mrs. Turner, in Pine Valley until her father remarried. As a child she suffered from asthma which plagued her the rest of her life. Her step-mother, Emma Cottam, and Emma's parents cared for her as their own.

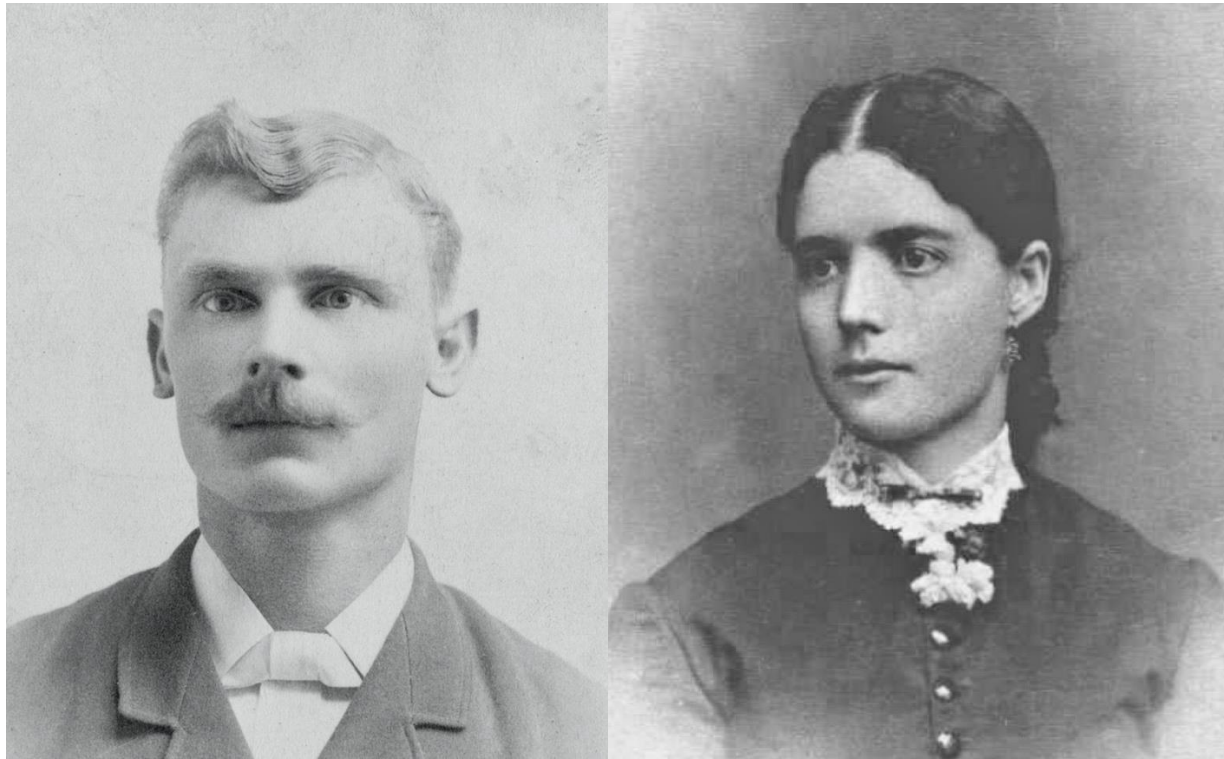
Benjamin Pendleton fell in love with Amelia, a beautiful brown-eyed girl of British-Irish descent, and they were wed on November 26, 1891. After they were married they lived with the Cottams until their first child Lula, was born September 15, 1892. Ben then decided to build his own home. He took his grubbing hoe to the adobe yard and made every adobe that is in the "Pendleton home" where he lived. This work took almost two years. During this time he had bought a team and harness and wagon, and worked as a teamster to pay for hauling the lumber for their home, most of the carpenter work, as well as some of the mason work.

Life was never easy, but Amelia had a lovely singing voice and when things became too much to bear she would stand at the window with tears running down her cheeks singing a hymn - her way of self-control. She would sing until the tears stopped and then she would smile and say, "Now, I feel better." She was kind, but her rebuke was stinging and never to be forgotten. She was loyal to her family and friends and lived above the pettiness of life. She drew people to her and gave comfort and courage to the needy and those in sorrow. All who knew Amelia loved her; they couldn't help themselves.

Ben bought 20 acres of very rough land, some of it with deep washes large enough to swallow a team. After 40 years of work cultivating and grooming the land he had a farm considered one of the best in the area. Farming and fruit raising was his vocation. Equally diligent in his Church service, he held the office of a High Priest. He was assistant to the Sunday School Superintendent and active in genealogy in the ward for 5 years. He filled 5 home missions, and was an ordinance worker in the St.

George temple for a number of years. When the Judd children came to live with Leo and Lula Snow, Ben almost single-handedly dug out the basement to provide a bedroom for the boys.

He had made a living, schooled his children, cared for his mother and those who depended upon him. Benjamin and Amelia Pendleton were the parents of nine children, all of whom lived to adulthood. Amelia was 68 when she died on November 20, 1932. Ben never remarried, and passed away at 90 years of age on December 12, 1958.



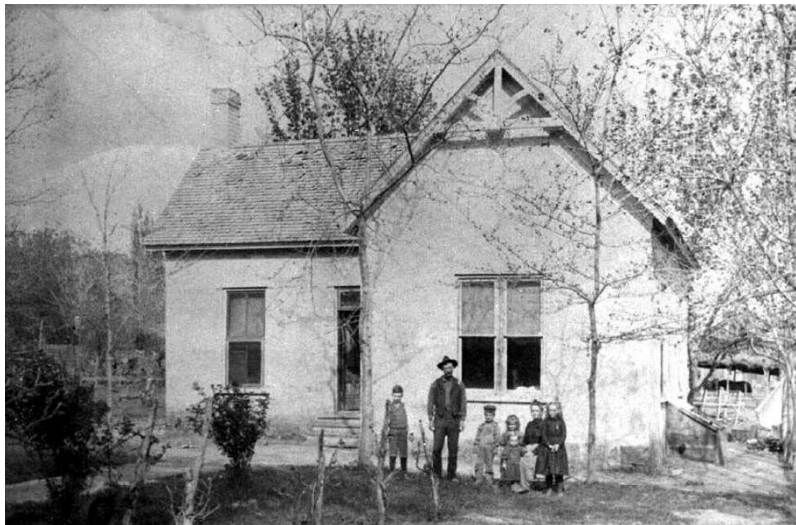
Benjamin “Frank” Pendleton, Jr. & Amelia Young Thompson

Footnotes

1. Autobiographical notes by Benjamin Franklin Pendleton, Jr. in Family Search
2. Brief sketch of the life of Amelia Young Thompson Pendleton, contributed by Fred G. Pendleton in Family Search



Ben and Amelia were wed November 26, 1891



Benjamin F. Pendleton, Jr. adobe home on 100 West, St. George, Utah

