

PLATT FAMILY RECORDS CENTER

DOCUMENTS

Volume 1.3

compiled

by

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

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INTRODUCTION

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

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

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

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

DOCUMENT 779 A. R. Morrill, *Manavu Ward History, 1970 to 1977*, pages 13-16.

Bishop Gordon Leavitt Platt was the next bishop following Bishop Tyler. He was ordained and set apart July 19, 1972 by Elder David B. Haight with the assistance of his son, Lyman De Platt. Brother Platt concluded his term as the bishop July 22, 1973 when he moved into his new home on Canyon Road.

The ward truly appreciated the warmth and hearty handshake of Bishop Platt and regretted his moving into a new ward. When asked if there were any special projects or ward programs he would like to have included in the history of Manavu Ward, he gave the following answer:

During my tenure in office we were soliciting for funds from members of the ward for the son-to-be-built Provo Stake Center. During the few months that I, as bishop, asked for the financial support from the ward for Manavu's share of the assessment, I found no difficulty or problems in collecting our share as the hearts of the people just seemed to open to the challenge. They had had experience in giving for the Provo Temple which had just been completed. Individual instances of the widow's mite-type contributions, if revealed, would only embarrass those who gave so completely, but some of those dear sisters and brethren have endeared themselves to me forever for their generous natures.

As was the case with many of the other bishops, Brother Platt was anxious to improve the ward facilities wherever possible, that the ward's educational and instructional programs might be improved. One of the ward facilities that needed improvement was the small library. In telling about this project he explained:

We removed the west wall of the then present library and expanded the space to include nearly a 100% larger area. We had cabinets, pigeon holes for filing, chart storage boxes and various other storage facilities built to provide ready access and ease of handling of materials.

As indicated previously, Bishop Platt showed concern for the people of the ward, but especially for the ill and needy. He made special effort to visit the homebound and ill of the ward. He said, "We had upward of a dozen individuals who were in need of almost daily consideration." As Christmas time approached, he made an effort to visit the home of every member of the ward.

Bishop Platt and his counselors were earnest in providing activities for the young people of the ward. On Wednesday, September 6, 1972, they had a scout camp outing at Maple Dell Scout Camp in Payson Canyon, and on May 12, the bishopric took the Aaronic Priesthood to dinner at El Azteca.

Asked if he could identify major concerns that confronted him as bishop, he answered: "My greatest concern was that I wanted to get full participation and activity from the

Aaronic Priesthood boys and girls of like age. Although our percentage was high, we didn't achieve the mark we hoped to reach.”

Some interesting incidents during Bishop Platt's tenure were the following: Dale Swenson left for his mission to Japan on January 25, 1973. An older brother, Harold, filled a mission to Brazil between August 1971 and September 1973 when he returned. Brother Paul Nibley returned from his mission and reported to the ward July 16, 1972. The ward population during Brother Platt's tenure as bishop was approximately 375 persons. He says that, while there was a marked turnover of membership, still the population was quite constant “due in large measure to all rentable houses and apartments in the ward being rented” to capacity.

Bishop Platt's administration may be somewhat unique in that he had no change in counselors during his administration. Brother David Wright and Brother Dean Davis were his counselors.

The dreadful Viet Nam War officially came to conclusion with the January 28, 1973 “cease fire.”

“Our ward conference for the year 1972 was held on September 17th, and the report from the bishop was of a ward spiritually sound and financially solvent.”

In conclusion, Brother Platt states that he was concerned about his job being carried out successfully. This shows the fine caliber of man that he was and is. He explains:

I had concern for the details that are so important in filling the office of bishop properly. I spent many hours trying hard to eliminate error and chances for bad judgment. My very great concern was that I might have a listening ear, an understanding heart, and that I might make proper value judgments where problems came to me for my consideration.

Finally he said, “I wanted to let the older people of the ward know of my love and concern for them. My counselors were of tremendous assistance in this area.”

It was during his tenure that a ward paper was recommended, called the *Manaviews*. It was first produced by Brother Rick Williams and his wife. Later, Brother Paul Nibley and his wife carried on its production.

DOCUMENT 780 School records of Daniel Lyman Platt

New Testament Seminary Report Card, school year 1984-1985; term 1: four tardies; personal conduct: S; academic work: B+; term 2: five absences; personal conduct: N [needs improvement]; academic work: A.

American Fork Junior High: 9th Grade: 8-28-84 thru 11-02-84; first quarter: Pre-algebra A-; Science 9: C-; Geography 9: B-; Sm Eng Rep: A-; English 9: C-; PE 9: B-; one absence; four tardies; satisfactory citizenship except for English (needs improvement);

second quarter to 1-18-85; C, D, B, B+, D+, B+ for same courses; citizenship outstanding, unsatisfactory and four satisfactoriness; maximum seven absences in one class.

10th Grade: 8/26/85 thru 3/21/86; G.P.A. 2.357; cumulative: 2.391; citizenship satisfactory throughout the year; maximum five absences in any one class.

Subject	Term 1	Term 2	Term 3
Education/Career	C	C-	
PE	A	B+	
World History	D-	B+	
English 10	D-	B+	B-
Spanish II	C	C-	C
Algebra I	B+	B+	B
Biology	C	C	C
Welding I			A-
Health			C-
Teen & Law			D+

DOCUMENT 781 School Records of David Lyman Platt

9th Grade: 8/28/84 thru 11/02/84; G.P.A. 3.317; cumulative 2.994; citizenship satisfactory; maximum absences two in any one class.

Subject	Term 1
Student Government/Geo	A
Algebra	C
Spanish 9	B+
Sm Eng Rep	A-
B PE 9	B+
English 9	B+

10th Grade: 8/28/84 thru 1/18/85; G.P.A. 2.329; cumulative 2.168; citizenship satisfactory throughout the year; maximum absences three in any one class.

Subject	Term 1	Term 2
English	B+	B
Small Engine	B-	B-
Physiology	F	D+
World History	C+	C
Health	D	D+
Algebra I	B-	C+
Spanish II	B+	B+
Drivers Ed	C	

11th Grade, 8/26/85 thru 3/21/86; G.P.A. 2.500; cumulative: 2.320; citizenship: satisfactory throughout; maximum absences any one class: 3

Subject	Term 1	Term 2	Term 3
Dist Ed	C	D-	D-
PE	A	B	
Geometry	B-	B-	B-
U.S. History	B	C+	C
English II	C-	C	B
Spanish 3	A-	B-	A
Sociology	C+	B-	
PE			A
Computer Science I			C-

DOCUMENT 781 School records of Bruce Lyman Platt

10th Grade, 8/28/84 thru 1/18/85; G.P.A. 2.329; cumulative: 2.168; citizenship satisfactory; excessive absences affecting progress: maximum three for any one class.

Subject	Term 1	Term 2
English 10B	B+	B
Small Engine	B-	B-
Physiology	F	D+
Ancient World History	C+	C
Health	D	D+
Algebra I	B-	C+
Spanish II	B+	B+
Drivers Ed	C	

11th Grade, 8/26/85 thru 3/31/86; G.P.A. 2.500; cumulative: 2.320; citizenship outstanding; satisfactory; absences in all class, with a maximum of four.

Subject	Term 1	Term 2	Term 3
Dist Ed	C	D-	D-
PE MI	A	B	a
Geometry	B-	B-	B-
US History	B	C+	C
English II	C-	C	B
Spanish 3	A-	B-	A
Sociology	C+	B-	
Computer Science			C-

DOCUMENT 783 School records of Patricia Platt

10th Grade, 5/28/82 #324299; G.P.A. 4th quarter: 1.68; cumulative: 2.53; citizenship: satisfactory except for an outstanding in English II; three absences of six, four tardies maximum.

Subject	Term 1	Term 2	Term 3	Term 4
Algebra I	C	C	D	D
Health	C-	C		
Beginning Drama	B	A	B-	F
Beginning Forensics I	A	B	A-	B-
Speaking			A	B-
English II	C+	B-	A	C

12th Grade, 1/20/84 #324299; G.P.A. 2nd quarter: 1.25; cumulative: 1.58; citizenship: three needs improvement; seven satisfactory; sixteen days absent in two classes.

Subject	Term 1	Term 2
Dist Ed Marketing	C+	F
Economics	B	C-
Earth Science	D	C-
Word Processing	F	
Market Coop	F	F
4 Fold History	C	D
PE	C+	I
Advanced Drama	C-	B-
Advanced Painting	B	B-

DOCUMENT 784 Utah School Immunization Record for Julie Platt, 8th grade:

Measles: 8/23/84

Rubella: 3/23/84

Mumps: 3/23/84 [signed] Joyce R. Hilton, 8/23/84

DOCUMENT 785 Newspaper Article, *The Spectrum*, Saturday, August 3, 1996, page A7, Announcing that the Family Reunion of Joseph Platt and Clarissa Josephine Leavitt was held on Friday at Pinto.

DOCUMENT 786 Certificate of Appreciation to Dr. Lyman D. Platt presented at the 3rd Conferencia Hispana de Historia Familiar, 14 October 2000, Provo, Utah: Por su gran dedicación a la Comunidad Hispana de Utah, sabemos que no hubieramos podido obtener el gran éxito que fue esta Conferencia sin su ayuda y apoyo, muchas gracias.

DOCUMENT 787 How My Brother Was Healed by Allie Lyman; Also titled: "Evidence of Things Not Seen," prepared by Allie Lyman as an assignment in the tenth grade seminary class, Spring of 1938.

When my oldest brother, DeAlton, was four years old, he got appendicitis. This was in 1917, and they didn't know as much about it then as they do now. At first he just complained of having a stomach ache, and my parents did not know what was the matter and did not do very much about it.

On the fourth of July he became quite sick, but they still did not know what was the matter, nor how serious it was, and he worried along with it till the 19th of the month before they took him to the hospital in Cortez, Colorado. By this time he was very sick, yet Dr. Johnson was not sure what was the matter, so they took him on to Durango. Here Dr. Oshner took an x-ray and found his appendix ruptured, from which puss had spread through his body. Dr. Oshner said DeAlton had only one chance in a thousand. He said they would of course do what they could for him, but he would probably die anyway.

The doctor made two incisions in DeAlton's sides, and the appendix was so badly decayed that it came out on the doctor's fingers. Daddy heard the head nurse say to the night nurse, "Do what you can for those people in Room 36. That little boy in there will die tonight."

Daddy and some more Elders administered to DeAlton, and Daddy also prayed that he would get well. At about four or five o'clock a calm and peaceful feeling came to Daddy, and though he didn't know how it was going to turn out, he felt that whichever way it did go, it would be all right.

This was Sunday night, and DeAlton got so much gas he could hardly breathe. He was unconscious and delirious part of the time. He became very thirsty, but they didn't dare give him water, and he got to thinking there wasn't any water. It was sprinkling outside, and he asked Daddy to catch some of the rain for he was so thirsty.

Then a while after this he began to rest a little easier. The doctor put some drains in the incisions and drained quarts of puss out of his body.

DeAlton kept getting better, but he had been so sick and was so much run down, that it took him quite a while to recover. In three weeks from the time he went to the hospital, the doctor released him.

The doctor could hardly see how anyone who had been so sick could recover at all, but here, surely, is "evidence of things not seen."

DOCUMENT 788 Obituary, and Funeral Card, with photograph of Hyrum Ralston Huntsman, 21 February 1926 at Ferron, Emery, Utah. Funeral Card of Mrs. Nancy G. Hunt, December 17, 1896.

DOCUMENT 789 Fertshrift in honor of Gordon L. Platt on his eighteth birthday. A collection of family songs that were sung as the family grew and which were all sung at the reunion held July 24, 2000 at the Mountain Meadows.

DOCUMENT 790 Funeral Program of Emma Reeve Olsen, daughter of John Reeve and Mary Lyman Reeve, born March 18, 1916, Hinckley, Utah; died September 13, 1999, Salt Lake City, Utah.

DOCUMENT 791 Land Certificate. This certifies that Benjamin Platt is the lawful claimant of Lot 1, Block 8, Pinto Canyon, plot containing 11 1/2 acres farming and grass land. St. George, Washington County, Utah Territory, June 25, 1868. I. Ivins, County Surveyor; William Snow, Selectman. Recorded this 8th day of September 1868, James G. Bleak, County Recorder.

DOCUMENT 792 Obituary: *San Juan Record*, Wednesday, July 23, 2008, page 10; Ilene Hurst, September 24, 1917 – July 10, 2008; with photograph.

Ilene Hurst, ninety, passed away on July 10, 2008 in Orem. Born on September 24, 1917 to Marion Perle and Ione Hunt, she was born and raised around the red rock cliffs of Bluff, Utah, as a third-generation “Hole-in-the-Rock” Pioneer.

Climbing for cliff flowers, the local swimming hole, and the serene cottonwood lined washes were some of her favorite memories. She boarded in Blanding to complete her high school diploma.

On December 18, 1936 she married Henry Hurst in the Mesa Temple. Their first home was in Blanding, and then employment took them to Phoenix, Dodge City, Kansas City and Des Moines, adding seven children along the way. At retirement they returned to Utah and settled in Orem in 1975.

Even as a child she preferred “out-door” over “indoor” chores but was a dedicated wife and mother. She was involved with Cub Scouts, Camp Fire Girls, PTA and managing the favorite home on the block for kids to congregate. She was admired for her teaching and leadership skills in Primary, Sunday School and Relief Society.

Education was important and throughout her life she was always informed and learning through classes at Drake University, Orem Senior Center and reading constantly.

Particularly interested in writing, she won several awards for her abilities. The only TV she ever watched was the 10:00 news. She was proud of the academic achievements of her children and grandchildren.

She will be remembered for her kindness, caring of others, treasure hunts and birthday dollars.

For several years she worked in secretarial positions for different government entities including the Draft Board and Department of Fish and Game in Des Moines.

She is survived by three daughters: Joyce (Jerry) Mason of Luray, Virginia; Karen (Tom) Nield of Chubbuck, Idaho; and Debor (Allan) Dickerson of Cromwell, Connecticut; three sons: Wayne (Pearl) of Orem; Gary of St. George; Mike (TY) of Manchester, Missouri; son-in-law Joseph Mott of Chandler, Arizona, thirty-five grandchildren and forty-eight great-grandchildren. Her husband Henry, and a daughter Beverly Mott, preceded her in death.

Funeral services were held Tuesday, July 15, 2008.

DOCUMENT 793 George Alma Platt/Thora Stapley Family

Hazel and Wayne James
Ken and Artoise Platt
Janice and Lee Helquist
Jolene and Ron Sherman
Eugene and Doreen Platt
Todd and Jan Platt
Rick and Wendy Platt
Tereasa and DeLaun Humphries

Descendants of Janice Platt Helquist

Darcie and Russell Slade

Levi Russell	born November 27, 2001
Tayzia Rose	born April 25, 2003
Aurora Ellen	born June 2, 2005
Bryce Curtis	born April 20, 2007

Lisa and Lee Huntsman

Christin Marie	born December 19, 1993
David Lee	born November 10, 1995
Keesha Rae	born June 3, 1998
Guy Ira	born August 17, 2003

Windy and Jim McIlrath

Kaylee	born March 4, 2003
James Matthew	born February 20, 2004; died February 20, 2004
Steven Darrell	born April 16, 2005
Davis Lee	born November 19, 2006

Trina Helquist

Dustin and Jamie Helquist

Carter Dustin	born May 24, 2001
Adam Michael	born November 23, 2002
Avery Thora	born January 3, 2005
Emily Jamie	born July 5, 2008

Ryan and Melanie Helquist

Aiden Scott	born December 6, 2001
Tyler Ryan	born April 23, 2003
Sara	born September 9, 2005
Elizabeth	born January 20, 2007

DOCUMENT 794

Obituary of Grace Leavitt Bird, daughter of Josiah Leavitt and Mary Ann Bowler. Wife of Lewis Richard Bird.

DOCUMENT 795

Funeral Services of Melvin Henry Leavitt, son of Dudley Henry Leavitt and Mary Hafen. Photograph.

DOCUMENT 796

Obituary of Carol Leavit from the Las Vegas Review Journal, no date. She was the wife of Lawrence Leavitt.

DOCUMENT 797

Marriage Announcement of Teresa Reber, daughter of Kenneth D. Reber and Janet Dahl to Ryan Scott Bell, son of Scott Bell and Sharon. Photograph.

DOCUMENT 798

Homecoming Announcemnt for Heather Platt, daughter of Edward Lyman Platt and Valerie Jorgensen.

DOCUMENT 799

DOCUMENT 800

The Andrew Ralston Annals, Vol. 1, No. 2, January 10, 1931

DOCUMENT 801

The Andrew Ralston Annals, Vol. 1, No. 4, January 1, 1932

DOCUMENT 802

The Andrew Ralston Annals, Vol. 1, No. 6, October 1, 1932

DOCUMENT 803

The Andrew Ralston Annals, Vol. 1, No. 7, November 10, 1933

DOCUMENT 804

The Andrew Ralston Annals, Vol. 1, No. 8, July 30, 1934

DOCUMENT 805

The Andrew Ralston Annals, Vol. 1, No. 9, October 25, 1934

DOCUMENT 806

The Andrew Ralston Annals, Vol. 1, No. 10, July 25, 1935

DOCUMENT 807

The Andrew Ralston Annals, Vol. 1, No. 11, July 1, 1936

DOCUMENT 808

The Andrew Ralston Annals, Vol. 1, No. 12, December 25, 1936

DOCUMENT 809

The Andrew Ralston Annals, Vol. 1, No. 13, July 25, 1938

DOCUMENT 810

The Andrew Ralston Annals, Vol. 2, No. 2, November 1, 1941

DOCUMENT 811

Mountain Meadows Memorial, September 11, 1999. Drawing, copies of plaques.

DOCUMENT 812

Notes on the Life of Sarah Williams Perkins by Elizabeth Hinckley, 1935.

DOCUMENT 813

Diary of Sarah Williams Perkins.

DOCUMENT 814

DOCUMENT 815

Homecoming Announcement of Clay Platt, son of Joseph Lyman Platt and Sue.

DOCUMENT 816

Mission Call Announcement of Tiffany Platt, daughter of Edward Lyman Platt and Val Jorgensen to Panama City, Panama Mission.

DOCUMENT 817

George A. Platt claims to have come in on the Last Wagon Train. Article in the Supplement to the Richfield Reaper, May 24/25, 2000, page 9-MH

DOCUMENT 818

DOCUMENT 819

Birth Certificate of Mary Anne Williams

DOCUMENT 820

Justin Taggart's Graduation

DOCUMENT 821

Estate of Jonathan Huntsman

DOCUMENT 822

Donald Seegmiller, 55th Wedding Announcement

DOCUMENT 823

Gunlock, by Mary Ellen Huntsman

DOCUMENT 824

How My Brother was Healed, by Allie Lyman

DOCUMENT 825

Official BYU Transcripts of Lyman De Platt

DOCUMENT 826

Description of Kolob Family Research Center Archive

DOCUMENT 827

Lien Against Bertha Paula Vega Platt's Home in Highland, Utah

DOCUMENT 828

Property Loan, 11105 North Alpine Highway, Highland, Utah

DOCUMENT 829

Ph.D. Certificate, Lyman De Platt

DOCUMENT 830

Farewell Notice of George Alma Platt

DOCUMENT 831

Individual Ordinance Summary, Lyman De Platt

DOCUMENT 832 TIB Card¹ of Mary Anthony (also known as Mary David), Logan Temple Book A, page 435, #16170; born about 1764, of Swansea, Glamorgan, Wales; died in 1933; married to Thomas Perkins (Peregrine); baptized July 2, 1873; endowed April 17, 1885; sealed to husband November 19, 1942. Elizabeth Perkins Evans, a granddaughter was her heir for temple work purposes. Pedigree #113; WIN # 66-50; 7th generation, Perkins lineage.

¹The Temple Index Bureau (TIB) was a massive card index of endowments that existed up until 1969 when it was computerized. These cards are very valuable in that they give references to the original temple books and other important cross-checks that are hard to find in the computerized versions of temple ordinances created since then. I have most of the ancestors for the near generations along with some of their collateral children.

DOCUMENT 833 TIB Card of Fanny Alger, Logan Temple Book 3, page 535, #17507; born September 30, 1816, Bloomfield, Essex, New Jersey, daughter of Samuel Alger (1786) and Clarissa Hancock; married to Joseph Smith the Prophet [this scratched out]/Solomon Custer; baptized in the Church; endowed June 1, 1938; heir Thomas Hancock (deceased), relative.

DOCUMENT 834 TIB Card of John Ault, Salt Lake Temple Book 6B, page 429, #9708, born 1601, Braunston, Northampton, England, son of John Ault; married to Rebecca or Remembrance Tibbetts; baptized January 19, 1935; endowed February 3, 1937; heir Joseph Tippets, relative.

DOCUMENT 835 TIB Card of Nathaniel Batcheller, Mesa Temple Book 62, page 409, #9047, born 1630, of Hackney, England; died January 17, 1710, son of Nathaniel Batchiler and Hester Mercer; married (1) December 10, 1656, Deborah Smith; (2) October 31, 1676, Mary Carter; (3) October 23, 1689, Mrs. Elizabeth B. Knill; baptized March 18, 1933; endowed May 5, 1933; heir Mary L. P. Wollstenhulme, 4th gg dau.

DOCUMENT 836 TIB Card of Margaret Bedow, Salt Lake Temple, No. 21990, christened December 29, 1745, Loughor, Glamorgan, Wales; buried January 6, 1833; daughter of David Bedow (1710) and Margaret; married (1) August 29, 1769, Thomas Phillips; (2) April 29, 1781, Joseph Mathew; baptized March 16, 1961, proxy Claudia A. Carmack; endowed October 5, 1961C, proxy Margaret C. Perkins; family representative Joseph Marshall Perkins, 3 gg son.

DOCUMENT 837 TIB Card of Louisa Beman, Nauvoo Supplement; Historical Record 6:221, 233, born February 7, 1815, Livonia, Livingston, New York; died May 15, 1850; daughter of Alva Beman (1775) and Sarah Burt [archive sheet show mother as Sally Burttts]; married April 5, 1841, Joseph Smith the Prophet; sealed January 14, 1846 to Brigham Young for time; endowed December 25, 1845; sealed to Joseph Smith, April 14, 1846; heir: self; ordinances reconfirmed Salt Lake Temple, August 30, 1967, by Sherry Scow.

DOCUMENT 838 TIB Card of N. M. Bridgend, St. George Temple, Book P, page 853, #16841, born about 1770, Glamorgan Co., Wales; died about 1796; married Edmund Williams; baptized January 23, 1917; endowed January 24, 1917; sealed to husband November 19, 1942; heir Sarah Williams Perkins, great-granddaughter.

DOCUMENT 839 TIB Card of David LeRoy Chidester, Manti Temple, Book A2 – living, page 28, #535, born December 3, 1891, Richfield, Sevier, Utah, son of David Chidester (1867) and Mary Ann Skougaard, or Ann Skougaard; married April 21, 1915, Ellen Sophia Alfride Jensen²; baptized February 3, 1900; endowed April 21, 1915; sealed to spouse April 21, 1915; heir: self.

²Footnote on back of card: wife's middle name corrected as given above; authority her birth certificate.

DOCUMENT 840 TIB Card of Ann Davis, Los Angeles Temple, LA520006, born May 28, 1846, Aberdare, Glamorgan, Wales, daughter of Thomas Davis (1798) and Gwenllian Williams; baptized March 12, 1966, proxy Constance L. Eaton; endowed March 24, 1966, proxy Mary E. W. Sermon; family representative Gladys Perkins Lyman, g niece.

DOCUMENT 841 TIB Card of Catherine Davis, Los Angeles Temple, LA520007, born 1839, Aberdare, Glamorgan, Wales, daughter of Thomas Davis (1798) and Gwenllian Williams; baptized March 12, 1966, proxy Constance L. Eaton; endowed March 24, 1966, proxy Carol L. Ash; family representative, Gladys Perkins Lyman, grand niece.

DOCUMENT 842 TIB Card of Edward Davis, Logan Temple Book A, page 95, #3715, born September 11, 1837, Glamorgan County, Wales; died 1855; son of Thomas Davis (1807) and Gwenllian Williams; baptized December 1876; endowed August 13, 1884; heir William Davis, brother.

DOCUMENT 843 TIB Card of Howell Davis, Los Angeles Temple [no reference], born March 11, 1836, Aberdare, Glamorgan, Wales; died 1879; son of Thomas Davis (1798) and Mary Jane Jacob; baptized January 30, 1917; endowed March 4, 1966, proxy Robert M. Veylupek; family representative Gladys Perkins Lyman, grand niece.

DOCUMENT 844 TIB Card of Jane Davis, Los Angeles Temple, LA520005, born 1849, Aberdare, Glamorgan, Wales, daughter of Thomas Davis (1798) and Gwenllian Williams; baptized March 12, 1966, proxy Constance L. Eaton; endowed March 24, 1966, proxy Orpha M. C. Bergen; family representative Gladys Perkins Lyman, grand niece.

DOCUMENT 845 TIB Card of John Davis [no reference], born January 17, 1833, Aberdare, Glamorgan, Wales, son of Thomas Davis (1798) and Mary Jane Jacob; baptized January 30, 1917; endowed March 4, 1966, proxy Jerry D. Stevens; family representative Gladys Perkins Lyman, grand niece.

DOCUMENT 846 TIB Card of Mary David or Davis, Salt Lake Temple, Book 7C, page 558, #32717, born March 14, 1793, Llansamlet, Glamorgan, Wales, daughter of William David or Davis and Elizabeth; married January 30, 1814, Thomas Mathews; baptized April 16, 1845; endowed February 23, 1945, proxy Malinda S. Mathews; heir Joseph Davis Mathews (deceased), son.

DOCUMENT 847a TIB Card [handwritten] of Mary Davis, St. George Temple, Book C, page 54, #993, born April 27, 1827, Aberdare, Glamorgan, Wales; died February 15, 1899; daughter of Thomas Davis and Shan [Mary Jane Jacob]; married April, 1848 Evan Williams; baptized January 15, 1878; endowed January 17, 1878; sealed to husband February 4, 1914; instance of Mary Ann Williams Perkins, friend.

DOCUMENT 847b TIB Card of Mary Davis, Los Angeles Temple, LA520009, born April 27, 1827, Aberdare, Glamorgan, Wales; died February 15, 1899; daughter of Thomas Davis (1798) and Mary Jane Jacob; married May 29, 1848, Evan Williams;

baptized March 12, 1966, proxy Constance L. Eaton; endowed March 24, 1866, proxy Clara R. Willis; family representative Gladys Perkins Lyman, grand niece.

DOCUMENT 848 TIB Card of Richard Davis, St. George Temple, Book P, page 861, #17113, born January 21, 1831, Glamorgan, Wales; died December 11, 1893; son of Thomas Davis (1798) and Mary Jane Jacob; married Catherine; baptized January 30, 1917; endowed February 1, 1917; heir Sarah Williams Perkins, niece.

DOCUMENT 849 TIB Card of Thomas Davis, Salt Lake Temple, Book 2c, page 265, #7001; born September 1, 1798, Glamorgan Co., Wales; died September 1, 1865; son of Thomas William Davis; married (1) Mary Jane Jacob; baptized February 3, 1914; endowed February 4, 1914; heir Evan E. Williams, grandson.

TIB Card of Thomas Davis, St. George Temple, Book P, page 862, #17145, born about 1798, Glamorgan, Wales; died September 1, 1865; married (2) Gwenllian Williams; baptized January 30, 1917; endowed February 2, 1917; heir Sarah Williams Perkins, granddaughter.

TIB Card of Thomas Davis, St. George Temple, Book C, page 5c, #934, born 1798, Merthyr Tydvil, Glamorgan, South Wales; died August 1, 1865; baptized January 15, 1878; endowed January 17, 1878; heir Benjamin Perkins, grandson-in-law.

DOCUMENT 850 TIB Card of William Davies, Arizona Temple, Book 96, page 322, #7147, born April 24, 1796, of St. Peters, Carmarthen, Wales, son of William Davies and Elizabeth; baptized September 29, 1938; endowed June 25, 1941; heir John Davies, relative. No proven relationship to our Davies lineage.

DOCUMENT 851 TIB Card of William Davis, Los Angeles Temple, LA516031, born February 10, 1838, Aberdare, Glamorgan, Wales, son of Thomas Davis (1798) and Gwenllian Williams; baptized March 4, 1966, proxy Richard N. Johnson; endowed March 18, 1966, proxy Joel L. Boyce; family representative: Gladys Perkins Lyman, grand niece.

DOCUMENT 852 TIB Card of Mary Duckworth, Logan Temple, Book 27023, page 0011, #19955, born about 1791, of Middleton, Lancashire, England; married February 10, 1812, James Greaves (1787); baptized February 8, 1961, proxy Helen H. Hansen; endowed February 21, 1961 A, proxy, Amy C. Hind; family representative: Roland E. Platt, 2 gg son.

DOCUMENT 853 TIB Card of David Edmunds, Manti Temple, M74064, born about 1704, of Coychurch, Glamorgan, Wales; died (child: David, christened July 25, 1736) [this probably means after 1736 because he had a child christened then]; baptized June 29, 1955, proxy Mac Adams; endowed, October 11, 1955 A, proxy, L. Frank Redd; heir, Gladys Perkins Lyman, 4 gg daughter.

DOCUMENT 854 TIB Card of David Edmunds, Manti Temple, M74063, christened July 25, 1736, Coychurch, Glamorgan, Wales, son of David Edmunds (1704) and Mary; married to Jane; baptized June 29 1955, proxy, Mac Adams; endowed October 11, 1955 A, proxy Alma U. Jones; heir Gladys Perkins Lyman, 3 gg daughter.

DOCUMENT 855 TIB Card of Mrs. Jane Edmunds, Manti Temple, M74090, born about 1740, of Coychurch, Glamorgan, Wales; died (child: William christened October 1, 1765); married David Edmunds; baptized June 29, 1955, proxy, Evelyn Jensen; endowed October 11, 1955 B, proxy Gladys P. Tomney; family representative Gladys Perkins Lyman, 3 gg daughter.

DOCUMENT 856 TIB Card of Mrs. Mary Edmunds, Manti Temple, M74087, born about 1708, of Coychurch, Glamorgan, Wales; buried July 17, 1755; married David Edmunds; baptized June 29, 1955, proxy Evelyn Jensen; endowed October 11, 1955 A, proxy Mary Alice M. Murray; family representative Gladys Perkins Lyman, 4 gg daughter.

DOCUMENT 857 TIB Card of Mary Edmunds, Manti Temple, M74091, christened May 7, 1768, Coychurch, Glamorgan, Wales, daughter of David Edmunds (1736) and Jane; married May 31, 1790, Edmund Williams; baptized June 29, 1955, proxy Evelyn Jensen; endowed October 11, 1955 B, proxy Irene Perkins Lyman; family representative Gladys Perkins Lyman, 2 gg niece.

DOCUMENT 858 TIB Card of Mary Edward, Manti Temple, M74078, born about 1704, of Llangan, Glamorgan, Wales; married February 21, 1725, Thomas Morgan; baptized June 29, 1955, proxy Evelyn Jensen; endowed July 7, 1955 B, proxy Velma Hansen Lyman; family representative Gladys Perkins Lyman, 4 gg daughter.

DOCUMENT 859 TIB Card of James Greaves, St. George Temple, SG483, born 1787, christened February 14, 1787, Shaw Edge, Shaw, Lancashire, England; son of Edmond Greaves (1754) and Sarah Taylor; married February 10, 1812, Mary Duckworth; baptized June 23, 1955, proxy Leon S. Garrett; endowed January 18, 1856 B, proxy Wilford W. Lee; heir Maria Platt Munford, gg daughter.

DOCUMENT 860 TIB Card of Mary Shaw (Platt) [Mary Greaves], St. George Temple, Book A, page 24, #466, born March 4, 1837 [should be March 2], Crompton, Lancashire, England [may also be Royton, Lancashire, England]; christened June 25, 1837, Royton, Lancashire, England; died December 25, 1921; daughter of Joseph Shaw and Rebecca Greaves (or Graves); married to Benjamin Platt; baptized May 9, 1855, Royton, Lancashire, England; endowed March 14, 1877; sealed to husband March 14, 1877.

DOCUMENT 861a TIB Card of Rebecca Greaves, Arizona Temple, No. 63594AR, christened September 28, 1816, Crompton, Shaw, Lancashire, England, daughter of James Greaves (1787) and Mary Duckworth; had Mary [Document 860] by John Shaw

(not married); married May 10, 1840, Richard Stock; baptized April 28, 1956, proxy Karyle F. Schlink; endowed June 29, 1957, proxy Jessie T. Romney.

DOCUMENT 861b An earlier TIB Card of Rebecca Greaves, with original baptism and endowment: Alberta Temple, AL68508, born about 1809, of Shoredge, Shaw, Lancashire, England; baptized November 1, 1955, proxy Shirley B. Caldwell; endowed February 8, 1956, proxy Gladys H. Stringham; family representative Cleo Bytheway, relative.

DOCUMENT 862 TIB Card of Emma Hale, Nauvoo Temple, born July 10, 1804, Harmony (now Oakland) Susquehanna, Pennsylvania; died April 30, 1879; daughter of Isaac Hale and Elizabeth Lewis; married (1) January 18, 1827, Joseph Smith, the Prophet; (2) December 27, 1847, Major Lewis Crum Bidamon; baptized June 29, 1830; endowed 1843. "She (Bathsheba W. Smith) remembers the names of the first couples who received endowments (in Nauvoo) and these were: The Prophet and wife, etc."

"Emma Smith is stated to have officiated in the endowment ordinances in the room over the Nauvoo Store." *Young Woman's Journal* 4:289, 295; SIS;

DOCUMENT 863 TIB Card of Lucretia Hancock Robison, Endowment House, Book B, pag 33, #760, born August 24, 1807, Shrewsbury, Rutland, Vermont; died August 31, 1877; daughter of Benjamin Hancock (1782) and Lucretia Proctor; married February 5, 1829, Joseph Robison; baptized 1840; endowed October 25, 1855; sealed to husband June 17, 1855 #559; rebaptized July 1, 1965, proxy Christine L. Service; all previous church blessings reconfirmed in the confirmation ordinances – Dan K. Hansen, recorder.

DOCUMENT 864 TIB Card of Thomas Harrover, St. George Temple, Book J, page 109, #4427, born about 1786, of Virginia; married Sinah Ogden; baptized October 20, 1879; endowed March 17, 1892; heir Dudley Leavitt, friend.

DOCUMENT 865 TIB Card of Susan Heap, St. George Temple, Book E, page 606, #10346, born September 18, 1771, England; baptized June 2, 1880; endowed June 22, 1881; heir Rebecca Platt, granddaughter.

DOCUMENT 866 TIB Card of Edward Howel, Manti Temple, M74071, born about 1738, of Coychurch, Glamorgan, Wales; child Jane christened April 6, 1770, so death was after that date; married Margaret; baptized June 29, 1955, proxy Mac Adams; endowed October 12, 1955 A, proxy Evan H. Barton; heir Gladys Perkins Lyman, 3 gg daughter.

DOCUMENT 867 TIB Card of Jane Howell (Howel), Logan Temple, L93361, christened April 6, 1770, of Coychurch, Glamorgan, Wales; died December 14, 1821; daughter of Edward Howel (1738) and Margaret; married June 12, 1797, Evan Morgan; baptized October 30, 1954, proxy Mary E. Hale; endowed January 7, 1955 C, proxy Catherine R. Stevens; heir William Howell Richards, relative.

DOCUMENT 868 TIB Card of Mrs. Margaret Howel, Manti Temple, M74082, born about 1742, of Coychurch, Glamorgan, Wales; child Jane christened April 6, 1770, so death was after that date; married Edward Howel; baptized June 29, 1955, proxy Evelyn Jensen; endowed October 10, 1955 C, proxy Mary Lyman Reeve; family representative Gladys Perkins Lyman, 3 gg daughter.

DOCUMENT 869 TIB Card of Joseph Smith Huntsman, Endowment House, Book D, page 102, #2072, born December 29, 1838, Caldwell County, Missouri; died June 19, 1921; son of James William Huntsman (1806) and Hannah Davis; married (1) July 12, 1858, Solinda Eastman Parker; married (2) March 11, 1884, Lucy Elizabeth Truman; baptized October 10, 1848; endowed April 5, 1862; sealed to spouse April 5, 1862; remarks 4581 – D living 43.

DOCUMENT 870 TIB Card of Mary Ellen Huntsman Leavitt, St. George Temple, Book A, page 39, #652, born July 12, 1860, East Tooele, Tooele, Utah; died July 30, 1945; daughter of Joseph Smith Huntsman and Solinda Eastman Parker; married May 14, 1876, Jeremiah Leavitt (1851); baptized July 12, 1868; endowed April 27, 1877.

DOCUMENT 871 TIB Card of Mary Jane Jacob, Los Angeles Temple, LA520010, christened May 18, 1801, Llantrisant, Glamorgan, Wales; died July 9, 1836; daughter of Watkin Jacob and Gwennlian; married Thomas Davis (1798); baptized March 12, 1966, proxy Constance L. Eaton; endowed March 24, 1966, proxy Ida A. Jones; family representative Gladys Perkins Lyman, gg daughter.

DOCUMENT 872 TIB Card of Almera Woodward Johnson, Endowment House, Book D, page 111, #2240, born October 21, 1812/1813, Westford, Chittenden, Vermont; died March 4, 1896; daughter of Ezekiel Johnson and Julia Hills; married (1) August 1, 1843, Joseph Smith, the Prophet; married (2) November 16, 1844/1845, Reuben Barton; baptized April 21, 1833; endowed May 10, 1862; sealed to husband August 1843; sealed to parents April 1, 1926; remarks 2-295-10; *Historical Record* 6:235-236.

DOCUMENT 873 TIB Card of Ignacia Lazo, December 12, 1901, Iquique, Tarapacá, Chile, daughter of Nicanor Lazo (1862) and Edelmira Santos Acevedo; married December 30, 1932 to Leonidas Benítez; baptized June 20, 1964 [this may have been a live baptism]; family representative Bertha Paula Vega Platt.

DOCUMENT 874 TIB Card of Jacinta Lazo [no temple given; no ordinances given]; born about 1898, Iquique, Tarapacá, Chile, daughter of Nicanor Lazo (1862) and Edelmira Santos Acevedo; married to Pedro Arredondo; family representative Bertha Paula Vega Platt.

DOCUMENT 875 TIB Card of Nicanor Lazo, Salt Lake Temple, SL81418, born January 10, 1862, Arica, Tarapacá, Chile; died January 9, 1945, son of Segundo Lazo and Miss Oyarzábal; married (1) Aurora Pinto; (2) Miss Núñez; (3) Edelmira Santos

Acevedo; baptized September 16, 1966; proxy Larry D. Savage; endowed November 7, 1966 H, proxy William H. Wilde;³ family representative Bertha Paula Vega Platt, granddaughter.

DOCUMENT 876 TIB of Card Nicanor Segundo Lazo [no temple given; no ordinances given], born February 20, 1900, Iquique, Tarapacá, Chile, son of Nicanor Lazo (1862) and Edelmira Santos Acevedo; married to Juliana Mazuelos; family representative Bertha Paula Vega Platt, niece; Nicanor was still living at time card was made.

DOCUMENT 877 TIB Card of Pedro Alcántara Lazo [no temple given; no ordinances given], born October 19, 1906, Iquique, Tarapacá, Chile, son of Nicanor Lazo (1862) and Edelmira Santos Acevedo; married to Higinia Mazuelos; family representative Bertha Paula Vega Platt, niece; Pedro was still living at time card was made.

DOCUMENT 878 TIB Card of Rufina Lazo [no temple given], born November 16, 1904, Iquique, Tarapacá, Chile, daughter of Nicanor Lazo (1862) and Edelmira Santos Acevedo; common-law marriage to Julio Vega; baptized October 24, 1959, San Isidro Branch, Lima, Lima, Peru; family representative Bertha Paula Vega Platt, daughter.

DOCUMENT 879 TIB Card of Sara Lazo [no temple given; no ordinances given], born August 29, 1908, Iquique, Tarapacá, Chile, daughter of Nicanor Lazo (1862) and Edelmira Santos Acevedo; married to Julio Briolo; family representative Bertha Paula Vega Platt.

DOCUMENT 880 TIB Card of Clarissa Joseph Leavitt, St. George Temple, Book D, page 6, #69, born June 19, 1889, Gunlock, Washington, Utah; died May 1, 1964, Salt Lake City, Salt Lake, Utah; daughter of Jeremiah Leavitt (1851) and Mary Ellen Huntsman; married (1) December 23, 1913, Joseph Platt; (2) August 4, 1937, David LeRoy Chidester; baptized July 4, 1897; endowed December 23, 1913.

DOCUMENT 881 TIB Card of Sarah Lawrence, Cardston Temple, Book 2, page 180, #4109, born about 1810, of Charleston, Worcester, Massachusetts; baptized June 25, 1923; endowed April 4, 1924; heir Joseph Smith the Prophet [relationship given as relative-in-law, but she was his wife – LDP].

DOCUMENT 882 TIB Card of Eathel Leavitt [no temple given], born May 4, 1887 [twin], Gunlock, Washington, Utah, daughter of Jeremiah Leavitt (1851) and Mary Ellen Huntsman; married June 2, 1914, Robert Platt; baptized July 10, 1895; endowed June 2, 1914.

DOCUMENT 883 TIB Card of Ellen Melvina Leavitt, St. George Temple, Book C, pages 432-433, #3493, born February 9, 1877, Hebron, Washington, Utah, daughter of

³My parents and I entered the temple and did the temple work for Bertha's father, Julio Vega and her four grandparents: Manuel Resurrección Vega and María Matelde Zela; Nicanor Lazo and Santos Edelmira Acevedo. William H. Wilde was a friend of the family.

Jeremiah Leavitt (1851) and Mary Ellen Huntsman; died March 8, 1955; married June 26, 1894, James Tullis; baptized March 17, 1885; endowed November 26, 1896.

DOCUMENT 884 TIB Card of Jeremiah Leavitt, St. George Temple, Book A, page 39, #648, born February 7, 1857 [1851], Kanesville, Pottawattamie, Iowa; died July 26, 1931; son of Jeremiah Leavitt (1822) and Eliza Harrover [corrected]; married May 14, 1876, Mary Ellen Huntsman; baptized 1869;⁴ endowed April 27, 1877; sealed to parents April 27, 1877.

DOCUMENT 885 TIB Card of Jeremiah Leavitt, Endowment House, Book D, page 142, #2773, born February 20, 1822, Hatley, Lower Canada [Hatley, Stanstead, Quebec, Canada]; died April 12, 1878; son of Jeremiah Leavitt (1796) and Sarah Sturtevant; married February 1, 1845, Eliza Harrover; baptized August 22, 1837; endowed August 23, 1862; sealed to parents February 2, 1846.

DOCUMENT 886 TIB Card of Jeremiah Leavitt, Endowment House, Book D (living), page 95, #4975, born February 10, 1822, Hatley, Lower Canada, married Eliza Harrover; sealed to spouse August 23, 1862.

DOCUMENT 887 TIB Card of Jeremiah Leavitt, Endowment House, Book D (living) [however *he* was dead], born in Vermont; died August 4, 1846, Iowa [Bonaparte, Van Buren, Iowa]; married to Sarah Sturtevant (living); sealed to spouse August 23, 1862, instance of Jeremiah Leavitt, probably son.

DOCUMENT 888 TIB Card of Jeremiah Leavitt, St. George Temple, Book J, page 9, #279, born March 1, 1646, Dover, New Hampshire, son of John Leavitt and Mary Leavitt, or Lovit; baptized February 28, 1881; endowed April 16, 1891; heir Dudley Leavitt, relative.

DOCUMENT 889 TIB Card of Jeremiah Leavitt, Endowment House, Book G (living) [however *he* was dead], born July 10, 1760, Vermont; married Sarah Shannon (deceased); sealed to spouse October 5, 1870, instance of Joseph Fish.

DOCUMENT 890 TIB Card of Jeremiah Leavitt, Salt Lake Temple, Book 7H, page 1172, #24605, SL22814, born 1770, of Sanbornton, Belknap, New Hampshire, son of Moses Leavitt and Abigail Sanborn; baptized December 18, 1944, proxy Scott C. Flandro; endowed October 14, 1948 D, proxy Henry Pistorius; heir John Julian Leavitt, 6th cousin.

DOCUMENT 891 TIB Card of Jeremiah Leavitt, St. George Temple, Book Q, page 510, #9451, born July 10, 1760, Hampton, Rockingham, New Hampshire; died 1817; son of

⁴Back of the card: baptized October 26, 1967, proxy Robert O. Bunting; all previous Church blessings reconfirmed and ratified in the confirmation ordinance, Salt Lake Temple; archive sheet shows birth February 7, 1851, mother Eliza Harrover.

Nathaniel Leavitt and Lydia Sanborn; married Sarah Shannon;⁵ baptized January 13, 1920; endowed November 17, 1920; sealed to wife October 5, 1870, Endowment House.

DOCUMENT 892 TIB Card of Vera Leona Leavitt, St. George Temple, Book Q, page 153, #3467, born August 4, 1897, Gunlock, Washington, Utah; died February 14, 1918; baptized August 6, 1905; endowed October 29, 1919; heir Mary Ellen Huntsman Leavitt, mother.

DOCUMENT 893 TIB Card of Edward Partridge Lyman, Salt Lake Temple, Book D (living), page 101, #3633, born October 11, 1886, Scipio, Millard, Utah; son of Platte DeAlton Lyman and Adelia Robison; baptized October 12, 1894; endowed October 8, 1909.

DOCUMENT 894 TIB Card of Edward Partridge Lyman, Salt Lake Temple, Book C (living), page 2, #35, born October 11, 1886, Scipio, Millard, Utah; married Irene Perkins; sealed to spouse February 12, 1913.

DOCUMENT 895 TIB Card of Platte DeAlton Lyman, Manti Temple, Book A (living), page 13, #268, born October 20, 1905, Bluff, San Juan, Utah, son of Albert Robison Lyman and Mary Ellen Perkins; married April 6, 1929, Edith Gee; baptized November 9, 1913; endowed October 18, 1945; sealed to wife October 18, 1945.

DOCUMENT 896 TIB Card of Rene Lyman, Salt Lake Temple, Book H, page 119, #2485, born September 26, 1920, Blanding, San Juan, Utah, daughter of Edward Partridge Lyman and Irene Perkins; married (1) September 5, 1942, Salt Lake Temple, James Ross Brinkerhoff (cancelled October 23, 1945); (2) October 29, 1948 Salt Lake Temple, Arthur Roy Morin; baptized November 4, 1928, Blanding, San Juan, Utah; endowed January 26, 1942, Salt Lake Temple; sealed to husband (2) same as above.

DOCUMENT 897 TIB Card of Lottie Lee Lanier, Salt Lake Temple, Book B (living), page 47, #1679, born December 21, 1885, Kissimmee, Osceola, Florida, daughter of John Lanier and Sarah Caroline Rolland; died July 23, 1940, Enterprise, Washington, Utah; married August 14, 1901, Salt Lake City, Salt Lake, Utah; baptized July 28, 1901; endowed August 14, 1901;⁶ sealed to husband December 3, 1901, St. George Temple;⁷ sealed to parents February 10, 1993, Seattle Temple.

DOCUMENT 898 TIB Card of Allie Lyman, Salt Lake Temple, Book H, page 192, #4014, born October 7, 1922, Salt Lake City, Salt Lake, Utah; daughter of Edward Partridge Lyman and Irene Perkins; married Gordon Leavitt Platt; baptized April 5, 1931; endowed August 17, 1942; sealed to husband August 18, 1942.

⁵Back of card: sealed August 23, 1862, Endowment House, to Sarah Sturtevant. This is invalid.

⁶Salt Lake Temple, Endowments for the Living, 1893-1956 [FHL film 1239507], #1679.

⁷St. George Temple, Sealing of Living Couples, 1877-1956 [FHL film 17059], #1195.

DOCUMENT 899 TIB Card of Almon Perkins Lyman, Salt Lake Temple, Book H, page 793, #19399, born October 14, 1918, Blanding, San Juan, Utah, son of Edward Partridge Lyman and Irene Perkins; died August 31, 1968, Stockton, Joaquin, California; married February 12, 1943, Salt Lake Temple, Ethel LaRee Nuffer; baptized November 7, 1926; endowed August 30, 1940; sealed to spouse February 12, 1943.

DOCUMENT 900 TIB Card of DeAlton Perkins Lyman, Manti Temple, Book D (living), page 277, #5384, born November 4, 1913, Blanding, San Juan, Utah, son of Edward Partridge Lyman and Irene Perkins; died February 2, 1950, Salt Lake City, Salt Lake, Utah; married March 19, 1935, Manti, Sanpete, Utah, Clessa Palmer; baptized May 26, 1923, Salt Lake Tabernacle; endowed March 19, 1935, Manti Temple; sealed to spouse March 19, 1935, Manti Temple.

DOCUMENT 901 Individual Data & Ordinance Status Card of Edward Robison Lyman, born February 19, 1917, Salt Lake City, Salt Lake, Utah, son of Edward Partridge Lyman and Irene Perkins; married (1) October 21, 1937, Mt. Pleasant, Sanpete, Utah, to Alene Cook; (2) February 26, 1955, Elko, Nevada, to Lois Katherine Grant Tatro; born in the covenant; baptized May 3, 1925, Blanding, San Juan, Utah; died February 13, 1988, Salt Lake City; buried February 19, 1988, Blanding.

DOCUMENT 902 TIB Card of George Lyman, Salt Lake Temple, Book 2W, page 1063, #30463, born May 17, 1797, Lebanon, Grafton, New Hampshire; died August, 1836; son of Richard Lyman and Philomelia Loomis; married Hannah Fairbanks; baptized June 20, 1922; endowed March 6, 1925; heir Francis M. Lyman (deceased), 3rd cousin.

DOCUMENT 903 TIB Card of Kay Perkins Lyman, Salt Lake Temple, Book H, page 755, #18593, born May 18, 1915, Blanding, San Juan, Utah, son of Edward Partridge Lyman and Irene Perkins; married May 10, 1946, Velma Alvira Hansen; baptized May 26, 1923, Salt Lake Tabernacle; endowed May 8, 1940, Salt Lake Temple, sealed to wife May 10, 1946, Salt Lake Temple.

DOCUMENT 904 TIB Card of Ann Perkins Mathews, Endowment House, Book C, page 118, #2874, born December 2, 1786, Lacharn, Glamorgan, Wales; daughter of Joseph Mathews and Margaret; married May 3, 1808, Thomas Perkins (1780); baptized November 16, 1844; endowed May 9, 1860; sealed to husband September 19, 1861, Endowment House.⁸

DOCUMENT 905 TIB Card of Ann Mathews, Salt Lake Temple, Book E, page 288, #10634, born about 1823, Glamorgan, Wales, daughter of Thomas Mathew and Mary David or Davis; baptized January 26, 1897; endowed February 4, 1897; heir Ruth Perkins Mathews, niece.

DOCUMENT 906 TIB Card of Daniel Mathews, St. George Temple, Book C, page 148, #2753, born March 1, 1836, Treboeth, Glamorgan, Wales; died February 22, 1852, son of

⁸Sealing also referenced in Endowment House, Book C of Sealings, page 568, #3868.

Thomas Mathew and Mary David or Davis; baptized February 22, 1848; endowed February 14, 1878; heir Thomas Perkins, nephew.

DOCUMENT 907 TIB Card of David Mathews, Logan Temple, Book A, page 36, #1390, born March 14, 1794, Treboeth, Glamorgan, Wales; died July 29, 1873, son of Joseph Mathews (1751) and Jane Williams Morgan; baptized May 6, 1874; endowed July 3, 1884; heir Hopkin Mathews, son.

DOCUMENT 908 TIB Card of David Mathews, St. George Temple, Book D, page 430, #9859, born about 1821, Glamorgan, Wales; son of Thomas Mathews and Mary Davis or David; baptized February 12, 1878; endowed October 8, 1879; heir Hyrum Perkins, nephew.

DOCUMENT 909 TIB Card of Elizabeth, St. George Temple, Book A, page 32, #1082, born April 26, 1789, Gann, Wales; daughter of Joseph Mathews (1751) and Jane Williams Morgan; baptized September 28, 1870, Salt Lake City; endowed March 2, 1877; heir Jane Mathews Perkins, niece.

DOCUMENT 910 TIB Card of Elizabeth or Eliza Mathews, Endowment House, Book B, page 50, #1185, born August 16, 1833, Llangyfelach, Glamorgan, Wales, daughter of Thomas Mathews and Mary David or Davis; married Thomas Roberts; baptized April 16, 1849; endowed November 14, 1855; heir: self.

DOCUMENT 911 TIB Card of Jane Mathews, Endowment House, Book G, page 115, #3488, born May 29, 1814 (another card says May 28, 1815), Glamorgan, Wales; died March 18, 1879; daughter of Thomas Mathews (1791) and Mary Davis or David; married July 6, 1833, William Perkins (1807); baptized October 1844; endowed October 4, 1869.

DOCUMENT 912 TIB Card of Jane Mathews, St. George Temple, SG3534, born April 6, 1805, Llangyfelach, Glamorgan, Wales; daughter of Joseph Mathews (1751) and Jane Williams Morgan; baptized February 10, 1968, proxy Connie J. Adams; endowed February 15, 1968 C, proxy Lola I. H. Schoppmann; family representative Howard Schoppmann, gg nephew.

DOCUMENT 913 TIB Card of Jane Mathews, St. George Temple, Book C, page 162, #3040, born February 5, 1757, Glamorgan, Wales, daughter of William David Morgan; married December 25, 1779, Joseph Mathews (1751); baptized October 1870 (correction: see Jane Williams Morgan, September 28, 1870); endowed February 15, 1878; heir Naomi Perkins Perry, great-granddaughter.

DOCUMENT 914 TIB Card of John Mathews, St. George Temple, Book C, page 156, #2911, born March 1, 1798, Glamorgan, Wales; son of Joseph Mathews (1751) and Jane Williams Morgan; married Mary Perkins; baptized January 15, 1878 (corrected to September 14, 1870); endowed February 15, 1878; heir Thomas Perkins, grandnephew.

DOCUMENT 915 TIB Card of Joseph Mathews, St. George Temple, Book C, page 46, #841, born November 4, 1751, Slangareloch, Glamorgan, Wales; married December 25, 1779 Jane Williams Morgan; baptized January 15, 1878 (corrected to September 14, 1870); endowed January 16, 1878; heir Thomas Perkins, great grandson.

DOCUMENT 916 TIB Card of Joseph Mathews, Endowment House, Book B, page 5, #76, born September 20, 1819,⁹ Treboeth, Glamorgan, Wales; died August 27, 1904; son of Thomas Mathews (1791) and Mary David or Davis; married (1) Ann Roberts, May 15, 1941; 2) March 7, 1868, Endowment House, married and sealed to Ruth Perkins; baptized September 22, 1844; endowed August 21, 1855.

DOCUMENT 917 TIB Card of the above Joseph Mathews, Endowment House, Book H (living), page 501, #5194, born September 19, 1819, Glamorgan, Wales; sealed April 9, 1873 (see over): wives: Janet Jones (deceased); Ann Jones (deceased); Mary Jones (deceased); and Elizabeth Evans (deceased).

DOCUMENT 918 TIB Card of the above Joseph Mathews, Endowment House, Book E (living), page 119, #10822, born September 20, 1819, Treboeth, Llangyfelach, Glamorgan, Wales; married Ruth Perkins; sealed to wife March 7, 1868, instance of self.

DOCUMENT 919 TIB Card of Joseph Mathews, Salt Lake Temple, SL22399, christened June 28, 1756, Llandilo Talybont, Glamorgan, Wales, son of Joseph Mathew (1729) and Jenet Thomas; married April 29, 1781, Margaret Bedow; baptized March 16, 1961, proxy Brent F. Walker; endowed March 24, 1961, proxy Joseph Marshall Perkins.

DOCUMENT 920 TIB Card Mary Mathews, Salt Lake Temple, Book A (living), page 146, #5231, born February 1, 1828, Treboeth, Glamorgan, Wales; died January 16, 1902; daughter of Thomas Mathews and Mary Davis or David; married 1852 to William Jones (1833); baptized 1881 (re-baptized October 25, 1967, proxy Ella B. Pedersen; all previous blessing reconfirmed and ratified in the confirmation ordinance, Salt Lake Temple); endowed October 29, 1896.

DOCUMENT 921 TIB Card of Thomas Mathews, Logan Temple, Book C, page 246, #7747, born November 3, 1791, Glamorgan, Wales; died 1878; son of Joseph Mathews (1751) and Jane Williams Morgan; married January 30, 1814, Mary David; baptized February 22, 1887; endowed February 23, 1887; heir Joseph Davis Mathews, son.

DOCUMENT 922 TIB Card of Thomas Mathews, Salt Lake Temple, Book 7B, page 1134, #23810; SL3292; born about 1826, Treboeth, Swansea, Glamorgan, Wales, son of Thomas Mathews and Mary David or Davis; baptized January 30, 1945, proxy Max C. Evans; endowed March 20, 1946, proxy Nephi P. Mathews; heir Joseph Davis Mathews, brother.

⁹Another card give September 19, 1819.

DOCUMENT 923 TIB Card of William Mathews, [temple missing: probably Salt Lake], Book 67, page 347, #7271, christened March 10, 1816, Llangyfelach, Glamorgan, Wales, son of Thomas Mathews and Mary David or Davis; baptized February 12, 1878; endowed March 12, 1945, proxy Daniel Perkins; heir Joseph Davis Mathews, brother.

DOCUMENT 924 TIB Card of William Mathews, Logan Temple, Book C, page 248, #7842, born December 6, 1802, Treboeth, Glamorgan, Wales, son of Joseph Mathews (1751) and Jane Williams Morgan; baptized February 22, 1887; endowed February 24, 1887; heir Joseph Davis Mathews, cousin.

DOCUMENT 925 TIB Card of Anne Morgan, Manti Temple, M74079, christened October 6, 1797, Coychurch, Glamorgan, Wales, daughter of Evan Morgan (1765) and Jane Howel; baptized June 29, 1955, proxy Evelyn Jensen; endowed October 10, 1955 C, proxy Irene Perkins Lyman; family representative Gladys Perkins Lyman great-grandniece.

DOCUMENT 926 TIB Card of Catherine Morgan, Manti Temple, M74081, christened January 12, 1804, Coychurch, Glamorgan, Wales, daughter of Evan Morgan (1765) and Jane Howel; baptized June 29, 1955, proxy Evelyn Jensen; endowed October 10, 1955 C, proxy Gladys P. Tomney; family representative Gladys Perkins Lyman great-grandniece.

DOCUMENT 927 TIB Card of David Morgan, Manti Temple, M74070, christened April 10, 1808, Coychurch, Glamorgan, Wales, son of Evan Morgan (1765) and Jane Howel; baptized June 29 1955, proxy Mac Adams; endowed October 11, 1955 B, proxy Evan H. Barton; family representative Gladys Perkins Lyman great-grandniece.

DOCUMENT 928 TIB Card of Evan Morgan, Manti Temple, M74069, christened December 14, 1801, Coychurch, Glamorgan, Wales, son of Evan Morgan (1765) and Jane Howel; baptized June 29, 1955, proxy Mac Adams; endowed October 11, 1955 B, James O. Murray; family representative Gladys Perkins Lyman great-grandniece.

DOCUMENT 929 TIB Card of Evan Morgan, Manti Temple, christened January 28, 1727, Llangan, Glamorgan, Wales, son of Thomas Morgan (1700) and Mary Edward; married to Mary; baptized January 24, 1917; endowed October 10, 1955 B, Edward Partridge Lyman; family representative Gladys Perkins Lyman 3rd great-granddaughter.

DOCUMENT 930 TIB Card of Evan Morgan, Logan Temple, 92464, christened June 17, 1765, of Coychurch, Glamorgan, Wales, son of Evan Morgan (1727) and Mary; baptized October 25, 1954, proxy Mark B. Stevens; endowed December 10, 1954 A, William Schwartz; sealed to spouse March 26, 1955; sealed to parents May 10, 1956; family representative William Howell Richards, relative-in-law.

DOCUMENT 931 TIB Card of Jane Williams Morgan, St. George Temple, Book C, page 162, #3040, born February 5, 1757, Glamorgan, Wales, daughter of William David Morgan; married December 25, 1779, Joseph Mathews (1751); baptized September 28,

1870 (corrected to September 14, 1870; authority Endowment House baptisms: FHL film 25165, part 3); endowed February 15, 1878; family representative Naomi Perkins Perry, great-granddaughter; corrected for Jane Mathews.

DOCUMENT 932 TIB Card of Mrs. Mary Morgan, Manti Temple, born about 1731, of Llangan, Glamorgan, Wales (she had a child christened July 27, 1750, so her death was after that); married Evan Morgan; baptized January 25, 1917; endowed October 10, 1955 B, proxy Irene Perkins Lyman; family representative Gladys Perkins Lyman, 3rd great-granddaughter.

DOCUMENT 933 TIB Card of Sarah Morgan, St. George Temple, Book P, page 860, #17072, christened August 20, 1799, Glamorgan, Wales; died March 2, 1846; daughter of Evan Morgan (1765) and Jane Howel; married Edmund Williams; baptized January 30, 1917; endowed January 31, 1917; family representative Sarah Williams Perkins, granddaughter.

DOCUMENT 934 TIB Card of Thomas Morgan, Manti Temple, M74068, born about 1700, of Llangan, Glamorgan, Wales; married February 21, 1725, Mary Edwards; baptized June 29, 1955, proxy Mac Adams; endowed October 11, 1955 B, proxy Edward Partridge Lyman; heir Gladys Perkins Lyman, 4th great-granddaughter.

DOCUMENT 935 TIB Card of Solenda [Solinda Eastman] Parker, Endowment House, Book D, page 101, #2032, born August 26, 1836, Lyman, Grafton, New Hampshire; died June 13, 1884; daughter of Zadock Parker (1804) and Mary Ann or Miriam Parker; married July 12, 1857, Joseph Smith Huntsman; baptized August 27, 1848; endowed April 5, 1862; sealed to husband, Endowment House, April 5, 1862; corrected from Solenda Huntsman.

DOCUMENT 936 TIB Card of Eliza Maria Partridge, Nauvoo Temple, Book B, page 40, #434, born April 20, 1820, Painesville, Lake, Ohio; died March 2, 1886; daughter of Edward Partridge (1793) and Lydia Clisbee; married (1) May 8, 1843, Joseph Smith; married (2) Amasa Mason Lyman; baptized March 25, 1857; endowed January 1, 1846; sealed to parents November 15, 1888; marriage date, baptism date corrected: authority journal of Eliza Maria Partridge.

DOCUMENT 937 TIB Card of Emily Dow Partridge, Nauvoo Supplement, born February 28, 1924, Painesville, Lake, Ohio; died December 9, 1899;¹⁰ daughter of Edward Partridge (1793) and Lydia Clisbee; married (1) March 4, 1843, Joseph Smith the Prophet; married (2) September 1844 to Brigham Young for time; sealed to Brigham Young for time January 14, 1846; baptized 1832 [re-baptized December 4, 1875]¹¹; endowed December 29, 1945; sealed to husband March 4, 1843; remarks: also sealed May 11, 1843.¹²

¹⁰Diary of Seymour Bicknell Young.

¹¹Diary of Emily Partridge Young.

¹²Historical record 6:223, 234, 240; *Utah Genealogical Magazine* 11:127.

DOCUMENT 938 TIB Card of Lucinda Pendleton, Nauvoo Supplement, born September 27, 1801, Washington County, Vermont, daughter of Joseph Pendleton; married (1) William Morgan; married (2) 1841, Joseph Smith, the Prophet (also January 22, 1846); married (3) George Washington Harris; sealed January 22, 1846 for time; no baptism given; endowed December 12, 1845.¹³

DOCUMENT 939 TIB Card of Alberta Perkins, Salt Lake Temple, Book 5K, page 521, #12007, born August 29, 1895, Bluff, San Juan, Utah; died March 11, 1926; daughter of Benjamin Perkins and Sarah Williams; married Elmer Bailey; baptized August 30, 1903; endowed April 17, 1934; instance of William Perkins (deceased), grandfather.

DOCUMENT 940 TIB Card of Ann Perkins or Peregrin, Logan Temple, Book S-2, page 904, #27806, born about 1788, of Swansea, Glamorgan, Wales; daughter of Thomas Perkins or Peregrin and Mary Anthony; baptized January 12, 1932; endowed March 2, 1932; heir Joseph T. Perkins, nephew.

DOCUMENT 941 TIB Card of Ann Perkins, Mesa Temple, 15778AZ, born 1808/1809, Laughor, Glamorgan, Wales, daughter of Thomas Perkins (1780) and Ann Mathews; baptized March 21, 1970, proxy Edith C. Ball; endowed April 23, 1970 A, proxy Marvel Etoile Bailey Smith; family representative Marvel Etoile Bailey Smith, great-grandniece.

DOCUMENT 942 TIB Card of Ann Perkins, Logan Temple, Book A, page 306, #11549, born 1814, Loughor, Glamorgan, Wales; died June 1852; daughter of Thomas Perkins (1780) and Ann Mathews; baptized August 7, 1872; endowed January 30, 1885; heir Elizabeth Perkins Evans, sister.

DOCUMENT 943 TIB Card of Ann Perkins, Logan Temple, Book I-2, page 901, #27244, born May 14, 1842, St. John's Parish, Glamorgan, Wales; died November 5, 1918; daughter of William Perkins (1807) and Jane Mathews; married John Hughes Taylor; baptized June 25, 1923; endowed July 20, 1923; heir Joseph D. Mathews, uncle.

DOCUMENT 944 TIB Card of Beatrice Ann Perkins, Salt Lake Temple, Book B (living), page 179, #6437, born February 28, 1883, Bluff, San Juan, Utah, daughter of Benjamin Perkins and Sarah Williams; married Uriah Albert Nielson; baptized February 28, 1891; endowed October 8, 1903; sealed to husband October 8, 1903.

DOCUMENT 945 TIB Card of Benjamin Perkins, Endowment House, Book G, page 116, #3504, born January 14, 1844, Penvilia, Glamorgan, Wales; died March 30, 1926; son of William Perkins (1807) and Jane Mathews; married (1) October 1869, Mary Ann Williams; baptized October 4, 1859; endowed October 4, 1869; sealed to spouse Endowment House, October 4, 1869.¹⁴

¹³Historical Record 6:233.

¹⁴Sealing also found in Endowment House, Book F (living), page 33, #14133.

DOCUMENT 946 TIB Card of Catherine Peregrin or Perkins, Logan Temple, Book T-2, page 102, #3141, born about 1790, Swansea, Glamorgan, Wales, daughter of Thomas Peregrin or Perkins and Mary Anthony; baptized June 12, 1878; endowed May 4, 1932; heir Joseph T. Perkins, nephew.

DOCUMENT 947 TIB Card of Catherine Perkins (Evans), Endowment House, Book G, page 330, #9140, born July 18, 1833, Loughor, Glamorgan, Wales, daughter of Thomas Perkins (1780) and Ann Mathews; baptized 1846 (re-baptized March 11, 1970, proxy Margaret O. Roark, Salt Lake Temple); endowed July 8, 1872.

DOCUMENT 948 TIB Card of Catherine Perkins, Endowment House, Book H (living), page 202, #2578, born July 18, 1833, Loughor, Glamorgan, Wales; married Isaac Evans; sealed to spouse: July 8, 1872.

DOCUMENT 949 TIB Card of Daniel Perkins, St. George Temple, Book B, page 230, #609, born April 30, 1857, Llansamlet, Glamorgan, Wales, died March 8, 1933; son of William Perkins and Jane Mathews; married June 18, 1884, Margaret Mackelprang; baptized October 6, 1879; endowed October 8, 1979.

DOCUMENT 950 TIB Card of Daniel Perkins, Salt Lake Temple, Book A (living), page 280, #10027, born May 9, 1881, Bluff, San Juan, Utah; son of Benjamin Perkins and Mary Ann Williams; baptized about 1890; endowed June 15, 1899.

DOCUMENT 951 TIB Card of Daniel Benjamin Perkins, Salt Lake Temple, Book A (living), page 354, #6356, born May 9, 1881, Bluff, San Juan, Utah; married to Marguerite Mackelprang Jones; sealed to spouse August 24, 1904.

DOCUMENT 952 TIB Card of Daniel Benjamin Perkins, Salt Lake Temple, Book B (living), page 381, #6857, born May 9, 1881, Bluff, San Juan, Utah; married Mary Cornelia Adams; sealed to spouse October 17, 1912.

DOCUMENT 953 TIB Card of Daniel Morgan Perkins, St. George Temple, Book C, pages 402-403, #2636, born March 15, 1866, Capcoch, Glamorgan, Wales; died August 27, 1905; adoptive son of William Perkins (1807) and Jane Mathews; married Charlotte Chatterly; baptized July 18, 1875; endowed March 11, 1890.

DOCUMENT 954 TIB Card of Elizabeth Perkins (Evans), Endowment House, Book C, page 118, #2875, born April 4, 1829, Lacharn, Glamorgan, Wales, son of Thomas Perkins (1780) and Ann Mathews; baptized 1850 (re-baptized March 11, 1970, proxy Margaret O. Roark, Salt Lake Temple); endowed May 9, 1860.

DOCUMENT 955 TIB Card of Elizabeth Perkins (Stephens), St. George Temple, Book B, page 230, #600, born January 13, 1847, Llangyfelach, Glamorgan, Wales; died September 8, 1929; daughter of William Perkins (1807) and Jane Mathews; married

February 11, 1867, John Stephens (1844); baptized June 12, 1878; endowed October 8, 1879.

DOCUMENT 956 TIB Card of Ella Vilate Perkins, Manti Temple, Book S-2, page 529, #14427, born September 2, 1897, Bluff, San Juan, Utah; died July 28, 1937; daughter of Benjamin Perkins and Sarah Williams; married February 7, 1923, Ralph Hughes Kent; baptized September 3, 1905; endowed November 9, 1937; heir Benjamin Perkins, father. There is an SIS file noted on this card.

DOCUMENT 957 TIB Card of Gladys Perkins, Salt Lake Temple, Book G, page 784, #19426, born June 5, 1888, Teasdale, Wayne, Utah, daughter of Benjamin Perkins and Sarah Williams; baptized June 7, 1896; endowed October 24, 1938.

DOCUMENT 958 TIB Card of Hopkin Peregrin or Perkins, Logan Temple, Book Q-2, page 40, #12005, born about 1786, Langhor, Glamorgan, Wales, son of Thomas Peregrin or Perkins and Mary Anthony; baptized October 5, 1870; endowed January 21, 1932; instance of Joseph T. Perkins, nephew.

DOCUMENT 959 TIB Card of Hyrum Perkins, St. George Temple, Book A, page 129, #1432, born February 18, 1850, Llansamlet, Glamorgan, Wales; died March 12, 1917; son of William Perkins (1807) and Jane Mathews; married April 10, 1878, Rachel Maria Corry; baptized 1858 [re-baptized April 5, 1878];¹⁵ endowed April 10, 1878.

DOCUMENT 960 TIB Card of Ione Perkins, Salt Lake Temple, Book F (living), pag 86, #3060, born March 11, 1895, Bluff, San Juan, Utah, daughter of Benjamin Perkins and Sarah Williams; married October 2, 1914, Marion Perle Hunt; baptized May 18, 1903; endowed October 2, 1914; sealed to husband October 2, 1914; twin to Irene Perkins.

DOCUMENT 961 TIB Card of Irene Perkins, Salt Lake Temple, Book D (living), page 376, #13508, born March 11, 1895, Bluff, San Juan, Utah, daughter of Benjamin Perkins and Sarah Williams; baptized May 18, 1903; endowed February 12, 1913.

DOCUMENT 962 TIB Card of Irene Perkins, Salt Lake Temple, Book C (living), page 2, #35, born March 11, 1895, Bluff, San Juan, Utah, married Edward Partridge Lyman; sealed to spouse February 12, 1913.

DOCUMENT 963 TIB Card of John Peregrin or Perkins, Logan Temple, Book Q-2, page 399, #11849, born 1782, Langhor, Glamorgan, Wales, son of Thomas Peregrin and Mary Anthony; baptized October 5, 1870; endowed January 21, 1832, instance of Joseph T. Perkins, nephew.

DOCUMENT 964 TIB Card of John Perkins, Salt Lake Temple, Book B (living), page 169, #6072, born September 4, 1835, near Swansea, Glamorgan, Wales; died October 30, 1910; son of William Perkins (1807) and Jane Mathews; baptized 1848 [re-baptized

¹⁵Baptismal date correction: authority: Cedar Ward Record [FHL film 6255, part 1].

August 29, 1967, proxy Richard W. Fishner, Salt Lake Temple]; endowed August 26, 1903.

DOCUMENT 965 TIB Card of John Perkins, Salt Lake Temple, Book B (living), page 226, #8106, born December 11, 1883, Bluff, San Juan, Utah, son of Benjamin Perkins and Mary Ann Williams; baptized about 1891; endowed August 24, 1904.

DOCUMENT 966 TIB Card of John Perkins, Salt Lake Temple, Book A (living), page 354, #6357, born December 11, 1883, Bluff, San Juan, Utah; married Bridget Estelle Butt; sealed to spouse August 24, 1904.

DOCUMENT 967 TIB Card of Joseph Mathews Perkins, St. George Temple, Book D, page 94, #1217, born May 8, 1840, Swansea, Glamorgan, Wales; died April 15, 1928; son of William Perkins (1807) and Jane Mathews; married 1881, Mary Ann Jones; baptized January 4, 1848; endowed October 5, 1920.

DOCUMENT 968 TIB Card of Joseph Thomas Perkins, Endowment House, Book D, page 38, #694, born September 24, 1820, Banghra Lnoke, Glamorgan, Wales; died June 7, 1889; son of Thomas Perkins (1780) and Ann Mathews; married (1) December 25, 1852, Margaret Martin; married (2) December 10, 1873, Harriet Preece; baptized April 25, 1847; endowed September 20, 1861; sealed to first wife September 20, 1861.¹⁶

DOCUMENT 969 TIB Card of Margaret Perkins, Logan Temple, L90474, born about 1820, of Strand, Swansea, Glamorgan, Wales, daughter of Thomas Perkins (1780) and Ann Mathews; married May 20, 1841, John Nash; baptized October 23, 1954, proxy Ardyth Gunnell; endowed December 3, 1954, proxy Lettie B. P. Long; heir Joseph Thomas Perkins, relative.

DOCUMENT 970 TIB Card of Martha Perkins, St. George Temple, Book B, page 230, #601, born February 26, 1854, Glamorgan, Wales; died February 24, 1934; daughter of William Perkins (1807) and Jane Mathews; married Julius Mackelprang; baptized September 28, 1879; endowed October 8, 1879.

DOCUMENT 971 TIB Card of Martha Naomi Perkins, Salt Lake Temple, Book A (living), page 319, #11438, born June 14, 1879, Cedar City, Iron, Utah, daughter of Benjamin Perkins and Mary Ann Williams; baptized April 1, 1888; endowed April 5, 1900.

DOCUMENT 972 TIB Card of Mary Perkins, Logan Temple, Book A, page 297, #11217, born 1823, Loughor, Glamorgan, Wales; daughter of Thomas Perkins (1780) and Ann Mathews; married David Jenkins Evans; baptized August 7, 1872; endowed January 28, 1885.; heir E. P. Evans, friend.

¹⁶Another reference to the sealed is Endowment House, Book C (sealings), page 566, #3867.

DOCUMENT 973 TIB Card of Mary Peregrin or Perkins, Logan Temple, Book S-2, page 841, #25913, born about 1792, Lasighor, Glamorgan, Wales; daughter of Thomas Peregrin or Perkins and Mary Anthony; baptized January 12, 1932; endowed February 17, 1932; instance of Joseph T. Perkins, nephew.

DOCUMENT 974 TIB Card of Mary Perkins, Endowment House, Book G, page 111, #3357, born July 29, 1837, Penlleroberth, Glamorgan, Wales; died February 24, 1875; daughter of William Perkins (1807) and Jane Mathews; baptized 1847 [re-baptized December 18, 1851];¹⁷ endowed September 20, 1869.

DOCUMENT 975 TIB Card of Mary Perkins, Endowment House, Book F (living), page 21, #14006, born July 29, 1837, Penlleroberth, Glamorgan, Wales; married John Evans; sealed to spouse September 20, 1869.

DOCUMENT 976 TIB Card of Mary Ellen Perkins, Salt Lake Temple, Book B (living), page 104, #3714, born September 28, 1882, Bluff, San Juan, Utah; died May 13, 1939; daughter of Benjamin Perkins and Sarah Williams; married June 26, 1902, Albert Robison Lyman; baptized October 1, 1890; endowed June 26, 1902; sealed to spouse June 26, 1902.¹⁸

DOCUMENT 977 TIB Card of Mary Jane Perkins, Manti Temple, Book A (living), page 9, #315, born November 6, 1870, Cedar City, Iron, Utah; died March 7, 1951, Monticello, San Juan, Utah; daughter of Benjamin Perkins and Mary Ann Williams, married to Heber James Wilson; BIC; baptized 1878;¹⁹ endowed September 12, 1888; sealed to spouse September 17, 1888.

DOCUMENT 978 TIB Card of Naomi Perkins, Endowment House, Book G, page 218, #6450, born July 31, 1852, Llansamlet, Glamorgan, Wales; died July 12, 1939; daughter of William Perkins (1807) and Jane Mathews; married to Hyrum Levi Perry; baptized October 22, 1868; endowed November 14, 1870; sealed to spouse November 14, 1870.²⁰

DOCUMENT 979 TIB Card of Richard Leonard Perkins, Salt Lake Temple, Book D (living), page 404, #14525, born May 28, 1890, Monticello, San Juan, Utah, son of Benjamin Perkins and Sarah Williams; married Ada Hunt; baptized May 28, 1898; endowed June 5, 1913; sealed to spouse May 28, 1898.²¹

DOCUMENT 980 TIB Card of Ruth Perkins, Endowment House, Book G, page 289, #8279, born June 12, 1827, Lochorne, Glamorgan, Wales, daughter of Thomas Perkins

¹⁷Baptismal date corrected: authority: Cedar City Ward Record [FHL film 6235 part 1].

¹⁸Another reference to the sealing: Salt Lake Temple, Book A (living), page 270, #4844.

¹⁹Baptized September 7, 1879, Cedar City.

²⁰Another reference to the sealing: Endowment House, Book G (living), page 87, #18927.

²¹Another reference to the sealing: Salt Lake Temple, Book C (living), page 20, #343.

(1780) and Ann Mathews; married Stephen Traharne; baptized March 15, 1840; endowed November 20, 1871; sealed to spouse November 20, 1871.²²

DOCUMENT 981 TIB Card of Ruth Perkins, Endowment House, Book F, page 304, #3557, born August 15, 1849, Treboeth, Llangyfelach, Glamorgan, Wales; died December 25, 1933; daughter of William Perkins (1807) and Jane Mathews; married March 7, 1868, Joseph Davis Mathews (1819); baptized 1863 (re-baptized August 29, 1967, proxy Jerel Jones, Salt Lake Temple); endowed March 7, 1868; sealed to husband March 7, 1868.²³

DOCUMENT 982 TIB Card of Ruth Perkins, Logan Temple, Book A-2, page 977, #25305, born February 3, 1885, Cedar City, Iron, Utah, daughter of Benjamin Perkins and Mary Ann Williams; married April 18, 1908, Julius M. Bailey; baptized February 3, 1893; endowed March 14, 1939; sealed to spouse, September 30, 1948.

DOCUMENT 983 TIB Card of Sarah Elizabeth Perkins, Salt Lake Temple, Book F (living), page 13, #302, born January 12, 1886, Cedar City, Iron, Utah, daughter of Benjamin Perkins and Sarah Williams; baptized January 15, 1894; endowed October 2, 1913.

DOCUMENT 984 TIB Card of Thomas Perkins or Peregrine, Logan Temple, Book R-2, page 924, #27919, born about 1760, Swansea, Glamorgan, Wales; married Mary Anthony; baptized October 5, 1870; endowed February 23, 1933; sealed to spouse November 19, 1942; instance of Thomas P. Evans (deceased), great-grandson.

DOCUMENT 985 TIB Card of Thomas Perkins or Peregrine, St. George Temple, Book C, page 140, #2607, born July 24, 1780, Swansea, Glamorgan, Wales; died March 23, 1856; son of Thomas Perkins or Peregrin and Mary Anthony; married May 3, 1808, Ann Mathews; baptized November 13, 1967, proxy George C. Wilson, Salt Lake Temple; endowed February 13, 1878, St. George; sealed to spouse September 19, 1861, Endowment House.

DOCUMENT 986 TIB Card of Thomas Perkins, Logan Temple, Book A, page 160-A, #6347-A, born 1811, Glamorgan, Wales; died 1831; son of Thomas Perkins (1780) and Ann Mathews; baptized September 30, 1884; endowed October 2, 1884; heir Joseph Thomas Perkins, brother.

DOCUMENT 987 TIB Card of Thomas Perkins, Endowment House, Book D, page 207, #4200, born May 19, 1834, Treboeth, Glamorgan, Wales; died February 8, 1884, Cedar City, Iron, Utah; son of William Perkins (1807) and Jane Mathews; married (1) July 1, 1860,²⁴ Margaret Evans (divorced); married (2) October 13, 1873, Endowment House, Margaret Williams; baptized April 17, 1846, Treboeth; endowed February 28, 1863,

²²Another reference to the sealing: Endowment House, Book H (living), page 47, #587.

²³Another reference to the sealing: Endowment House, Book E (living), page 119, #10822.

²⁴Another reference to the sealing: Endowment House, Book D (living), page 195, #5724.

Endowment House; sealed to parents October 8, 1879, St. George; sealed to spouse February 28, 1863, Endowment House (cancelled); sealed to spouse October 13, 1873, Endowment House.

DOCUMENT 988 TIB Card of William Perkins, Endowment House, Book G, page 116, #3523, born February 6, 1807, Sketty, Glamorgan, Wales; died January 4, 1876; son of Thomas Perkins and Ann Evans; married July 6, 1833, Jane Mathews; baptized October, 1844; endowed October 4, 1869; sealed to spouse October 4, 1869, Endowment House.²⁵

DOCUMENT 989 Individual Data & Ordinance Card of Benjamin Travis Platt, born January 1, 1860, Ft. Harmony, Washington, Utah, died January 12, 1944, Safford, Graham, Arizona; son of Benjamin Platt and Mary Greaves; married December 7, 1888, Pinto, Washington, Utah, Florence Rebecca Westover; baptized July 22, 1871, Pinto; endowed January 1, 1879, St. George Temple;²⁶ sealed to parents June 2, 1880, St. George Temple; sealed to spouse March 5, 1891, St. George Temple.

DOCUMENT 990 TIB Card of Darwin Kay Platt, Manti Temple, Book A (living), page 32, #658, born December 5, 1926, St. George, Washington, Utah, son of Joseph Platt and Clarissa Josephine Leavitt; not married; BIC; baptized December 31, 1934; endowed March 17, 1947.

DOCUMENT 991 Individual Data & Ordinance Card of Denzil A. Platt, born May 23, 1929, Richfield, Sevier, Utah, son of Joseph Platt and Clarissa Josephine Leavitt; married (1) September 2, 1963, Diana Ogden (divorced); BIC; baptized June 13, 1937, Richfield; not endowed; not sealed to spouse.

DOCUMENT 992 TIB Card and Individual Data & Ordinance Card of Edward Lyman Platt, Manti Temple [no source reference], born December 10, 1948, Payson, Utah, Utah, son of Gordon Leavitt Platt and Allie Lyman; married June 16, 1972, Manti Temple, Valerie Yorgason; BIC; baptized January 6, 1957; endowed February 17, 1968, Manti Temple; sealed to spouse June 16, 1972.

DOCUMENT 993 Individual Data & Ordinance Card of Emma Platt, born March 4, 1865, Pinto, Washington, Utah; died January 2, 1937, Newcastle, Iron, Utah; daughter of Benjamin Platt and Mary Greaves; married November 7, 1887, Pinto, to Frank Hiatt; baptized August 10, 1873, Pinto; endowed June 2, 1880, St. George Temple; sealed to parents June 2, 1880; sealed to husband April 19, 1923, Logan Temple.

DOCUMENT 994 TIB Card and Individual Data & Ordinance Card of Gene Lyman Platt, Salt Lake Temple [no source reference], born May 5, 1950, Provo, Utah, Utah, son of Gordon Leavitt Platt and Allie Lyman; married May 25, 1972, Provo Temple, Arlene Ruth Vail; BIC; baptized July 6, 1958, Annabella, Sevier, Utah; endowed June 17, 1969, Salt Lake Temple; sealed to spouse May 25, 1972, Provo Temple.

²⁵Another reference to the sealing: Endowment House, Book F (living), page 33, #14135.

²⁶Book B, page 90, #186.

DOCUMENT 995 TIB Card and Individual Data & Ordinance Card of George Platt, St. George Temple, Book D, page 393, #6172, born January 25, 1872, Pinto, Washington, Utah; died December 30, 1939, Newcastle, Iron, Utah; son of Benjamin Platt and Mary Greaves; unmarried; baptized May 30, 1880, Pinto; endowed April 15, 1939, St. George Temple; sealed to parents June 2, 1880, St. George Temple.

DOCUMENT 996 TIB Card and Individual Data & Ordinance Card of George Alma Platt, Manti Temple, Book D (living), page 385, #7277, born February 27, 1917, Mt. Meadows, Washington, Utah,²⁷ son of Joseph Platt and Clarissa Josephine Leavitt; married March 12, 1943, Manti Temple, Thora Stapley; BIC; baptized September 12, 1925, Enterprise, Washington, Utah;²⁸ endowed February 1, 1939, Manti Temple; sealed to spouse March 12, 1943, Manti Temple.

DOCUMENT 997 TIB Card and Individual Data & Ordinance Card of Gordon Leavitt Platt, Salt Lake Temple, Book I, page 182, #3807, born July 24, 1920, Mt. Meadows, Washington, Utah;²⁹ son of Joseph Platt and Clarissa Josephine Leavitt; married August 18, 1942, Salt Lake Temple, Allie Lyman; BIC; baptized August 5, 1928, Richfield, Sevier, Utah;³⁰ endowed August 17, 1942, Salt Lake Temple; sealed to spouse August 18, 1942, Salt Lake Temple.

DOCUMENT 998 Individual Data & Ordinance Card of Gordon Lyman Platt, born December 31, 1960, Whittier, Los Angeles, California, son of Gordon Leavitt Platt and Allie Lyman; BIC; baptized January 4, 1969, Provo, Utah, Utah.

DOCUMENT 999 Individual Data & Ordinance Card of Irene Platt, born June 16, 1964, Provo, Utah, Utah, daughter of Gordon Leavitt Platt and Allie Lyman; BIC; baptized July 1, 1972, Provo, Utah, Utah.

DOCUMENT 1000 TIB Card of James Platt, Logan Temple, Book 2, page 366, #10945, christened December 5, 1756, Woodbrook, Saddleworth, Yorkshire, England; died April 11, 1809; son of Isaac Platt (1738) and Mary Radcliffe; married September 16, 1779, Margaret or Peggy Travis; baptized July 17, 1939; endowed January 3, 1940; heir Benjamin Platt (deceased), relative.

DOCUMENT 1001 TIB Card and Individual Data & Ordinance Card of James Platt, St. George Temple, Book B, page 386, #892, born November 4, 1861, Grafton, Washington, Utah; died February 2, 1943; son of Benjamin Platt and Mary Greaves; married July 31, 1901, Kissimee, Florida, Lottie Lee Lanier; baptized July 22, 1871, Pinto, Washington, Utah; endowed June 2, 1880, St. George Temple; sealed to parents June 2, 1880; sealed to spouse December 1901, St. George Temple.

²⁷Hebron, Utah LDS Ward Record [FHL film 26027], Record of Children under 8, #436: birth.

²⁸Richfield, Utah LDS Ward Record [FHL film 26446], Record of Member #1937: baptism.

²⁹Enterprise, Utah LDS Eard Record [FHL film 6270, Book 1], Record of Members & Children, #244: birth.

³⁰Richfield, Utah LDS Ward Record [FHL film 6483, part 2], #1965: baptism.

DOCUMENT 1002 TIB Card and Individual Data & Ordinance Card of John William Platt, St. George Temple, Book A, page 25, #499, born January 17, 1858, Ft. Harmony, Washington, Utah; died March 11, 1943, Kanarraville, Iron, Utah; son of Benjamin Platt and Mary Greaves; married December 28, 1892, St. George Temple, Mary Wilhelmina Berry; baptized September 20, 1868, New Harmony, Washington, Utah; endowed March 15, 1877, St. George Temple; sealed to parents January 2, 1880, St. George Temple; sealed to spouse December 28, 1892, St. George Temple.

Note: This next section of documents comes from the book (PRFC Book 42), *Nauvoo Temple Endowment Register, 10 December 1845 to 8 February 1846*, compiled by The Church of Jesus Christ of Latter-day Saints, Temple Records Index Bureau, Salt Lake City, 1974 [also found on FHL film 962798, item 1].

This record is the official temple record prepared by the temple recorder, William Clayton. The records include washings and anointings, endowments and sealings. Where sufficient data was not found in these three temple records to accurately identify a person the TRIB used records of Winter Quarters, Early Utah, Council House, Endowment House and the Salt Lake Temple records to enhance the records. If this still was not sufficient then the Temple Records Index Bureau, the Church Records Archives and the Early Church Information File were used. No attempt was made to prove the accuracy of any of the data except the washing and anointing dates and the endowment dates. The register is arranged in the order of the original endowment records.

For some washing and anointing records there were no matching endowments found. These entries appear at the end of the register as Appendixes A and B. Because no evidence of the completion of the endowments for these persons could be found, ordinances were performed for them in the Salt Lake Temple as follows: baptisms: June 18, 1974; washings and anointings and clothings: June 20, 1974; endowments: June 21, 1974. This provides a valid record of the ordinances for these individuals.

Names were copied as they appeared in the endowment records, with differences from other records being noted. Married women were endowed under their husband's surnames. Their maiden surnames were found, in many cases, in the sealing records.

I have included only those individuals who I have been able to ascertain are our direct ancestors, or their children and spouses of children. This record is to be used in the final evaluation of temple ordinances for these individuals, and as a permanent reference for these individuals.

Abbreviations: WA = washing and anointing; E = endowment; S = sealing.

DOCUMENT 1003 Nancy Marinda Hyde (Nancy Marinda Johnson in sealing record), one of Joseph Smith's plural wives, 1st Company, page 1 #6, born June 28, 1815, Pomfret, Windsor, Vermont; WA & E December 10, 1845. Her husband, Orson Hyde, page 1 #5, born January 8, 1805, Oxford, New Haven, Connecticut, WA & E same day.

DOCUMENT 1004 Clarissa Smith (Clarissa Lyman in sealing record), 1st Company, page 1 #8, born June 27, 1790, Lebanon, Grafton, New Hampshire; WA & E December 10, 1845. Her husband John Smith, page 1 #7, a high priest, was born July 16, 1781, Derryfield, Hillsboro, New Hampshire; WA & E same day.

DOCUMENT 1005 Mary Ann Pratt (Mary Ann Frost in sealing record, one of Joseph Smith's plural wives), 2nd Company, page 2 #1, born January 14, 1809, Groton, Caledonia, Vermont; WA & E December 10, 1845. Her husband, Parley Parker Pratt, 2nd Company, page 1 #15, born April 12, 1807, Burlington, Otsego, New York; WA & E December 10, 1845.

DOCUMENT 1006 Amasa Mason Lyman, 2nd Company, page 2 #2, born March 30, 1813, Lyman, Grafton, New Hampshire; WA & E December 10, 1845.

DOCUMENT 1007 Mariah Loisa Lyman (Maria Louisa Tanner in sealing record), 2nd Company, page 2 #3, born November 28, 1818, Bolton, Warren, New York; WA & E December 10, 1845.

DOCUMENT 1008 Phebe Woodworth (Phebe Watrous in sealing record; one of Joseph Smith's plural wives), 2nd Company, page 2 #9, born October 1, 1805, Sharon, Otsego, New York; WA & E December 10, 1845; her husband Lucian Woodworth, a high priest, 2nd Company, page 2 #8, born April 3, 1799, Thetford, Orange, Vermont; WA & E December 10, 1845.

DOCUMENT 1009 Joseph Corodon Kingsbury, husband of Sarah Ann Whitney, one of Joseph Smith's plural wives, 2nd Company, page 2 #12, born May 2, 1812, Enfield, Hartford, Connecticut; WA & E December 10, 1845.

DOCUMENT 1010 Agnes Smith (Agnes Molton Coolbrith in sealing record; one of Joseph Smith's plural wives), 2nd Company, page 2 #14, born July 11, 1811, Scarborough, Cumberland, Maine, WA & E December 10, 1845.

DOCUMENT 1011 Lucy Mack, mother of the Prophet, 1st Company, page 3 #13, born July 8, 1776, Gilsum, Cheshire, New Hampshire; WA & E December 11, 1845.

DOCUMENT 1012 Lucinda Harris (Lucinda Pendleton in TIB record; one of Joseph Smith's plural wives), 2nd Company, page 5 #14, born September 17, 1801, Washington County, Vermont; WA & E December 12, 1845; her husband George W. Harris (no information), 2nd Company, page 5 #13, WA & E same day.

DOCUMENT 1013 William Snow, 3rd Company, page 6 #9, born December 14, 1806, St. Johnsbury, Caledonia, Vermont; WA & E December 12, 1845.

DOCUMENT 1014 Lidia Snow (Lydia Adams in sealing record), same company, page 6 #10, born July 4, 1823, Hatley, Sherbrook Canada;³¹ WA & E December 12, 1845.

DOCUMENT 1015 William Huntington, 4th Company, page 7 #10, born March 28, 1784, New Grantham, Cheshire, New Hampshire; WA & E December 12, 1845.

DOCUMENT 1016 Lidia Huntington (Lydia Clisby in sealing record), #11, born September 26, 1793, Marlborough, Middlesex, Massachusetts; WA & E December 12, 1845.

DOCUMENT 1017 Joseph Knight, Sr., 2nd Company, page 9 #11, born November 3, 1772, Oakham, Worcester, Massachusetts; WA & E December 13, 1845; wife Phebe Knight (Phebe Crosby in sealing record), #12, born March 21, 1800, Onadilla, Otsego, New York; WA & E same.

DOCUMENT 1018 Patty Sessions (Patty Bartlett in sealing record; one of Joseph Smith's plural wives); 2nd Company, page 17 #14; born February 4, 1795, Bethel, Oxford, Maine; WA & E December 16, 1845; husband David Sessions #13, high priest, born April 4, 1789 (sealing record gives birth date as April 4, 1790), Vershire, Orange, Vermont; WA & E same.

DOCUMENT 1019 Eliza R. Snow (Eliza Roxy Snow in sealing record), 3rd Company, page 19 #5; born January 21, 1804, Becket, Berkshire, Massachusetts; WA & E December 16, 1845.

DOCUMENT 1020 Asa Lyman, 1st Company, page 21 #6; high priest, born November 26, 1785, Lebanon, New London, Connecticut; WA & E December 17, 1845; wife Sally Lyman (Sarah R. Lyman in washing and anointing record), #7; born March 10, 1786; WA & E same.

DOCUMENT 1021 Albert Petty, 3rd Company, page 24 #7; high priest; born August 10, 1795, Bourbon County, Kentucky; WA & E December 17, 1845; wife Catherine Petty, #8; born February 16, 1803, Dover, Stewart, Tennessee; WA & E same.

DOCUMENT 1022 Nancy Maria Winchester, wife of Joseph Smith, 3rd Company, page 28 #6; born August 10, 1828, Black Rock, Erie, New York, daughter of Stephen Winchester and Nancy Case (#4 and #5), WA & E all on December 18, 1845.

DOCUMENT 1023 Catherine Ralston, daughter of Andrew Ralston and Sophia Waltemyer; born November 29, 1801, York Springs, Adams, Pennsylvania; died February 22, 1825; married Coulter Cox; heir Hannah D. Huntsman, niece; baptized March 13, 1877; endowed November 28, 1877, St. George Temple; Book B, page 378, #6417.

³¹Sealing records gives Hatley, Sherbrooke County, Lower Canada: Hatley is in Stanstead County, near the Sherbrooke County line. Hatley, Stanstead, Quebec, Canada is the correct designation.

DOCUMENT 1024 David Ralston, born about 1740, of Big Springs, Cumberland, Pennsylvania; died about 1810; son of Andrew Ralston; married Miss Scott; heir Hannah Davis Huntsman, relative; baptized October 24, 1941; endowed November 14, 1951c; proxy: Willard E. Jones; Mesa Temple: no reference.

DOCUMENT 1025 David Ralston, son of Andrew Ralston and Sophia Waltmyer; born September 2, 1786, Bloomingdale, Jefferson, Ohio; died May 7, 1814; married Sarah Wickard; heir Hannah Davis Huntsman, great-grandniece; baptized August 25, 1938; endowed June 30, 1939, St. George Temple, Book 2, page 346, #12050.

DOCUMENT 1026 Elizabeth Ralston, daughter of Andrew Ralston and Sophia Waltemyer, born February 8, 1774, York Springs, Adams, Pennsylvania; married August 9, 1820, Thomas Adams (1770); family representative: Lamond Welcome Huntsman, great-grandnephew; baptized May 7, 1969, Jackie Hirschi proxy; endowed June 25, 1969c, Ida C. Michaelis, proxy; WAC May 14, 1969, Alta K. Harrison. Logan Temple No. LC34180; 86594-12.

DOCUMENT 1027 Jane Ralston, daughter of Andrew Ralston and Sophia Waltmyer, born November 13, 1794, York, York, Pennsylvania; died November 22, 1842; married May 16, 1816, William Jones (1791); heir: Hannah Davis Huntsman, niece; baptized May 24, 1939; endowed May 25, 1939. St. George Temple, Book 2, page 733, #25126.

DOCUMENT 1028 John Ralsotn, born about 1727, of York Springs, York, Pennsylvania; heir Hannah Davis, great-granddaughter; baptized December 2, 1944, Owen J. Lunt, proxy; endowed October 30, 1952b, Nathan C. Tenney, proxy; Mesa Temple No. 27838AR.

DOCUMENT 1029 John Ralston, son of Andrew Ralston and Sophia Waltemyer; born July 13, 1799, Pennsylvania; died October 24, 1881; married Lucintha Argo; heir Aaron D. Huntsman, grandnephew; baptized March 13, 1877; endowed March 16, 1877, St. George Temple, Book A, page 64, #2182.

DOCUMENT 1030 Lewis Waltmyer Ralston, son of Andrew Ralston and Sophia Waltmyer, born November 30, 1806, Sunbury, Northumberland, Pennsylvania; died 1860; married Ann Dorr; heir Hannah Davis Huntsman, niece; baptized May 24, 1939; endowed June 30, 1939. St. George Temple, Book 2, page 347, #12074.

DOCUMENT 1031 Margaret Ralston, daughter of Andrew Ralston and Sophia Waltmeyer; born October 28, 1788, York Springs, Adams, Pennsylvania; died November 7, 1830; married Daniel D. Davis; heir Hannah Davis Huntsman, daughter; baptized Salt Lake City; endowed March 14, 1877; rebaptized January 29, 1965, Ruth W. Papworth, proxy. St. George Temple, Book A, page 56, #1901.

DOCUMENT 1032 Mary Ralston, daughter of Andrew Ralston and Sophia Waltmyer, born August 26, 1790, York, York, Pennsylvania; died 1831; married September 8, 1808,

William Adair; heir Hannah Davis Huntsman, relative; baptized August 25, 1938; endowed June 29, 1939; sealed to parents February 14, 1945, Mesa Temple; St. George Temple Book 2, page 813, #27960.

DOCUMENT 1033 Nancy Ralston, daughter of Andrew Ralston and Sophia Waltemeyer, born July 28, 1809, Pennsylvania; died December 7, 1827; heir Hannah D. Huntsman, niece; baptized March 13, 1877; endowed November 29, 1877; St. George Temple, Book B, page 384, #6491.

DOCUMENT 1034 Ruth Ralston, daughter of Andrew Ralston (1753) and Sophia Waltemyer, born about 1789, Pennsylvania; married Fannie Hesser [two females marrying?]; family representative: Joseph Smith Huntsman, grandnephew; baptized April 21, 1956, William Brown, proxy; endowed June 5, 1957c, Ellen T. M. Maroney, proxy [a female?]; Mesa Temple No. 62278AR.

DOCUMENT 1035 Joseph Robison, born May 21, 1804, Charlestown, Montgomery, New York; live sealing; June 17, 1855, to Lucretia Hancock #560. Reference: Nauvoo Sealing Book A, page 35, #559.

DOCUMENT 1036 John Shaw, born about 1805, of Shoredge, Shaw, Lancashire, England; married Rebecca Greaves; heir Cleo Bytheway, relative-in-law; baptized January 24, 1956, Robert M. Lybbert, proxy; endowed February 25, 1956, Walker M. Lee, proxy; Alberta Temple No. AL73710.

DOCUMENT 1037 Joseph Smith, Jr. (the Prophet), son of Joseph Smith, Sr. and Lucy Mack; born December 23, 1805, Sharon, Windsor, Vermont; died June 27, 1844; married January 18, 1827, Emma Hale; baptized May 15, 1829; endowed May 5, 1842; sealed to parents August 25, 1897; 7N-160-28; Nauvoo Supplement Book.

DOCUMENT 1038a Eliza Roxey Snow, daughter of Oliver Snow (1775) and Rosetta Leonora Pettibone; born January 21, 1804, Becket, Berkshire, Massachusetts; died December 5, 1887; married June 29, 1842, Joseph Smith, the Prophet; endowed December 16, 1845; sealed to husband June 29, 1842; also sealed February 3, 1846; Historical Record 6:233; Nauvoo Supplement Book.

DOCUMENT 1038b Eliza Roxcy Snow, daughter of Oliver Snow and Rosetta Leonora Pettibone, born January 21, 1804, Becket, Berkshire, Massachusetts; married June 29, 1842, Joseph Smith, the Prophet; sealed to husband June 29, 1842; sealed to parents December 20, 1893, Salt Lake.

DOCUMENT 1039 Sarah Standring, daughter of Thomas Standring and Susan Heaps; born January 10, 1797, Saddleworth, Yorkshire, England; died December 30, 1846; married 1815, Thomas Platt; heir: Rebecca Platt, granddaughter; baptized June 2, 1880; endowed June 23, 1881; St. George Temple, Book E, page 612, #10452.

DOCUMENT 1040 Thomas Standring, born about 1765, Narland, near Rochdale, Lancashire, England; married about 1790, Susan Heaps; heir: Benjamin Platt, grandson; baptized June 2, 1880; endowed May 4, 1945, Ray R. Humphreys, proxy; Logan Temple, Book C-3, page 729, #15297.

DOCUMENT 1041 Richard Stock, born about 1803, of Shaw, Lancashire, England; married (1) ?; married (2) May 10, 1840, Rebecca Greaves; heir: Maria Platt Munford, step granddaughter; baptized April 28, 1956, Royal K. Lampert, proxy; endowed June 26, 1957c, De Lyman Bayles, proxy; Mesa Temple No 64096AR.

DOCUMENT 1042 Sarah Sturtevant, daughter of Lemuel Sturtevant (1756) and Priscilla Thompson, born September 5, 1798, Lyme, Grafton, New Hampshire; died April 5, 1878; married March 6, 1817, Jeremiah Leavitt (1796); baptized 1837; rebaptized November 17, 1967, Fern Gleed, proxy, Salt Lake Temple; endowed February 2, 1846, Nauvoo Temple; Nauvoo Book B, page 391, #3257.

DOCUMENT 1043 Margaret or Peggy Travis, daughter of George Travis and Esther Crompton, christened August 9, 1761, Netherhouse (in Crompton), Lancashire, England; died March 27, 1830; married September 16, 1779, James Platt (1756); family representative: Benjamin Platt, grandson; baptized July 5, 1938; endowed July 21, 1938; Logan Temple, Book 3, page 762 #24805.

DOCUMENT 1044 Alberto Vega, son of Manuel Resurrección Vega (1871) and Matilde Zela, born about 1897, Iquique, Tarapacá, Chile; married to Consuelo; family representative: Bertha Paula Vega Platt, niece.

DOCUMENT 1045 Bertha Paula Vega, daughter of Julio Vega and Rufina Lazo, born June 7, 1938, [Magdalena del Mar], Lima, Perú; married September 30, 1965, Lyman De Platt; baptized November 16, 1959; endowed March 20, 1965; sealed to husband September 30, 1965 (SIS); Los Angeles Temple [endowment]; Salt Lake Temple: sealing to husband.³²

DOCUMENT 1046 Julio Vega, son of Manuel Resurrección Vega (1871) and Matilde Zela, born May 23, 1899, Lima, Lima, Perú; not married to Rufina Lazo; family representative: Bertha Paula Vega Platt, daughter; baptized September 14, 1966, Darrell H. Jones, proxy; endowed November 7, 1966h, Lyman De Platt, proxy; Salt Lake Temple No. SL80884.

DOCUMENT 1047 Manuel Resurrección Vega, born about 1871, Carhuaz, Ancash, Perú; died December 24, 1917; married to Matilde Zela; family representative: Bertha

³²Individual Date & Ordinance Status Card also includes christening November 11, 1938, Magdalena del Mar, Lima, Perú; sources include birth certificate (Document 53); baptismal certificate; TIB Card; marriage certificate; Catholic baptismal certificate; Book 16 – Diary September 24, 1965 to November 30, 1967; Book 17, Diary, 1972; patriarchal blessing (Document 50); divorce decree (Document 581).

Paula Vega Platt, granddaughter; baptized September 14, 1966, Darrell H. Jones, proxy; endowed November 7, 1966h, Gordon L. Platt, proxy; Salt Lake Temple No. SL80883.

DOCUMENT 1048 María Catalina Vega, daughter of Manuel Resurrección Vega (1871) and Matilde Zela; born November 25, 1912, Iquique, Tarapacá, Chile; living; married March 6, 1950, Antonio Otibo; baptized June 13, 1964; family representative: Bertha Paula Vega Platt, niece; no temple [this was a live record at the time, created apparently from a ward record in Peru].

DOCUMENT 1049 Catherine Waltemyer, daughter of David Waltemyer (1730) and Eve Elizabeth; born December 8, 1777, York County, Pennsylvania; family representative: Reliah Grace McBride Larson, 3rd great-grandniece; baptized September 10, 1860, Karen M. Christensen, proxy; endowed October 21, 1960b, Nila S. Hamblin, proxy; Mesa Temple No. 7018AR.

DOCUMENT 1050 David Waltmyer, son of Lewis (Ludwig) Waltemyer (1700); born 1730, York, York, Pennsylvania; married to Eve Elizabeth; heir: Hannah Davis Huntsman, great-granddaughter; baptized May 24, 1939; endowed June 30, 1939; St. George Temple, Book 2, page 346, #12042.

DOCUMENT 1051 David Waltemyer, son of David Waltemyer (1730) and Eve Elizabeth; born 1759, Adams County, Pennsylvania; died 1844; married to Anna Margaret Cramer; family representative: Reliah Grace McBride Larson, 3rd great-grandniece; baptized September 10, 1960, Brent L. Bingham, proxy; endowed September 15, 1960b, Aquilla F. Shumway, proxy; Mesa Temple No. 7601AR.

DOCUMENT 1052 Mrs. Eve Elizabeth Waltmyer, born June 1739, York, York, Pennsylvania; died November 4, 1825; married David Waltemyer (1730); heir: Hannah Davis Huntsman, relative-in-law [actually a great-granddaughter]; St. George Temple, Book 2, page 745, #25538.

DOCUMENT 1053 Lewis Waltemyer, son of Davis Waltemyer (1730) and Eve Elizabeth; born about 1770, Cumberland County, Pennsylvania; died 1838; married Agness Moore; heir: Hannah Davis Huntsman, grandniece; baptized May 24, 1939; endowed June 30, 1939; St. George Temple, Book 2, page 346, #12046.

DOCUMENT 1054 Lewis or Ludwig Waltmyer, born 1700, York, York, Pennsylvania [actually in Germany]; died 1779-1783; heir Hannah Davis Huntsman, 2nd great-granddaughter; baptized May 24, 1939; endowed June 30, 1939; St. George Temple, Book 2, page 346, #12043.

DOCUMENT 1055 Mrs. Lewis or Ludwig Waltemyer, born about 1705, of York Springs, Adams, Pennsylvania; married Lewis or Ludwig Waltemyer; heir: Joseph Smith Huntsman, 3rd great-grandson; baptized November 18, 1944, Yvonna Johnson, proxy;

endowed January 12, 1948, Thora G. J. Hamblin, proxy; Mesa Temple, Book 136, page 31, #26866; #644.

DOCUMENT 1056a Mary Waltemyer, daughter of David Waltemyer (1730) and Eve Elizabeth; born 1768; died 1848; married Carson Moore; heir: Hannah Davis Huntsman, relative-in-law; baptized August 25, 1938; endowed June 29, 1939; St. George Temple, Book 2, page 813, #27958.

DOCUMENT 1056b Sophia Waltemyer, daughter of David Waltemyer (1730) and Eve Elizabeth; born April 23, 1766; died December 23, 1828; married December 19, 1785, Andrew Ralston; heir: Hannah Davis Huntsman, niece [actually granddaughter]; baptized August 31, 1870; endowed May 27, 1939; St. George Temple, Book 2, page 740, #25319.

DOCUMENT 1057 Mrs. Catherine Williams, born about 1721, of Llandyfodwg, Glamorgan, Wales; buried May 14, 1805; married Thomas Williams; family representative: Gladys Perkins Tomney Lyman, 3rd great-granddaughter; baptized June 29, 1855, Evelyn Jensen, proxy; endowed October 12, 1955a, Gladys P. Tomney, proxy; Manti Temple No. M74093.

DOCUMENT 1058 Cathrine Williams, daughter of Edmund Williams and Mary, born about 1800, Glamorganshire, Wales; heir Richard Williams, grandnephew; baptized January 30, 1917; endowed June 18, 1943, Margaret C. Perkins, proxy; Salt Lake Temple, Book 7a, page 746, #15661.

DOCUMENT 1059 Catherine Williams, daughter of Evan Williams and Mary Davis or Davies, born April 23, 1862, Glamorganshire, Wales; died July 8, 1882; married Harry Sendentoph; baptized September 1879; rebaptized November 21, 1967, Margaret P. Zaruk, proxy [Salt Lake Temple]; endowed October 8, 1879; St. George Temple, Book B, page 230, #603.

DOCUMENT 1060 David Williams, son of Thomas Williams (1717) and Catherine; christened May 27, 1743, Llandyfodwg, Glamorgan, Wales; heir: Gladys Perkins Tomney Lyman, 2nd great-grandniece; baptized June 29, 1955, Mac Adams, proxy; endowed October 10, 1966c, Albert Robison Lyman, proxy; Manti Temple No. M74058.

DOCUMENT 1061 David Williams, son of Edmund Williams and Mary, born 1802, Glamorganshire, Wales; died 1812; heir: Sarah Williams Perkins, great-grandniece; baptized January 30, 1917; endowed January 31, 1917; St. George Temple, Book P, page 859, #17037.

DOCUMENT 1062 David Williams, son of Evan Williams and Mary Davis or Davies; born August 26, 1849, Slangareloch, Glamorgan, Wales; died November 17, 1861; heir: Benjamin Perkins, brother-in-law; baptized January 15, 1878; endowed January 16, 1878; St. George Temple, Book C, page 46, #842.

DOCUMENT 1063 Edmond Williams, son of Thomas Williams (1717) and Catherine; christened October 25, 1758; buried February 20, 1845; married (1) Catherine; married (2) by license, May 31, 1790, Mary Edmunds; heir: Gladys Perkins Tomney Lyman, 2nd great-granddaughter; baptized June 29, 1955, Mac Adams, proxy; endowed July 6, 1955a, Kay Perkins Lyman, proxy; Manti Temple No. M74053.

DOCUMENT 1064 Edmund Williams, born about 1768, Glamorganshire, Wales; died about 1840; married (1) N. M. Bridgend; married (2) Mary; heir: Sarah William Perkins; baptized January 23, 1917; endowed January 24, 1917; St. George Temple, Book P, page 852, #16815.

DOCUMENT 1065 Edmund Williams, son of Edmund Williams and Mary; born 1791-1798, Glamorganshire, Wales; died August 29, 1866; married Sarah Morgan; heir: Benjamin Perkins, great-grandson-in-law; baptized January 15, 1878; endowed January 18, 1878; sealed to spouse November 19, 1942; St. George Temple, Book C, page 56, #1039.

DOCUMENT 1066 Edmund Williams, son of Evan Williams and Mary Davis; born March 21, 1856, Llantwit, Glamorgan, Wales; died August 10, 1929; married Letitia Jane Lambeth; heir Charley Williams, son; baptized November 18, 1936; endowed July 14, 1938; Manti Temple, Book U-2, page 28, #773.

DOCUMENT 1067 Edmund Williams, son of Edmund Williams and Sarah Morgan; born December 4, 1834, Glamorganshire, Wales; died June 20, 1909; married Elizabeth Lewis; heir: Sarah Williams Perkins, niece; baptized January 23, 1917; endowed January 30, 1917; St. George Temple, Book P, page 858, #16996.

DOCUMENT 1068 Evan Williams, son of Thomas Williams (1717) and Catherine; christened March 20, 1747, Llandyfodwg, Glamorgan, Wales; heir: Gladys Perkins Tomney Lyman, 2nd great-grandniece; baptized June 29, 1955, Mac Adams, proxy; endowed October 10, 1855c, Edward Partridge Lyman, proxy; Manti Temple No. M74057.

DOCUMENT 1069 Evan Williams, son of Edmond Williams and Sarah Morgan; born November 15, 1827, Glamorganshire, Wales; died June 19, 1906; married May 29, 1848, Mary Davis; heir: Evan E. Williams, son; baptized February 3, 1914; endowed February 4, 1914; Salt Lake Temple, Book 2c, page 265, #7003.

DOCUMENT 1070 Evan Edward Williams, son of Evan Williams and Mary Davis; born April 4, 1869, Cwmbach, Aberdare, Glamorgan, Wales; died June 10, 1941; married December 16, 1889, Mary Jane Bulloch; baptized October 6, 1878; endowed March 30, 1910; sealed to spouse, Logan Temple, March 30, 1910; St. George Temple, Book C, page 534-535, #5287.

DOCUMENT 1071 Gwennlian Williams, daughter of Thomas Williams; born about 1815, of Aberdare, Glamorgan, Wales; married September 15, 1837, Thomas Davis (1798); family representative: Gladys Perkins Tomney Lyman, great-granddaughter; baptized March 12, 1966, Constance L. Eaton, proxy; endowed March 24, 1966, Mary C. S. Baugues, proxy; Los Angeles Temple No LA520008.

DOCUMENT 1072 Gwen Williams, daughter of Edmund Williams II and Sarah Morgan; born 1840, St. Brides Minor, Glamorgan, Wales; died March 22, 1923; instance of Richard Williams, nephew; baptized November 18, 1936; endowed August 17, 1938; Salt Lake Temple, Book 6K, page 9, #194.

DOCUMENT 1073 Jane Williams, born January 12, 1822, Glamorganshire, Wales; died May 28, 1895; heir: Sarah Williams Perkins, niece; baptized January 30, 1917; endowed February 1, 1917; St. George Temple, Book P, page 860, #17092.

DOCUMENT 1074 Jane Williams, daughter of Evan Williams and Mary Davis; born July 19, 1867, Aberdare, Glamorgan, Wales; died April 23, 1950; married January 19, 1887, George Hunter; baptized 1878; rebaptized November 15, 1968, Salt Lake Temple; endowed January 19, 1887; sealed to husband January 19, 1887; St. George Temple, Book C, pages 372-373, #2100.

DOCUMENT 1075 Margaret Williams, daughter of Thomas Williams (1717) and Catherine; christened April 28, 1761, Llandyfodwg, Glamorgan, Walkes; family representative: Gladys Perkins Tomney Lyman, 2nd great-grandniece; baptized June 29, 1955, Evelyn Jensen, proxy; endowed October 12, 1955a, Hazel B. Lyman, proxy; Manti Temple No. M74094.

DOCUMENT 1076 Mary Williams, daughter of Edmund Williams, Jr., and Sarah Morgan; born about 1824, of St. Bride's Minor, Glamorgan, Wales; married Robert Chubb; heir: Richard Williams, grandnephew; baptized June 10, 1941, Janne Killian, proxy; endowed April 27, 1942, Rene Lyman, proxy; Salt Lake Temple, Book 6Y, page 237, #45898SL; #4970.

DOCUMENT 1077 Mary Ann Williams, daughter of Evan Williams and Mary Davis or Davies; born August 5, 1851, Llantwit Verdure, Glamorgan, Wales; died October 12, 1912; married October 4, 1869, Benjamin Perkins; baptized 1865; rebaptized November 21, 1967, Salt Lake Temple, Margaret P. Zaruk, proxy; endowed October 4, 1869, Endowment House; sealed to husband October 4, 1869 Endowment House; Book G, page 115, #3489.

DOCUMENT 1078 Morgan Williams, son of Thomas Williams (1717) and Catherine; christened July 1, 1751, Llandyfodwg, Glamorgan, Wales; heir: Gladys Perkins Tomney Lyman, 2nd great-grandniece; baptized June 29, 1955, Mac Adams, proxy; endowed July 5, 1955a, Kay Perkins Lyman, proxy; Manti Temple No. M74055.

DOCUMENT 1079 Richard Williams, son of Thomas Williams (1717) and Catherine; christened February 10, 1756, Llandyfodwg, Glamorgan, Wales; heir: Gladys Perkins Tomney Lyman, 2nd great-grandniece; baptized June 29, 1955, Mac Adams, proxy; July 6, 1955b, Kay Perkins Lyman, proxy; Manti Temple No. M74054.

DOCUMENT 1080 Shan or Jane Williams, daughter of Edmund Williams and Mary; born 1804, Glamorganshire, Wales; heir: Richard Williams, grandnephew; baptized June 10, 1941, Janne Killian, proxy; endowed June 30, 1942, Lucy K. Eames, proxy; Salt Lake Temple, Book 6Y, page 1340, #45896; #28125.

DOCUMENT 1081 Richard Williams, son of Evan Williams and Mary Davis; born November 12, 1865, Cwmbach, Glamorgan, Wales; died September 27, 1946; married Jessie Urie; baptized April 1876; rebaptized May 26, 1969, Salt Lake Temple, Bruce C. Feinauer, proxy; endowed April 22, 1890; sealed to parent February 4, 1914; St. George Temple, Book C, pages 404-405, #2652.

DOCUMENT 1082 Sarah Williams, daughter of Edmund Williams and Sarah Morgan; born 1831, Coychurch, Glamorgan, Wales; christened March 6, 1831, Llantrisant, Glamorgan, Wales; died September 27, 1889; married July 20, 1854, David Davies (1835); heir: Gladys Perkins Tomney Lyman, grandniece; baptized October 31, 1964, Jackie L. Chidester, proxy; endowed December 4, 1965a, Mary D. S. Durrant, proxy; Manti Temple No. M12176. Christening: Batch C021271, 04180-1 (X000480).

DOCUMENT 1083 Sarah Williams, daughter of Evan Williams and Mary Davis or Davies; born May 23, 1860, Glamorganshire, Wales; married October 28, 1881, Benjamin Perkins; baptized June 6, 1880; endowed October 28, 1881; St. George Temple, Book C, pages 226-227, #443.³³ The Individual Data & Ordinance Status Card accompanying this document includes sealing to parents February 4, 1914, Salt Lake City; sealing to spouse October 28, 1881, St. George Temple.³⁴

DOCUMENT 1084 Thomas Williams, born about 1717, of Llandyfodwg, Glamorgan, Wales; buried May 5, 1805; married Catherine; heir: Gladys Perkins Tomney Perkins, 3rd great-granddaughter; baptized June 29, 1955, Mac Adams, proxy; endowed October 11, 1955a, Edward Partridge Lyman, proxy; Manti Temple No. M74059.

DOCUMENT 1085 Thomas Williams, son of Thomas Williams (1717) and Catherine; christened May 7, 1749, Llandyfodwg, Glamorgan, Wales; heir Gladys Perkins Tomney Lyman, 2nd great-grandniece; baptized June 29, 1955, Mac Adams, proxy; endowed July 7, 1955b, Kay Perkins Lyman, proxy; Manti Temple No. M74056.

³³Sealing of living couples, 1877-1956, St. George Temple, Book C, pages 226-227, #443 (FHL film 170579, #1351).

³⁴Sealing to parents: sealings for the dead, couples and children, 1943-1970, Salt Lake Temple (FHL film 184787).

DOCUMENT 1086 Thomas Williams, son of Evan Williams and Mary Davis; born November 5, 1853, Llantwit Verdure, Glamorgan, Wales; died March 22, 1922; married March 29, 1884, Christine Anderson (Annie); heir: Richard Williams, brother; baptized November 18, 1936; endowed June 18, 1943, Daniel Perkins, proxy; Salt Lake Temple, Book 6V, page 1870, #39263.

DOCUMENT 1087 William Williams, son of Evan Williams and Mary Davis; born June 16, 1871, Cwmbach, Aberdare, Glamorgan, Wales; died December 28, 1943; married (1) November 19, 1891, Sarah Ann Bauer; baptized June 26, 1881; endowed October 19, 1910; St. George Temple, Book C, pages 538-539, #5348.

DOCUMENT 1088 Individual Data & Ordinance Status for Pamela Woodbury, daughter of Richard C. Woodbury; married June 24, 1976, Provo Temple, to McKay Lyman Platt.

DOCUMENT 1089 Matilde Zela, born September 1, 1875, Tacna, Tacna, Peru; died August 8, 1953; married Manuel Resurrección Vega (1871); heir: Bertha Paula Vega Platt, granddaughter; baptized September 14, 1966, Anita C. Stockwell, proxy; endowed November 7, 1966h, Velyn Bayliss Stevens, proxy.³⁵

DOCUMENT 1090 University of Utah, May 4, 2001, Graduation Program for Justin Taggart, Bachelor of Arts in Business Administration.

DOCUMENT 1091 Certificate of Appreciation; in gratitude for your war-time service; this certifies that Lyman D. Platt, upon meeting the strict requirements set forth by the Congress of the United States of America, shall thereby be accepted for Official Membership in The American Legion. Signed: Billy R. Johnson, Membership Director

DOCUMENT 1092 with photograph, *The Spectrum*, Saturday, August 26, 2000. St. Georgee, Seegmiller 85th. The children of Barnard and Deloris Seegmiller are hosting an open house honoring Barney's 85th birthday and the couple's 55th wedding anniversary. It will be held Saturday, August 26, from 4:00 to 7:00 p.m. at the St. James LDS Church in St. George. They are life-long residents of St. George. Barney was born on August 29, 1915 in St. George and he and Deloris were married March 27, 1946. Barney served in the Central States LDS Mission from 1938 to 1941 and in the 357th Bomb Wing of the U.S. Army Air Corp during World War II. He made his living as a farmer and rancher on the Arizona Strip. He also served as Washington County Assessor and St. George city councilman. Deloris Sullivan worked as a hairdresser for many years. They are the parents of six children: Mary Ann, Donalyn, Scott, Sally, Kaye and Corri. They have twenty-seven grandchildren and one great-grandson.

³⁵Go to Document 1316 for some Baptisms for the Dead performed in Nauvoo Lydia Clisbee as found in Susan Easton Black's *Annotated Records of Baptisms for the Dead, 1840-1845, Volume 3, G-J*, pages 1856 - 1862 (Provo, Utah: BYU Press, 2002).

DOCUMENT 1093

GUNLOCK

As told to James A. Holt by Mrs. Mary Ellen Huntman Leavitt

February 20, 1935

The town what is now known from coast to coast as Gunlock, was first settled by William Hamblin. It is located in the southwest corner of Utah, eight miles east of the Nevada line and about twenty-five miles north of the Arizona boundary. It is surrounded by beautiful, colorful mountains, and is noted for its green trees and cool breezes in the summer time.

I can't yet find why William Hamblin should unpack there, but someone said that his wagon broke down and he stayed long enough to get the "Gunlock Staying Fever." He was known among the pioneers as an expert hunter, who made every shot count. Because of his ability to handle a rifle, he was chosen to act as hunter for the George A. Smith Company when crossing the plains in 1857. It was this same hunter who settled on the Santa Clara Creek, fifteen miles northwest of the town of Santa Clara. He settlement was located on the Old California Trail, so he frequently saw a traveler on his way to or from California.

One night William Hamblin, known better to pioneers as "Gunlock Bill," because of his ability to repair locks on guns, had George A. Smith as a guest. The next morning as George A. was about to leave he said, "Billie what do they call this place?" "It has no name only the creek is known as the Santa Clara," said Bill. "Billie, I will take time and name it after you and call it Gunlock." From that time on it was known as George A. named it: Gunlock.

In a short time other settlers arrived, among them were the families of Jeremiah and Dudley Leavitt, brothers-in-law of William Hamblin. They each built a log house on what is now known as "The Gunlock Field" by the older people of the town.

The next year 1861, on Christmas Day, it started to rain, and for thirty days it is reported that they never saw the sun and most of the time it was raining. The Santa Clara Creek kept rising until it was a mad torrent of flooding logs into the "Black Ridge" east of town. For days they lived among the black rocks. There was no shelter except where they could get under the steep ledges.

When the sun shone again and the river had quieted down, the wet settlers made their way slowly back to their cabins. They found what had been a little stream of clear, cool water winding its way down through the thick timber was now a muddy river, rolling hurriedly on its way. It was not winding its way through the thousands of trees as it did before; most of them had been washed away.

About this time the Santa Clara people were having trouble with the Indians. The Indians would come down to the Santa Clara and drive cattle back to their camps and use them

for food. The Indians were warned against such conduct and threats were made. But still the stealing continued. The people got together and it was decided that the only and best thing that they could do was to kill the Indian chief. He was a stubborn, bull-headed old buck that refused to talk when the Whites went to see him. So then men from Santa Clara went to Gunlock and stayed over night with Jeremiah Leavitt. The next morning before day break, accompanied by Jeremiah and Dudley Leavitt, they made their way toward what is known as the "Merner Wash," about four miles north of Gunlock. It was decided among the group that they would ride into camp at full speed and the first one to see Chief Mercer was to shoot him in cold blood. It had been raining so they knew the Indians would have their bows unstrung. The horses were off; they rode into camp at full speed. Few seconds passed before a shot rung out and Chief Merner fell into the fire. One of the men had seen him just after he had crawled from his bed and was coming out of his teepee to warm himself by the fire that his squaw had made. He was pulled out of the fire by his squaw. Indians came running from all directions, stringing their bows as they came. The yelling was soon stopped by the twelve riders, and Ira Hatch told the Indians that their chief had been a bad Indian, and he should have been shot. Before they left all the Indians seemed satisfied but one. He was Merner's brother, and he wanted to kill the whites.

When the riders returned to Gunlock that evening they felt that the Indians were not completely satisfied over what had happened, so they decided to stay for the night. Just as the sun was sinking behind the western mountains, leaving long shadows across the fields, a loud yelling was heard echoing down the canyon. The men grabbed their guns and stepped up to "handle the situation." The Indians were covered with war paints, and they meant to kill, until they saw the men from Santa Clara still there. When they saw the brave twelve ready to fight they stopped, and Ira Hatch marched out in front and told them that if they started anything that they would all be killed. While they were holding the Indians back, nine-year-old Jeremiah Leavitt [IV] pushed his way hurriedly out among the men. Over his shoulder he carried a double-barreled shotgun, both barrels stuffed with cotton; but a little thing like cotton never bothered him. When the Indians saw the brave boy they threw down their weapons and began yelling "peup neab," meaning "big chief." As long as Jeremiah lived the Indians called him "big chief." The act of the daring boy cheered the redskins and they returned to their camp unharmed.

Some time after this Jeremiah was out in the field when he noticed two Indians going over the top of the black ridge nearby. He remembered that his son Jeremiah, the boy who broke up the quarrel with his shotgun, had gone over the same ridge a short time before trailing his small herd of goats. He grabbed his gun and ran to where he had last seen the Indians disappear. Down some distance further he saw the Indians sneaking toward the boy. Jeremiah yelled for them to stop. He went down and found that one of them was Chief Merner's brother. He had come down planning to kill the boy. Jeremiah pointed his gun at Merner's brother and told him if he ever saw him again he would blow his head off. The Indians being much afraid of a gun became very frightened. From that day on Jeremiah never saw any more of those two Indians.

After the “big flood” the people moved one mile further up the creek, where Gunlock is now. There was Isaac Riddle, Jeremiah Leavitt, Taylor Riding, Dudley Leavitt and their families. Dudley Leavitt built two or three log house for his five wives and fifty children.

John D. T. McAllister, president of the stake, helped divide off the streets. William E. Jones was the first school teacher. He taught fifteen or twenty students under a shed; later, about 1878, a little one-roomed school house was built. It still stands [1935].

On June 7, 1877, Gunlock was organized as a branch of the Santa Clara Ward, with Dudley Leavitt acting as presiding elder, and on February 16, 1879, it was organized into a ward, with Joseph Smith Huntsman as bishop, Franklin Overton Holt as 1st councilor and John Hunt as 2nd councilor. William E. Jones was the first ward clerk. Since the time the ward was organized sixty years ago last Thursday, there have been only three long-termed bishops. Franklin O. Holt was the second bishop, holding the position for thirty-one years; and Francis J. Bowler has acted for nearly twenty-one years.

The farmers on the creek used to take loads of fruit in wagons, which was their only way for transportation, to the northern part of the state. They would trade fruit for flour and other necessities. It generally took from twenty to twenty-five days to make the trip. The same trip can be made nowadays in a few hours of smooth driving.

Wild cattle that used to roam the hills and grassy valleys were shot down for food. Such an animal as the deer was not heard of in these parts of the state. It is thought by some of the older residences that the cattle got their start from herds that got away from the people that were killed in the Mountain Meadows Massacre. [This was not true; the cattle had been there much longer than that.] Now wild cattle are as few in number as deer used to be. But deer roam the hills in hers. During the early winter months when the snow flies, hundreds in a herd can be seen moving into the lower valleys.

Today there are twenty-one families and 120 people in Gunlock. There are no feeble-minded, no criminals, no colored races, and there isn't a man in town that wouldn't give his last penny to a neighbor in need.

DOCUMENT 1094 From the desk of Brigham Young, September 12, 1877.³⁶

Epistle of The Twelve Apostle and Counselors to The Church of Jesus Christ of Latter-day Saints in all the world; beloved Saints.

A time of mourning has fallen upon Zion, and it is with feelings of profound sadness that we address this epistle unto you. Our beloved brother, guide and counselor, our prophet, seer and revelator, President Brigham Young, has been taken from our midst by death. Surrounded by his family and friends, and in his own house and in the city of which, under the Lord, he was the founder, his spirit peacefully passed from this mortal

³⁶Brigham Young's funeral was held in Salt Lake City on September 2nd, so the date is obviously post-mortum. It would appear from the heading that it was written by the Brethren in response to his death.

existence into that state of rest prepared for the righteous. Though harassed and bitterly persecuted, especially of late years, his enemies were not permitted to take his life. He has not been called by the Lord to die a martyr's death; yet his entire life has proved his willingness to endure even that ordeal, if it had been the good pleasure of the Lord to require it of him. He has shrunk from no issue, and has been willing to risk liberty and life at the call of duty, even when his friends trembled for his safety.

At a ripe old age, in the quiet of his own home, he has passed to his rest. This is a consolation to us who survive him. Nothing that has occurred to us since we came to these valleys has touched the hearts of the Saints like this sad event. He not only has been the President of the Church, but a father to the people. Their welfare and prosperity, their preservation from evil and their advancement in everything holy and pure has always been the uppermost thought and desire of his heart. In his love for and devotion to the work of God he has never wavered. During the thirty-three years that he has presided over the Church, since the martyrdom of the Prophet Joseph, his knees have never trembled, his hands have never shook; he has never faltered or quailed. However threatening the surroundings or prospects may have been, he has never been dismayed; but at those times he has exhibited such serene confidence and faith, and uttered such words of encouragement, as to comfort and sustain all the people and to call forth their love and admiration. The Lord, however, not only blessed him with valor ... have been attended with salvation, and as an organizer and administrator he has no superior. Of this the people of the entire Church are his witnesses, and our Territory, as well as the many settlements in the adjacent Territories, are his monuments. He always had the counsel of the Lord and none ever sought it from him in vain.

Beloved Saints: we have been greatly favored of the Lord in being permitted to live in this dispensation and in having been led by two such men as the prophets Joseph and Brigham. Of Joseph, the prophet and seer of the Lord, it has been truthfully said, that at his death, he had done more (save Jesus only), for the development of the principles of life and salvation of men in this world, for the space of time in which he was on earth than any other man that ever lived upon it. The prophet Brigham has proved himself worthy to be his successor.

His labors the Lord has crowned with most remarkable success, his words he has honored and fulfilled, and those who have obeyed his counsel he has blessed and upheld. The time will yet come when his presidency over The Church of Jesus Christ of Latter-day Saints will be pointed to as an epoch of wonderful events. In the providence of the Lord, however, he has been taken from us. Great efforts in prayer have been made, and constant administration of the gospel ordinance for the sick, to still keep him here; but the Lord has ordered otherwise. We must here acknowledge that it is the Lord to whom he was indebted for the wisdom and intelligence displayed by him. The bestowal of these gifts manifests the care and supervision which He exercises over His people; for these blessings are all the gifts of God; and all emanate from Him. The prophets Joseph Smith and Brigham Young have been, and now are, in His hands as His instruments in doing His work, and so are we. We have the same consolation, however, in this our time of grief

and deep affliction, that the Prophet Brigham had upon hearing of the cruel martyrdom of the prophets Joseph and Hyrum – “the keys of the kingdom are still right here with the Church.” Joseph may be martyred, Brigham may die, so far as this life is concerned; but our Heavenly Father still lives, the holy priesthood and apostleship, which He restored to the earth, still remain to guide and govern, and to administer ordinances to the Church which He has established. Our beloved brother Brigham Young has gone from us to join the prophet Joseph and the host of the holy and the pure who are behind the veil; but we do not therefore lose the benefit of his labors. He is now in a position to do more for that work which he loved so well, and for which he labored so ardently, than he could possibly do in the flesh; and that work will roll onward with increased power and accelerated speed.

The President of the Church having been taken from us by death, the Church is now placed in the same position that it was at the martyrdom of the Prophet Joseph – there is no quorum of First Presidency. Speaking in Kirtland upon the relationship of the First Presidency to the Twelve Apostles, the Prophet Joseph said (*Millennial Star*, Vol. XV, page 593): “the Twelve are not subject to any other than the First Presidency, viz: myself, Sidney Rigdon, and Frederick G. Williams, who are now my counselors (and where I am not there is no First Presidency over the Twelve).” After the death of the prophet Joseph, President Brigham Young, in speaking to the Saints, said: “For the first time in the kingdom of God, the Twelve Apostles of the Lamb, chosen by revelation, in this last dispensation of the gospel for the winding up scene, present themselves before the Saints to stand in their lot according to appointment....

“Here are the Twelve, appointed by the finger of God, who hold the keys of the priesthood and the authority to set in order and regulate the church in all the world. Here is Elder Amasa Lyman and Elder Sidney Rigdon; they were councilors in the First Presidency, and they are councilors to the Twelve still, if they keep their places; but if either wishes to act as ‘spokesman’ for the Prophet Joseph Smith, he must go behind the veil where Joseph is.”

Once more the necessity for the Twelve Apostles to step forward and take the Presidency of The Church of Jesus Christ of Latter-day Saints has arisen. The same spirit which rested upon the prophet Joseph before his martyrdom, in instructing the Twelve Apostles as to their duties and responsibilities and the necessity of their bearing off the kingdom, has rested upon the Prophet Brigham during this past spring and summer. He released all of the Twelve who were presiding over stakes, from their duties, selected others to fill those positions, and taught the Church that the Twelve Apostles were called by their priesthood to act in a wider and more extended sphere than to be presidents of stakes. All his teachings and counsels plainly indicated that there would be an increase of responsibility and jurisdiction resting upon them, and that they would be held to a stricter accountability than they had been. We can now understand and attach an importance and significance to these teachings and counsels which we could not at the time they were given.

On Tuesday last, September 4th, the two counselors of President Young and ten of the Twelve Apostles – two of the Twelve, brothers Orson Pratt and Joseph F. Smith being absent in England – held a meeting, and waited upon the Lord. With humble, contrite and saddened hearts we earnestly sought to learn His mind and will concerning us and His Church. The Lord blessed us with the spirit of union and condescended to reveal to us what steps we should take. Elder John Taylor, the senior Apostle, and who has acted as the President of the Twelve, was unanimously sustained in that position. With the same unanimity also it was voted that the quorum of the Twelve Apostles is the presiding quorum and authority in the Church.

These things are so plainly indicated by the revelations and in the past history of the Church that they could not be ignored, either by the Twelve Apostles or by the President's counselors. Hence, again, as a similar course was adopted on the death of the Prophet Joseph, the two counselors of President Young – presidents John W. Young and Daniel H. Wells – were unanimously sustained as one with, counselors to and associated in, action with the Twelve Apostles.

To facilitate the transaction of business, it was voted unanimously that, for the present, President John Taylor be assisted by brothers John W. Young, Daniel H. Wells and George Q. Cannon in attending to business connected with the temples, the public works, and other Church affairs of a financial character.

Inquiries have arisen respecting the brethren who have been employed by the various quorums to work on the temple. Upon this subject we desire to say that it is not intended in making the change that has been suggested – for the pay of the brethren to come through the bishops instead of the quorums – to release those who have subscribed through the quorums; but only to put it in another shape. It is expected that the members of the quorums will still continue to do what they have heretofore done; but the pay they have to make will be made to the bishops of their respective wards, who should, as early as possible, ascertain from the various members of quorums in the wards that which each one has been paying, and collect the same, so that they may be prepared by this means to meet the payments to the hands who are employed as they come due. We hope that, instead of slackening in our efforts to push the temples forward, there will be increase of zeal and energy on the part of all, from the Apostles, through all the ranks of the priesthood, to the youngest member of the Church.

The bishops in all the stakes of Zion should make arrangements to have a meeting of the lesser priesthood in their wards once every week. These meetings they should attend personally with their counselors, so as to give necessary instruction and counsel, and also that they may learn the true conditions of the flock over which they are called to preside. At 11 o'clock a.m. on the first Saturday in every month there should be held in ... meeting of all the officers of the church. These meetings should be held at the place in each stake most convenient for this purpose; and full reports of the condition of the various wards should be made to these meetings by the bishops. Instruction and counsel can then be given that will have the effect to produce concert of action in all matters of a

public character in the different stakes, and that will result in the spread of the principles of the gospel among the people and the more perfect development of the Church.

That there may be a correct understanding among all the stakes of Zion respecting the time for holding the quarterly conferences in the different stakes, and the presidents be enabled to make preparations therefore, we have deemed it best to make the following appointments for the conferences during the next half year. It will be seen that in most instances they will be held in two stakes upon the same days. This is unavoidable, in consequence of the great number of stakes. Salt Lake Stake, October 6, 1877 – January 5 and 6, 1878; Davis and Utah Stakes, October 13 and 14, 1877 – January 12 and 13, 1878; Weber and Juab Stakes, October 20 and 21, 1877 – January 19 and 20, 1878; Tooele and Box Elder Stakes, October 27 and 28, 1877 – January 26 and 27, 1878; Wasatch and Cache Stakes, November 3 and 4, 1877 – February 2 and 3, 1878; Summit and Bear Lake Stakes, November 10 and 11, 1877 – February 9 and 10, 1878; Morgan and Sanpete Stakes, November 17 and 18, 1877 – February 16 and 17, 1878; Sevier and Millard Stakes, November 24 and 25, 1877 – February 23 and 24, 1878; Panguitch and Beaver Stakes, December 1 and 2, 1877 – March 2 and 3, 1878; Kanab and Iron Stakes, December 8 and 9, 1877 – March 9 and 10, 1878; and St. George Stake, December 15 and 16, 1877 – March 16 and 17, 1878.

As the time for holding our General Semi-annual Conference is approaching, it is very desirable that complete reports be prepared by those officers whose duty it is to make reports. The circular, issued recently by the First Presidency, explains the necessity for and character of these reports. Blank forms have also been prepared, and have been published, by the *Deseret News*, for reports of bishops and presidents of stakes. Immediate steps should be taken by the bishops of the various wards, and by branches, to obtain full reports upon all the points included in the blank forms. These, when completed, should be sent to the presidents of stakes, who should, from these reports, draw up their reports, including as complete a financial exhibit as practicable, and either forward or bring them to the conference in this city. Before President Young's sickness, he arranged for the monthly priesthood meeting of the Salt Lake Stake of Zion to be held in the New Tabernacle on Wednesday the 3rd of October. General meetings will be held on the 4th and 5th, to which all the priesthood and Saints are invited, preparatory to the General Semi-annual conference, which will commence on Saturday, the 6th of October.

And now, brethren and sisters, we exhort you to arouse yourselves and seek unto the Lord in fervent faith and prayer. We know that our Father in Heaven is a God of revelation. He is ready and willing to pour out His blessings and gifts upon those who seek unto him for them. We need them as individuals and as a people to qualify us for the duties which devolve upon us. We should remember and carry into practical effect the counsels and instructions we have so liberally received from our departed President. He has gone from us; but the flock is not left without a shepherd. Latter-day Saints should so live that they will know the voice of the true shepherd, and not be deceived by pretenders. This is the privilege of every member of the Church, and the Latter-day Saint who does not live so as to have the revelations of Jesus constantly with him, stands in great danger

of being deceived and falling away. We have before us the building up and the redeeming of Zion. This can only be done by the aid of the Lord. All the signs which the Lord promised to send ... appearance. They show that the day of the Lord is near. A great work has to be done, and there is but little time in which to accomplish it; great diligence is, therefore, required. Let us, then, go to with our might and build the temples of the Most High and accomplish every other labor devolving upon us. Let us not slacken our diligence, or give way to doubt, unbelief or hardness of heart; but be strong in the Lord, and cry unto him unceasingly to give us the power to build up His Zion on the earth and to help establish a reign of righteous, peace and truth.

Our prayers are offered continually in behalf of all the officers and Saints composing The Church of Jesus Christ of Latter-day Saints, that the Lord will pour out upon them the spirit of consolation, and that He will endow them with the revelations of the Lord Jesus so bountifully that every one will understand his duty and be prompt in the fulfillment thereof. Let us build each other up in the most holy faith, cultivating love, meekness, lowliness of heart, charity, patience and long-suffering, bearing with each other's faults, and yet avoiding the very appearance of evil, so that others, seeing our good works, may be led to glorify God.

We remain your brethren in the new and everlasting covenant: John Taylor, Wilford Woodruff, Orson Hyde, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, Albert Carrington, John W. Young, and Daniel H. Wells.

DOCUMENT 1095 Article for [Leavitt] Newsletter, August 25, 2001; Kolob Family Research Center, 2191 South 2200 East, Mt. Springs, Utah 84757; email: lpplatt@infowest.com; website:kolobfamilyresearch.com.

The Kolob Family Research Center is now functional, if not fully operational. Wiring is still going on in the archive and research rooms. Five computer stations with internet access have been wired and are in place. Wall board has been purchased to finish the walls and ceiling in the workroom once the electricity is passed off. The archive has all of the books, microfilm, microfiche, CDs, maps, documents, photographs, letters, etc. in place, although not fully cataloged.

The KFRC website is now fully operational. It comprises various family archives: Behunin: Utah, Ireland, Scotland & France; Henrie: Utah, Idaho, Ohio; Lazo: Peru; Leavitt: all of the U.S.; Lyman: all of the U.S.; Parker: Utah, New Hampshire; Partridge: Utah, Ohio, New England; Perkins & Williams: Utah, Wales; Petty: Utah, Tennessee; Platt: Utah, Canda, England; Stringham: Utah, New York; Tyler: Utah, New York, New England; Vega: Lima & Ancash, Peru; Yslas: Mexico, Arizona; Zela: Spain, Peru, Chile; and Zwahlen: Utah, Switzerland.

The KFRC Biographical Index, Ancient to Present, comprises over 130,000 surnames and 177,000,000 records from fifty-seven countries. An additional 325,000,000 records

are being added to the collection. There is an Early LDS Section to the Center with over 250,000 indexed names. This section includes an extensive biographical area. There is a Spanish Section with over 22,000,000 indexed names and over 1,600 surname histories. There is an Irish Section with over 5,000,000 records, about half of them computerized.

There is a section on Ancient Genealogies and royal lineages in which a project is underway to reconstitute and connect the pre-1500 pedigrees of the world. This has currently been done on a large scale and is growing constantly. A genealogy software to make this material available to the public is being written at the present time.

There are over 2,000 published books, manuscripts and newsletters. There are several hundred microfilms, over 100 CDs and over 15,000 microfiche. There is a large map collection. Documents, pictures, letters, tapes, and other records round out a collection that is approaching 600,000,000 names.

Use of the Center is by invitation or appointment. It is not open to the public at large. It is a privately-funded operation. Members of the Leavitt family need only to make an appointment. The temple work cards generated by the Leavitt family are now fully indexed in card files. The Leavitt Section of the Family Archives comprises some fifty books, microfilm, microfiche, and CDs. There are many photographs, documents and letters that are currently being cataloged. One of the latest acquisitions is a 15+ section of letters, notes and writings of Sarah Sturtevant Leavitt that have been added to a copy of the 1st edition of her autobiography. This is available for \$30.00, all proceeds going to improve the center.

DOCUMENT 1096 Notice of Lien; to whom it may concern:

Notice is hereby given that the undersigned, Lyman D. Platt, acting for an in behalf of himself and in the interest of his father, Gordon Leavitt Platt, doing business as a private individual and residing at New Harmony, County of Washington, State of Utah, hereby claims and intends to hold and claim a lien upon that certain land and premises, owned and reputed to be owned by Bertha Paula Vega Platt (BPVP) and situate, lying and being in Highland, County of Utah, State of Utah, described as follows, to wit: beginning 2058.93 feet east along the section line and 536.52 feet south to a fence corner, from the NW corner of Section 36 Township 4 South, Range 1 East, SLB&M, thence: south 5 degrees 7 minutes west 210.9 feet along the west side of state highway, thence west 552.45 feet; thence north 208.19 feet more or less to a fence, thence north 89 degrees 41 minutes east 571.25 feet along a fence line to the point of beginning. Together with six and eight tenths shares of stock in the Lehi Irrigation Company and six acre feet of Deer Creek water; together with all building, house, and improvements.

To secure the payment of the sum of \$21,476.84 plus \$2,416.14 interest, owing to the undersigned for unpaid loan plus interest of 8% for twelve and a half years for a total of \$23,892.98, as a part of a loan guaranteed by BPVP to be paid (when house sold) in, on or about April 3, 1992, or when BPVP remarried, etc.

That the said indebtedness accrued as a result of a loan made by Gordon Leavitt Platt, who currently is destitute and living in a rest home, and which loan was ordered paid by the court order, dated October 3, 1989 “Finding of Fact & Order Modifying Decree Civil No. CV-87-1623 (attached): Item 4: “Defendant is ordered to assume and pay mortgage remaining on the home and to hold the plaintiff harmless therefrom. All court documents regarding this case show that the original loan of \$21,476.84 was a temporary gift from the estate of Allie Lyman Platt, to be paid back and later distributed if unused by Gordon Leavitt Platt at his death. This loan was transferred with a Quit-Claim Deed of said property dated April 3, 1992 (attached). Plaintiff also attaches this lien for repayment of all alimony paid to defendant between date of divorce and April 3, 1992, or to hold defendant harmless for alimony repayment in exchange for a cease and desist order for any claims on monies defendant claims plaintiff owes and for a cease and desist on claim to plaintiff’s DMBA retirement, leaving a balance owing to the undersigned of \$23,892.98. Signed: Lyman D. Platt

[This was not pursued. It was meant as a show of force; to cause my former wife to realize that I had legal means to pursue collection if she did not stop interfering in my life. As it was DMBA gave her half of my retirement – justly so I believe – and she never repaid the loan owed to my father. She stated: “He will never see a penny of this money.” He didn’t. We’ll leave it all in the hands of a better judge and I fully forgive her the debt and have no animosity remaining in my heart; praying the Lord to forgive me all of my trespasses as I do others.]

DOCUMENT 1097 United Title Services, Mortgage Authority of Utah, 229 East St. George Blvd., Suite 101, St. George, Utah 84770. Schedule A; effective date: December 14, 1998, Order No. 8536; proposed insured: Michael Dru Hamblin and Patricia P. Hamblin; loan \$150,000.00 for property at 11105 North Alpine Hwy, Highland, Utah 84003. [This is the property described in Document 1098.] Schedule B, Section 2, Part II: Specific Exceptions. 1) taxes for the year 1998 have been paid in the amount of \$1,539.32, as to Tax Parcel No. 11-039-0053. Said property is included within the boundaries of Highland and is subject to the following charges and assessments thereof: 2) Highland City; Timpanogos Special Service District. 3) Easement and Conditions Contained Therein: American Fork Irrigation Company, Book 1197-328, entry 11190; 4) Easement and Conditions Contained Therein: Lehi Irrigation Company of Utah, Book 779-359, No. 15992; 5) Deed of Trust for Paula V. Platt, Scott Lundberg, attorney; America’s Wholesale Lender, \$143,000.00, dated March 4, 1998; recorded March 10, 1994; Book 4556-213, entry 22556; 6) Judgment in favor of Intermountain Health Care, Inc. against Michael Hamblin and Patricia Hamblin, for \$1,254.93, dated October 21, 1991, Case No. 913000668CV. Judgments have been searched only the the names of Paula V. Platt, Michael Dru Hamblin, Patricia P. Hamblin, and no other variations thereof, for the eight years last past and those found are shown in Schedule B herein.

DOCUMENT 1098 Columbia Pacific University, Doctor of Philosophy, issued August 16, 1985 to Lyman De Platt. The President, Faculty, and Board of Regents of Columbia Pacific University to all to whom these presents may come, be it known that Lyman D.

Platt having successfully completed the prescribed course of study, and having complied with all other requirements established by the University, has been, under authority granted by the Superintendent of Public Instruction of the State of California, awarded the degree of Doctor of Philosophy, Latin American History, in the City of San Rafael in the State of California and is entitled to all right, honors, and privileges, appertaining to that Degree. In testimony whereof, the Board of Regents, upon recommendation of the Faculty, has granted this Degree bearing the Seal of the University on this 16th day of August 1985. Lester Carr, Ph.D., Dean of Faculty; Richard ▶▶▶, M.D., President.

DOCUMENT 1099 Individual Ordinance Summary, October 22, 2004, for Linda Karen Platt, LDS Membership No. 000-1885-5261.

Personal and Ordinance Information:

Full name: Linda Karen Platt

Maiden name: Linda Karen Petty

Birth date: November 25, 1940

Birthplace: Price, Carbon, Utah

Birth country: United States

Sex: female

Baptism date: February 4, 1956

Confirmation date: February 4, 1956

Sealed to parents date/temple or BIC: January 28, 1998, Manti, Utah

Endowed date and temple: April 26, 1980, Logan, Utah

Parents:

Elmer Dean Petty, born March 8, 1909; record number 000-7184-8193

Florence Ann Behunin, born January 26, 1913; record number 000-2814-662A

Current Spouse:

Name: Lyman De Platt

Birth date: June 10, 1943

Is a member/record number: Yes, 000-5392-8032

Marriage date: December 16, 1987

Marriage place: Carbonville, Carbon, Utah

Sealed to current spouse date/temple: August 14, 1992, Manti, Utah

All Children of Linda Karen Platt:

Brent Alan Fullerton, male, born October 29, 1962, confirmed September 9, 1978, record number 000-3414-000A

Baird Hall Fullerton, male, born May 24, 1965, confirmed October 29, 1978, record number 000-0486-8749

Residing with: Lyman De Platt, 2191 South 2200 East, New Harmony, UT 84757

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DOCUMENT 1100 Davis Bitton,³⁷ “Mormonism’s Encounter with Spiritualism,” *Journal of Mormon History*, December 1974, pages 39-50. [Note: this article is reproduced in full because of the association Amasa Mason Lyman had with it. Perhaps the family will understand how far he strayed from the principles of the Gospel of Jesus Christ, when they understand the workings of spiritualism. Lyman De Platt.]

For the first twenty or thirty years of Mormonism’s existence one of its main appeals was the claim to modern-day revelation from God. Whereas other Christians are limited to hearing the word of God only through the pages of the Bible, obscured by problems of translation and theological controversy, the Mormons could hear the voice of God speaking directly to their needs in their day. Such was the message that was proclaimed confidently in the early Mormon proselyting literature and by the hundreds of missionaries that carried the good news to the world.

Around the middle of the century another movement set forth claims to direct communication with the unseen world. This was spiritualism, one of the significant enthusiasms of the nineteenth century. It was in 1848 in upstate New York that modern spiritualism had its origins. At Hydesville, in Wayne County, a Mr. and Mrs. J. D. Fox and their two daughters heard mysterious knockings or rappings, which they discovered to be in some way intelligent; this is, able to respond to questions. A little later, when Kate and Margaret Fox went to live with a married sister at Rochester, they established communication, as they said, with dead relatives and even famous figures of the past. The messages were conveyed by rappings – one for no, three for yes – and were transmitted through “mediums,” persons having some special quality enabling them to receive messages from the “other side.” The three Fox sisters were the first mediums of the new movement.³⁸

The spiritualist movement spread, as one authority has said, “like an epidemic.” Spirit circles were formed. Soon there were mediums holding séances all over the country. Publications were established. Professional mediums from America carried the message to England and other countries, where the movement caught on. Variations in the form of supernatural communication included, in addition to the rapping already mentioned, such forms as spirit writing (in which the medium wrote but supposedly only as the passive instrument of a spirit), trance-speaking (in which the medium’s voice was supposedly

³⁷Davis Bitton is professor of history at the University of Utah, Salt Lake City, Utah, and an assistant church historian with the Historical Department of The Church of Jesus Christ of Latter-day Saints. An earlier version of this paper was presented at the presidential address at the annual meeting of the Mormon History Association, October 14, 1971.

³⁸A standard treatment of spiritualism is Sir Arthur Conan Doyle, *The History of Spiritualism*, 2 volumes (New York, 1926). A popular account is in Carl Carmer, *Listen for a Lonesome Drum* (New York, 1936). A lively, well researched biography is Earl W. Fornell, *The Unhappy Medium: Spiritualism and the Life of Margaret Fox* (Austin, Texas, 1964).

used by the spirit), and various kinds of table-turning, table-raising, or the well-known planchette, a small heart-shaped board supported on two casters and a pencil that would, by light pressure of fingers of one or more living persons, produce writing, thus transmitting messages from the spirit world.

A large part of the appeal of spiritualism was its supposed ability to provide assurance of life after death, the well-being of departed loved ones, and the existence of a divine power and a real meaning for human life. The messages received through a medium were intimate, personal, directed to the individual. At the same time, according to the claim, the spiritualist activities were thoroughly scientific. Almost from the beginning there were investigations of the various psychic phenomena attempting to find natural explanations for them. Some examples of fraud were found, of course, and many of the spiritualistic experiences could be explained quite adequately by some kind of subconscious influence. But almost from the beginning, also, there have been people, including scientists of repute, who have concluded that some of the spiritualist communications were indeed of supernatural origin. Spiritualism, in a word, offered the unusual combination of religious fervor, emotional satisfaction, and intellectual respectability.

It is not surprising that the Territory of Utah began to hear rumblings. Several prominent Mormon leaders were natives of the area in upper New York where the Fox sisters lived. Letters from relatives told of the spiritualist excitement. During trips to the native state, or missions to different parts of the United States or to Europe, Mormons began to hear about the spiritualists and their ability to receive messages from the other side of the veil. Through newspapers and periodicals received through the mail – some of which were used by the Utah newspapers as a source of national news – Mormons were made aware of the existence of the new rival. Unlike the Protestant and Catholic churches, which did not choose to claim modern revelations of their own, the spiritualists did claim present-day communications addressed to individual needs.

As early as February 22, 1851, Mormon readers of the *Deseret News* were learning of the “mysterious knockings” in Rochester. Almost exactly a year later, on February 21, 1852, the *Deseret News* warned, “Believe not every spirit, but try the spirits, prove them, and learn whether they be god-like.... It is no uncommon thing for a false spirit to assume a more plausible appearance, to a casual observer, than a true spirit would on the same subject.” Heber C. Kimball told of hearing from a brother-in-law in Rochester that there were 135 “spiritual writers” in that city. Kimball saw this as a sign that “the invisible world are [is] in trouble; they are knocking, and rapping, and muttering.”³⁹ The following year, in April of 1853, Parley P. Pratt delivered a major address on the subject of spiritualism, by which, as he said, the world was “agitated.”⁴⁰ In February 1854, Jedediah M. Grant, just back from a mission in New York and Pennsylvania, told of there becoming acquainted with “spirit rappers.”⁴¹ A year later Charles H. Bassett told of the

³⁹*Journal of Discourses*, 26 volumes (London, 1854-1886), Volume 1:36.

⁴⁰*Ibid.*, Volume 1:6-15.

⁴¹*Ibid.*, Volume 2:10.

“indifference” in “infidelity” he found among the gentiles in Ohio. “Spiritualism has done much to bring about this state of feeling,” he said, “and is daily adding to the ranks of skepticism. The many contradictory revelations, coming thro’ the spiritual mediums, have had a tendency to destroy all faith in true revelation.”⁴²

It is more difficult to know what ordinary members of the church knew about the subject. Did the printer’s devils at the *Deseret News* talk about it? Was it of any interest to new immigrants, some of them working on the temple block? Did it arouse the curiosity of families in American Fork, in Parowan, in Hebron, in Cache Valley? We do not have the complete transcripts of sacrament meetings or high council meetings or home teaching conversations that would give a solid answer. Nevertheless, there are a few glimpses indicating that Mormons, like other people, were interested in these claims to communication from “the other side.” Apostate or lapsed Mormons at Kirtland were attracted to the “spirit rappers.”⁴³ In San Bernardino some were being attracted to spiritualism as early as 1853, and some defectors continued to follow it after the withdrawal of the loyalist Saints in 1857.⁴⁴ In missionary diaries we get some hints. David Holladay found that a member had been “carried away” by the spiritualist movement in 1858.⁴⁵ Two years later Henry G. Boyle encountered some spiritualists during his preaching in California.⁴⁶ In 1859 Oscar O. Stoddard told of meeting a family who believed in spiritualism because their daughter had been cured of consumption by it.⁴⁷ In 1858 Charles L. Walker was attending a grammar school class in Salt Lake City, where, one evening, the subject of spiritualism was discussed. Later the same year he spoke in church on the subject of “spirit wrappings.” He was quite disturbed the following year to find that his own father was favorably impressed by a spiritualist book written by a Mr. Arnold. Gradually, much to the dismay of Charles, his father became more and more interested, reading other spiritualist books and a spiritualist periodical. Even after he moved to St. George, in 1862, Charles Walker still found the subject to be a lively issue;

⁴²*Deseret News*, June 20, 1855.

⁴³For later spiritualism in Kirtland see the report of Thomas Colburn, who in 1855 found there a “few that call themselves Saints, but very weak, many apostates, who have mostly joined the rappers.” *St. Louis Luminary*, February 17 and May 2, 1855. In 1869 Apostle Orson Pratt reminisced of a time several years earlier when he was in New York City. Spiritualism, he said, “was all the order of the day. Almost all those old members of the Church that had been in Nauvoo and Kirtland and had apostatized, had fled into New York, Philadelphia, St. Louis, and throughout the Eastern cities; and in going through any of these cities, if you heard anything about these apostates, you would hear about them being great mediums; there was scarcely a case but what they were spiritual mediums.” *Journal of Discourses* 13:70.

⁴⁴“We have had some curious manifestations under the head of Spiritual communications by working table tipping and writing but the people are generally satisfied that God is not in the whirlwind nor [in] the storm but in the spirit that whispers peace to the contrite heart.” Amasa M. Lyman and Charles C. Rich to Brigham Young, September 1, 1953, Church Library-Archives, Historical Department, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, hereinafter cited as Church Archives. Cf Rich speech as summarized in San Bernardino Branch Record, August 26, 1855, Church Archives. Benjamin Grouard’s defection to spiritualism is noted in Louisa Barnes Pratt’s journal, *Heart Throbs of the West*, Volume 8 (1947): 309-381. Later spiritualism in San Bernardino is reported in *The National Spiritualist*, January 1, 1931.

⁴⁵David H. Holladay Diary, typescript, Church Archives.

⁴⁶Henry G. Boyle Diary, Harold B. Lee Library, B.Y.U., Provo, Utah, typescript in Church Archives.

⁴⁷Oscar O. Stoddard Diary, microfilm, Church Archives.

his continues to include disappearing references to spiritualism for several years.⁴⁸ At about the same time, during the Civil War, Eliza R. Snow, obviously aware of the spiritualist craze among prominent American leaders, wrote the following “psalm to the Republic” in her journal: “And among all thy wise men – thy politicians – thy astrologers – thy spirit mediums – thy office seekers, yea, all of thy political demagogues; thou has not even one Daniel to whom the Most High revealeth secrets, and maketh known things that will shortly come to pass.”⁴⁹

A new phase in the incursion of spiritualism into Mormon Utah followed the coming of the railroad in 1869. That was the year of the Godbeite schism. The general lineaments of the Godbeite movement – its renunciation of economic dictation by the church, its advocacy of mining and other industry for Utah, and its alleged championing of free speech and enlightenment – have been known. But the movement had strong religious motivation as well. In essence the religion of the New Movement was, in Ronald W. Walker’s phrase, a “grafting of their [the Godbeite leaders’] concept of spiritualism upon the roots of Mormon organization.”⁵⁰ Use of the planchette by curiosity seekers about that time is clearly established; one William Cogswell received special instructions from it to join the Mormon Church.⁵¹ The device found such a ready acceptance among the Godbeites that Brigham Young denounced them contemptuously as the “Harrison-Godbe-Planchette Church.”⁵²

As for mediumistic communications with the beyond, William S. Godbe and E. L. T. Harrison told of a series of séances in New York in the fall of 1868.⁵³ By 1870, according to some rumors, Charlotte Ives Godbe, William’s wife, was acting as a medium.⁵⁴ A more important medium entered the movement with the conversion of Amasa Mason Lyman, excommunicated Mormon Apostle, who in the 1850s had opposed the inroads of spiritualism in the San Bernardino colony. His diary gives clear indication that during 1869 he was quite friendly with Harrison, Godbe, H. W. Lawrence, and T. B. H. Stenhouse.⁵⁵ In 1870, when he announced that he was going to “resume the preaching of the gospel,” the authorities of the Mormon Church, including his son Francis Marion

⁴⁸Charles L. Walker Diary, typescript, Church Archives. References to spiritualism on pages 24, 66, 81, 101, 130, 136, 205, 468, 535, 641, 677, 692, 737, and 759.

⁴⁹Eliza R. Snow Journal (1842-1844) and Notebook of Poems, photocopy of holograph, Church Archives.

⁵⁰Ronald W. Walker, “The Godbeite Church of Zion,” a chapter from a University of Utah dissertation in progress entitled “The Making of Modern Utah: The Godbeite Protest,” which promises to be the definite treatment of the subject. Meanwhile see PFRC Book 3.1, Note 399:376-383; Leonard J. Arrington, *From Quaker to Latter-day Saint: Bishop Edwin D. Woolley* (Salt Lake City: Deseret Book Press, 1976); contains a good history of the Godbeite Movement.

⁵¹William J. Cogswell, “Was Brigham Young a Spiritualist?” September 24, 1900, Bancroft Library Manuscript; microfilm copy in Church Archives.

⁵²Journal History, February 2, 1870. JH is a huge, multi-volume compilation of newspaper clippings and other primary sources located in the Church Archives.

⁵³*Utah Magazine*, November 27, 1869. For Orson Pratt’s critical comments on these alleged manifestations see *Journal of Discourses*, 13:72-73.

⁵⁴Ellen Pratt McGary to Ellen Clawson, April 22, 1870, in papers of Hiram B. Clawson, Western Americana Collection, Marriott Library, University of Utah, Salt Lake City, Utah.

⁵⁵Amasa Lyman Diary, Church Archives.

Lyman, were upset. Within a matter of weeks we find him circulating among followers of the New Movement and proselyting, meeting a medium by the name of John Murray Spear, and attending a séance. His reading during 1871-1872 includes such works as Henry J. Horn's *Strange Visitors*; A. J. Davis's *A Stellar Key to the Summer Land; Spiritual Pilgrim; Biography of Mr. J. M. Peebles*; and the *Religious Philosophical Journal*, all of them written with a spiritualist orientation.

Amasa Lyman's involvement in séances became more frequent. At first he seems to have been there as an observer, with someone else acting as the medium, probably Spear and on one occasion a Brother Carlisle. During 1871 he even sent questions to a medium named Charles H. Foster in New York, who contacted Lyman's dead relatives and sent back the results. Quickly, however, the gift of mediumship was more widely shared. His daughters Josephine and Hila were "entranced." Sometimes his comments on these séances are quite general: "encouraging manifestations," "had private séance with happy results;" "had pleasant time with our friends from beyond." Others are more specific, as this communication from Chief Walker through Lyman's daughter Hila: Me big Chief. American. Me Walker, me much shine in spirit life, on big hunting ground. Me write big lots in Spirit life. Me Walker sure. Me no fool you. No, me good.

Others from the world who communicated to Amasa Lyman and his coterie were Kit Carson, Henry Lyman, Mother Phelps, Perez Mason, Cornelia Lyman, Joseph Smith, Heber C. Kimball, and Hyrum Smith.

Amasa himself began to function as a medium. Between 1870 and 1873 he traveled from town to town, meeting with interested persons holding séances. Amasa and his associates seem to have been quite hopeful of attracting numerous followers. In 1874 Richard R. Hopkins wrote to him that their movement, known as "harmonial philosophy," was "making such inroads among the faithful that it is a subject of condemnation in the various ward meetings."⁵⁶ Orson Hyde and Franklin D. Richards called on Amasa Lyman to inform him of his excommunication. "Why my dear brethren," he replied, "you here now are simply, as it were, at the foot of the mountain, whereas I have been where you are now, but unlike you, I have gone to the summit of the mountain, and traversed its plateau, and gone far beyond, making the heights of another mountain far beyond and removed from this one."⁵⁷

Part of the appeal of New Movement spiritualism to dissident Mormons was that it allowed them to retain some elements of their Mormon beliefs, or to see Mormonism as a preliminary phase of spiritualism that had now moved, in Lyman's phrase, to the summit of the mountain. T. B. H. Stenhouse was especially articulate in giving a spiritualist interpretation of early Mormonism. Joseph Smith was "no more and no less than a 'spirit-medium.'" He did receive genuine communications but mistakenly interpreted as divine revelations messages that came from departed spirits. His seclusion behind the curtain when translating the Book of Mormon corresponded, said Stenhouse, to "the dark séances

⁵⁶Richard R. Hopkins to Amasa Lyman, November 14, 1874, Church Archives.

⁵⁷Clinton D. Ray Reminiscences, typescript, Western Americana Collection.

so common in the experience of modern Spiritualism.” Even the extra-ordinary manifestations at the dedication of the Kirtland Temple were rejected out of hand by most people living at the time, but modern spiritualists “will credit the thousand spectators and witnesses at the dedication with having had a ‘wonderful experience.’”⁵⁸

If Ronald Walker’s interpretation is ultimately persuasive, as it is to me, then the Godbeite leaders may not have at first recognized the implications of pursuing the spiritualistic experience. It seems clear enough that at first their intentions were veiled under the guise of modern reform of Mormonism, that they recognized the need for adding the genius of Mormon organization to the emotional appeals of spiritualism, and that “the logic of spiritualism ultimately was antithetical to the Mormon faith they believed themselves preserving.”⁵⁹ For present purposes, such cross currents and motivations are less important than the fact that this was a major channel for the inroads of spiritualism into the Mormon membership. Formally at their own meetings, through informal conversations and study groups, by development of mediumistic talent among their number, and by the sponsorship of prominent spiritualist mediums and lecturers from the outside such as Spear and Foster, the Godbeite spiritualists could appear as a formidable challenge to the Mormon position.

As they contemplated the popularity of spiritualism and saw its introduction into Utah, Mormon leaders could respond in different ways. One refrain that was heard over and over again as the Mormon leaders mentioned the subject, was that people who earlier had rejected the Mormon message by insisting on the impossibility of modern revelation were now accepting the spiritualist claims without compunction. After recalling how people had rejected the Mormon gospel, George Q. Cannon added: “But as soon as something came along that gratified them in the way they wanted – something that could tip a table or give some other singular manifestation of power, such as feeling invisible hands laid upon them, or hearing music played by invisible performers, or something of this character, they were convinced immediately that it was possible for spiritual beings to communicate with mortals, and now the Spiritualists number their converts by millions; they probably number more than any other denomination, if they can be called a denomination. They boast of their success.”⁶⁰ The inconsistency and irony were enhanced by stressing the popularity of spiritualism.⁶¹

In such statements there was an element of the I-told-you-so attitude, some sarcasm, and some understandable delight at pointing to what seemed to be a huge inconsistency on the part of their opponents. But the Mormon answer could scarcely stop with such superficial nudging. Were the spiritualists’ experiences, which had an abundance of personal

⁵⁸T. B. H. Stenhouse, *The Rocky Mountain Saints* (Salt Lake City, Utah, 1904).

⁵⁹Walker, “The Godbeite Church of Zion,” page 23.

⁶⁰*Journal of Discourses*, 12:370.

⁶¹It was estimated that there were about ten million “followers” of spiritualism by the mid-1850s. Fornell, *The Unhappy Medium*, page 107. Mormon references to this popularity are found in several sermons printed in the *Journal of Discourses* and also, for example, in the *Latter-day Saints’ Millennial Star* (Liverpool), March 7, 1868, December 30, 1873, December 27, 1886, and July 11, 1887.

testimony in their favor, fraudulent or were they genuine? This was what the Mormon leaders were called upon to explain so that their people would not be led astray.

There were some suggestions from the Mormon pulpit that the spiritualists were frauds. In 1853 the *Latter-day Saints' Millennial Star* labeled the movement as “transparent, blasphemous imposture.”⁶² In the *Deseret News* in 1859 the following brief notice appeared: “Dr. B. F. Hatch gives it as his opinion, after nine years’ acquaintance with spiritualism and its leading advocates, that many of their theories are founded in wilful delusion, and productive of the most direful results; that he is determined to ‘flee from his errors,’ and though he once threw Christianity overboard, he thanks God that he has again been made its recipient. For his wife Cora he professed the profoundest respect and tenderest regard, but asserts that spiritualism (of which she was a medium) is fifty percent self-delusion, twenty-five percent psychology, fifteen percent intentional imposition, and the remaining ten percent yet a matter of uncertainty.”⁶³ For N. L. Nelson, writing in the 1890s, spiritualism was a “superstition.”⁶⁴

Occasionally humor was used in the Mormon denunciation of spiritualism. Mild joshing is the tone of the poem published by the *Deseret News* on March 23, 1859:

The spirits are rapping, the spirits are rapping –
But not on the table, and not on the floor,
Good spirits and bad spirits are tapping and tapping,
Of every heart they are trying the door.

The remaining stanzas deal with these “spirits” – envy, pride, love, beauty, etc. In 1889 an amusing story in the *Young Woman's Journal* was entitled “Spiritualism, or What Became of Murphy.” The best of the humorous stories I have found was published on February 22, 1859 in *Valley Tan*, where it was undoubtedly seen by a good number of Mormon readers:

An enthusiastic believer was relating to a skeptic, the spiritual performances to which he could testify, and among other things said that on a certain occasion the spirit of his wife, who had been dead several years, returned to him, and seated herself upon his knee, put her arm around him, and kissed him as much to his gratification as she used to when living.

“You do not mean to say,” remarked the skeptic, “that the spirit of your wife really embraced you and kissed you?”

“No, not *exactly* that,” replied the believer, “but her spirit took possession of the body of a female medium, and through her embraced and kissed me.”

⁶²*Millennial Star*, May 7, 1853.

⁶³*Deseret News*, March 9, 1859.

⁶⁴N. L. Nelson, “Theosophy and Mormonism,” *The Contributor* 16 (June 1895): 487.

Nudges and knowing winks would follow such a story, which was not calculated to treat the spiritualist claims with much seriousness.

But simply writing off the new movement as a fraud was too easy. Such terms as “delusion” came will ill grace from the Mormons, whose claims had repeatedly been disposed of with the same cavalier expression. As Parley P. Pratt recognized in 1853, the Mormons found themselves on the horns of a dilemma. “If on the one hand we admit the principle of communication between the spirit world and our own, and yield ourselves to the unreserved or indiscriminate guidance of every spiritual manifestation, we are liable to be led about by every wind of doctrine, and by every kind of spirit which constitute the varieties of being and of thought in the spirit world.... If, on the other hand, we deny the philosophy or the fact of spiritual communication between the living and those who have died, we deny the very foundation from which emanated the great truths or principles which were the foundation of both the ancient and modern Church.”⁶⁵

The general Mormon position on spiritualism was worked out to meet this dilemma. Besides many brief references to the subject, there are three fairly substantial statements. An editorial entitled “Try the Spirits,” which appeared in the *Times and Seasons* in 1842, preceded the rise of spiritualism in its specific form with the Fox sisters, but several of the principles there discussed were found to have relevance to the question later on. A full sermon on the subject of spiritualism was delivered by Parley P. Pratt in 1853, when some of the finest stirrings were taking place. Finally, near the end of the century N. L. Nelson published a series on “Theosophy and Mormonism” that contained a fairly thorough discussion of spiritualism.⁶⁶ It is mainly in these articles that the Mormon leaders gave their reasoned response to the spiritualist challenge. Others statements in the sermons or in Church periodicals repeated the basic Mormon position with only occasional variations.⁶⁷

Rather than rejecting all of the spiritualist claims out of hand, the Mormons therefore allowed that at least some of the communications were from the spirit world. But evaluating their worth did not stop there. One clear possibility was that the spirits responsible for the messages were inferior spirits. N. L. Nelson was not so extreme as to maintain that only “evil” spirits were involved (although he saw only these as capable of “possessing” a human body when that phenomenon occurred). He was prepared to admit, in other words, that the spirits of people who had lived on earth were communicating. But he reasoned that it was unlikely that “men and women of intelligence would hang about clairvoyants and mediums for the miserable chance of gratifying the curiosity of earthly friends and relatives.” The spirits moving the planchette or working upon earthly spirit

⁶⁵*Journal of Discourses*, 2:43.

⁶⁶“Try the Spirits,” *Times and Seasons*, April 1, 1842; also in Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts, 7 volumes, 2nd edition, revised (Salt Lake City, Utah, 1932-1951), 4:571-581. Pratt’s sermon is in *Journal of Discourses*, 1:6-15 and was reprinted in the *Millennial Star*, February 11, 1865; cf. Pratt’s sermon in *Journal of Discourses*, 2:43-47. N. L. Nelson is cited in footnote 53 above.

⁶⁷See, for example, *Journal of Discourses*, 2:223; 12:368-371; 13:70-74; 13:266-267, 280-281; 19:133; and 24:342.

mediums were “low-caste spirits.”⁶⁸ Other Mormon statements did not differentiate quite this carefully but simply labeled the spiritualist phenomena as coming from the devil and his minions.

Once genuine communication was admitted, the basic question became the means of discriminating between the good and bad, the lawful and the unlawful, channels. Pratt listed five characteristics of true and lawful communications. The privilege is granted to those who: (1) believe in direct revelation in modern times; (2) have repented of their sins; (3) act in the name of Jesus Christ; (4) hold the Priesthood; and (5) are in the temples dedicated to God.⁶⁹

The Mormon leaders were confident of the superiority of the priesthood. Heber C. Kimball indicated his opinion in unmistakable terms: “I never heard a knocking; or saw a table dance, only as I kicked it myself. I do not want them knocking or dancing around me.” After mentioning the claim of some to automatic or spirit writing, he said: “I do not thank any person to take my hand and write without my consent; we do not like such proceedings.”⁷⁰ Brigham Young was especially confident that the powers responsible for the spiritualistic phenomena simply could not operate in the presence of a Mormon elder, for this would mean that a lesser power was dominating a greater. “You may assemble together ever spiritualist on the face of the earth,” he thundered, “and I will defy them to make a table move or get a communication from hell or any other place while I am present.”⁷¹

What about such words or ideas as the spiritualists did receive? The Mormons were not impressed. Some truths were conveyed, of course, but these were only such truths as the devil used to disguise and make palatable the basic error he wished to peddle. In most instances the Mormon leaders were obviously contemptuous of the feeble “truths” conveyed through the mediums.⁷²

N. L. Nelson gave the one systematic analysis when he listed twenty “ethical principles” of the spiritualists. These included, among others, the following: that man as a spirit is immortal; that there is a spirit world; that the “process of physical death in no way essentially transforms the mental constitution or the moral character of those who experience it;” that happiness or suffering in the spirit world depends on “character, aspirations, and degree of harmonization, or of personal conformity to universal and divine law;” that progression continues beyond the grave; that there are different grades in the spirit world; and that as offspring of the Infinite Parent man has in his nature “a germ of divinity.” Nelson asked what all of this had to do with Mormonism and answered

⁶⁸N. L. Nelson, *op. cit.*, page 488; cf. Brigham Young in *Journal of Discourses* 3:157; 13:281.

⁶⁹*Journal of Discourses* 2:45-46.

⁷⁰*Ibid.* 2:223.

⁷¹*Ibid.* 14:72; cf 3:370.

⁷²The same can be said today about people on the talk shows who come up with the least important information possible, relayed to them from “the other side.” No great truths are revealed; no important facts are relayed from the dead; I have fought my whole life against this inane pastime with which some like to involve themselves. No good can come from it. Lyman De Platt

his own question: “Three-fourths of it *is* Mormonism and not Spiritualism.” The remaining one-fourth could be accounted for, he thought, by “unconscious cerebration.”⁷³

To those who wanted to give the spiritualists credit for at least indicating some belief in God and the immortality of the human soul, or those who thought Joseph Smith was merely an “advanced medium,” the *Deseret News* answered that the Prophet Joseph received visitations but did not lose his own identity in the process. To make the contrast clearer it was pointed out that the spiritualists rejected belief in a personal God, in the pre-existence, and the Kingdom of God, all fundamental tenets of Mormon theology. “Spiritualism may change the form of unbelief,” the article continued, “but it does not alter its character. The skepticism of the age as to the immortality of the soul may be removed, but what we want is faith in God, as the Creator of the heavens and the earth, faith in man’s great destiny to live again upon this fair earth in a glorified and immortal condition, faith in the words of eternal life, as made known to them by revelation from God. These things spiritualism does not teach.”⁷⁴

The most obvious characteristic of the spiritualist messages, as the Mormons saw them, was their confusion. This was closely related to the lack of any real organization among the spiritualists, who were seen as flying off in all directions, believing anything they wanted to, receiving messages that said almost anything, contradicting each other, a helter-skelter stumbling after some kind of guidance but with a bumbling confusion as the result. “God has spoken now, and so has the devil,” said Brigham Young. “Jesus has revealed his Priesthood, so has the devil revealed his, and there is quite a difference between the two. One forms a perfect chain, the links of which cannot be separated; one has perfect order, laws, rules, regulations, organizations; it forms, fashions, makes, creates, produces, protects, and holds in existence the inhabitants of the earth in a pure and holy form of government.

... The other is a rope of sand; it is disjointed, jargon, confusion, discord, everybody receiving revelation to suit himself.”⁷⁵

In a sense what the Mormon leaders were saying was: “By their fruits ye shall know them.” “The difference between the two systems is apparent,” said George Q. Cannon. “The Latter-day Saints are united, just as Jesus Christ prayed that His followers might be. It is true that we are not yet one as the Father and the Son are one; but we are approximating thereto. The principle of oneness is in our midst and is continually growing. But how is it with those who are the base imitators of the servants of God? Why

⁷³N. L. Nelson, *op. cit.*, pages 485-488. These were resolutions passed by the American Association of Spiritualists at their 1868 convention in Rochester, New York. [I would say in rebuttal to the premise that they were $\frac{3}{4}$ Mormonism, that Mormonism encompasses all truth; whether derived independently or otherwise from other institutions or organizations. Lyman D. Platt]

⁷⁴This statement was in the form of a letter signed by “Beth.” *Deseret News*, January 28, 1870.

⁷⁵*Journal of Discourses* 13:281 [Amasa Mason Lyman saw this dichotomy and withdrew himself from the New Movement, and pursued his own course of “spiritualistic enlightenment.” Why he couldn’t see the dramatic differences as explained by Brigham Young is perplexing to anyone with the Spirit of Truth as their guide. Lyman D. Platt]

a thousand vagaries are indulged in by them. There is no form of belief in which they unite.... Are the inhabitants of the earth benefitted by them? Is the earth better, more beautiful or lovely by their labors or by the revelations they receive? No, there are no fruits of this kind to be witnessed among them; but all is division, confusion, and chaos. There is nothing to cement them together or make them one.”⁷⁶

In 1871 Gustave Henriod wrote of a man, once a Mormon, who was attracted to spiritualism and then later died under the influence of alcohol or opium. Such an example was thought to be ample warning to any Mormons who might be tempted by “the delusive influence of this sect.”⁷⁷

In 1874, at a meeting of the Retrenchment Association, Sarah Decker “exhorted the sisters not to attend these Spiritualist meetings that were held in the Liberal Institute.” She was “sorry to see so many of the saints drawn there.”⁷⁸ This, of course, was the immediate aftermath of the Godbeite enthusiasm, and we may suspect that what she considered “many” may have been a hundred or less curiosity seekers. That Utahns could still follow spiritualism if they were included is suggested by a letter of 1888 in which Mrs. B. Raymond, a clairvoyant from Denver, asked about obtaining a license to practice in Salt Lake City.⁷⁹ As late as 1900 an interesting comment appeared in the record of the Salt Lake Stake. An Elder J. Selley, a city employee, told that he had recently visited a “spiritual medium,” who told him that she had been in town only about two weeks but had already received visits from “hundreds” of Mormons who came to ask her whether or not they should be baptized for their kindred dead.⁸⁰

Such indications notwithstanding, it would be hard to prove that spiritualism proved to be a serious threat to Mormonism if we judge it in terms of conversions. Spiritualism hovered on the periphery, a reality of which the Mormon leaders were aware and which for brief periods did bid fair to become a craze in the Mormon community. When the meetings, private conversations between individuals, and the Mormon sermons on the subject simmered down, however, it was apparent that spiritualism would never be more than a flash in the pan in Mormon country. Brigham Young was quite right in recognizing the confusion and disunity among the spiritualists. While their numbers may have been considerable throughout the world, they were never effectively organized. As a later authority said, spiritualism “failed to maintain its early promise ... because of its failure to develop either organization, ritual or doctrine,”⁸¹ a general observation that was doubly true when it faced a powerful, functioning organization like Mormonism.

Another reason for Mormonism’s relative immunity has not yet been suggested. I refer to the fact that the church had already provided for many, if not all of the experiences which

⁷⁶*Ibid.*, 12:371.

⁷⁷*Deseret News*, May 10, 1871.

⁷⁸Minutes, Senior and Junior Cooperative Retrenchment Association, October 31, 1874, Church Archives.

⁷⁹Letter dated November 27, 1888, Salt Lake City Council files; photocopy in possession of the author.

⁸⁰Salt Lake Stake Historical Record, April 25, 1900, Church Archives.

⁸¹Geoffrey K. Nelson, *Spiritualism and Society* (New York, 1969), page 83.

spiritualism offered to those longing for them. Reading statements in the spiritualist periodicals gives ample evidence of what these experiences were and of the widespread complaint that Christianity in general had become too rational, too proper, too arid to answer emotional yearnings. But Mormonism had it. What about personal personal contact with God and departed spirits? Mormonism allowed for such encounters and, under the necessary controls, even encouraged them in the form of dreams and individual revelations for the guidance of the individual. Patriarchal blessings and other similar blessings were an effect way of communicating a precious experience that was seen as highly individual. The longing for contact with departed loved ones, aside from the possibilities already mentioned, was given rich fulfillment in genealogy and temple work, which was seen and experienced as an activity that actually did something to knit the relationship with one's family and in some cases to perform services for those souls who were dead and gone. Anyone familiar with the folklore of Mormon temple work – I am referring to the rich variety of intimate personal experiences almost always transmitted by word of mouth – has heard reports of appearances of spirits, along with voice and other kinds of manifestations, occurring in a beautiful setting, sanctioned and permeated with awe, and frequently enough to make a trip to a medium seem anti-climatic in not superfluous and lacking in propriety.

I am referring of course to the resources of the two systems as they were seen by those who participated in them, the kinds of experiences they offered, the needs they seemed to fulfill. When the problem is considered in these terms, the failure of spiritualism to gain much of a following in Mormon country is scarcely surprising.

Whatever the reason, spiritualism did not succeed in winning substantial numbers of Mormons to its ranks. And on the world scene it has not since measured up to the anticipations of some of its early spokesmen. The failure of spiritualism in nineteenth century Utah is therefore an instructive case study dramatizing the inherent disadvantages of a faddish, quasi-intellectual, loose movement in competition with a movement that had its own theology, its own internal consistency, its own satisfactions and appeals; and above all its own firm organizational base.

[And hopefully, this treatise on the subject of spiritualism, recorded here for my descendants and others who may no have access to this material, will give each of you sufficient information to allow you to see the follies of pursuing the lower road. All things that are of "good report" in the world are already inherently part of the truths which The Church of Jesus Christ of Latter-day Saints encompasses. "If there is anything virtuous, lovely, or of good report, we seek after these things." Lyman D. Platt]

DOCUMENT 1101 Joel P. Grover, compiler, *The Ancestry and Genealogy of Thomas Grover*, born July 1807, Whitehall, New York; died February 1886, Farmington, Utah; Utah Pioneer – 1847 (Los Angeles, California, 1959) [FHL book 929.273 G9186g] The lineage in this volume of the Bacon family, belongs to our lineage as well and is copied here in full, beginning on page 151 through 156 and bibliography pages 313-317. The reference numbers throughout the following material refer to the bibliography.

Collateral Family Data Bacon

The genealogy of the Bacon family, though given here in only a brief form, is quite interesting, as it is of ancient origin, can be traced back to before the year 1200 (1), and shows that Michael Bacon (baptized in 1579 - #17 below) (33), the immigrant ancestor to America, came to New England about 1632-1633, as his name appears as one who signed the "Dedham Agreement," 1633 (14) at Dedham, Massachusetts. Also, three of the Bacon girls (25) have married Grover men (33).

The earliest known and recorded ancestor in the Bacon family was a Grimbaldis, a Norman conqueror to England in 1066, at the time of the Conquest, and to whom he was related (33). Grimbaldis settled at Letheringsette, Norfolk, England. He had a son, or perhaps a grandson, named Ranulf, or "Ralph" as it soon became, who settled at Becuns-Thorpe, in Norfolk County; Becuns-Thorpe was the old Anglo-Saxon name of a small village, *Thorpe* being their word for *village*. A special grade of bacon came from this place, due to the hogs and swine feeding on the beechnuts which fell from the many trees there, thus flavoring the meat; hence the name Becuns-Thorpe, or Bacon Village. Ranulf (Ralph), had a son George, of Becuns-Thorpe, and his son Roger, born about 1200 or shortly before, was the first to use the surname Bacon, being Roger Bacon, of Drinkston, and of Hessett, in Suffolk County. An interesting sidelight also, is that records show Roger Bacon raised arms, with other surrounding barons, against King John, and had his lands confiscated; they were later returned to him, by favor of King Henry III.

Genealogy (33)

- 1 – Grimbaldis, from Normandy, 1066, to Letheringsett, England; had a grandson
- 3 – Ranulf, or Ralph "de Becuns-Thorpe"
- 4 – George, "of Becuns-Thorpe," Norfolk, England
- 5 – Roger Bacon, of Drinkston and Hessett
- 6 – Robert Bacon, of Hessett, Suffolk, England
- 7 – John Bacon, born about 1275, of Drinkston; married Alice
- 8 – John Bacon, born about 1300, of Hessett and Bradfield, married Cecily Hoo/How
- 9 – John Bacon, born about 1330, married Helena Gedding
- 10 – John Bacon, born about 1360, married 1st Helena Tillots
- 11 – John Bacon, born about 1390, married Margery Thorpe
- 12 – Edmund Bacon, born about 1420-1425; married Elizabeth Crofts
- 13 – John Bacon, born about 1450-1455; married Agnes Cokefield⁸²
- 14 – Thomas Bacon, born about 1480-1485, at Drinkston; married Joan Wade
- 15 – John Bacon, born about 1507, Helmingham, married Margaret⁸³

⁸²Their first son, Robert Bacon, married Isabella Cage, who were the direct andestors of Sir Nicholas Bacon, of London, born January 1561.

⁸³William "eldest son" born about 1534, died unmarried; Thomas, born about 1537; Richard born about 1540; Michael, #16, born about 1545, Winston, England; buried 1615; married 1st August 16, 1565, Elizabeth Wylie; Barbara, born about 1548, Helmingham; Rose, born about 1550, Helmingham; William

16 – Michael Bacon, born about 1545; married 1st August 16, 1565, Elizabeth Wylie, born about 1546.⁸⁴

17 – Michael Bacon, the earliest proved Bacon of American record; baptized December 6, 1579, Winston, Suffolk, England; died April 18, 1648, Dedham, Massachusetts; married about 1605, Alice. Michael evidently first came to America in 1632-1633, as his name appears as one of the signers of the “Dedham Agreement,” in 1633. Apparently he then returned to England for his family, sold his property in Winston, and then came with his wife and children, by way of Ireland, as he is so listed in early ship’s returns and in Dedham records. He died, leaving a will of record, which mentioned all his children except daughter Alice, who had married Thomas Bancroft about a month earlier, in March of 1648. Children of Michael Bacon and Alice:

Michael Bacon – #18, born about 1608 – Winston, England; died July 4, 1688, Woburn, Massachusetts; married about 1637, Mary (or Marie) Jobo.

Daniel Bacon, born about 1615, Winston, England; died September 7, 1691, Newton, Massachusetts; married Mary Reed (or Read).

John Bacon, born about 1620, Winston, England; died June 17, 1683, Dedham, Massachusetts; married February 17, 1651, Rebecca Hall.

Alice Bacon, born about 1624, Winston, England; died March 29, 1648/1649, Dedham, Massachusetts; married March 1647/1648, Thomas Bancroft.

Sarah Bacon, born about 1627, Winston, England; died 1652, Dedham, Massachusetts; married April 14, 1648, Anthony Hubbard.⁸⁵

DOCUMENT 1102 Great Salt Lake City, October 2, 1850, from Joseph Cain to Dr. Willard Richards.

DOCUMENT 1103 Friday’s Daily: to whom it may concern – This certifies that Amasa M. Lyman was cut off from the Church of Jesus Christ of Latter-day Saints by the High Council of Salt Lake City, the 12th day of May 1879, for apostasy.

DOCUMENT 1104 Great Salt Lake City, April 14, 1859 – Southern Utah – to the Editor of the Deseret News from Amasa Mason Lyman.

“youngest son” born about 1552 (all these children are in father’s will, proved March 19, 1557, by “Michael, eldest son, and executor; and Margaret, ‘relict’ (widow).”

⁸⁴Children given as John, baptized May 31, 1566, Winston, Suffolk, England; William, born about 1569, Winston; married Rebecca Potter; Thomas, born about 1572, Winston; Sarah, born about 1575, Winston; Michael, baptized December 6, 1579, Winston; died 1648; married Alice; Elizabeth, baptized September 3, 1584, Winston. All these children are in father’s will, dated October 20, 1614; proved April 1615, Winston. [I have some question as to whether Michael #17 is an added generation and that #18 should be #17. Lyman D. Platt]

⁸⁵There may be a discrepancy in the marriage year; some records give it as 1638, making her born earlier, or marrying very young.

DOCUMENT 1105 For the Deseret News, probably 1858, Southern Tour of Messrs. Lyman and Rich.

DOCUMENT 1106 Death of a Good Woman: Sister Eliza M. Lyman, a former wife of the Prophet Joseph Smith, passes from this life – Provo, March 8, 1886 to the Editor of the Deseret News.

DOCUMENT 1107 Gwendolyn Pickens, *Handmaidens of the Lord* (n.p., 1980), pages 160-177. Includes “Synopsis of the Life of Ann Mathews Perkins, wife of Thomas Perkins; Catherine Perkins Evans, wife of William Evans; and Elizabeth Ann Evans Spackman, wife of John Spackman.

DOCUMENT 1108 The George Leavitt Family Reunion for the descendants of his three wives: Janette Brinkerhoff (fourteen children); Sarah Angeline Porter (four children); and Nancy Minerva Earl (ten children).

DOCUMENT 1109 Frances Ann Johnson, *The History of Monroe, New Hampshire, 1761 – 1954* (n.p., 1955).

DOCUMENT 1110 From Montgomery County Depart of History and Archives, Fonda, New York, received March 13, 2001, from Lorraine Sheehan. Typed into PFRC Book 3.1 Note 439, pages 487-490; will not be reproduced here.

DOCUMENT 1111 Research on the Collier family within the Robison lineage, from Andrew J. Provost, Jr.

DOCUMENT 1112 Pedigree charts and family group records for the ancestry of Richard Platt, born June 2, 1593, husband of Isabella, son of John Platt and Jane.

DOCUMENT 1113 The Origins of the Broadbents of Saddleworth.

DOCUMENT 1114 Chronicles of ye Shaw’s of Shawe Hall and ye Radcliffe’s of Radcliffe Tower by George Shaw of St. Chad’s, Uppermill, Saddleworth, Yorkshire, England.

DOCUMENT 1115 Some Descendants of the Platt Family of Thorns, Saddleworth, England.

DOCUMENT 1116 Some Descendants of the Platt Family of Thorns, Saddleworth, England (part 2).

DOCUMENT 1117 Organization of the Benjamin Perkins family.

DOCUMENT 1118 St. George 17th Ward, 1994 Ward Directory.

DOCUMENT 1119 Certificate of Donation: The Church History Library of The Church of Jesus Christ of Latter-day Saints has received from Lyman D. Platt, 2191 South 2200 East, New Harmony, UT 84757: Fort Harmony History and the Lee Pioneer Library; received October 30, 2007.

DOCUMENT 1120 Family Group Record of Jeremiah Leavitt IV and Mary Ellen Huntsman: Notes.

DOCUMENT 1121 450-Year-Old Beans Heavy Producers. Article by Les Neves, Newtah Reporter.

DOCUMENT 1122 Funeral Services for Henry Orville “Bud” Smith, husband of Edith Lyman.

DOCUMENT 1123 Marriage Announcement of Marilee Morin and Roger C. Larsen.

DOCUMENT 1124 Marriage Announcement of Gordon Leavitt Platt and Margaret Elaine Provost, September 8, 1999, Portland Temple.

DOCUMENT 1125 Funeral Program of Gordon Leavitt Platt, who died November 4, 2007, Bloomington, Washington, Utah.

DOCUMENT 1126 Marriage Announcement of Shauna Irene Platt and David Clark Alexander, December 28, 2007, Salt Lake Temple.

DOCUMENT 1127 Tithing Settlement, December 3, 2008, Lyman De Platt.

DOCUMENT 1128 Edward Partridge Lyman and Irene Perkins Lyman Family List, 13th Issue; same 12th Issue, as of February 2009.

DOCUMENT 1129 Birth Announcement of Henry Alvin Platt, son of Gordon Alma Platt and Katrina Marie Brady.

DOCUMENT 1130 Phrase used by Gordon Leavitt Platt that he learned while in India: Eather Aao Jaldi Kam Karo: Come here fast and do the job. Written in Sanskrit, English equivalent, with translation.

DOCUMENT 1131 Western Association of Leavitt Families, 2001 Memberships, as of July 2, 2001.

DOCUMENT 1132 List of Leavitts Moving West; Where they Died.

DOCUMENT 1133 Pedigree of Ollie Marie Huntsman, born May 29, 1885, Gunlock, Washington, Utah, daughter of Joseph Smith Huntsman and Lucy Elizabeth Truman; three generations.

DOCUMENT 1134 Land Record of Benjamin Platt, Pinto, Washington County, Utah, May 20, 1886.

DOCUMENT 1135 Obituary of Thora Stapley Platt, who died September 27, 2009, daughter of Sim Adams Stapley and Necha Jackman.

DOCUMENT 1136 List of Descendants of George Alma Platt and Thora Stapley, 2010.

DOCUMENT 1137 Mildred M. Huntsman, Emerson, Iowa; to Jeanette K. B. Daniels, Salt Lake City, Utah, August 12, 1980, regarding Huntsman Genealogy.

DOCUMENT 1138 Family Group Record of William C. Huntsman, son of William Huntsman.

DOCUMENT 1139 Family Group Record of Jonathan Huntsman, son of James Huntsman and Catherine Wirick.

DOCUMENT 1140 Family Group Record of James Huntsman and Catherine Wirick.

DOCUMENT 1141 Family Group Record of Peter Huntsman and Catherine Stiltz; he a son of James Huntsman and Catherine Wirick.

DOCUMENT 1142 Family Group Record of James Wherry, whose daughter Nancy Wherry married Jonathan Huntsman. Genealogical notes accompanying FGR.

DOCUMENT 1143 Estate Records of James Huntsman, Richland County, Ohio, 1824; husband of Catherine Wirick.

DOCUMENT 1144 Land Record of Andrew Ralston, Lancaster County, Pennsylvania, 1736.

DOCUMENT 1145 Birth Certificate of Gordon Leavitt Platt, July 24, 1920.

DOCUMENT 1146 Primary Graduation Certificate, January 22, 1933, Gordon Leavitt Platt, Richfield 2nd Ward, Sevier Stake.

DOCUMENT 1147A Seminary Graduation, Gordon Leavitt Platt, May 13, 1938.

DOCUMENT 1147B High School Graduation, Gordon Leavitt Platt, May 26, 1939.

DOCUMENT 1148 Certificate of Ordination to the Holy Priesthood, Gordon Leavitt Platt, Elder, May 16, 1941.

DOCUMENT 1149 Brigham Young University Certificate of Graduation, Bachelor of Science, June 4, 1951.

DOCUMENT 1150 Temple Recommendation, Joseph Platt, December 20, 1913.

DOCUMENT 1151 Document showing David Waltmyer properties in Pennsylvania.

DOCUMENT 1152 Will of Philip Waltemyer, late of York Borough, Pennsylvania, deceased; probated August 17, 1829.

DOCUMENT 1153 Letter of Administration of the estate of David Walthimeyer, late of Huntington Township, York County Pennsylvania, June 10, 1790.

DOCUMENT 1154 Will of Charles Walthimeyer, late of Hopewell Township, York County, Pennsylvania, deceased; probated May 7, 1834.

DOCUMENT 1155 *The Harrover Newsletter*, May 1985.

DOCUMENT 1156 *The Harrover Newsletter*, August 1985.

DOCUMENT 1157 *The Harrover Newsletter*, February 1986.

DOCUMENT 1158 *The Harrover Newsletter*, May, 1986.

DOCUMENT 1159 *The Harrover Newsletter*, August, 1986.

DOCUMENT 1160 The Amasa Mason Lyman Educational & Historical Society Packet; including list of children and grandchildren.

DOCUMENT 1161 June 2, 2009, instructions regarding donations to build the Lyman and Perkins cabins at Old Bluff Fort, San Juan, Utah.

DOCUMENT 1162 Certificate of Donation and Receipt from Brad Westwood, Manager, Collection Development, Church History Department, October 2, 2009, of four volumes of PFRC Collection: 1.1, 1.2, 2.1, 3.1.

DOCUMENT 1163 Wedding Announcement for Kallie Jane Platt and Skylar James Stewart, August 1, 2009, St. George Temple.

DOCUMENT 1164 Wedding Announcement of Julie Ann Leavitt, daughter of Gary L. Leavitt; and Albion Lynn Mulcock, daughter of Sidney L. Mulcock, November 28, 2005, Lake Las Vegas, Nevada.

DOCUMENT 1165 Missionary return notice of Heather Platt, August 27 [year not given], from Chile.

DOCUMENT 1166 Birth Announcement of Alysia Lazo Day, born February 2, 2005, daughter of Nathan Day and Maria Elena Platt; includes photograph.

DOCUMENT 1167 Obituary and death card of Hyrum Ralston Huntsman, who died February 21, 1926, age eighty-three; born February 25, 1843, Hancock County, Illinois; married Emeline Hunt in 1865; parents of ten children; moved to Wayne County in 1910; survived by widow and four children: Hyrum R., George A., Mrs. George Potts, Upalco; Mrs. Morris Singleton, Ferron; twenty-three grandchildren; and nineteen great-grandchildren.

DOCUMENT 1168 Death card of Mrs. Nancy G. Hunt, who died December 17, 1895, age seventy-one years, four months and eighteen days.

DOCUMENT 1169 Land Record of David Davis, June 14, 1955, Iowa County, Wisconsin.

DOCUMENT 1170 1850 Census Extract, Willow Springs, Lafayette, Wisconsin, for families of Daniel D. Davis and Alonzo Denio.

DOCUMENT 1171 Instructional Letter to Lucretia from Ethel Harris, June 4, 1997, Blanchardville, Wisconsin.

DOCUMENT 1172 Pioneers of Lafayette County, Wisconsin, Certificate Application of Ethel Davis Harris for Daniel David Davis and Elizabeth Huntsman.

DOCUMENT 1173 Marriage certificate (hand copied) of Frank Davis and Margaret Harris, February 28, 1907.

DOCUMENT 1174 Death Certificate of Isaac Davis, born November 12, 1835, son of Daniel Davis and Elizabeth Huntsman; died Mary 14, 1909.

DOCUMENT 1175 Marriage Certificate of Marcus Harris and Ethel Davis, March 8, 1943, Darlington, Lafayette, Wisconsin.

DOCUMENT 1176 Pioneers of Lafayette County, Wisconsin, Certificate Application of Sharon A. Burns for Isaac Davis, son of Daniel Davis and Elizabeth Huntsman; husband of Sarah Josephine Poquett.

DOCUMENT 1177 Record of Union Cemetery in the town of Willow Springs and County of Lafayette and State of Wisconsin.

DOCUMENT 1178 Will of Ludwick Waltermire, late of Huntington Township, Adams County, Pennsylvania; probated March 17, 1838.

DOCUMENT 1179 Typewritten document by Lewis C. Walkinshaw, November 1, 1929, entitled “Ludwig Waldemeyer Descendants.”

DOCUMENT 1180 Typewritten document of the descendants of three Waltermire men who supposedly emigrated from Holland prior to 1776.

DOCUMENT 1181 Typewritten document entitled “Waltermire,” treating the families of Ludwig and David Waltermire, who arrived in America on November 2, 1752, aboard the ship *Phoenix* from Rotterdam, last from Portsmouth.

DOCUMENT 1182 Estate of Carson C. Moore, 1869.

DOCUMENT 1183 Estate of Ludwick Waltermire; petition of Mary Moore, sister of Ludwick Waltermire, who died March, 1838, without issue.

DOCUMENT 1184 Will of Andrew Ralston, Probate Court, Steubenville, Ohio, Will Book 2, page 156.

DOCUMENT 1185 Newspaper article, *Indiana World*, May 16, 1930, by B. M. Ralston, entitled “Champion of the Cause.”

DOCUMENT 1186 Article on the life of Samuel Moffett Ralston, senator, by Carl D. Ruth, from the *Cleveland News* of August 29, 1925.

DOCUMENT 1187 News article on Elmer B. Waltermeir.

DOCUMENT 1188 Extract from *Butler County History*, 1883, page 722, regarding William A. Adair, son of William and Mary Ralston Adair.

DOCUMENT 1189 Affidavit, Westmoreland County, Pennsylvania, verifying contents of old family Bible of Sophia Waltemyer Ralston.

DOCUMENT 1190 Genealogical Notes on H. Almon Davis, born October 18, 1879; died December 7, 1908; and wife M. Dora Lee Byrd, born April 20, 1878; died July 14, 1950; and Annie May Davis, daughter of P. C., born February 20, 1913; died January 3, 1918. There is no fit for this information in our current genealogical records.

DOCUMENT 1191 Pension File of Andrew Ralston, S 40 310, from the National Archives.

DOCUMENT 1192 Ralph Beaver Strassburger, *Pennsylvania German Pioneers* (Norristown, Pennsylvania: Pennsylvania German Society, 1934), pages 708-709.

DOCUMENT 1193 Nauvoo Illinois Temple Dedication pass for L. Karen Platt, 8th session, Saturday, June 29, 2002, 2:00 p.m., general temple seating.

DOCUMENT 1194 Plaque memorializing Horace Fish and Hannah Leavitt, placed by descendants, June 30, 2001, Parowan Park.

DOCUMENT 1195 Experiences Concerning a Future Call, by Lyman De Platt, July 31, 1959 to January 1, 1985.

DOCUMENT 1196 Regional Family History Center Newsletter, November 30, 2001.

DOCUMENT 1197 List of Improvements in the Family History Center, December 9, 2001.

DOCUMENT 1198 Wedding Pictures receipt, The Mansion House Studio of Photography, August 15, 1992.

DOCUMENT 1199 Obituary of Arthur Partridge, Panguitch, age ninety-one, who died September 17, 2001, Panguitch.

DOCUMENT 1200 Sacrament Meeting Program, June 10, 2001, St. George 17th Ward, St. George West Stake; speakers included Karen Platt and Lyman Platt.

DOCUMENT 1201 History of Anders Peder Andersen, taken from *The Descendants of Ane Pedersen Andersen Lovell*, compiled by Glenn and Maurine Widdison, pages 13-17.

DOCUMENT 1202 An article: *The Royal Lineage (Smith)*, with quotations from Brigham Young, John Smith, Heber C. Kimball, and John Smith.

DOCUMENT 1203 Obituary of Majorie Hill Bowler Abbott Leavitt Laub, who die April 15, 2000.

Obituary of Edna Leavitt.

DOCUMENT 1204 Obituary of Bernice Nebeker Hards, daughter of Eugene Carlos Nebeker and Mary Leavitt.

DOCUMENT 1205 Obituary of Irene Lamoreaux Robinson, daughter of Archie Messinger Lamoreaux and Lenora Huntsman.

DOCUMENT 1206 Last Will and Testament of Ludwig Waldemeyer, of York, York, Pennsylvania, May 21, 1778.

DOCUMENT 1207 Diagram showing where the Ludwig Waltermeyer property was in York, York, Pennsylvania.

DOCUMENT 1208 Statement of Samuel Waltermire, of Forest, Ohio, born May 10, 1803, near York, York, Pennsylvania, son of Michael Waltermire and Margaret Musser.

DOCUMENT 1209 2001 William Horn Lyman Reunion schedule; list of contacts.1

DOCUMENT 1210 Obituary of Grace Leavitt Bird, ninety-one, who died October 6, 2000, Idaho Falls; daughter of Josiah Leavitt and Mary Ann Bowler; born April 18, 1909, Gunlock.

DOCUMENT 1211 Festschrift in honor of Gordon Leavitt: a collection of family songs sung at his eightieth birthday part.

DOCUMENT 1212 Funeral service for Melvin Henry Leavitt, born Marh 28, 1903, Bunkerville, Nevada; died July 14, 2000, Nampa, Idaho.

DOCUMENT 1213 Obituary of Carol E. Leavitt, age sixty-nine, who died in August of 2000 (obituary from the *Las Vegas Review Journal*; her husband was Lawrence Leavitt, but it is not known from which of the lines he descends.

DOCUMENT 1214 Wedding announcement of Teresa Reber, daughter of Kenneth D. Reber and Janet Dahl, to Ryan Scott Bell, son of Scott and Sharon Bell; wedding August 15, 2000, Salt Lake Temple. Photograph accompanies announcement.

DOCUMENT 1215 Obituary of James Ray Harker (1942-2003); includes Wayne Leavitt, married to Ray's daughter Melanie Morgan; they being of Idaho Falls.

DOCUMENT 1216 Obituary of Audrey Leavitt Stephens, born Ogden, August 18, 1922, daughter of William Glenn Leavitt and Gladys Farley.

DOCUMENT 1217 Obituary of Ardyce Bunker Hardy, age ninety-four, a native of Bunkerville, who died July 28, 2003, in Sierra Vista, Arizona; born Mary 7, 1909, Bunkerville, daughter of Hector Bunker and Willamina Wittwer. She married April 1, 1936, Joseph Fielding Hardy in the St. George Temple. He died May 21, 1991.

DOCUMENT 1218 Funeral program of Ardyce Bunker Hardy.

DOCUMENT 1219 Obituary of Lorin "Dutch" Leavitt, age ninty, died August 26, 1999 in Bunkerville, where he was born January 18, 1909, to Thomas Dudley Leavitt and Mary Luella Abbott, the last of twenty-two children. He married Ethel Leavitt on June 3, 1936, in the St. George Temple.

DOCUMENT 1220 Funeral program of Mary Leavitt Frehner, 1915-2003.

DOCUMENT 1221 Obituary of Elsa Leavitt Oldroyd, born October 9, 1924, Nukualofa, Vavau, Tonga, daughter of Lawrence Leavitt and Mary Ann Davies; died August 22, 2003, Provo, Utah.

DOCUMENT 1222 Wedding announcement of DeLynne Homer, daughter of Robert E. Homer and Rhonda, to Dustin Jay Brown, son of K. Rex Brown and Kathy, August 8, 2003, Jordan River Temple. Photography accompanies announcement. She is the daughter of Robert Homer, son of Gwen Reber Homer, daughter of Daisy Leavitt Reber, daughter of D. Henry Leavitt, son of Thirza Riding Leavitt.

DOCUMENT 1223 Funeral services for Charity Leavitt Rowley, born December 8, 1899, Bunkerville; died September 9, 1999, St. George.

DOCUMENT 1224 Funeral services of John A. Lee, Jr., born June 22, 1942; died April 24, 2003; buried Mesquite City Cemetery.

DOCUMENT 1225 Graduation, Utah State University, 2003, Randy Homer, Accounting and Economics. Son of Gwen Reber Homer (see Document 1222).

DOCUMENT 1226 Graduation, Bonneville High School, June 2, 2003, Carlene Johann Cable; photograph accompanies announcement; she a daughter of Lisa Homer Cable, daughter of Gwen Reber Homer (see above).

DOCUMENT 1227 Funeral program of David M. Abbott, son of Ray Abbott, descendant of Lemuel Leavitt.

DOCUMENT 1228 Wedding announcement of Joni Lorraine Wagner, daughter of Woodrow W. Wagner, Jr. and Ina Wayne, to Joshua Allen Johnson, son of Norbert Johnson and Kathryn Smith; sealed August 3, 2002, Las Vegas Temple. Joni was the daughter of Ina Wayne, daughter of Daisy Leavitt Reber, daughter of Henry Leavitt, son of Dudley Leavitt and Thirza Leavitt.

DOCUMENT 1229 Wedding announcement of Glen Allen and Angie Fullmer, March 15, 2003, Circleville LDS Church. She was the daughter of Laura Hulet Fullmer, son of Nita Kae Reber Hulet, daughter of Daisy Leavitt Reber (see above).

DOCUMENT 1230 A story by Diane Bud entitled "Generation," about Clarissa Josephine Leavitt.

DOCUMENT 1231 Warranty Deed from Blaine D. Wood and Mary G. Wood to Lyman D. Platt and L. Karen Platt, 316 West 500 North, St. George, Utah, November 13, 1992.

DOCUMENT 1232

DOCUMENT 1233 Baby shower for Nicolle Platt, November 13, 2003, by Patty, Lena, and Debbie. It's a girl.

DOCUMENT 1234 Order of *Perkins Family History*, seven volumes, paid \$245.00. Sany Christiansen lived in Flagstaff when this order was made in 2011.

DOCUMENT 1235 Trip Report to Peru, Chile, Argentina, Uruguay, Paraguay, and Brazil, by Edward Lyman Platt and Lyman De Platt, February 15, to March 15, 1974. Reproduced in PFRC Book 5.2, pages 146-153.

DOCUMENT 1236 Patriarchal Blessing of Kasse Bylund, daughter of Kent Lamar Bylund and Roberta Platt; blessing dated December 7, 1997, by Clayton E. Farnsworth, Bloomington, Utah.

DOCUMENT 1237 The Leavitt Pedigree Club, Cardston, Alberta, Canada, Bulletin #1

DOCUMENT 1238 The Leavitt Pedigree Club, Cardston, Alberta, Canada, Bulletin #2

DOCUMENT 1239 Dixie High School Graduation, Erik Kole Bylund, May 21, 2009. Photograph accompanies announcement.

DOCUMENT 1240 Wedding announcement, Caroline Platt, daughter of McKay Lyman Platt and Pamela Woodbury, to Jeffrey Wendel, son of Glen and Peggy Wendel, March 12, 1999, Mount Timpanogos Temple.

DOCUMENT 1241 Wedding announcement, Jared Lyman Platt, son of Edward Lyman Platt and Valerie Yorgason, to Rachel Sumsion, daughter of Calvin and Nolene Sumsion; married March 19, 1999, Manti Temple.

DOCUMENT 1242 Mission report for Elder Benjamin Gordon Platt, son of Edward Lyman Platt and Valerie Yorgason, May 16, 1999, Lindon 1st Ward, Lindon, Utah. Ben served in the Belem Brasil Mission.

DOCUMENT 1243 Cedar City Cemetery Plat Map, and an index to all of the Perkins and Williams buried in the cemetery.

DOCUMENT 1244 Eulogy for Jim Shea by Joe Paddock. James Warren Shea was the husband of Ardes Roxie Memmott who was the daughter of Roxie Charlotte Leavitt.

DOCUMENT 1245 Obituary of James Warren Shea, born March 18, 1920, near Sheldon, North Dakota, first child of Matt Shea and Hattie Peterson, who were Irish Catholics. In 1943 he was stationed at Fort Douglas, Utah, and met Ardes Memmott, a Mormon rancher's daughter from Scipio, Utah. He died December 7, 1998, St. Cloud, Minnesota from complications of surgery for lung cancer; buried Church of St. Gertrude, Forest City, Minnesota on December 11, 1998.

DOCUMENT 1246 Eulogy for Jim Shea by his son Peter Shea.

DOCUMENT 1247 Justice of the Peace appointment for Platte DeAlton Lyman, June 1, 1870, for Fillmore City and Millard County.

DOCUMENT 1248 Holographic history of Edward Partridge Lyman.

DOCUMENT 1249 Marriage certificate of Justin Dale Evans and Kasse Bylund, ages twenty-three and nineteen; married May 3, 2004 (data incomplete); married in the St. George Temple.

DOCUMENT 1250 Funeral program for Edward Robison Lyman, born February 19, 1917; died February 13, 1988; buried Blanding City Cemetery, February 19, 1988.

DOCUMENT 1251 Instituto Genealogico Brasileiro, o Sr. Lyman de Platt, e Socio Efetivo de acordo com os Estatutos. São Paulo, 8 de agosto de 1970, Salvador de Moya, Presidente; Affonso M de Toledo, Secretario. This is a life membership certificate with the Brazilian Genealogical Institute.

DOCUMENT 1252 *Deseret News* article, May 6, 2004, about Sgt. Rick Gardner's return from Iraq, and a photograph with his seven-month-old son Ryker, and his wife Debbie Platt.

DOCUMENT 1253 Presentado a Lyman D. Platt, por su gran dedicación a la Comunidad Hispana de Utah. Sabemos que no hubieramos podido obten el gran éxito que fue ésta Conferencia sin su ayuda y apoyo. Muchas gracias. Segundo Conferencia Hispana de Historia Familiar, 18 de septiembre de 1999. Construyendo Puentes Familiares: Legado Latino. Life Achievement Award by the Legado Latino for my work in Hispanic genealogy.

DOCUMENT 1254 A series of records and documents regarding the death of Don Carlos Lyman Platt, including several letters from relatives and friends.

DOCUMENT 1255 Obituary of Lyman James Platt. I have preserved this obituary because of how it affected my family. Several family members began noising in abroad that I had been killed and traumatized my children because of it.

DOCUMENT 1256 Firearm permit for my 22 Remington Single Shot rifle, which I bought on September 20, 1991 at the Manti Outpost.

DOCUMENT 1257 History of Clara Millikin Hendel, daughter of Robert Hendel, Jr., whose grandmother was Lucy Smith, who married Arthur Millikin in Nauvoo. Lucy was Joseph Smith, Jr.'s youngest sister.

DOCUMENT 1258 History of George Armstrong Hicks and Elizabeth Jolley, written by Davis Bitton.

DOCUMENT 1259 Howland Genealogy, including a chart that was on display for some time at the Family History Library in Salt Lake City; pedigree charts; family group records; a little history.

DOCUMENT 1260 A series of histories: 1) Zerah Pulsipher; 2) Eliza Jane Pulsipher Terry; 3) Prudence Pulsipher; 4) Martha Ann Hughes Pulsipher Leavitt; 5) Martha Ann Pulsipher Barnum; 6) Mary Ann Pulsipher Leavitt; and 7) Andrew Milton Pulsipher.

DOCUMENT 1261 Quitclaim Deed, January 14, 1994, Baird H. Fullerton and Lyman D. Platt and L. Karen Platt (mother and stepfather of Baird) to Blaine D. Wood and Mary G. Wood. Map accompanies the deed for the property in the Gooseberry Estates in the Upper Huntington; along with a Deed of Reconveyance; and a Letter of Authorization for release of the property from escrow; tax papers.

DOCUMENT 1262 Call as mission president to Edward Lyman Platt, fifty-five, Lindon 1st Ward, London Utah Central Stake; counselor in stake presidency; former high councilor, counselor in a bishopric, branch president, high priests group leader and missionary in the Brazil Mission; owner and president of Linden Nursery. Born in Payson, Utah, to Gordon Leavitt Platt and Allie Lyman; married Valerie Yorgason; seven children. Valerie, a Sunday School teacher, former counselor, adviser and secretary in ward Young Women, Relief Society teacher and Primary pianist; born in Mt. Pleasant, Utah, to John Gayle Yorgason and Clara Beatrice Copley. Photograph accompanies newspaper notice.

DOCUMENT 1263 *The Spectrum*, April 25, 2004: former officer charged with sexual abuse. Article regarding Jared Lyman Platt, son of Edward Lyman Platt and Valerie Yorgason.

DOCUMENT 1264 *Daily Herald*, April 25, 2004: sexual abuse charges filed against former Pleasant Grove officer.

DOCUMENT 1265 Article by John Dillard Rowe entitled "This Was 'Corn and Cotton Country' in 1900," preserved in the *Lake Keystone Sun* (a newspaper in Cleveland, Oklahoma); he was a son of Louisa Leavitt Hall Rowe; grandson of Charles W. Leavitt; great-grandson of Weare Leavitt.

Court document: State of Kansas, Jewell County, vs. Patrick Carrigan, Edward Carrigan, Daniel Carrigan and C. A. McGimo for the murder of Benjamin F. Hall. July 1, 1882.

DOCUMENT 1266 Map of Wilton Township, Will County, Illinois, showing the residence of Charles Leavitt, near Pierce.

DOCUMENT 1267 Obituary of John Dillard Rowe (see Document 1265 above); he was born July 18, 1885 at Bunker Hill, Kansas, and lived Esbon, Kansas until age nine. The family lived in Colorado for a short time because of his mother's health. There he married Luella May Cocks in Pueblo on August 28, 1905.

DOCUMENT 1268 Plat Map of the Salt Lake City Cemetery with site locations of thirty prominent LDS people: 1) Brigham Young; 2) Heber C. Kimball; 3) Orson Pratt; 4) George Albert Smith; 5) Ellis R. Shipp; 6) James E. Talmage; 7) George Q. Cannon; 8) William Clayton; 9) William Wine Phelps; 10) Willard Richards; 11) Mary Fielding; 12) Joseph F. Smith; 13) Joseph Fielding Smith; 14) Amelia Folsom Young; 15) Wilford Woodruff; 16) Orrin Porter Rockwell; 17) John A. Widstoe; 18) Melvin J. Ballard; 19) John Taylor; 20) Jedediah Grant; 21) Heber J. Grant; 22) J. Golden Kimball; 23) Matthew Cowley; 24) David O. McKay; 25) J. Reuben Clark; 26) Harold B. Lee; 27) Richard L. Evans; 28) Hugh B. Brown; 29) Charles W. Penrose; and 30) Romania Pratt Penrose. Also included with this list are birth and death dates, and a biographical note on each person.

DOCUMENT 1269 Obituary of Darryl Leavitt, born March 21, 1919, Bunkerville; son of William Noble Leavitt and Eva Hunt.

DOCUMENT 1270 Frederick W. Baldwin, *The Hazen Military Road*. This article covers practically all known information as to the Hazen Road, which greatly facilitated the early development of the Upper Connecticut River Valley.

DOCUMENT 1271 Marriage certificate of Amasa M. Lyman and Louisa Maria Tanner, June 9, 1835, Geauga County, Ohio [original found on microfilm 873461, Book C, page 104,].

DOCUMENT 1272 Marriage certificate of Edward Partridge and Lydia Clisbee, August 22, 1819, Geauga County, Ohio [original found on microfilm 873461, Book A (1806-1824), page 163].

DOCUMENT 1273 *The Saints of Kirtland Database with map showing where member lived*; biographical information about Jesse Huntsman.

DOCUMENT 1274 *The Saints of Kirtland Database with map showing where member lived*; biographical information about James William Huntsman.

DOCUMENT 1275 *The Saints of Kirtland Database with map showing where member lived*; biographical information about Lydia Partridge.

DOCUMENT 1276 *The Saints of Kirtland Database with map showing where member lived*; biographical information about Edward Partridge.

DOCUMENT 1277 *The Saints of Kirtland Database with map showing where member lived;* biographical information about Sarah Sturtevant Leavitt.

DOCUMENT 1278 *The Saints of Kirtland Database with map showing where member lived;* biographical information about Jeremiah Leavitt.

DOCUMENT 1279 *Bedell Family in New Hampshire in the 1700's.*

DOCUMENT 1280 *Colonel Timothy Bedell.*

DOCUMENT 1281 *Bedells in Springfield, Missouri, part I.*

DOCUMENT 1282 *Bedells in Springfield, Missouri, part II.*

DOCUMENT 1283 Biographical Sketch of Timothy Bedell.

DOCUMENT 1284 Family Search Individual Record of Naomi Fordham.

DOCUMENT 1285 Family Search Ordinance Record of Naomi Fordham.

DOCUMENT 1286 Family Search Family Group Record of Wallace Branch and Beatrice Platt.

DOCUMENT 1287 Family Search Individual Record of Wallace Branch.

DOCUMENT 1288 Family Search Ordinance Record of Wallace Branch.

DOCUMENT 1289 Family Search Individual Record of Delbert Hatch, husband of Myrtle Platt, Safford, Arizona.

DOCUMENT 1290 Family Search Family Group Record of David Frank Nelson and Lula Jane Platt, daughter of Benjamin Travis Platt and Florence Rebecca Westover.

DOCUMENT 1291 Family Search Individual Record of David Frank Nelson.

DOCUMENT 1292 Family Search Ordinance Record of Davide Frank Nelson.

DOCUMENT 1293 Family Search Family Group Record of Joseph Henry Bingham and Lula Jane Platt.

DOCUMENT 1294 Family Search Individual Record of Joseph Henry Bingham.

DOCUMENT 1295 Family Search Ordinance Record of Joseph Henry Bingham.

DOCUMENT 1296 Family Search Ordinance Record of Byron Machyle Sorensen.

DOCUMENT 1297 Family Search Ordinance Record of Clifford Thomas Farnsworth, husband of Vivian Lee Platt.

DOCUMENT 1298 Family Search Ordinance Record of James Thomas Harmon, Jr., husband of Alene Platt.

DOCUMENT 1299 Family Search Ordinance Record of Zella Jeffery, wife of Samuel Sinfield.

DOCUMENT 1300 Family Search Ordinance Record of Lillian Ashby, daughter of Bryant Hammond Ashby and Lillian Wakeling.

DOCUMENT 1301 Family Search Ordinance Record of Maysie Hall, daughter of Mark Moroni Hall and Mary Fontella Stringham.

DOCUMENT 1302 Family Search Individual Record of Maysie Hall, wife of Benjamin Travis Sinfield.

DOCUMENT 1303 Family Search Individual Record of Zelma Butterfield, wife of Rulon Berry Platt.

DOCUMENT 1304 Family Search Ordinance Record of Rheabel Butterfield, sister of Zelma Butterfield; wife of Jay Clair Platt.

DOCUMENT 1305 Family Search Individual Record of Rheabel Butterfield.

DOCUMENT 1306 Family Search Ordinance Record of Robert Foraker Hottel, son of Hugh Amos Hottel and Elizabeth Elene Thompson.

DOCUMENT 1307 Family Search Ordinance Record of Ora Liebert Heap, Vernon William Heap and Elizabeth Gilger.

DOCUMENT 1308 Family Group Record of Thomas Platt and Sarah Standing.

DOCUMENT 1309 Family Group Record of John Crompton, father of William Crompton.

DOCUMENT 1310 Family Group Record of William Crompton and Margaret Nield, parents of Esther Crompton.

DOCUMENT 1311 Family Search Ordinance Record of Margaret Nield.

DOCUMENT 1312 Family Search Individual Record of Margaret Nield.

DOCUMENT 1313 Family Search Ordinance Record of George Travis, husband of Esther Crompton.

DOCUMENT 1314 Family Search Ordinance Record of Esther Crompton, wife of George Travis.

DOCUMENT 1315 Family Search Pedigree Chart of Keziah Clayes through four generations.

DOCUMENT 1316 Baptisms for the Dead: Proxy Lydia Huntington [Lydia Clisbee Partridge Huntington]: biographical information.⁸⁶

DOCUMENT 1317 Baptisms for the Dead: Molly Clisbee Bruce, christened November 10, 1777, Marlboro, Middlesex, Massachusetts, daughter of Ezekiel Clisbee and Hannah Lewis; wife of Samuel Bruce; married October 19, 1789; proxy: Lydia Huntington, niece of Molly Clisbee Bruce; baptized June 12, 1843; June 13, 1843; original: Nauvoo Baptismal Records of the Dead [NBR], Book C34.

DOCUMENT 1318 Baptisms for the Dead: Lydia Lewis Buck, born July 17, 1731, Wilmington, Middlesex, Massachusetts, daughter of Joseph Lewis and Lydia (Molly) Pearson; wife of Samuel Buck, married October 15, 1751; proxy: Lydia Huntington, grandniece of Lydia Buck; baptized September 3, 1843; original: NBR, Book D9.

DOCUMENT 1319 Baptisms for the Dead: Ezekiel Clisbee, born 1740, Boston, Suffolk, Massachusetts; son of Ezekiel Clisbee and Sarah Wheaton; husband of Hannah Lewis, married March 13, 1761, Lynn, Essex, Massachusetts; died October 24, 1764, Middlesex County, Massachusetts; baptized 1841 by Lydia Huntington, granddaughter; original: NBR, Book A27.

DOCUMENT 1320 Baptisms for the Dead: Joel Barnard Clisbee, born December 5, 1778, Marlboro, Middlesex, Massachusetts, son of Ezekiel Clisbee and Hannah Lewis; husband of Phebe Howe, married May 27, 1799; husband of Hannah Newman, married December 15, 1831; baptized 1843 by Lydia Huntington, niece of Joel; original NBR C61.

DOCUMENT 1321 Baptisms for the Dead: Jonas Clisbee, born 1774, Northboro, Worcester, Massachusetts, son of Ezekiel Clisbee and Hannah Lewis; husband of Catherine Bartlett; married August 30, 1797; died 1812/1813; baptized 1843 by Lydia Huntington, niece of Jonas; original NBR C61.

DOCUMENT 1322 Baptisms for the Dead: Ezekiel (Joseph) Clisbee, born December 11, 1715, Boston, Suffolk, Massachusetts, son of Ezekiel Clisbee and Abigail Frothingham; husband of Sarah Wheaton; married April 10, 1739, Boston; died 1754,

⁸⁶See Footnote 35, page 49 for source reference to the following records.

Boston; baptized 1843, by Lydia Huntington, great-granddaughter of Ezekiel (Joseph); source NBR, Book D9.

DOCUMENT 1323 Baptisms for the Dead: Joseph Clisbee, born November 10, 1762, Marlboro, Middlesex, Massachusetts, son of Ezekiel Clisbee and Hannah Lewis; husband of Merriam Howe; married January 11, 1787, Marlboro, Middlesex, Massachusetts; died March 1, 1832, Gustavus, Trumbull, Ohio; baptized 1841, by Lydia Huntington, daughter of Joseph.; source NBR, Book A19.

DOCUMENT 1324 Baptisms for the Dead: Joseph Clisbee, born August 6, 1741, Boston, Suffolk, Massachusetts, son of Ezekiel Clisbee and Sarah Wheaton; married Sarah Williams, October 24, 1764; died September 1805; baptized 1843, by Lydia Huntington, grandniece of Joseph; source NBR, Book C61.

DOCUMENT 1325 Baptisms for the Dead: Mary Clisbee, born 1747, Suffolk County, Massachusetts, daughter of Ezekiel Clisbee and Sarah Wheaton; married Nathaniel Bruce, October 13, 1774; died October 9, 1829; baptized September 3, 1843, by Lydia Huntington, grandniece of Mary Clisbee; source: Book D9.

DOCUMENT 1326 Baptisms for the Dead: Merriam Howe Clisbee, born September 11, 1765, Marlboro, Middlesex, Massachusetts, daughter of Asa Howe and Rachel Goddard; wife of Joseph Clisbee; married January 11, 1787, Marlboro; died June 10, 1814, West Alstead, Cheshire, New Hampshire; baptized 1841, by Lydia Huntington, daughter of Merriam Howe Clisbee; source: NBR Book A19.

DOCUMENT 1327 Baptisms for the Dead: Phebe Clisbee, cousin of Lydia Huntington; baptized 1841; source: NBR Book A26; Book C61.

DOCUMENT 1328 Baptisms for the Dead: Sarah Wheaton Clisbee, born about 1717, of Boston, Suffolk, Massachusetts; wife of Ezekiel Clisbee; married April 10, 1739, Boston; baptized September 3, 1843, by Lydia Huntington, great-granddaughter of Sarah Wheaton Clisbee; source: Book NBR D9.

DOCUMENT 1329 Baptisms for the Dead: Asa Howe, born November 30, 1733, Marlboro, Middlesex, Massachusetts, son of Abraham Howe and Rachel Rice; husband of Rachel Goddard; married March 18, 1762, Marlboro; died after 1776, Marlboro; baptized (not given, by Lydia Huntington, granddaughter of Asa Howe); source: Book NBR C149.

DOCUMENT 1330 Baptisms for the Dead: Eliza Howe, cousin of Lydia Huntington; baptized 1841; source: Book NBR A78; Book C149.

DOCUMENT 1331 Baptisms for the Dead: John Howe, born November 25, 1762, Marlboro, Middlesex, Massachusetts, son of Asa Howe and Rachel Goddard; married

Mary Newton, December 28, 1785, Marlboro; died Maine; baptized 1841, by Lydia Huntington, a niece of John Howe; source: NBR Book A78; Book NBR Book C149.

DOCUMENT 1332 Baptisms for the Dead: Lydia Howe, born July 7, 1774, Marlboro, Middlesex, Massachusetts, daughter of Asa Howe and Rachel Goddard; married Gilbert Howe, February 25, 1800; died October 1, 1820; baptized 1841, by Lydia Huntington, a niece of Lydia Howe; source: NBR, Book A77.

DOCUMENT 1333 Baptisms for the Dead: Rachel Rice Howe, born November 2, 1703, Marlboro, Middlesex, Massachusetts, daughter of Benjamin Rice and Mary Graves; wife of Abraham Howe; married May 20, 1724, Marlboro; died 1782; baptized 1843, by Lydia Huntington, granddaughter of Rachel Rice Howe; source: NBR Book C149.

DOCUMENT 1334 Baptisms for the Dead: Lydia (Molly) Pearson Lewis, born July 13, 1712, Wakefield, Middlesex, Massachusetts, son of Kendell Pearson and Lydia Boardman; married Joseph Lewis, October 22, 1731, Woburn, Middlesex, Massachusetts; baptized 1843, by Lydia Huntington, a great-granddaughter of Lydia (Molly) Pearson Lewis; source: NBR Book D9.

DOCUMENT 1335 Baptisms for the Dead: Joseph Lewis, born January 1, 1707, Woburn, Middlesex, Massachusetts, son of Joseph Lewis and Hannah Jones; husband of Lydia (Molly) Pearson, married October 22, 1731, Woburn; baptized 1841, and September 3, 1843, by Lydia Huntington, a great-granddaughter of Joseph Lewis; source: NBR Book A118 and Book D9.

DOCUMENT 1336 Baptisms for the Dead: Joseph Lewis, born October 17, 1733, Wilmington, Middlesex, Massachusetts, son of Joseph Lewis and Lydia (Molly) Pearson; baptized 1841, by Lydia Huntington, a grandniece of Joseph Lewis; source: NBR Book A118.

DOCUMENT 1337 Baptisms for the Dead: Nathan Lewis, born about 1744, Lynn, Essex, Massachusetts, son of Joseph Lewis and Lydia (Molly) Pearson; baptized September 3, 1843, by Lydia Huntington, a grandniece of Nathan Lewis; source: NBR Book D9.

DOCUMENT 1338 Baptisms for the Dead: Lydia Mitchell, distant cousin of Lydia Huntington; baptized September 3, 1843; source: NBR Book D9.

DOCUMENT 1339 Abigail Lewis Newman, born about 1743, of Lynn, Essex, Massachusetts, daughter of Joseph Lewis and Lydia (Molly) Pearson; wife of Benjamin Newman; baptized September 3, 1843, by Lydia Huntington, a grandniece of Abigail Lewis Newman; source: NBR Book D9.

DOCUMENT 1340 Family Search Family Group Record of Perry Duane Leavitt and Evelyn Hunt.

DOCUMENT 1341 Family Search Family Group Record of Perry Duane Leavitt and Mary Pulsipher.

DOCUMENT 1342 Family Search Ordinance Record of Perry Duane Leavitt.

DOCUMENT 1343 Family Search Ordinance Record of Perry Duane Leavitt.

DOCUMENT 1344 Family Search Ordinance Record of Perry Duane Leavitt.

DOCUMENT 1345 Family Search Ordinance Record of Louise Vinnie Leavitt.

DOCUMENT 1346 Family Search Individual Record of Louise Vinnie Leavitt.

DOCUMENT 1347 Family Search Ordinance Record of Mary Ellen Huntsman Leavitt.

DOCUMENT 1348 Family Search Ordinance Record of Joseph Eugene Leavitt.

DOCUMENT 1349 Family Search Family Group Record of Joseph Mathews and Jane Morgan.

DOCUMENT 1350 Family Search Family Group Record of Thomas Mathews and Mary David/Davis.

DOCUMENT 1351 Family Search Pedigree Chart of Thomas Mathews, son of Joseph Mathews and Jane Morgan.

DOCUMENT 1352 Family Search Individual Record of Mary David/Davis.

DOCUMENT 1353 Family Search Pedigree Chart of Mary David/Davis.

DOCUMENT 1354 Application for Membership of Irene Perkins Lyman, wife of Edward Partridge Lyman, to The Society of Daughters of the Utah Pioneers; in right of descent from pioneers: William Perkins, Jane Mathews Perkins, Benjamin Perkins, Sarah Williams Perkins, Evan Williams and Mary Davies Williams. Membership Certificate No. 14326. Signatures of State Central Officers: Kate B. Carter, President; Eva Teeples Olson, Registrar; and Mary Burton Free, Secretary, October 20, 1941.

DOCUMENT 1355 Notebook of Mary Ellen Perkins Lyman, containing genealogical information on her children and grandchildren; and her siblings, nephews, and nieces.

DOCUMENT 1356 Poem written by George Alma Platt, June 19, 1942, Tulsa, Oklahoma, entitled "Someone," in regards to his mother Clarissa Josephine Leavitt Platt Chidester.

DOCUMENT 1357 Genealogical record of John “of Gaunt,” Duke of Lancaster, and listing of his children by four wives: 1) Marie de St. Hilaire; 2) Baroness Lancaster Blanche of Lancaster; 3) Catherine de Roët; and *de jure* Queen of Castile Constance Pérez de Castilla y León. Our lineage comes through Joan Beaufort, Lady Ferrers de Wemme, through Catherine.

DOCUMENT 1358 Genealogical record of Edward, Lord Bergaveeny, born about 1417; died October 18, 1476, 3rd Baron Bergavenny; 1st Lord Abergavenny; son of Ralph, 1st Earl of Westmoreland and Joan Beaufort, Lady Ferrers de Wemme; married 1st Catharine Howard, daughter of Sir Robert Howard of Stoke Neyland and Lady Margaret, on October 15, 1448; married 2nd Elizabeth, Lady Beauchamp, daughter of Richard (de Beauchamp), Earl of Worcester and Lady Isabel le Despencer, in 1435. Genealogy of each of these individuals included in the document.

DOCUMENT 1359 *The Genealogy of Frothingham in New England, 1850*, by Thomas B. Wyman. FHL microfilm 1035537, Item 7; FHL book 929.273 F931. Digital version on family search.org. Copy of genealogy sheet; history of William Frodingham or Frothingham of Charlestown, an inhabitant in the year 1630, pages 32-36; genealogy of descent, page 38; index.

DOCUMENT 1360 Newspaper clippings made by Mary Ellen Huntsman Leavitt about some of her military descendants: Mervyn W. Leavitt, his brother Leighton T. Leavitt; Elden Talbott, son of Mrs. Sarah M. Talbott; Orson K. Chinn, son of Mr. and Mrs. William E. Chinn and three of his brothers: William H. Chinn, Leonard K. Chinn and Arthur J. Chinn; and Josiah T. Leavitt (deceased); an article indicates the following list of her descendants in the military: Ray Williams, Mervyn Leavitt, Leighton Leavitt, Howard Chinn, Leonard Chinn, Kenneth Chinn, Max Talbot, Eldon Talbot, Andy Holt, Merlyn Holt, Rex Lee, Charles Burd, Porter Clark, Wendell Leavitt, Alma Platt, Gordon Platt, Zanaan Frame (all these grandchildren or spouses of grandchildren); and Brant Adams and Thomas Gale, great-grandchildren; six are overseas.

DOCUMENT 1361 Chart Compiled by Archibald F. Bennett for The Genealogical Society of Utah, showing ancestry of Richard R. Lyman, George Albert Smith and many other pedigrees to which we are related.

DOCUMENT 1362 *Deseret News and Telegraph*, October 4, 1954: Dedication of the old red rock chapel and school at Pinto. Picture of building accompanies article; handwritten notes of dedication; list of old residents and the number of their descendants that were present.

DOCUMENT 1363 Notes on the history of Pinto.

DOCUMENT 1364 Obituary from the *Salt Lake Tribune* for Mary Lyman Hiskey, age 100, of Teasdale, Wayne, Utah; who died February 20, 1985, in a Richfield hospital.

She was born July 20, 1884 in Thurber, Wayne, Utah, daughter of Amasa Mason Lyman, Jr. and Rosannah Reynolds.

DOCUMENT 1365 Temple recommend – children only – baptisms for the dead: the following children are members of The Church of Jesus Christ of Latter-day Saints, are in full fellowship, and are hereby recommended to the Salt Lake Temple to perform “baptisms for the dead only.” This recommend expires July 31st of the year of issue [no year given]. Names of children: Thomas Nibley, McKay L. Platt, Harold Swenson, Garth Wilde, Stephani Golden, Jeri Ruth Hatch, Janice Keeler, Christine Nibley and Roberta Platt.

DOCUMENT 1366 Wedding announcement, with pictures, of Eliza Platt, daughter of McKay Lyman Platt and Pamela Woodbury, to Charles L. Hutchings, son of Blair and Laurie Hutchings, March 11, 2006, Mt. Timpanogas Temple.

DOCUMENT 1367 Funeral services for Klar (Ky) Lyman Bishop.

DOCUMENT 1368 *Deseret Morning News*, February 17, 2006, Obituary of Klar (Ky) Lyman Bishop.

DOCUMENT 1369 Obituary of Finley Harris Bayles, age seventy-four, who passed away on January 26, 2006, at his home in Blanding. He was born March 28, 1931, in Provo, Utah, to Grant Lyman Bayles and Josephine Harris.

DOCUMENT 1370 Obituary of Gary Bowen Lyman, oldest child of Lynn Finlinson Lyman and Hazel Bowen, who was born September 24, 1929, in Cortez, Colorado; he died January 14, 2006.

DOCUMENT 1371 Obituary of Hazel Bowen Lyman, ninety-six, who passed away December 26, 2005, in Salt Lake City, Utah. She was born March 6, 1909 on a ranch in McElmo Canyon (southwest of Cortez, Colorado), to Cardon C. Bowen and Gussie L. Honaker. She married Lynn Finlinson Lyman of Blanding, Utah, December 21, 1928 and was sealed in the Salt Lake Temple on May 23, 1929.

DOCUMENT 1372 Newspaper article: “Life of Excommunicated apostle Lyman is detailed. Salt Lake City: The last Mormon apostle to be excommunicated had been having an adulterous relationship with a seamstress for twenty years that continued for another decade before he was rebaptized, a scholar said Friday.

Richard R. Lyman’s excommunication on November 12, 1943, was never fully explained by Church leaders when it was announced in a one sentence statement in the Church-owned *Deseret News*.

The statement said that Lyman, a member of The Quorum of the Twelve Apostles for twenty-five years, had been excommunicated for “violation of the Christian law of chastity.”

John Sillito, assistant professor of history at Weber State University, told a Sunstone Symposium audience that the circumstances were not only shocking but tragic for Lyman, his wife and his fellow apostles.

Lyman, a tall and strikingly handsome man of seventy-two, was discovered in his lover’s bed by police officers and fellow apostles Joseph Fielding Smith and Harold B. Lee, both of whom later became Church presidents.

The woman, whose name Sillito declined to reveal, also was in her seventies. She was a Scandinavian immigrant who had been excommunicated in the 1920s for her belief in polygamy, a doctrine the Church officially dropped in 1890. Lyman met her when he was assigned to review her case for rebaptism.

“Apparently Lyman believe he and the woman ... were potential plural partners: and would be united after death, Sillito said, pointing out that Lyman’s father and grandfather had been Church apostles and practiced plural marriage.

Lyman’s wife, Amy Brown Lyman, as reserved as her husband was charming, was beloved in the Church as president of the faith’s women’s auxiliary, the Relief Society. Described by one apostle as “crushed” by the revelation, she resigned eighteen months later.

Although angered at the intrusion of the police and his fellow apostles, Lyman wrote out a confession, telling his brethren more than they knew. The former professor of engineering at the University of Utah said he had had similar relationships before the one that brought his downfall.

Lyman’s infidelity came as a shock to other Quorum members, who met in special session in the Salt Lake Temple with Lyman and voted unanimously to excommunicate him and his lover.

“He had little to say. He was as pale as could be.... It was a terrible ordeal,” Spencer W. Kimball, an apostle for barely a month, wrote later in his journal.

To see great strong men such as the members of this Quorum all in tears, some sobbing, all shocked, stunned by the impact, was an unforgettable sight. No tears from him but plenty from the rest of us and what a heart-rending experience,” wrote Kimball, who served as Church president from 1973 to 1985, following Smith and Lee.

Exactly a month after his excommunication, Lyman applied for rebaptism, Sillito said, but was turned down. His marriage which had produced two children survived; as did his relationship with the seamstress.

“It gives that relationship a little more validity. It lasted nearly thirty years,” Sillito said.

Lyman was not rebaptized until 1954. By then, at age eighty-four, he had become impotent, Sillito said.

Amy Brown Lyman died in 1959 still married to her husband. Her rival survived her but passed away before Lyman, who died in 1963 at age ninety-three.

DOCUMENT 1373 *Pioneer Women*, by Lyman D. Platt, Ph.D.⁸⁷

DOCUMENT 1374 NE¼ Section 27 Township 36 South Range 22 East, San Juan School District, showing Lyman and other relatives lots in Blanding.

DOCUMENT 1375 *A Short History of Orson W. Huntsman*, by granddaughters Leora L. Ashton and Florence L. Kite.

DOCUMENT 1376 J. Henry Lea and J. R. Hutchinson, *Abraham Lincoln*, (Boston and New York: Houghton Mifflin Co., 1909). Abraham Lincoln and Jeremiah Leavitt III were 7th cousins, descended from the common ancestor Edward Gilman.

DOCUMENT 1377 Susan Arrington Madsen, *Growing up in Zion: True Stories of Young Pioneers Building the Kingdom*, pages 111-114: “Mary Jane Perkins Wilson, born November 6, 1870, Cedar City, Utah, daughter of Benjamin Perkins and Mary Ann Williams.

DOCUMENT 1378 “The Welshmen who conquered the Wild West.”

DOCUMENT 1379 *South Wales Evening Post*, Friday, June 12, 1998, Swansea, Glamorgan, Wales, by Jill Forwood: “How a son of Swansea helped lead the wagon trains: Pioneer Perkins tamed the West.”

DOCUMENT 1380 May 11, 1998, from Hayden Morgan to Mr. Brian Hayden, TV Critic, *South Wales Evening Post*.

DOCUMENT 1381 *The Spectrum*, Wednesday, June 6, 2001: Obituary of Anna Arlene Anderson Williams, born September 21, 1932, Mesquite, Nevada, to Joseph Earl Anderson and Edith Lucinda Leavitt.

⁸⁷Lecture given June 29, 2007, at the Harmony Valley Public Library, as one of a series of lectures sponsored by the Fort Harmony Historical Society.

DOCUMENT 1382 *The Spectrum*, Wednesday, June 6, 2001: Cyclist, 82, rides 50 miles; ready for more, by Loren Webb. St. George – at 82, Lavid Leavitt feels better than he did three years ago – even after completing a 50-mile bicycle ride.

DOCUMENT 1383 Utah Department of Workforce Services: Determination of Benefit Amount. Lyman De Platt, 316 W. 500 N., St. George, UT 84770; dated mailed April 6, 1998; effective date March 29, 1998; weekly amount: \$284.00; total weeks: 26; maximum payable: \$7,384.00.

Employer Name: Broderbund Software:

1996, Quarter 4, \$14,821.

1997, Quarter 1, \$11,159.

1997, Quarter 2, \$9,668.

1997, Quarter 3, \$11,274

Total: \$46,922.00

Notice: This decision is made on your claim for benefits: you are entitled to receive wages in lieu of notice, accrued vacation or termination pay.

DOCUMENT 1384 *Another Voice from the Dust*, by Roland Evilyn Platt, December 8, 1994.

DOCUMENT 1385 *Where Roses Bloom: A History of Beatrice Perkins Nielson*, by Jean Nielson Bayles, daughter of Kurt Nielson's daughter.

DOCUMENT 1386 Obituary of Dudley Maurice Leavitt, who died April 9, 1999, at his home in Cedar City, Utah; he was born July 17, 1913, at Bunkerville, Nevada to Dudley Henry Leavitt and Mary Hafen.

DOCUMENT 1387 *The Spectrum, Section C*, March 14, 1999. Obituary of Woody Leavitt, age ninety-five, celebrated his birthday at Vernon Worthen Park, Saturday, March 13, 1999.

DOCUMENT 1388 Myers Migration to Missouri. This migration in the fall of 1836 included members of the Mormon churches in southern Richland and adjacent counties of Ohio. Although impossible at this late date to name all of them who made up the group, the following list is considered reasonably complete. Nevertheless there are omissions and it is quite probable that some are included who did not actually accompany the group. The list is representative of the membership in Richland County.

Jacob Myers

Sarah (Coleman) Myers

Jane Huston/Houston

Sarah (Myers) Houston

George Myers

Catherine (Brown) Myers
Jacob Myers, Jr.
Catherine Ann (Warren) Myers
Jeremiah Myers
Rebecca Myers
Samuel Myers
Artemisia Sidnie Myers
Lovina Myers
James Huntsman
Mary (Johnston) Huntsman
Lovisa Huntsman
Catherine Huntsman
Isaiah Huntsman
James Huntsman
Gabriel Huntsman
William Huntsman
Jacob Huntsman
James W. Huntsman
John Huntsman
Lydia Huntsman
Peter Huntsman
Jacob Foutz, Sr.
Margaret (Man) Foutz
Elizabeth Foutz
Sarah Foutz
Catherine Foutz
Alma Foutz
John Byers
Jacob Wirick
William Wirick
Isaac W. Pearce (killed in camp)
Amelia Cunningham
Elizabeth Cunningham
Daniel Carn
Jacob Potts
Elias Benner
David Fullmer
Desdemonia Wadsworth Fuller
(Francis) Bogs/Boggs – Troy Township
Lewis Dunbar Wilson – Perrysville
John McVay – Wayne Township, Knox County
Cephus McVay – Wayne Township, Know County
Bradley Wilson along with seven sons and their wives
Levi Stelz
Clausens – found on B Records

Biglers – found on BB records⁸⁸

DOCUMENT 1389 History of James William Huntsman and his son Joseph Smith Huntsman.

DOCUMENT 1390 Request made on January 14, 1983, to the Register of Wills, Bucks County, Pennsylvania, at Boylestown, for the administration of estate of Jonathan Huntsman, who died in 1820 at Plumstead, Pennsylvania.

DOCUMENT 1391 Assignment of rights and title of administratrix to Elias Morris and David Huntsman, January 6, 1820, by Sarah Huntsman (her mark) in the estate of Jonathan Huntsman.

DOCUMENT 1392 Inventory of estate of Jonathan Huntsman, January 5, 1820, taken by Elias Morris and David Huntsman.

DOCUMENT 1393 Statement of the accounts of David A. Huntsman and Elias Morris, administrators of the estate of Jonathan Huntsman, late of the township of Plumstead, Pennsylvania, deceased.

DOCUMENT 1394 Report dated December 15, 2009, made by Edward Lyman Platt to his siblings regarding the funeral of Velma Hansen Lyman.

DOCUMENT 1395 Ralston Ancestry by Kenneth Ralston.

DOCUMENT 1396 *Deseret Valley Times*, Friday, December 11, 2009, page E7, mission call of Travis Jon-Allen Leavitt.

DOCUMENT 1397 Christmas Message from Dixie and Anne O. Leavitt, including photographs of each of their children's families.

DOCUMENT 1398 Kolob Canyon Ward, March 14, 2010, Sacrament Meeting; speakers included Karen and Lyman Platt.

DOCUMENT 1399 Wedding announcement of Madison Shae Nielsen and Jeffery Alan McCoy, March 5, 2010, Orem, Utah. Madison is a daughter of Irene Platt Nielsen.

DOCUMENT 1400 Funeral ceremony of Lorin Vaughn Jones, born January 28, 1929, St. George, Utah; died February 21, 2004, St. George, Utah; husband of Ferral Leavitt.

DOCUMENT 1401 Obituary of Nancy Bea Gardner Platt, who died April 6, 2003, at her home in Newcastle, Utah. She was born December 13, 1953 to Edward J. Gardner and Mary Bryant, at St. George, Utah. She married James Leon Platt, on March 5, 1976, at Newcastle. She was preceded in death by her baby daughter Mary Rhoda Platt. She is

⁸⁸The source for this list is not known.

survived by her husband of Newcastle, Utah; her children Chana, Russell Leon (Lacy), Jon Travis, Misty, Tammy Lee, and Sara, all of Newcastle, Utah; her parents of Beryl, Utah; and her brothers Eddie (Lori) Gardner of Hubbard, Ohio; Ron (Karen) Gardner of Beryl, Utah; her twin Nolan (Margaret) Gardner of St. George, Utah; Mike (Griselda) Gardner of Beryl, Utah; and Phillip (RayeLynn) Gardner, of Beryl, Utah. Funeral services were held April 10, 2003, at Newcastle; interment was at Newcastle.

DOCUMENT 1402 Will of John Hall, found in Chester Wills, 1726, Volume F-H [FHL microfilm 088,680]: Joannis Senior of Whitfield.

To all people to whom those presents may come greeting know ye that I John Hall the Elder of Whitfield within Crompton of the parish of Oldham in the County of Lancaster weaver being infirm of body but of sound and perfect memory praised be God therefore do make constitute publish and declare this my present last will & testament in manner & form & forms following viz first I give and bequeath unto my son John Hall all my right cille & claims unto me belonging in any manner of wise of cm consent lying and being in Whitfield aforesaid Item I give and bequeath all unto the three eldest of my son John Hall children the full and just sums of fifteen pounds of lawfull Great Brittish money equally to be shared and divided amongst them Item I give & bequeath unto John the youngest of my son John Hall children the full & just sums of ten pounds of lawfull Great Brittish money Item I give & bequeath unto five sons of my daughter Mary Wylde the full & just sums of twenty & five pounds of lawfull Great Brittish money equally to be shared and divided amongst them Item I give & bequeath unto my daughter Anne Travis one third part of the remainder of my personal estate after the above said legacies are paid & discharged together with my funeral expenses and lastly I give & bequeath unto my said son John Hall all the rest residue & remainder of my personal estate whom I also make sole executor of this my last will and testament in witness whereof I have hereunto set my hand & seal the sixteenth day of October anno dom. 1724 signed sealed published and declared by the abovesaid John Hall as his last will & testament in the presents of us; witnesses Mary Stock, Edmund Stock; John Hall (signed).

DOCUMENT 1403 Temple Copy of the Family Group Record of John Hall and Ann Whittaker.

DOCUMENT 1404 Photograph of Isaac Cameron and Nancy Davis and their family. Isaac was a son of Allen Cameron; Nancy was a daughter of Jane Gearhart Davis, of north Stephenson County, and Wisconsin. Jane is sitting and holding grandson Charles, born in 1903, daughter Evalena Williams, daughter Agnes, and son Albert, father of Bill Williams. Photo furnished by Bill and LaVerne Williams.

DOCUMENT 1404

DOCUMENT 1405 Extract from *The Compendium of American Genealogy: The First Families of America*, regarding the Walkinshaw family.

DOCUMENT 1406 The Radclyffe Family of Foxdenton Hall, Lancashire, England.

DOCUMENT 1407 The Ancestors of Anne Radcliffe Dalton, who married Roger Dalton in 1477.

DOCUMENT 1408 Funeral program of George Alma Platt.

DOCUMENT 1409 Family group records showing the descendants of William Grant Platt.

DOCUMENT 1410 Special Service Mission Certificate for Lyman De Platt, released on June 27, 2004; signed by stake president Wayne K. Hinton.

DOCUMENT 1411 2009 original tax notice for the property owned by Lyman De Platt and Linda Karen Platt, Lot 185, Blackridge Ranches 3, Harmony Valley, Utah.

DOCUMENT 1412 Copy of microfilm index to the Church Census Records, 1914-1960, The Church of Jesus Christ of Latter-day Saints.

DOCUMENT 1413 Lt. Col. Carroll V. Glines, Jr., USAF, *The Compact History of the United States Air Force* (New York: Hawthorn Books, Inc., 1963). Chapter 11: The Combat Air Forces: China-Burma-India. This is background information for the history of Gordon Leavitt Platt's service in that theater of operation during World War II.

DOCUMENT 1414 *San Juan Record*, December 25, 2009, Obituary of Velma Hansen Lyman, April 30, 1918 – December 8, 2009. Velma Hansen Lyman, 91, passed away December 8, 2009, at Spring City, Sanpete, Utah, at the home of her daughter Velyn Corbett. She was born April 30, 1918, at Centerfield, Sanpete, Utah, to Charles S. Hansen and Mary Westover. Velma was a graduate of Snow College and the University of Utah, where she received a bachelor's degree in elementary education. She served a mission for the LDS Church in Northern California, where she met the man who would later become her sweetheart, Kay Perkins Lyman. They were married in the Manti Temple on May 10, 1946. She is survived by her husband, eight children, 42 grandchildren, and 54 great-grandchildren. She is also survived by sisters Helen Hill, Carma Allen and Ardyth (Doyle) West, and sisters-in-law Clessa Black, LaRee Lyman, and Rene (Art) Morin. She is preceded in death by her parents, two sisters, three grandchildren and one great grandchild. Funeral services were December 14, 2009. Interment in the Blanding Cemetery.

**Birthright through the Lineage of Joseph Smith, Jr.
Based on Dates of Marriage**

There should be no question that the birthright of Joseph Smith, Jr.'s children belongs to the oldest righteous male heir following the proper order established anciently. If the eldest son of the first marriage is unworthy, the next candidate is the eldest son of the second marriage, and it is assumed that this is the pattern that should be followed. Once the lineage is chosen by the Lord, the birthright remains within that lineage.

With regard to the wife and the husband, Joseph Fielding Smith taught that "we should think of the dead as living, and the living proxy but represents them in receiving the blessings which they should have received in this life. Therefore, every dead person for whom temple work is done is considered to be living at the time the ordinance is given."⁹⁰ It is also assumed that the ordinances needed to be performed in behalf of the dead because of blessings that were lacking in their lifetime. In Joseph Smith's case, these ordinances were attended to almost immediately by his brethren. Although the order in which the women were sealed may have been arbitrary, it must be considered as a matter of law that the order is binding. What God chose to do with their posterity would show forth His will concerning the birthright.

Wives of Joseph Smith and Facts Concerning Birthright Blessings

Joseph Smith was married to more than twenty women with whom he regularly cohabited. In some cases he would ask a trusted, single, male friend to become a "front husband" for him, to civilly marry one of his plural wives. Although the marriage was completely proper and legal, there were no conjugal relations between the "front husband" and Joseph Smith's plural wife.⁹¹

Emma Hale

Emma's history is well established and need not be recorded here. She married Joseph Smith on January 18, 1827 in Bainbridge, New York. Her four oldest sons died in infancy. Joseph chose to disregard the strict laws of primogeniture, by blessing Joseph Smith III with the birthright blessing, which this son lost through apostasy. Emma had a total of eleven children naturally and adopted.

⁸⁹This record was compiled from several sources, none of which have been preserved in their original condition because of their formats and lack of clarity.

⁹⁰Joseph Fielding Smith, *Doctrines of Salvation*, volume 3, page 180.

⁹¹JCK, page 76.

Vienna Jacques

Vienna Jacques was born June 10, 1787, at Beverly, Massachusetts.⁹² She married the Prophet Joseph Smith in 1833. She was re-baptized by W. Snow on February 12, 1848; re-confirmed February 12, 1848, by John Young. She was living alone in Salt Lake City, age 60, in 1851.⁹³ She was sealed to the Prophet on March 28, 1858 in Salt Lake City. She had no children with either Joseph Smith, Jr., or any other man insofar as Church records can ascertain.

Vienna Jacques was probably Joseph Smith, Jr.'s first plural wife. She was living with the Smith family in Kirtland in 1833. In D. & C. 90:28-31 a revelation dated March 8, 1833 grants her money from the Lord to leave Kirtland for Missouri. She was sealed to the prophet in Salt Lake City on March 28, 1858. Neighbors of Vienna in Utah passed on to their descendants the story that she married Joseph Smith in her lifetime. She died in the 12th ward, Salt Lake City, age ninety-six on February 7, 1884.⁹⁴

Fanny Alger

Fanny Alger was born September 30, 1816 at Rehoboth, Bristol, Massachusetts, daughter of Samuel Alger and Clarissa Hancock. Her parents had become associated with the Mormon Church in its first year of organization, her mother being baptized in October and her father in November of 1830. At Emma's initiative Fanny was living in the Prophet's home at Kirtland in early 1835. She was nineteen at the time.⁹⁵ Joseph married Fanny in 1835 and she soon became pregnant. Who married them is not known; but Emma, Oliver Cowdery and Warren Parrish had personal knowledge of their married status.⁹⁶ Emma forced her to leave their home shortly thereafter. The child with which she was pregnant either was never born or did not survive birth. It would have been born in 1836 and gone by the name of Custer. Between then and 1842 she married and left Solomon Custer. If she had any children with him they all died young. It is not known whether she returned to him later on. One account states that she raised a large family.⁹⁷ However, during the Nauvoo period she lived at the Lima Branch with her Alger family. She is listed as Fanny Caster (Carter) [Custer]. By then her older brother Samuel and sister Saphony had died. Her father Samuel, an Elder, mother Clarissa, and siblings John, Alva, Samuel, Jr., Thomas and Clarissa were at Lima. If she had any children by 1842 they were not with her.

There are many Carters in the Lima Branch, including Hannah and Mary B., living with Thomas Hancock, Sr., and his wife Anna.⁹⁸ When questioned by her brothers and sisters,

⁹²Susan Black Easton, *Pioneers of 1847*, page 181.

⁹³*First Families of Utah*, page 51.

⁹⁴*Emma Hale Smith*, page 319; see also Faun Brodie, *No Man Knows My History*, page 486; see also James D. Wardle, *The Wives of Joseph Smith*, page 7; death date is from the *Deseret News*, February 7, 1884.

⁹⁵*Emma Hale Smith*, page 67.

⁹⁶*Ibid.*, page 319.

⁹⁷FHL Film 908,198, 8th item.

⁹⁸Letter written in 1903 from Benjamin F. Johnson to George S. Gibbs.

and others, following the Prophet's death, regarding her relationship with the Prophet, she replied: "That is all a matter of my own, and I have nothing to communicate."

By 1851 Fanny's parents were living alone in the Salt Lake Valley. Family records do not give Fanny's marriage or death dates. She cannot be found in Utah in 1851.⁹⁹ She was never sealed to Joseph Smith during her lifetime, but on April 4, 1899 she was sealed by proxy in the Salt Lake Temple. Her children do not qualify for the birthright, as the priesthood has apparently not remained in her lineage.

Lucinda Pendleton

Lucinda Pendleton was the daughter of Joseph Pendleton. She was born September 27, 1801 at ... Work, Washington, Vermont.¹⁰⁰ She first married William Morgan "the famous anti-Masonic martyr." He disappeared in Western New York. After his disappearance she married George Washington Harris. This marriage had been noted in the *Arkansas Gazette* under date of January 12, 1831. Andrew Jenson lists her as "one of the first" of the Prophet's wives. By her own admission she married Joseph Smith in 1838.¹⁰¹ Joseph Smith and his family lived at the Harris home in Far West in 1838 after fleeing from Kirtland. He had stayed with them on other occasions also. Lucinda was at that time the wife of George Washington Harris. Her husband either knew at that time, or learned later, of the relationship between his wife and the Prophet.

Mrs. Sarah Pratt in an interview with W. Wyl said: "Mrs. Harris was a married lady, a very great friend of mine. When Joseph had made his dastardly attempt on me (in 1842), I went to Mrs. Harris to unbosom my grief to her. To my utter astonishment, she said, laughing heartily: 'How foolish you are! Why, I am his mistress since four years.'"¹⁰²

As soon as Joseph moved into Nauvoo, he selected a lot for the Harris family across the street from his Homestead.

Her husband stood as proxy for Joseph Smith on January 22, 1846 and gave his wife to the Prophet for eternity and received her for time. These ceremonies were performed by Brigham Young.¹⁰³ On April 4, 1899 she was again sealed (by proxy) to Joseph Smith in the Salt Lake Temple.

Lucinda and George had no children living with them in Nauvoo in 1842. They do not appear in Utah in 1851. She apparently had no children that qualify for the birthright blessing.¹⁰⁴

⁹⁹*First Families of Utah*, page 44.

¹⁰⁰Wardle, *op. cit.*, page 1; *Emma Hale Smith*, page 70; Brodie, page 459.

¹⁰¹*History of the Church*, volume 3, page 9; Wardle, page 1; Brodie, pages 436-437.

¹⁰²*Emma Hale Smith*, page 83 [it must be remembered here that Sarah Pratt was an apostate of the Church and the exact wording of what was said may not be accurately quoted here.]

¹⁰³*Book of Proxey*, page 30, #64; also Wardle, page 1.

¹⁰⁴Lyman D. Platt, *Nauvoo*, volume 1, page 87.

Louisa Beaman

Louisa Beaman was born February 7, 1815, at Livonia, Livingston, New York, daughter of Alva Beaman and Sarah Burtt. On the evening of April 5 (15), 1841, Joseph Bates Noble crossed the Mississippi River from Montrose, Iowa, and met Joseph Smith, Jr. under an elm tree. Twenty-six-year-old Louisa Beaman, dressed in a man's hat and coat, stood by his side. The Prophet directed the wording of the ceremony as her brother-in-law performed it.¹⁰⁵

Erastus Snow writes: "My wife's sister, Louisa Beaman, was his first plural wife, she being sealed to him by my brother-in-law, Joseph Bates Noble, April 5, 1841."¹⁰⁶

Louisa was endowed December 29, 1845.¹⁰⁷ On January 14, 1846 she and Joseph Smith, Jr. were sealed husband and wife, President Brigham Young acting as proxy for and in behalf of President Joseph Smith, deceased. She was also sealed to President Brigham Young for time by Heber C. Kimball in the presence of Amasa Lyman, John Young, and Newel K. Whitney, with John D. Lee as clerk.¹⁰⁸

Louisa had two sets of twins by Brigham Young, the first set born on the plains and the last set at Salt Lake City. Their names were Joseph, Hyrum, Alva and Alma. They were born and died in 1848 and 1850.

Louisa died May 15, 1850 in Salt Lake City, apparently from childbirth. She left no known posterity.

Zina Diantha Huntington

Zina Diantha Huntington was the daughter of William Huntington and Zina Baker. She was born January 31, 1821 at Watertown, Jefferson, New York. She married Henry Bailey Jacobs on March 7, 1841, at Nauvoo, John C. Bennett performing the marriage.¹⁰⁹

At the time of her marriage to Joseph Smith, Jr., on October 27, 1841, she was seven months pregnant with Henry's child. Her brother Dimick B. Huntington officiated the ceremony and her sister Fanny acted as the witness. Whether he served as a "front husband" or whether he knew nothing of the marriage to the Prophet, when he toured southern Illinois with John D. Lee in the winter of 1842, he talked constantly of his wife's loveliness and fidelity.

¹⁰⁵*Emma Hale Smith*, pages 95, 322.

¹⁰⁶Brodie, page 441.

¹⁰⁷Endowment Record, page 70.

¹⁰⁸*Book of Proxey*, page 6, #12.

¹⁰⁹NGW, page 54; Brodie, page 442; Wardle, page 1; Record of Marriages, Hancock County, Book A, page 40.

In the 1842 census of Nauvoo she was living with Henry and had just had her first child Zebulon.¹¹⁰

On January 24, 1846 (also given as February 2, 1846), Zina was sealed to Joseph Smith for eternity and to Brigham Young for time, with her husband Henry B. Jacobs standing as a witness along with William D. Huntington and John D. Lee. Henry B. Jacobs expressed his willingness that it should be so in the presence of these witnesses. Zina's marriage with Henry proved unhappy, although she did not leave him until the sealing above had been affected. This was just shortly before the birth of her second son.

According to the 1851 census she was living alone with her three children, Zebulon, age nine; Chariton, age five, and Zina, age one.¹¹¹

According to Wardle, she lived with Brigham Young as his wife and died August 29, 1901 in Salt Lake City.¹¹² Henry Bailey Jacobs died August 1, 1886 at Salt Lake City.¹¹³

Zina and Henry had two children, the first born at Nauvoo and the last on the Chariton River in Iowa: Zebulon William Jacobs was born January 2, 1842 and died September 22, 1914. He married March 17, 1866, Frances Woods Carrington. Zebulon was a polygamist, marrying at least ten women. Zebulon's oldest son by his first wife was Zebulon Henry Jacobs, born December 26, 1866 at Salt Lake City. He had only daughters.

Henry's oldest son was Henry Chariton Jacobs, Jr., born March 15, 1876. His oldest son was James Larsen Jacobs, born April 20, 1907, and James had one son born in 1945 who may not have married.

Henry Chariton Jacobs was born March 22, 1846 and died October 14, 1915. He married April 23, 1871, Susan Stringham; and July 7, 1893, Emma Rigby.

Zina and Brigham Young had one child, Zina Presendia Young, born April 3, 1850 in Salt Lake City. She married (1) Thomas Williams; and (2) Charles Ora Card. Zina Presendia had two children by her first marriage and three children by her second marriage, her daughter Zina being the wife of President Hugh B. Brown.

None of Zina's descendants qualify for the birthright blessings, due to either when they were born, because they were females, or because of a lack of priesthood continuance.

Agnes Coolbrith

¹¹⁰Platt, *op. cit.*, volume 1, page 73.

¹¹¹*First Families of Utah*, page 19.

¹¹²Wardle, page 1; family group record of Brigham Young and Zina D. Huntington.

¹¹³Family group record of Henry Bailey Jacobs and Zina Diantha Huntington.

Agnes Coolbrith probably married the Prophet Joseph Smith on January 17, 1842, the ordinance being performed by Willard Richards.¹¹⁴

Prescindia L. Huntington

She was married December 11, 1841 to the Prophet Joseph Smith and sealed to him for eternity on January 24, 1846, and to Heber C. Kimball for time. She had two children by her first husband and two by Elder Kimball.

Patty Bartlett

Patty was married to the Prophet Joseph Smith on March 9, 1842 and sealed to him on July 9, 1867. She married (1) David Sessions, by whom she had children; and to John Parry, by whom it is not known if she had children.

Delcena Diadama Johnson

Delcena was born November 19, 1806 at Westford, Chittenden, Vermont, daughter of Ezekiel Johnson and Julia Hills.¹¹⁵ She was married to Joseph Smith, Jr. in May of 1842. Her brother says: "In visiting (June 1842) my sister, the widow of Lyman R. Sherman, who died a martyr to conditions of Far West, I found her with a former acquaintance, Sister Louisa Beaman, and I saw from appearances that they were both in his (the Prophet's) care, that he provided for their comfort.... The marriage of my eldest (living) sister... to the Prophet was before my return to Nauvoo and it being tacitly admitted, I asked no question."¹¹⁶

For whatever reason, by 1846, Delcena chose to have herself sealed for time and eternity to her deceased husband, Lyman Royal Sherman, rather than to the Prophet. Almon Whitney Babbitt, her brother-in-law, acted as proxy. She then married him for time, the ceremony being performed by Heber C. Kimball in the presence of Amasa Lyman and Erastus Bingham, with Franklin D. Richards as clerk. Her actions disqualify her or her children from the birthright blessings.¹¹⁷ She died in Utah October 21, 1857 at the home of her husband Almon W. Babbitt.¹¹⁸

Lucy Ann Decker

Lucy Ann Decker was married to the Prophet Joseph Smith on June 4, 1842, being sealed by Brigham Young in the present of Willard Richard.¹¹⁹ She was endowed January 1, 1846 as Lucy Ann Seeley.¹²⁰

¹¹⁴*History of the Church*, volume 4, page 494; see also Brodie, page 469; and *Emma Hale Smith*, pages 110, 326.

¹¹⁵Family group record of Ezekiel Johnson and Julia Hills.

¹¹⁶Unpublished letter of Benjamin F. Johnson to George S. Gibbs.

¹¹⁷*Book of Proxey*, pages 36-27, #79.

¹¹⁸*Deseret News*, September 25, 1911; Family group record of Ezekiel Johnson; Wardle, page 6.

¹¹⁹Letter from George A. Smith to Joseph Smith, III, Salt Lake City, October 9, 1869 (found in the *Journal History*, October 9, 1869, page 6-8).

¹²⁰Endowment Record, page 86.

Eliza Roxey Snow

Eliza Roxey Snow, daughter of Oliver Snow and Rosetta Pettibone, sister of Erastus Snow, was born January 21, 1804 at Becket, Berkshire, Massachusetts.¹²¹ On June 29, 1842, Brigham Young sealed Eliza to Joseph Smith, Jr. in the presence of Mrs. Sarah M. Cleveland.¹²² On February 3, 1846 she was sealed to Joseph Smith, Jr. for eternity and to Brigham Young for time.¹²³ She died in Salt Lake City on December 5, 1887, having had no children. She was pregnant with the Prophet's baby when Emma pushed her down the stairs in Nauvoo.

Sarah Ann Whitney

Sarah Ann Whitney was born March 22, 1825 at Kirtland, Geauga, Ohio, daughter of Newel K. Whitney and Sarah Ann Smith. Although not the first woman to marry Joseph Smith, Jr., she was the first one to be sealed to him in the Nauvoo Temple. She married him on July 27, 1842. His wife Emma had no knowledge of this marriage as is obvious from a letter written to the Whitneys on August 18, 1842: "... The only thing to be careful of, is to find out when Emma comes, then you can not be safe, but when she is not here, there is the most perfect safty (sic)."¹²⁴

The revelation command and consecrating this union is in existence but has never been published. It bears the date of July 27, 1842, and was given through the Prophet to Newel K. Whitney. On the same day as the revelation was given, Newel K. Whitney united his daughter and the Prophet in marriage. This ceremony preceded by nearly a year the written document of the revelation on celestial marriage, first committed to paper July 12, 1843. The original manuscript was given by the Prophet to Bishop Whitney for safe keeping. He retained possession of it until the Prophet's wife Emma, having persuaded her husband to let her see it, on receiving it from his hands, threw it into the fire and destroyed it. Bishop Whitney, foreseeing the probable fate of the manuscript had taken the precaution before delivering it up, to have it copied by his clerk, Joseph C. Kingsbury.¹²⁵ It was this same copy of the original that Bishop Whitney surrendered to President Brigham Young at Winter Quarters in 1846-1847, and from which "polygamy" was published to the world in 1852.¹²⁶

Brother Kingsbury was a confidant of the Prophet. The Prophet had married Joseph C. to Sarah Ann Whitney on April 29, 1843 at Nauvoo. Joseph Kingsbury had known Sarah Ann since she was about six years old when he had first clerked at her father's store in

¹²¹NGW, page 57; Wardle, page 1.

¹²²Letter from George A. Smith to Joseph Smith, III, Salt Lake City, October 9, 1869 (found in the *Journal History* October 9, 1869, pages 6-8).

¹²³*Book of Proxey*, page 67.

¹²⁴*Emma Hale Smith*, page 125.

¹²⁵CMR, page 22.

¹²⁶Andrew Jenson, volume 1, pages 226-227.

Kirtland. She had been like a sister to him. His “pretended marriage” with her allowed him to serve as a “front husband” for the Prophet. In public he treated her as a wife.¹²⁷

After Joseph Smith’s death, neither had any inclination to become husband and wife in the full sense. At last, in accordance with the Old Testament practice of levirate marriage, in which a widowed wife might raise up posterity to her dead husband, Brigham Young and Heber C. Kimball offered themselves (and others of the Twelve) as husbands to the Prophet’s widows. Given the liberty to “choose for herself,” Sarah Ann agreed to be married (or sealed) “for time” to Heber C. Kimball. Because the law of the priesthood was superior to the law of the land, her former civil marriage to Joseph Kingsbury would have been ignored.¹²⁸

Sarah Ann and Joseph Kingsbury received their endowments initially on January 26, 1845 in Parley P. Pratt’s store. Sarah Ann Whitney received her endowments in the Nauvoo Temple on January 1, 1846¹²⁹ and was sealed to the Prophet on January 12, 1846. “Sarah Ann Whitney and President Joseph Smith (deceased) were sealed husband and wife for time and all eternity (Heber Chase Kimball acting as proxy for Joseph Smith deceased) by Brigham Young, her parents having given her to him for that purpose. She was also sealed to H. C. Kimball for time (his wife Vilate Kimball having presented her to him at the altar) by Pres. B. Young in the presence of John Taylor, A. P. Rockwood, Amasa Lyman and Joseph Young.” John D. Lee, clerk.¹³⁰

Had Sarah’s oldest son by Heber C. Kimball lived, he would have had undisputed claim to the birthright blessings of his father Joseph Smith. Because he did not, several possibilities exist, none of which is absolute. All the laws dealing with primogeniture have not been revealed in this dispensation. The following needs to be considered:

- 1) The succession rights could have passed to the next wife’s oldest son (as they did with Rueben and Joseph in the Old Testament), but he too died. In fact, as each of the eldest sons of each of the wives is looked at in turn, they either died in infancy, were not righteous, or their male posterity has not continued.
- 2) If then, the law states that you return to the first wife’s second son, he too died. The second son of the second marriage, however, lived, and a righteous male posterity has continued to the present. This will be dealt with under Eliza Maria Partridge.

Sarah had seven children by Heber C. Kimball, the first born at Florence, Douglas, Nebraska, and the others at Salt Lake City, Utah. One cannot help but observe that Sarah’s first three children were named David. This is not a family name in any of the three families. Had she discussed her posterity with Joseph prior to his death? Did she understand the possibility that her son might lay claim to the title of Prince David?

¹²⁷ *Joseph C. Kingsbury*, page 76.

¹²⁸ *Ibid.*, page 90.

¹²⁹ *Ibid.*, page 89.

¹³⁰ *Book of Proxey*, page 2.

In 1851 Sarah and her only living child, David Heber, were living with Laura Pitkin.¹³¹ Sarah Ann Whitney died in Salt Lake City on September 4, 1873. Her children were: 1) David Kimball, born and died in 1847; 2) David Orson Kimball, born August 22, 1848; died in 1848; 3) David Heber Kimball, born February 25, 1850, married Sarah Elizabeth Hasham; 4) Newell Whitney Kimball, born May 19, 1852, married Martha Walters Winder; 5) Horace Heber Kimball, born September 3, 1855, married Perisilia L. Tufts; 6) Maria Kimball, born 1858; died August, 1902, married William E. Jenkins; and Joshua Heber Kimball, born February 23, 1861; died April 6, 1925, married Catherine Jane McLean.

Sarah Ann Whitney's first two sons died in infancy. Her oldest worthy son was born in 1850. He does not, therefore, qualify as the birthright son if age is the principal factor.

Martha McBride

Martha McBride was born March 17, 1805 at Chester, Warren, New York, daughter of Daniel McBride and Abigail Mead. She was married to Bishop Vinson Knight, who died July 30, 1842.¹³² She married Joseph Smith, Jr., probably in August of 1842. On January 24, 1846 (one record says January 26th) she was sealed to the Prophet for eternity and to Heber C. Kimball for time, Vilate Kimball presenting her to him at the altar for that purpose. Witnesses were Amasa Lyman, Brigham Young and John D. Lee, with Franklin D. Richards as clerk.¹³³

Vinson and Martha had seven children, the first four born at Perrysburg, Cattaraugus, New York, the next at Kirtland, Geauga, Ohio, the next at Pike County, Illinois, and the last at Nauvoo, Hancock, Illinois: 1) Almira, born June 21, 1827; died January 23, 1912; married (1) November 10, 1844, Sylvester Stoddard; married (2) George Hancome; 2) Rispah, born May 13, 1829; died March 17, 1893; married January 5, 1846, Andrew Smith Gibbons; 3) Adaline, born May 4, 1831; died June 10, 1919; married December 21, 1845, Gilbert Belnap; 4) James Vinson, born September 4, 1833; married Celestial Roberts; 5) Nathaniel, born October 30, 1836, died as a child; 6) Martha Abigail, born February 9, 1839, died as a child; 7) Randolphus, born September 29, 1841, died as a child.

Martha died November 20, 1901 at Hooper, Weber, Utah and was buried at Ogden, Weber, Utah.

Dionitia Walker Whitney Smith Lyman

Dionitia Walker was born March 10, 1816, in Dayton, Montgomery, Ohio, daughter of Oliver Walker and Nancy Crissy. She was the eighth child of ten. At the age of nearly

¹³¹*First Families of Utah*, page 50.

¹³²Wardle, page 5; *Emma Hale Smith*, pages 134, 330.

¹³³*Book of Proxey*, page 42, #92.

fourteen, around 1830, Dionitia married Micah Whitney. They became the parents of four children. Dionitia lost her husband and all her children in a series of epidemics.

The Walker family lived in Winchester, Randolph County, Indiana in 1831. It was here, during June through September of that year that Levi Hancock and Zebedee Coltrin organized a branch of the Church. On November 29, 1831, a conference was held there, the brethren in attendance being Oliver Cowdery, John Whitmer, Thomas B. Marsh, Seymour Brunson, Oliver Walker, George Burkett and Henry Jackson. Oliver's Elder's license was taken from him during this conference. Another conference was held in Randolph County on December 6, 1831 where Oliver Walker is again present, and it is again mentioned that he has lost his license at present. The reason surfaced again in 1834 in Kirtland. Apparently Oliver owed George Heartley some money. An agreement was reached in 1831 but didn't die there.¹³⁴ Several families from this branch, shortly thereafter, left for Missouri, including the Walkers.¹³⁵

Dionitia's family continued active members of the Mormon Church. They left for Missouri shortly after this and experienced all the tribulations of the Church in Clay and Caldwell counties. Horace Alexander married Nancy Walker on September 14, 1834 in Clay County, Missouri, and was ordained an elder at Far West.¹³⁶ Also, Eveline Walker, another daughter of Oliver and Nancy, married James Henry Rollins on Shoal Creek, near Far West September 4, 1838.

After the expulsion from Missouri, the family apparently moved directly to Madison County, Ohio. Oliver Walker was the clerk of the Upper Alton Branch, Madison, Ohio, several counties east of Dayton. He signed letters of membership, dated March 29, 1841, which were recorded in Nauvoo, for his son-in-law Horace Martin Alexander, his daughter Nancy Reader Alexander, Dimicia [Dionitia] Plumb and Angeline Carter.¹³⁷

Oliver maintained contact with the Church and visited Nauvoo during the period after the expulsion. In Nauvoo, Oliver Walker was brought before the High Council on charges by David Fulmer, pleading on October 10, 1840 that "he was not prepared to meet the charge, it being too indefinite." The following day the charges were rephrased, going back as early as September 1, 1838. He again pleaded unpreparedness to defend himself and the trial was deferred until April, but seems never to have taken place. The important part of the charges includes the fact that he had been in Alton, Ohio within the previous six months, confirming the fact that they were residing in Alton or Upper Alton until their move to Nauvoo.¹³⁸

¹³⁴*Ibid.*, pages 236-238.

¹³⁵Donald Q. Cannon & Lyndon W. Cook, *Far West Record* (Salt Lake City: Deseret Book Co., 1983), pages 33-34.

¹³⁶Esshom, *op. cit.*, page 712.

¹³⁷Nauvoo Record of Members, 1841-1845, page 4 (FHL Microfilm 581219).

¹³⁸Joseph Smith, Jr., *History of the Church of Jesus Christ of Latter-day Saints*, Volume IV, pages 219-220.

In the 1842 census shows the family of Horace Alexander living in the 2nd Ward. Only Horace and Nancy are listed. Possibly in the same household are James Henry Rollins and Eveline Walker, Dionitia's sister. If not, they are living next door. James would become the bishop of Minersville and Eveline and Dionitia would live there with their mother. Oliver and Nancy and the rest of the family don't appear in the 1842 census of Nauvoo. However, Oliver dies in Nauvoo April 13, 1843. The family had apparently moved into town before that time. Dionitia apparently lived with her sister Nancy as will be shown below.

In July of 1845, Amasa Mason Lyman married Dionitia Walker in Nauvoo. She was twenty-seven at the time. The reason is the same as it was for Eliza Maria Partridge and Emily Dow Partridge. Dionitia Walker is one of those noble and privileged women, who, during the period around 1842, married Joseph Smith as a plural wife. She is not on any list that has ever been published by the Church, or studied by historians, but the record is clearly there as will be shown shortly.

On December 30, 1845, mother Nancy Walker, Dionitia, Eveline and James Henry Rollins were on the first company to enter the temple and received their endowments that day. Mother Nancy was apparently sealed to Brigham Young at that time.¹³⁹ Then two weeks later, on January 15, 1846, Dionitia Walker was sealed to Joseph Smith at half past twelve noon, Brigham Young acting as proxy, Heber C. Kimball performing the ceremony, with John D. Lee and Franklin D. Richards as witnesses. Amasa was working in the temple the day before and after, but is not mentioned on the 15th, although he was probably there. The polygamous wives of Joseph Smith were being sealed to the brethren during this time, as were those of the other brethren, there being no endowment sessions from the 13th to the 16th, so that this special work could be performed before leaving for the West.¹⁴⁰ Dionitia stood that same day as a witness to the sealing of Olive Andrews to the Prophet.

Prior to the Exodus, Dionitia was driven out of Nauvoo by the mob with only a few articles of food that she was able to gather in her apron. She had with her Nancy Alexander, her sick sister. Dionitia and her sister took refuge in a vacant house, where they prepared a cup of coffee and food for themselves and Isaac Morley and a companion who had escaped from the mob and been hiding in a corn field for days and were sick from living on green corn alone. Dionitia discovered six or eight of the mob approaching

¹³⁹ Implied in *Nauvoo Temple Endowment Register* published by the Church (Salt Lake City, 1974), page 71: "Nancy Cressy in sealing record.," showing that she not only got her endowment in Nauvoo on December 30, 1845, but that she was sealed. The *Far West Record* cited previously, states she was sealed to Brigham Young.

¹⁴⁰ *A Book of Proxy: Proxy Sealings, wives to husbands, Nauvoo Temple, January 7 - February 5, 1846* [Given the cataloging number CR342-1 in the 1960's at the Church Historian's Office], page 7, entry 13. Complete copy at the Kolob Family Research Center, Early L.D.S. Collection, Reference: BOP, 2191 S. 2200 E., New Harmony, UT 84757.

and warned the brethren to flee and hide, but they declined to go saying they can only kill us. They had not strength to go any further. While watching at the door the mobbers ordered her away or they would shoot. She upbraided them for pursuing sick women and tagging them after driving them from their homes. She challenged them to shoot as she had but once to die. A mobber shot overhead to frighten her out of the door, but she kept her post and the mob was ashamed and withdrew. The next day she found it necessary to move to another vacant house for the comfort of her sick sister, where she could be more quiet. An intruder came and abruptly peered into the window, pushing the shawl aside that covered the opening. The second time he did it Dionitia dashed a cup of boiling hot water full in his face and he went jumping and howling away. His companions told him it served him just right.

Eliza Maria Partridge says that Amasa Mason Lyman started west with Dionitia, Caroline and herself. They stayed for a time at Mt. Pisgah, all detailed in Eliza's journal and then endured the privations of Winter Quarters while Amasa helped get the lead companies to the Valley.

Dionitia's sister, Mrs. Alexander, died at Winter Quarters, with her two-week-old son laid in her arms, on that hillside where so many of the Saints were laid away to rest. Horace Alexander was away with the Mormon Battalion. She helped care for the young daughters of her deceased sister during this time and she was a favorite of the children of her youngest sister, Eveline Walker Rollins. They called her "Aunt Dee."¹⁴¹

Many of the Walker family came to Utah in Amasa Lyman's Company¹⁴². It arrived in Salt Lake City October 17, 1848.

Dionitia, together with the other six living wives, first made their home in Salt Lake City. They all lived there until 1851 when Amasa was called, together with Charles C. Rich, to settle in San Bernardino, California. She and most of the Lyman family made the long journey and spent seven years in the colony.

Among the larger buildings of the settlement owned by individuals was the hotel built for Bishop William Crosby, and the two-story adobe home erected by Amasa M. Lyman for his family which included for most of the time there the four wives, Maria Tanner, Priscilla Turley, Dionitia Walker, and Cornelia Leavitt. Caroline Partridge left after several years and returned to Salt Lake City.

Each of the wives with her children had separate apartments. There were a common kitchen and dining room but it is said they were seldom used, each woman preferring her own establishment. The house was described as having no windows but was lighted from a skylight and was known as the "steamboat" from some fancied resemblance. It stood next to the Council House on the north but was later destroyed by fire. The home of

¹⁴¹James T. Jackson, *Daughters of the Utah Pioneers and Their Mothers*, page 103.

¹⁴²Esshom, *op. cit.*, page 1015.

Charles C. Rich was a long adobe of four or five rooms standing at the corner of the present E and First St.

April 7, 1857: Amasa and CC Rich organize Minersville.

November 22, 1857: In October or November a call was made by the Church for the people in California and other outlying points to come to Utah, thus upsetting Amasa's plans to leave his two wives Paulina and Cornelia in California till his return from Europe.

After returning to Utah she settled in Minersville. Here she was first counselor to Mary Elizabeth Rollins Lightner, when the Minersville Relief Society was first organized on April 5, 1859.

Dionitia did not have any children by Amasa although they lived together for many years.

1868: The farms and grist mill in Fillmore helped support Dionitia and Paulina.

October 1868: Sugar cane harvest, 67 gallons of molasses which he divided among his families.

February 28, 1869. Started for Beaver with the mail and arrived next day. March, went to Minersville to see Dionitia whom I had not seen for more than a year. Found her well. 12th. Returned to Beaver.

June 12, 1869. Received word that Dionitia was at death's door; left for Minersville. 15th: reached Beaver; met Dr. Christian who had opened an abscess for Dionitia and she was much better. 16th: arrived in Minersville at 11:00, found my wife still better, and well attended by kind friends, God bless them. 18th: Dionitia better. 22nd: Dionitia not so well. 26th: Dionitia better.

June 3, 1870. Went to Minersville "found my family and the spirit of the new movement working in the minds of the people, for which some have already been cut off the Church."

She was a renowned nurse in every community where she lived. She had the care and guardianship of her devoted mother all the later and dependent years of her life until 1871.

December 10, 1872. Beaver. Dionitia quite sick, though feeling some better than for some time past.

After Amasa's death in 1877, Dionitia lived as a widow in Minersville for an additional seventeen years; she was taken care of during this time by Apostle Francis M. Lyman, her husband's oldest son by his first wife. She passed away at the age of seventy-eight.

her death, occurring in Minersville, July 11, 1894. She is buried in the Minersville Cemetery.

Her faith was unquestioned. Seventeen days before her death she received her final blessing at the hand of Elder Francis M. Lyman, assisted by two patriarchs.

Desdemona Wadsworth Fullmer

Desdemona is also known as Desdemona Catlin Fullmer.¹⁴³ She was born October 6, 1809 at Huntington, Lucerne, Pennsylvania, daughter of Peter Fullmer and Susannah Zefers.¹⁴⁴ In July of 1842 Desdemona Fullmer was married to Joseph Smith, Jr., by Brigham Young in the presence of Heber C. Kimball.¹⁴⁵ She was sealed to the Prophet for eternity on January 24, 1846 (one record says January 26), with Ezra Taft Benson acting as proxy, then to Ezra Taft Benson for time. The ceremony was performed by Brigham Young, with Willard Richards and E. M. Greene as witnesses and John D. Lee as clerk.¹⁴⁶

Family records of Elder Benson say that he had no children by Desdemona, but the *First Families of Utah* shows two probable children. It shows Samuel G. Fullmer, born May 1, 1846 in Iowa and Alice (no surname) born in 1848 in Indian Territory.¹⁴⁷ Another source gives Samuel G. Benson as the name of the first child, showing the connection.¹⁴⁸ Desdemona died in Salt Lake City on February 9, 1886.¹⁴⁹

Sally Ann Fuller

Sally Ann Fuller was married to Joseph Smith, Jr. about 1842. She was also married to Samuel Gulley. Children ?

Ruth D. Voss

Ruth married Edward Sayers at St. Louis, Missouri on January 23, 1841. The marriage was performed by Albert P. Rockwood. She married Joseph Smith, Jr. in February of 1842 or 1843.¹⁵⁰ She was sealed to the Prophet on April 4, 1899.

Mary Elizabeth Rollins

¹⁴³*Book of Proxey*, page 40, #88.

¹⁴⁴Wardle, page 2.

¹⁴⁵Letter from George A. Smith to Joseph Smith, III, Salt Lake City, October 9, 1869 (found in the *Journal History*, October 9, 1869, page 6-8).

¹⁴⁶*Book of Proxey*, page 40, #88.

¹⁴⁷*First Families of Utah*, page 20.

¹⁴⁸PIO, page 179.

¹⁴⁹Wardle, page 2.

¹⁵⁰*Times and Seasons*, February 15, 1941; CMN, page 4; Wardle, page 3; *Emma Hale Smith*, pages 330, 333.

Mary Elizabeth Rollins was born April 18, 1818 at Lima, Livingston, New York, daughter of John Porter Rollins and Keturah Keziah Van Benthuysen.¹⁵¹ She claimed that Joseph had a conversation with her in 1831, when she was twelve years old. Joseph “told me about his great vision concerning me. He said I was the first woman God commanded him to take as a plural wife.”¹⁵² Joseph approached her again in 1834, but, afraid of the unusual arrangement, she married Adam Lightner on August 11, 1835. Early in 1842 Joseph again reminded her that he had been commanded to take her as a wife. Consequently, she married him in February of 1842 at the Masonic Hall, the ceremony being performed by Brigham Young.¹⁵³ On January 17, 1846 she was sealed to the Prophet for eternity with Brigham Young acting as proxy. She was then sealed to Brigham Young for time in the presence of J. Miller, Lucian Woodworth and A. P. Rockwood. Heber C. Kimball performed the ceremony. John D. Lee was the clerk.¹⁵⁴ She remained with her husband Adam and came to Utah in 1863. She died December 17, 1913 at Minersville, Beaver, Utah.¹⁵⁵

Mary Elizabeth and Adam had ten children born at Far West, Caldwell, Missouri; Half Breed Tract, Lee, Iowa; Nauvoo, Hancock, Illinois; Pontusuc, Hancock, Illinois; Galena, Jo Davies, Illinois, Willow River, Saint Croix, Wisconsin; Stillwater, Washington, Minnesota; Willow River, St. Croix, Wisconsin; Marine, Washington, Minnesota; and Chisago, Chisago, Minnesota: 1) Miles Henry, born June 18, 1836; died September 20, 1847; 2) Caroline Keziah, born October 18, 1840; died December 21, 1910; married Thomas C. Jewell; 3) George Algernon, born March 22, 1842; died 1842; 4) Florentine Matt., born March 23, 1844; died September 20, 1847; 5) John Horace, born February 9, 1847; died November 20, 1923; married Louisa Burke; 6) Elizabeth, born April 3, 1849; died January 26, 1927; married December 13, 1865, Joseph Orson Turley; 7) Mary Rollins, born April 9, 1851; died December 25, 1928; married February 23, 1870, William Jenkins Carter; 8) Algernon Sidney, born March 25, 1853; died November 10, 1853; 9) Charles Washington, born March 17, 1857; died October 21, 1932; married May 17, 1883, Lydia Williams; and 10) Adam, born October 28, 1861; died September 21, 1890.

Mary Elizabeth Rollins’ first two sons died in infancy. The other three were baptized and endowed after death. Her children therefore do not qualify for the birthright.

Emily Dow Partridge

Emily Dow Partridge was born May 11, 1843, daughter of Edward Partridge and Lydia Clisbee. She was originally married to the Prophet on March 4, 1843. Emily and her older sister Eliza Maria were married to Joseph Smith by James Adams, a High Priest, in the

¹⁵¹NGW, pages 56-57; Wardle, page 4; *Book of Proxey*, page 16; family group record of Adam Lightner.

¹⁵²*Emma Hale Smith*, page 65.

¹⁵³*Ibid.*, pages 100-101.

¹⁵⁴*Book of Proxey*, page 16, #35.

¹⁵⁵Wardle, page 4.

presence of Emma Smith, on May 11, 1843.¹⁵⁶ She lived in the Prophet's home until 1844. She said that interviews with Joseph, her sister, herself, and Emma occurred frequently. "She sent for us one day to come to her room. Joseph was present looking like a martyr. Emma said some very hard things. Joseph should give us up or blood would flow. She would rather her blood would run pure than be polluted in this manner." Emily felt indignant towards Joseph for submitting to Emma who insisted that "we should promise to break our covenants that we had made before God. Joseph asked her if we made her the promise she required, if she would cease to trouble us, and not persist in our marrying someone else. She made the promise."¹⁵⁷

At the beginning of 1844 Emily moved from the Smith home. She probably had already had Joseph's child (who they named Edward Partridge Smith). She refers to her baby as "her spiritual child" by saying she had tried to keep her baby a secret in Nauvoo, but during the exodus many knew of it and came to see how handsome and smart he was.¹⁵⁸

Emily was endowed December 29, 1845.¹⁵⁹ On January 14, 1846 she and Joseph Smith, Jr. were sealed husband and wife, President Brigham Young acting as proxy for and in behalf of President Joseph Smith, deceased. She was also sealed to President Brigham Young for time by Heber C. Kimball, in the presence of Amasa Lyman, John Young, and Newel K. Whitney, with John D. Lee as clerk.¹⁶⁰

Emily Dow had six more children born to her by Brigham Young. They were all born in Salt Lake City. The 1851 census¹⁶¹ shows children Edward, Emily, and Caroline. The 1856 census¹⁶² shows Emily, Caroline, Joseph Don Carlos, and Edward Partridge in that order. This makes one wonder when her eldest son Edward actually died. Children: 1) Edward Partridge, born December 1843; died September 26, 1852 [conflicts with 1856 census]; 2) Emily Augusta, born March 1, 1849; died March 19, 1926; married January 4, 1868, Hiram Bradley Clawson; 3) Caroline, born February 1, 1851; died July 2, 1903; married (1) October 7, 1868, Mark Croxall; married (2) George Q. Cannon; 4) Joseph Don Carlos, born May 6, 1855; died October 19, 1938; married September 22, 1881, Alice Naomi Dowden; 5) Miriam, born October 13, 1857; died October 14, 1919; married August 28, 1878, Leonard Goodrich Hardy; 6) Josephine, born February 21, 1860, married Albert Carrington Young; 7) Lura, born April 2, 1862; died November, 1862. Emily Dow Partridge died December 13, 1899 in Salt Lake City.

Emily's only living worthy son, Joseph Don Carlos Young, was born in 1855 and therefore doesn't not qualify as the heir to Joseph Smith, Jr.

¹⁵⁶Letter from George A. Smith to Joseph Smith, III, Salt Lake City, October 9, 1869 (found in the *Journal History*, October 9, 1869, page 6-8).

¹⁵⁷*Emma Hale Smith*, pages 170-171.

¹⁵⁸*Autobiography of Emily Dow Partridge*, page xxx.

¹⁵⁹Endowment Record, page 70.

¹⁶⁰*Book of Proxey*, page 6, #12.

¹⁶¹FHL film 025540, page 189.

¹⁶²FHL film 505913, Salt Lake 18th Ward.

Eliza Maria Partridge

An historical study of the wives of the Prophet Joseph Smith shows the possibility that the posterity of Eliza Maria Partridge was chosen by the Lord to be the birthright lineage. This will be outlined in part within the following material.

Eliza Maria Partridge was born April 20, 1820 at Painesville, Geauga, Ohio, daughter of Edward Partridge and Lydia Clisbee.¹⁶³ She married the Prophet Joseph Smith on March 8, 1843, the ceremony being performed by Heber C. Kimball in the presence of witnesses. She kept a journal but burned it later because of it containing too much information that she did not want to get into other hands. She says: "...he taught us the plan of Celestial marriage and asked us to enter into that order with him. This was truly a great trial for me but I had the most implicit confidence in him as a Prophet of the Lord."¹⁶⁴

In May (1843) Emma had agreed to give Joseph other wives if she could choose them. She chose Eliza and her sister Emily and the Lawrence sisters. Emily writes: "... to save family trouble Brother Joseph thought it best to have another ceremony performed.... Emma had her feelings, and so we thought thee was no use in saying anything about it so long as she had chosen us herself."

On May 23, 1843, Emma watched Judge James Adams, a high priest visiting from Springfield, marry Joseph to Eliza and Emily Partridge in her home. The sisters continued to live with Emma and Joseph for another year, having already been with them since the spring of 1840.¹⁶⁵ Another source gives another date for this occurrence. It says that the marriage took place on May 11, 1843.¹⁶⁶

On January 17, 1844, Joseph Smith, Jr. gave a blessing to his son Joseph, III. This blessing's spiritual significance was negated through apostasy. There are parts of the blessing which would consequently pass to the birthright son of the Prophet. As this right apparently passes through Eliza Maria Partridge, the blessing is quoted in part: "Blessed of the Lord is my son... for the Lord knows the integrity of his heart, and loves him, because of his faith, and righteous desires. And, for this cause, has the Lord raised him up; that the promise made to the fathers might be fulfilled, even that the anointing of the progenitor shall be upon the head of my son, and his seed after him, from generation to generation. For he shall be my successor to the Presidency of the High Priesthood: a Seer, and a Revelator, and a Prophet, unto the Church; which appointment belongeth to him by blessing, and also by right.... Even a multiplicity of blessings shall be his. Amen."¹⁶⁷

¹⁶³Diary of Eliza Maria Partridge, pages 213-214; 219-220.

¹⁶⁴*Emma Hale Smith*, page 139.

¹⁶⁵*Ibid.*, page 143.

¹⁶⁶Letter from George A. Smith to Joseph Smith, III, Salt Lake City, October 9, 1869 (found in the *Journal History*, October 9, 1869, page 6-8).

¹⁶⁷*Church News*, March 21, 1981, page 5-6.

Because Joseph Smith, III became part of the apostasy of his mother, the Lord changed the way the Church was run. He placed a regent, so to speak, in place of the Prophet's posterity, until He should decide to raise up another in the lineage to assume the position by right, and by blessing.

Eliza was sealed to the Prophet as his second wife in the divine patriarchal order on January 13, 1846. They were sealed husband and wife for time and all eternity (Amasa Lyman acting as proxy for Joseph Smith, deceased), by President Brigham Young. She was also sealed to Amasa Lyman for by by President Brigham Young, in the presence of Heber C. Kimball, Franklin D. Richards and John D. Lee, clerk.¹⁶⁸

Eliza had six children by Amasa Mason Lyman. The first was born at Florence, Nebraska, the second on the Platte River opposite Ft. John or Laramie, the next three in Salt Lake City and the last at Fillmore, Millard, Utah: 1) Don Carlos, born July 14, 1846; died December 12, 1846; Platte DeAlton, born August 20, 1848; died November 13, 1901; married (1) May 18, 1867, Adelia Robison; married (2) September 25, 1878, Annie Maud Clark; 3) Carlie Eliza, born August 1, 1851; died March 20, 1879; married February 14, 1878, Thomas Callister; 4) Joseph Alvin, born December 13, 1856; died December 18, 1925; married April 25, 1878, Nellie Grayson Roper; 5) Lucy Zina, born August 20, 1860; died January 4, 1930; married October 31, 1883, Lemuel H. Redd, Jr.; 6) Lydia Mae, born May 1, 1865.

Sylvia Sessions

Sylvia Session was married April 27, 1843 to the Prophet Joseph Smith; and sealed to him January 26, 1846. She was the wife of Windsor P. Lyons and had six children by him.¹⁶⁹ She was also married to Heber C. Kimball and Ezekiel Clark. She had three children by Ezekiel.

Lucy Walker

There is an extensive biography on Lucy Walker in Andrew Jenson's work, volume 1, pages 808-809.

Lucy Walker moved into the Smith home in 1841 when she was fifteen and one-half, along with other members of her family, at the time of the death of their mother.¹⁷⁰

May 1, 1843, Lucy Walker was sealed to Joseph Smith, Jr., by William Clayton in the presence of Eliza Maria Partridge. William Clayton kept a daily journal which on the first of May, 1843, says: "A.M. at the Temple; at ten married Joseph Smith and Lucy

¹⁶⁸*Book of Proxey*, pages 2-3.

¹⁶⁹Wardle, page 4; family group record of Windsor P. Lyons and Sylvia Sessions.

¹⁷⁰*Emma Hale Smith*, page 89.

Walker.”¹⁷¹ She was sealed to the Prophet for eternity on January 15, 1846, and to Heber C. Kimball for time on the same day.

After arriving in Salt Lake City it appears that she was assigned to live with Heber’s son William Henry Kimball. It is assumed that she is the “Lucy W. Kimball” listed right under him on the 1856 census of the 18th Ward.¹⁷² Her two surviving children in 1856 are listed consecutively within the household: John Heber Kimball, Lydia Holmes Kimball. Lucy Walker had eight children by Heber C. Kimball. The first was born in Nauvoo and the rest at Salt Lake City: 1) Rachel Sylvia, born January, 1846; died December 22, 1847; 2) John Heber, born December 12, 1850; died November 29, 1918; married June 6, 1870, Frances Adelaide Hopkins; 3) Willard H., born January 25, 1853; died December 5, 1854; 4) Lydia Holmes, born January 18, 1856; 5) Anna Spaulding, born March 18, 1857; 6) Eliza, born May 14, 1859; 7) Washington Heber, born October 23, 1862; died 1863; 8) Franklin H., born August 28, 1864; died 1865.

John Heber Kimball received his endowments August 9, 1869 and his wife Adelaide Hoplins was sealed to him June 6, 1870 in the Endowment House.¹⁷³

John H. Kimball, known to his friends as “Don,” and his wife, were pioneers in the settling of Meadowville, Rich, Utah. He later changed his residence to Logan City and in the early pioneering of Alta, Canada, he located in Kimball, a section southeast of Cardston. He later moved to Lethbridge and finally to Beaverton, Oregon. He died in Beaverton at 7:30 A.M., Friday, November 29, 1918. The news was wired to his sister Anna Kimball Knox.¹⁷⁴ The source states that he had five sons and one daughter. The 1880 census of Meadowville¹⁷⁵ shows John H. Kimball, age 29, with wife J. A. Kimball, age 28 (born Missouri), A. M., a daughter, age 8; Frank J., age 6; Grace, age 4; and Richard, age 1, all born in Utah. The *Deseret News* article also states that all of his sons were in World War I and that one of them returned shell-shocked. All indications point to this family falling into inactivity Church-wise. John Heber did not receive a patriarchal blessing. His sons named above did not receive their endowments either in life or as of 1969.

Helen Mar Kimball

Helen Mar Kimball was born the 20th or 25th of August, 1828, at Mendon, Monroe, New York, daughter of Heber C. Kimball and Vilate Murray. She married the Prophet Joseph Smith in May of 1843.¹⁷⁶ She says: “Just previous to my father’s starting on his last mission (June 10, 1843), to the Eastern States, he taught me the principle of Celestial Marriage, and having a great desire to be connected with the Prophet Joseph, he offered

¹⁷¹Letter from George A. Smith to Joseph Smith, III, Salt Lake City, October 9, 1869 (found in the *Journal History*, October 9, 1869, page 6-8).

¹⁷²Historian’s Office film 914, 13th item, page 1.

¹⁷³TIB Film 1263077: Endowment House, Book G, page 105, #3166.

¹⁷⁴*Deseret News*, November 30, 1918.

¹⁷⁵FHL film 1255336, volume 1, enumeration district 39, sheet 7, line 23.

¹⁷⁶Wardle, page 2; family group record of Horace K. Whitney and Helen Mar Kimball.

me to him; this I afterwards learned from the Prophet's own mouth.... I will pass over the temptations which I had during the twenty-four hours after my father introduced me to the principle and asked me if I would be sealed to Joseph who came the next morning with my parents and I heard him teach and explain the principle of Celestial Marriage – after which he said to me, 'If you will take this step, it will ensure your eternal salvation and exaltation and that ... of your father's household and all of your kindred.' I willingly gave myself to purchase so glorious a reward."

Apparent the Kimballs had not fully explained to Helen what the marriage would involve. She later stated to her mother: "I would never have been sealed (married) to Joseph, had I known it was anything more than a ceremony."¹⁷⁷

On January 24, 1846 (also stated as February 4, 1846) Helen was sealed to the Prophet Joseph Smith for eternity by President Brigham Young, with Horace K. Whitney acting as proxy. She was then married to Horace K. Whitney in the presence of Amasa Lyman, Morris Phelps, Newel K. Whitney, and Heber C. Kimball, with Franklin D. Richards acting as clerk.¹⁷⁸

The children of Helen Mar Kimball and Joseph Smith, by Horace K. Whitney were: 1) Helen Rosabell, born May 6, 1847; died May 6, 1847 (stillborn); 2) William Howard, born August 17, 1848; died August 23, 1848; 3) Horace Kimball, born September 1, 1849; died September 1, 1849; 4) Vilate Murray, born June 2, 1853; died February 5, 1870; unmarried; 5) Orson Ferguson, born July 1, 1855; died May 16, 1931; married (1) December 18, 1879, Zina Beal Smoot; married (2) July 24, 1888, Mary Minerva Wells; 6) Elizabeth Ann, born November 27, 1857; died May 1905; married November 9, 1886, Robert Thompson Paton; 7) Genevieve, born March 13, 1860; married December 29, 1886, Edward Lee Talbot; 8) Helen Kimball, born March 24, 1862; married October 3, 1883, George Thomas Bourne; 9) Charles S., born November 21, 1864; died August 4, 1886; unmarried; 10) Florence Marian, born April 4, 1867; died April 18, 1930; married September 21, 1887, Henry Mills Dinwoodey; 11) Phebe Isabel, born September 24, 1869; died July 23, 1874; unmarried. Helen Mar Kimball died at Salt Lake City on November 13, 1896 and was buried two days later at the City Cemetery.

Maria Lawrence

Maria Lawrence was born in Canada on December 18, 1823, the daughter Edward Lawrence and Margaret. She married the Prophet Joseph Smith in May of 1843. On January 24, 1846 she was sealed to the Prophet for eternity and to Almon W. Babbitt for time. The *Utah Genealogical and Historical Magazine* says that on January 21, 1846 she was sealed to Brigham Young, but Benjamin F. Johnson denied that she was ever married to Brigham Young.¹⁷⁹ She died in Nauvoo in 1847.

¹⁷⁷ *Emma Hale Smith*, pages 146-147.

¹⁷⁸ *Book of Proxey*, page 69, #163.

¹⁷⁹ Wardle, page 3; for last statement, see *Deseret News*, August 6, 1897.

Sarah Lawrence

Sarah Lawrence was a sister to Maria Lawrence, born in Canada on May 13, 1826. She married the Prophet at the same time, May of 1843 and was sealed January 24, 1846 (also given as January 26 elsewhere) to the Prophet for eternity and to Heber C. Kimball for time. After coming to Utah she divorced Elder Kimball on June 18, 1851, and went to California where she died.¹⁸⁰

Elvira A. Cowles

Elvira A. Cowles was married to the Prophet Joseph Smith on June 1, 1843 and sealed to him on January 24, 1846. She was the wife of Jonathan Holmes and had five children by him.¹⁸¹

Rhoda Richards

Rhoda Richards was married to the Prophet Joseph Smith on June 12, 1843 by Willard Richards. She was sealed to him on January 31, 1846 and to Brigham Young for time. She had no children.¹⁸²

Almera W. Johnson

Almera W. Johnson was the daughter of Ezekiel Johnson and Julia Hills, born October 21, 1813 at Westford, Vermont. She married Joseph Smith, Jr. on August 1, 1843. She later married Reuben Barton, but left him and came to Utah in 1861. On March 21, 1879 she was sealed to Joseph Smith. She died at Parowan, Iron, Utah in 1896. On April 4, 1899 she was sealed again, by proxy, to the Prophet.¹⁸³ She apparently had no children.

Melissa Lott

Melissa Lott was born January 9, 1824, at Tuckahannock, Luzerne, Pennsylvania, daughter of Cornelius P. Lott and Permelia Darrow.¹⁸⁴ She married the Prophet Joseph Smith on September 20, 1843, being given to the Prophet by her father. The marriage was performed by Hyrum Smith in his office above the brick store by the river.¹⁸⁵ She was married in the presence of her parents. She spent most of the following winter with the Prophet's family, going to school in the so-called brick store. She lived with him there until the spring of 1844 at which time she returned to the farm and lived with her parents.

¹⁸⁰Wardle, page 3; *Historical Record*, volume 8, page 976.

¹⁸¹Wardle, page 4; NGW, page 55.

¹⁸²Wardle, page 4; Letter from George A. Smith to Joseph Smith, III, Salt Lake City, October 9, 1869 (found in the *Journal History*, October 9, 1869, page 6-8).

¹⁸³Wardle, page 2; *Emma Hale Smith*, page 334.

¹⁸⁴*Descendants of Cornelius Peter Lott*, pages 8, 24-25; family group record of Cornelius Peter Lott and Permelia Darrow.

¹⁸⁵Letter from George A. Smith to Joseph Smith, III, Salt Lake City, October 9, 1869 (found in the *Journal History*, October 9, 1869, page 6-8).

After the Prophet's death she lived off and on with Emma. On February 8, 1846 she was sealed to Joseph Smith, Jr. for eternity and to John M. Bernhisel for time.¹⁸⁶ Another entry says she was sealed on January 24, 1846.

She apparently left Bernhisel, for on May 13, 1849 she was married for time to Ira Jones Willis under the name of Melissa Lott Smith.¹⁸⁷ She lived in Lehi and had seven children by Ira. Her oldest son was Ira Pratt Willis, who was born in 1850 and died in 1869. Her other children were: 2) Achsa Permilia, born February 12, 1852; died March 21, 1856; 3) Cornelius John, born 1854; died December 15, 1863 by drowning, at Lehi; 4) Polly Melissa, born 1856; married William Wheeler Clark; 5) Lyman Benjamin, born April 19, 1859; married Sarah Ann Munns; 6) Stephen Eleazer, born March 21, 1861; died November 13, 1927; married (1) Matilda Hall; married (2) January 1884, Sophia Clark; married (3) January 4, 1909, Malinda Hannah Lawrence; and 7) Sarah Amanda, born July 26, 1863; died 1955; married Albert King Mulliner.

On August 4, 1893, Joseph Smith, III called on Melissa and asked her questions about her relationship with his father. "Were you my father's wife?" "Yes, Joseph, I was." He then asked as to where her proff was. She stepped to a stand and took the family Bible, opened it to the family record, placed it on his knees and asked, "Do you recognize the handwriting?" He said: "I know it as well as my own." Before him in the handwriting of her father was the marriage certificate of the Prophet and Melissa. He asked further: "Was you a wife in very deed?" "Yes." "Why was there no increase, say in your case?" "Through no fault of either of us. Lack of proper conditions on my part probably, or it might be in the wisdom of the Almighty that we should have none. The Prophet was martyred none months after our marriage." "Do you know of any brothers or sisters of mine by my father's plural wives?" "I did not know of any?" Melissa died July 13, 1898 at Lehi and was buried in the Salt Lake City Cemetery by the side of her parents.

Fanny Young

Fanny Young was born November 8, 1787 at Hopkinton, Massachusetts, daughter of John Young and Nabby; sister of Brigham Young. She married Robert Carr and Roswell Murray, both of whom died. She was married to the Prophet Joseph Smith on November 2, 1843, being married by Brigham Young, in the presence of Mary Ann Young and Harriet Cook.¹⁸⁸ She died June 11, 1859 and on April 4, 1899 was sealed by proxy to the Prophet.¹⁸⁹ She apparently had no children.

Hannah Ells

¹⁸⁶Wardle, page 3.

¹⁸⁷*Emma Hale Smith*, page 147.

¹⁸⁸Letter from George A. Smith to Joseph Smith, III, Salt Lake City, October 9, 1869 (found in the *Journal History*, October 9, 1869, page 6-8).

¹⁸⁹Wardle, page 3.

Hannah was married to the Prophet Joseph Smith in 1843 and died in 1844. She was sealed to the Prophet by proxy on April 4, 1899. There are no known children.

Olive Andrews

Olive Andrews was born September 24, 1818 at Livermore, Oxford, Maine. She married the Prophet in 1843 and was sealed to him for eternity on January 15, 1846, with Brigham Young acting as proxy for the Prophet, by Heber C. Kimball with witnesses John D. Lee and Dionitia Walker. Franklin D. Richard served as clerk. She was then sealed to Brigham Young for time by Heber C. Kimball.¹⁹⁰ She received her endowments January 21, 1846 under the name of Olive A. Smith.¹⁹¹ She apparently never lived with Brigham Young. There is no indication that she ever had any children.

Flora Ann Woodworth

Flora Ann Woodworth was the daughter of Lucian Woodworth and Phebe Watrous. She was born November 17, 1826 in New York. She married Joseph Smith about 1843. She remarried after his death, but she died on the plains enroute to Utah. She was sealed to him by proxy on April 4, 1899.¹⁹² There are no known children.

Nancy Maria Winchester

Nancy was married to the Prophet Joseph Smith about 1843 and sealed to him for eternity on January 24, 1846 and to Amos George Arnold for time; and to Almon W. Babbitt the same day; she had one child by Amos.

Jane Tibbets

Jane Tibbets was born August 27, 1804 at Gorham, Cumberland, Maine. Her husband Elam Luddington was baptized at Nauvoo in 1840. After that he (and presumably his family) spent three years in New Orleans. They do not appear in the 1840 census of any of the states along the Mississippi. She married the Prophet Joseph Smith about 1843. In 1844 he served a short mission at Quincy and New Orleans. He was ordained a High Priest. He was a missionary to Mississippi in 1845.¹⁹³

On January 15, 1846 (another source says January 17, 1846) Jane was sealed to Joseph Smith for eternity and to Elam Luddington for time, by Heber C. Kimball, in the presence of Amasa Lyman and Franklin D. Richards, with John D. Lee as clerk. There is no indication that she ever received her endowments in Nauvoo. She had no known children.

¹⁹⁰*Book of Proxey*, page 7, #13.

¹⁹¹Nauvoo Temple Endowment Register, page 170.

¹⁹²Wardle, page 3.

¹⁹³Wardle, page 6; *Book of Proxey*, page 14.

Her husband and another wife, Mary Eliza Clark, received their endowments December 16, 1845. Mary was born July 24, 1824 at Cincinnati.

Elam Alfred Luddington, son of Elam and Eliza, died in Salt Lake City, September 26, 1851 and was buried in the Salt Lake City Cemetery.

The 1851 census shows Elam, age forty-five, born in Connecticut, serving as city marshall, married to Susan, age 23, born in Ohio; with two children: Charles, age 3, born in Missouri (in 1848), and Erastus, age nine months, born in Utah.¹⁹⁴

In 1852 Elam is in the 12th Ward of Salt Lake City.¹⁹⁵ By 1856 Elam is living at the Big Cottonwood Ward with Grace, Mary and Thomas.¹⁹⁶ By 1870 Elam, age 63, born in Connecticut, is married to Charlotte, age 63, born in Switzerland. They have two children: Frederick G., age 11, born in Utah; and Ellen, age 13, born in Utah.

It would appear from this analysis that if Jane had children they all died by 1851. There is no indication in any Church files that any of them arrived at maturity or left posterity. No record is found to date showing when she died.

Phebe Watrous

Phebe Watrous was born October 1, 1805, at Sharon, Otsego, New York. She married Lucian Woodworth and remained with him throughout her life. She married Joseph Smith about 1843. On January 17, 1846 she was sealed to the Prophet Joseph Smith for eternity and to Lucian Woodworth for time, he standing as proxy for the Prophet. President Brigham Young officiated in the presence of Amasa Lyman, J. Morley and Heber C. Kimball, with John D. Lee as clerk.¹⁹⁷

Lucian and Phebe had at least three children, the oldest born in New York and the others probably born there: 1) Flora Ann, born November 17, 1826; died 1846; married Joseph Smith, Jr. about 1843 (see above); 2) Mary C.; 3) John.

In the 1851 census, Lucian is listed with a wife named Maria, age 35, from New York, and a Margaret Woodworth, aged 30, born in Canada. A daughter Deborah, born in Iowa in 1848 belongs to one of these women. Maria may be Phebe.¹⁹⁸ On June 18, 1874, Phebe Watrous Smith stood as proxy for the sealing of six deceased women to the Prophet.¹⁹⁹

Elizabeth Davis

¹⁹⁴*Book of Proxey*, page 14; *First Families of Utah*, page 56.

¹⁹⁵Bishop's Reports, Great Salt Lake City, 1852.

¹⁹⁶1856 Census, Big Cottonwood Ward, page 4 (FHL film 505913).

¹⁹⁷*Book of Proxey*, page 16, #34.

¹⁹⁸*First Families of Utah*, page 39.

¹⁹⁹Wardle, page 6.

Elizabeth Davis was born March 11, 1791 at Riverhead, Suffolk, New York. She married the Prophet Joseph Smith about 1843. On January 22, 1846 she was sealed to the Prophet for eternity and to Cornelius Peter Lott for time, he acting as proxy for the Prophet “promising to deliver Elizabeth Smith to her husband Joseph Smith in eternity.” On February 7, 1846 she was again sealed to Cornelius for time.²⁰⁰ She apparently did not follow him to Utah. He married five other women, and she apparently left him or died. She was past child-bearing age when she married the Prophet and Cornelius and left no posterity.²⁰¹

Mary Ann Frost

Mary Ann Frost was married to the Prophet Joseph Smith about 1843 and was sealed to him for eternity February 6, 1846 and to Nathan Stearns for time. She had one child.²⁰² She was also married to Parley P. Pratt. According to one record she was also married to Ira Jones Willis and had seven children by him. **However, see Melissa Lott above as the information coincides as to the husband and number of children.**

Sarah Marietta Kingsley

She was sealed to the Prophet Joseph Smith on January 15, 1846. She was married to John Cleveland by whom she had at least two children; and also to John Smith by whom she had no children.

Aphia Woodman Sanburn

Aphia Woodman Sanburn was sealed for eternity to the Prophet Joseph Smith on January 27, 1846; and to Gad Yale for time.

Mary Huston

Mary Huston was sealed to the Prophet Joseph Smith on February 3, 1846.²⁰³ Children ?

Esther Dutcher

Esther was sealed to Joseph Smith on October 10, 1851 and to Albert Smith for time. Children ?

Amanda Barnes

TO MY CHILDREN AND GRANDCHILDREN

²⁰⁰*Book of Proxey*, page 27, #58.

²⁰¹Wardle, page 7.

²⁰²Wardle, page 6.

²⁰³Wardle, page 5.

An Account of the Sealing of
Amanda Barnes to Joseph Smith

Written November 8, 1921, by Hulda Cordelia Thurston Smith, daughter-in-law of Amanda Barnes Smith

Corrected, edited, and prepared in electronic format by
Lyman D. Platt, Ph.D.

There is one incident or chapter in the life of grandmother Amanda Barnes Smith which she related many times, to her children and they all understood it - of which she left no record in the Little Book of her history - which appears rather strange and conflicting with our religious views and makes the appearance of our family on the temple record rather irregular and complex. Her grandchildren do not understand it. They wish to know how and why it is that their grandfather and grandmother are not sealed to each other and stand at the head of their family according to the order of the Church. At the request of my children I am writing the narrative of this portion of her life as related to me by herself and verified by Aunt Telitha C. Free Smith, widow of Uncle Alma who said, "It is just as she has related it to me many times."

Mother Smith said she was quite young when she met her husband, Warren Smith, and after a short courtship they were married. He was about fifteen years her senior. She was in her eighteenth year. She had never before placed her affections on anyone and said she loved him and they got along well together. He was kind, a good provider, a good man. He was a good Latter-day Saint and died a martyr for his religion at Haun's Mill. However, he - being so much older - had a serious love affair before and had been engaged to marry a young lady, but they had a disagreement which caused a temporary estrangement between them; and he - although married - had not forgotten nor overcome the love he had for her and said to his wife one day, "Amanda, I love you, but I love her little finger more than I love your whole body." This young lady never married and years after, grandmother Smith was baptized for her and had this young woman sealed to her own husband, Warren Smith, and her name is on the temple records as the wife of Warren Smith.

After the death of her husband, and as soon as her little son, Alma, was sufficiently recovered to travel, grandmother prepared for the long journey to Quincy, Illinois. She started in the inclement month of February, making the long journey alone with her children, often sleeping out-of-doors and as she says, they were "mobbed all the way."

There at Quincy she met a widower with five children, whose name was also Warren Smith. He, like her first husband, was by trade a blacksmith. He needed a mother for his children and she a provider for her four children, and a mutual attachment sprang up between them and shortly they were married, thus bringing together a family of nine children. She said there was unity and peace amongst the children and in the family, and between herself and

her husband there was perfect love and harmony. She said "We were one, united in all things," and "It was wonderful how our children got along."

They had three children born to them - a son and two daughters. After they moved to Nauvoo the principle of the eternity of the marriage covenant was given by the Prophet. Her husband proposed that she go with him to the temple and be sealed to him for eternity. To this she could not conscientiously consent, for her first husband and father of most of her children had died a martyr for the gospel and to him she owed first allegiance.

Warren reasoned like this, "You have said that you have taken more comfort and have been happier with me than you were with your first husband, and now you have two husbands and children by both, and you certainly have the right to choose between them for eternity." Yet she hesitated and could not decide what to do, and he became very insistent that it be done and without delay. Still she was undecided, but finally said, "I cannot make up my mind what to do about it, but I am willing to state the circumstances to the Prophet Joseph and abide by his counsel." To this he agreed, and the next Sunday after meeting they both went to the Prophet's house and took supper. There they related their troubles to him as told above, and asked for his advice.

After a few moments consideration he said, "Sister Amanda, I can't tell you tonight what to do, but come to me in two weeks, and I will give you the word of the Lord on it." They went home very satisfied. Before the two weeks had elapsed, however, the Prophet was killed. Her husband now said, "The Prophet is gone and you cannot now get the word of the Lord," and he was sure she had a perfect right to make her choice of husbands and urged her again to go to the temple and be sealed to him.

The situation perplexed her and on Sunday evening, just two weeks from the time they had talked with the Prophet, she was not feeling very well and did not go to meeting, but went into her bedroom and laid down on the bed, and thinking of her problem, she was surprised by her room brilliantly illuminated by a most beautiful light. She saw no one, but a voice perfectly audible said, "Choose Brigham proxy and be sealed to Joseph." She was astounded and thought the communication was surely from an evil source. While thus thinking, the same voice said to her again, "Choose Brigham proxy and be sealed to Joseph." If my memory is right, she said this scene was repeated for the third time. She was completely mystified and thought that this must be from an evil source. "Here I have two husbands, one dead and one alive, and I am told to be sealed to the Prophet Joseph. It surely cannot be done - it must be wrong - it is impossible." She banished the thought and never repeated this thing, not even to her husband.

Finally, she yielded to his persuasions and went to the temple and was sealed to her husband, and she said to me, "As sure as you live, Cordelia, we quarreled for the first time in our lives over some foolish little thing before we got home." She very soon learned why he had been so anxious to have their sealing done so quickly. He had gotten into trouble with their hired girl and it was impossible to keep it a secret much longer, and he knew if the true condition came out she would never be sealed to him. He married this girl and lived with

her until she had two sons, when she became tired or disgusted or something, and told him if he would outfit her with a team and wagon and teamster and a good outfit, she would go East to her people, which he did.

But there was never any more happiness in the Smith family; quite the contrary. Mother Smith said, "It was a perfect hell." He became extremely abusive and cruel to her and the children. She continued living with him until they came to Salt Lake City in 1850 or 1851. Soon after their arrival, she called on President Young and told him of her troubles and that she felt that she could stand no more and wanted a divorce. He requested her to come to his office on the next day and bring Brother Warren. So the next day they both went to the President's office. He talked with them, and asked some questions and heard grievances of both and then said, "Yes, Sister Amanda, it is right that you should have a divorce. You and Brother Warren stand up." They did and by the virtue of the authority he held, he unsealed them and that was the only divorce she ever had. Warren was soon married to another woman and went to California.

[One record shows that Amanda was sealed to the Prophet Joseph Smith on January 19, 1852.]²⁰⁴

She was now contented and quite happy and thinking when her sons were old enough to get their endowments she would have one of them stand proxy and she would be sealed to their father. But one Sunday President Heber C. Kimball preached a direct sermon on "Robbing the Dead." He said it had been and was being done and must be stopped, and said it would bring a curse on those who did it, etc. This she took to mean herself and said, "That is just what I have done and the trouble I have had is in consequence of it. It is just punishment." She resolved, however, to set herself right if possible, so quite early Monday morning, she went down to Aunt Mary Ann Young's (they were old Kirtland friends) hoping to see President Young. He soon came in.

After greetings were over, she said to him, "I am glad to see you, Brother Brigham. I came almost purposely to see you today." "Well," said he, "What can I do for you Sister Amanda?" She said, "I don't know, but Brother Kimball preached a sermon yesterday that went right to my heart." "Oh," he said, "What about?" She told him, and then said, "I feel that this has been the cause of all my troubles and I now wish to set myself right and do my first work over again. Alma is quite young, but he is a good, steady boy and if you think he is old enough to stand for his father, I want him to do it and be sealed to my first husband."

President Young arose to depart and only said, "No, Sister Amanda, you can't do it." And he left without further ceremony and without explanation. "At this, my heart sank within me. I felt that I was perfectly free from my second Warren, but wondered what I should do now. I felt like a lost soul and that the curse Brother Kimball mentioned was being measured out to me and that I truly merited the punishment I had received. I wandered about like a lost soul - I could not content myself at home and ate and slept but little. I

²⁰⁴Andrew Jenson list.

called on all my neighbors and friends, but could find no peace of mind anywhere. Oh, Cordelia, I know what hell is, I have been there.

"After a few weeks spent thus, I thought I would go again and see Aunt Mary Ann Young - this time hoping that I wouldn't see the President. However, I had not been there long when President Young came in." He remembered the way he had left her before and the first thing he said was, "Well, Sister Amanda, what are you going to do with yourself?" She replied, "I don't know, Brother Brigham, what can I do? You tell me that I cannot be sealed to my first husband and you know that you unsealed me from my second Warren, and since then I have felt as far from him as if I had never met him - so what can I do?" He replied, "If I tell you what to do, will you do it?" She said, "Yes." He then said to her, "Choose a proxy and be sealed to Joseph." When he said that I nearly fainted because that which I had seen and heard in Nauvoo came upon me with such force. I said, "Alright, Brother Brigham, will you stand proxy?" He replied that he would.

She then, for the first time, related the circumstances of the vision as related above - not even having told her husband - but had tried to banish it from her mind and for years had not thought of it. He then remarked, "When you are told to do a thing after this you will do it, won't you?" She replied, "I will try to." He said, "If you had done that in Nauvoo, I would have taken you into my family as I did others of the Prophet's wives. As I now have all that I can do for and cannot take other responsibilities, you must depend on your children for assistance, but I will stand proxy for the Prophet." This he did and they were sealed for eternity. However, she never used any influence with her children about what they were to do. She left it entirely up to them to make their own choice of parents for the hereafter. When I mentioned it to her once she said, "I have done what I consider right and my children must do as they wish best. I can do no more."

This constituted a great trial for the children who loved and revered their father's memory (though too young when he was killed for them to remember much about him) for he was a good man, a kind father and died a martyr for his religion. My husband being the oldest in Amanda's family, felt greatly the importance of interviewing the family and finding out what they wanted to do or what they could decide. They felt as though they could not decide, and so they wished to present the matter to The First Presidency of the Church. My husband requested me to go to Salt Lake City and see President Joseph F. Smith and tell him all the circumstances and ask him for advice in this matter, which I did. I met President Joseph F. Smith and his two counselors in his office, and I was accompanied by Telitha C. Free Smith, wife of Uncle Alma Smith.

They listened with interest to the narration - asked some questions - one of which was, "How do the children feel about the matter?" I told him I had heard nearly all of them say they would not desert their own father, yet not one of them questioned the propriety of their mother's action under the circumstances. Yet I believed they would take his advice in this matter and that was what I was there for. After consideration, President Joseph F. Smith said, "Well, if it were I, it wouldn't take me long to decide whether to be sealed to my mother and the Prophet, or to my father and a woman I had never seen." Then I said, "That

is your advice?" He said, "Yes, and more." Then he said that if there should be a mistake made, there is not a man on earth who would be more ready and anxious to make it right than the Prophet Joseph.

This counsel was acceptable to all, and President Joseph F. Smith acted as proxy for the Prophet and got Sister Lucy W. Smith Kimball, the only surviving wife of the Prophet Joseph to stand for Amanda Barnes Smith, and the children were sealed to their parents, Joseph, the Prophet, and Amanda B. Smith on 22 May 1902.

After I had narrated this story as above written, I asked Aunt Telitha if she had anything to say. "Do you understand it as I do, or have I in any way overdrawn this narrative?" She said, "You have told the story better than I could and just as I heard Mother Smith tell it many times."

[Written November 8, 1921, by Amanda Barnes Smith's daughter-in-law, Cordelia Thurston Smith, wife of Willard Gilbert Smith, the oldest son of Amanda and Warren Smith.]

The following statement was made by Joseph F. Smith, then a counselor and later President of the Church. It can be found in the *Journal History of the Church*, under date of 17 February 1882, as well as in the *Deseret News* for that date; also, it was reprinted in John A. Widtsoe's book *Joseph Smith, Seeker after Truth, Prophet of God*, Chapter 38, published by the *Deseret New Press* in 1951.

"The speaker said, perhaps for the first time in public, that the women who entered into plural marriage with the Prophet Joseph Smith were shown to him and named to him as early as 1831, and some of them were given in marriage to him as early as that date, although it was not then prudent, under the circumstances, to make these facts public. And when the Lord showed those women to Joseph some of them were not even acquainted with the Church, much less him. God knew their hearts, as is proved by the back that they have been true and faithful through all the trying vicissitudes through which they have passed, and that too in the face of a frowning world; they have endured it all, and are today examples of womanhood and purity."

This information is a bit astonishing to us, the early date of 1831, but does shed light on the subject and helps us clarify reasons why our great-grandmother Amanda was sealed to the Prophet under her particular circumstances.

In the process of checking some other dates for me, my friend had discovered that the matter of Amanda's sealing to the Prophet had been questioned by some member of the family, and that the papers were then up before the Adjustment Committee for final decision. When he returned several weeks later, he learned that the higher authorities have now given this problem their thought and prayers, and it was decided once and for all that Amanda's sealing to the Prophet will stand as is, since it was done in her lifetime. This decision is gratifying to us, as we know it will be to you, since we had never thought of having the matter placed before Committee.

[We thank you Lorraine Miller for the above information. Lura A. Dunn]

Cordelia Calista Morley

Although her children would qualify as the birthright lineage, her first son having lived and remained faithful, there is a question as to her qualifications. She was sealed to Joseph Smith on January 27, 1846, her husband Frederick Walter Cox acting as proxy.²⁰⁵ However, she was never married to Joseph Smith during his lifetime as far as can be determined. She had eight children with Cox.

Sarah Melissa Granger

Sarah Melissa Granger²⁰⁶ was sealed to the Prophet Joseph Smith on March 2, 1877 and to Hiram Kimball for time. Children: ?

Betty Smith

Sarah Shuler

Sarah was married to Heber C. Kimball.

Sarah Bapson

Sarah was sealed for eternity to the Prophet Joseph Smith on January 24, 1846; and to Almon W. Babbit for time; she was sealed by proxy again on April 4, 1899.

Nancy Marinda Johnson

Nancy was sealed to the Prophet on July 31, 1857 and to Orson Hyde for time.

Mary Voss

Mary was sealed to the Prophet on March 28, 1858.

Lucia Foote

Lucia was sealed to the Prophet on January 10, 1852.

Amelia Brown

Amelia was sealed to the Prophet on April 18, 1870.

²⁰⁵*Book of Proxey*, page 45, #98.

²⁰⁶*Emma Hale Smith*, page 100; Wardle, page 8.

? Dibble

Clarissa Reed

Clarissa Reed was the wife of Levi W. Hancock.

Ruth Jane Giles

Ruth was the wife of Theodore Turley.

Agnes Taylor

Agnes was sealed to the Prophet on October 3, 1902.

Betsy Jane Tenney

Betsy was sealed to the Prophet on July 2, 1903.

? Durfee

Mrs. Edward Blossom

August Adams

Augusta was the wife of Henry Cobb.

Lucy Adams Cobb

It is assumed that Lucy was also the wife of Henry Cobb. She was sealed to the Prophet on November 6, 1871.

Sarah Baldwin

Sarah was sealed to the Prophet on April 4, 1899.

Elsa Johnson

Elsa was sealed to the Prophet in July of 1857.

Emily Hannah Johnson

Emily was sealed to the Prophet in July of 1857.

Phebe Johnson

Phebe was sealed to the Prophet on April 18, 1870,

Elizabeth Messurvey

Elizabeth was sealed to the Prophet on April 18, 1870,

Esther Seamon

Esther was sealed to the Prophet on April 18, 1870,

Olive Grey Frost

I believe this is the wife of Amasa Mason Lyman.

Lydia Partridge

Lydia was sealed to the Prophet on October 10, 1870; and to Amasa Mason Lyman for time.

Caroline Ely Partridge

Caroline Ely Partridge was sealed to the Prophet on October 4, 1871; and to Amasa Mason Lyman for time in 1853.

Harriet Parnelia [Pamela] Partridge

Harriet was born January 1, 1822, at Painesville, Geauga, Ohio, the daughter of Edward Partridge and Lydia Clisbee and died as a young lady in Nauvoo shortly after their arrival there from Missouri. She is often overlooked as the fourth of the Partridge sisters who was a wife of Amasa Mason Lyman. She was originally sealed to the Prophet on January 28, 1846, Caroline Ely Partridge Lyman acting as proxy.²⁰⁷ On October 9, 1871, she, along with her sister Caroline Ely Partridge, were sealed to Amasa by George Albert Smith in the Endowment House.²⁰⁸ Harriet was subsequently sealed to the Prophet on May 11, 1881 after Amasa's apostasy.

Charlotte A. Richmond

Charlotte was sealed to the Prophet in December of 1873.

²⁰⁷*A Book of Proxy: Proxy Sealings, wives to husbands, Nauvoo Temple, January 7 – February 5, 1846* [given the cataloging number CR342-1 in the 1960's at the Church Historian's Office], page 50, entry 112.

²⁰⁸Endowment House, Book F (FHL film 15554).

Esther Jones

Esther was sealed to the Prophet on September 6, 1876.

Magdalena Zundel

Magdalena was sealed to the Prophet on September 6, 1876.

Sarah Hoby

Sarah was sealed to the Prophet on November 7, 1870.

Summary of Wives by Sealing Order who had sons with possible birthright status

Sarah Ann Whitney, the first of Joseph's plural wives to be sealed, January 12, 1846. Her first two sons died in infancy. Her oldest worthy son was born in 1850.

Eliza Maria Partridge, the second of Joseph's plural wives to be sealed, January 13, 1846. Her first son died in infancy. Her oldest worthy son, Platte DeAlton Lyman, was born in 1848.

Louisa Beaman, sealed January 14, 1846; all four sons died in infancy.

Emily Dow Partridge, sealed January 14, 1846; first son Edward Partridge Smith, son of Joseph Smith, Jr., born in December of 1843, died as a child; only living worthy son, Joseph Don Carlos Young, was born in 1855.

Lucy Walker, sealed January 15, 1846; first son born in 1850: John Heber Kimball; his posterity all left the Church. He was her only male heir that lived to have posterity.

Olive Andrews, sealed January 15, 1846; no known issue. She apparently did not live with Brigham Young after being sealed to him.

Jane Tibbets, sealed January 15, 1846; She and any children apparently died during the Exodus or left the Church.

Sarah Marietta Kingsley, sealed January 15, 1846. Nothing known about her.

Mary Elizabeth Rollins, sealed January 17, 1846; first two sons died in infancy; other three sons were baptized and endowed after their deaths.

Phebe Watrous, sealed January 17, 1846; only one son (1842 census); he does not appear with the family in 1851 nor is he in Utah at that time.

Elizabeth Davis, sealed January 22, 1846; past child-bearing age when she married Joseph Smith and Cornelius P. Lott.

Lucinda Pendleton, sealed January 22, 1846; 1842 census shows no children.

Zina Diantha Huntington, sealed January 22, 1846; had two sons: Zebulon and Henry by Jacobs and one daughter; one daughter by Brigham Young.

Prescindia L. Huntington, sealed January 24, 1846; had five children by Norman Buell and two by Heber C. Kimball; Oliver was born in 1839.

DOCUMENTS 1416 – 1505 Family Group Records (with few exceptions) for the Platt Family History, in final preparation in 2013. These have been fully typed into the book *Temple Work of the House of the Fathers* (currently at over 500 pages), and referenced by each name as to the FGR on which they are contained. They will not be retyped in this book. Those documents which are not FGRs will be added here when time permits.

DOCUMENT 1506 Joseph Heinerman, *Temple Manifestations* (Manti: Manti Valley Publishers, 1974), pages 172-175. The following article contains information on one of the families contained in the my – Lyman De Platt’s – lineage, and is recorded here *en toto*.

[Minor corrections made to the the article by Lyman De Platt]: Andrew Jenson, assistant Church Historian, stated the following: “The site for a temple in Mesa, Arizona, was dedicated December 1, 1921, by President Heber J. Grant and is now in the course of construction. The cornerstone will probably be laid next month.”²⁰⁹ After its completion three years later, the dedication ceremonies were held.

In the Mesa Temple a number of heavenly manifestations occurred to the inspired wonderment of those who beheld them. Elder Frank T. Pomeroy and his companions experienced such a wonderful manifestation which is recorded as follows:

“In the Pomeroy History, a footnote listed Richimir II as a descendant of Antenor, the King of the Cimmerians,²¹⁰ who lived on the Black Sea, so in setting them in [my] Temple Record, I have left several lines between the two names and records, and the baptisms had been done for each on the 18th day of September, 1923.

“Continuing my research, I wrote a second letter to Elisha Loomis, a professor of mathematics in the high school at Cleveland, Ohio, who was also a genealogist of national fame, and who had compiled and published the Loomis Genealogy, and had assisted in compiling the Pomeroy Ancestral Chart. I submitted to him some genealogy I had compiled, with some queries. On the back of one of the large sheets I had sent him, he wrote the following: ‘This will interest you.’

²⁰⁹Maricopa State Historical Record, page 209.

²¹⁰A descendant of Ephraim.

“He then set down my lines of ancestry, beginning with the father of Richimir II, Clodimir III, who was my 49th great-grandparent, and continuing back with the parent, and sometimes parents, in each generation, giving the date of death where available, or living date of each name for thirty-four generations, to ‘Antenor, the King of the Cimmarians, who lived on the Black Sea, and who died 443 B.C.’

“I immediately transferred the names to my Temple Record and after some verifications by the Genealogical Society of Utah (which also had recently obtained a copy of this work), and sent them to the Salt Lake Temple, where they were baptized for on the 9th day of April, 1927.

“When the Arizona Temple was dedicated, I was called to the honorable position of Door Keeper, and was set apart with my wife, as officiators in the temple service. My brother, Talma E. Pomeroy, and his wife, were also called to the same labor. This gave us a wonderful opportunity to carry on the ordinance work for our extended and long ancestral line, most of them having been baptized for in the other temples of the Church.

“The Pomeroy family responded nobly to the temple ordinance work, and by November 2, 1927, we were ready for the sealing for time and all eternity as husband and wife, Richimir II and his wife, Nastilla.

“Long lines of pedigreed ancestry with proven data, necessary before the work could be done in the temples, were rare in the Church; in fact, this line to Richimir II, and back to Antenor, who died in 443 B.C., was the most extended ancestral line yet present to the temple. Naturally, many questioned its accuracy, and it was the subject of many wisecracks, ‘there was no way of knowing these were real people or just simply a list of names.’ I was satisfied in my own mind, since the authorities [sources] were given in the Pomeroy Ancestral Chart for every name back to 350 A.D. But now we had added an ancestral line running back 793 years farther, with Richimir II as the ‘key man.’

“I had been praying that in some way a confirmation, or otherwise, might be manifested, that I might be assured that the work done in this line, and to be done, would not be in vain.

“I was officiating that day and was not prepared to act as proxy, and Brother Samuel Weston of Logan, Utah, and Hayne of Douglas, Arizona, volunteered to stand as proxy for the royal couple. President James W. Leseur officiated. I sat in a chair facing the door of the sealing room, acting as one of the witnesses.

“When the ceremony commenced my head was bowed in prayer. Suddenly I received the impression that something extraordinary was happening. I looked up and to my surprise and joy, I visualized standing just inside the door and gazing directly at me the dim form and smiling countenance of a personage. He was tall and brawny. He had piercing eyes, and heavy eyebrows, and rather high cheek bones. The lower part of his face was covered by a grey beard which hung well down upon his breast. I was impressed that he was the

personage for whom the ceremony was being performed. I was nearly overcome, but said nothing about it at the time. After the ceremony Brother Weston asked for information concerning Richimir II, and I gave him such information as I had.

“I thought over and treasured the visitation, as one given to me, and intended to say nothing about it. The next morning Brother Weston came to me and said: ‘Brother Pomeroy, I expect you are wondering why I was so anxious to obtain information concerning the man for whom I stood as proxy yesterday. I wanted to write about him in my diary, for they were present and witnessed the ceremony, for I felt their presence.’ ‘I am glad to hear you say that,’ I replied, ‘as I also know they were there, for I visualized his countenance and will know him when I meet him on the other side.’ Sister Hayne testified to the same thing and President Leseur also testified he was impressed with their presence while the ceremony was in progress. This manifestation cleared up all of my misgivings and fears concerning this ancestral line, and since we have completed all of the ordinances of the gospel for the entire line of eighty-three generations back, including the father and mother of Antenor Aesyeges and Cleomaestra, his wife.²¹¹

²¹¹Frank T. Pomeroy, “A Genealogical Development and Testimony,” *The Genealogical and Historical Magazine* (Mesa, Arizona, Volume 12, No. 3).